

THE MEANING OF ZANN IN THE QUR'AN ACCORDING TO IMAM

FAKHRUDDIN AR-RAZI IN HIS MAFATIH AL-GHAIB



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**THE MEANING OF ZANN IN THE QUR'AN ACCORDING TO IMAM
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THESIS

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ABSTRAK

Makna *Zann* dalam Al-Qur'an Menurut Imam Fakhruddin Ar-Razi dalam Kitab Mafatih Al-Ghaib

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Di zaman sekarang ini, banyak terjadi kasus-kasus meluas terkait perselisihan, kecemasan berlebih, depresi, *quarter life-crisis*, dan penyakit mental lainnya yang tak kenal usia, yang mana hal-hal tersebut terjadi akibat *zann* dan pola pikir manusia itu sendiri. Dengan rendahnya kontrol diri seseorang terhadap kesadaran dalam mengendalikan pola pikirnya, hal ini dapat menjadi sumber utama dari segala permasalahan yang terjadi di kehidupan sehari-hari. Peneliti memilih menganalisa makna *zann* dalam Al-Qur'an menurut Fakhruddin Ar-Razi karena dalam tafsirnya terdapat beberapa penjelasan mengenai *zann* dan beberapa makna dari *zann* yang tidak hanya bersifat negatif. Peneliti merujuk tafsir Mafatih Al-Ghaib sebagai tafsir yang diteliti karena kesesuaian kitab tafsir Fakhruddin Ar-Razi dalam menyusun pembahasan yang mengaitkan makna *zann* dalam Al-Qur'an dan hubungannya dengan keadaan psikologis seseorang.

Penelitian ini bertujuan untuk menganalisa makna *zann* yang terkandung dalam Al-Qur'an menurut Fakhruddin Ar-Razi dalam kitab tafsirnya Mafatih Al-Ghaib dan menganalisa pengaruh psikologis yang ditimbulkan dari *zann* dalam kehidupan manusia baik dari segi negatif maupun positif.

Penelitian ini termasuk penelitian kepustakaan (*Library Research*), dengan mengumpulkan data primer dan sekunder. Sumber data primer yaitu Tafsir Mafatih Al-Ghaib karya Fakhruddin Ar-Razi, sedangkan sumber data sekunder menggunakan data-data dan informasi dari buku-buku maupun jurnal, kemudian menggunakan metode deskriptif dan analitis. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan tafsir tematik dengan mengumpulkan ayat-ayat yang berkaitan dengan *zann*.

Hasil penelitian ini menunjukkan bahwa Fakhruddin Ar-Razi menjelaskan bahwa *zann* memiliki beberapa makna diantaranya adalah prasangka yang disebutkan dalam surah Al-Hujurat: 12, Al-An'am: 116, dan Fushilat: 23, makna yakin yang disebutkan dalam surah Al-Baqarah: 249, Al-Haqqah: 20, dan Al-Baqarah: 46, dan makna dugaan yang disebutkan dalam surah An-Najm: 23, dan An-Najm: 28. Dan dari semua makna tersebut, *zann* memiliki dua dimensi psikologis yaitu dimensi negative yang dapat mengakibatkan seseorang mengalami beberapa tekanan, kecemasan dan beberapa gangguan kesehatan mental. Sedangkan dalam dimenisi positif, *zann* dapat menjadikan seseorang terus yakin dan berserah diri kepada Allah dan dapat mendorong orang tersebut untuk terus berbuat kebaikan dan berbaik sangka kepada siapa saja termasuk Tuhannya.

Peneliti menyadari bahwa penelitian ini masih jauh dari kata sempurna dan memiliki banyak kekurangan. Maka dari itu, peneliti berharap kepada peneliti selanjutnya agar dapat menganalisis lebih dalam mengenai tema penelitian ini dengan studi tokoh yang berbeda sehingga dapat lebih mudah dipahami masyarakat luas.

Kata kunci: *Fakhruddin Ar-Razi, Mafatih Al-Ghaib, Psikologi, Zann.*

ABSTRACT

The Meaning of *Zann* in The Qur'an According to Imam Fakhruddin Ar-Razi in His Mafatih Al-Ghaib

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In this day and age, there are widespread cases of strife, excessive anxiety, depression, quarter life-crisis, and other age-related mental illnesses. All of which occur due to people's own prejudices and mindsets. With low self-awareness in controlling one's mindset, this can be the main source of all problems that occur in everyday life. The researcher chose to analyse the meaning of *zann* in the Qur'an according to Fakhruddin Ar-Razi because in his tafsir there are several explanations of *zann* and several meanings of *zann* that are not only negative but also positive. The researcher referred to tafsir Mafatih Al-Ghaib as the tafsir studied because of the suitability of Fakhruddin Ar-Razi's tafsir in compiling a discussion that relates the meaning of *zann* in the Qur'an and its relationship with a person's psychological state.

This study aims to analyse the meaning of *zann* contained in the Qur'an according to Fakhruddin Ar-Razi in his tafsir book Mafatih Al-Ghaib and analyse the psychological effects of *zann* in human life both in terms of negative and positive.

This research includes library research, by collecting primary and secondary data. The primary data source is Tafsir Mafatih Al-Ghaib by Fakhruddin Ar-Razi, while the secondary data source uses data and information from books and journals. Then, the researcher used descriptive and analytical methods through thematic interpretation approach by collecting verses related to *zann*.

The results of this study indicated that Fakhruddin Ar-Razi in his tafsir explains that *zann* has several meanings including prejudice mentioned in surah Al-Hujurat verse 12, Al-An'am verse 116, and Fushilat verse 23, the meaning of belief mentioned in the Qur'an surah Al-Baqarah verse 249, Al-Haqqah verse 20, and Al-Baqarah verse 46, and the meaning of conjecture mentioned in the Qur'an surah An-Najm verse 23, and An-Najm verse 28. From all these meanings, *zann* has two psychological dimensions, namely the negative dimension which can cause a person to experience some pressure, anxiety and some mental health disorders. Whereas on the positive, it can make a person continue to believe and surrender to Allah and can encourage the person to continue to do good and be kind to anyone including his God.

The researcher realizes that this research is far from perfect and has many shortcomings. Therefore, the researcher hopes that future researchers can analyse more deeper the theme of this research with different character studies so that it can be more easily understood by the wider community.

Keywords: *Fakhruddin Ar-Razi, Mafatih Al-Ghaib, Psychology, Zann.*

To Honorable,
Dean of Faculty of Ushuluddin
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Bismillāhirrahmānirrahīm
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The Committee holds the thesis examination in partial fulfillment of the requirements for the degree of licentiate in Al-Qur'an and Tafsir Studies in the Faculty of Ushuluddin, University of Darussalam Gontor on:

Day/Date : Thursday, 17th of October 2024
Place : Mesir 205

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Decided to grant her pass in the thesis examination. Hence, she is eligible to be awarded the degree of Licentiate in Al-Qur'an and Tafsir Studies in The Faculty of Ushuluddin, University of Darussalam Gontor.

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I declare sincerely that this thesis originally belongs to my own work and not belongs to other researcher for difference degree. Furthermore, this thesis is not a work published before, except some parts with their original references.

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Mottoes

من هدى القرآن الكريم

قال الله تعالى في القرآن الكريم:

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

(سورة الحجرات الآية ١٢)

“O believers! Avoid many suspicions. Indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would detest that! And fear Allah. Surely Allah is The Acceptor of Repentance, Most Merciful.”

(Al-Hujurat (49): 12)

Dedication

I dedicate this thesis to:

My beloved parent, my father Budi Sutrisno, S.H., and my mother Siti Mubarakah, S.Ag., as well as my sister Zahnas Nabilla Aschiya Zahra and my brother Farassandy Haidar Kholid Saifullah, and my best friend who I consider like my sister Tiska Walida Nafisa, and my big family with their love and full support in this bachelor. All my lecturers and friends always support me so I can survive my academic journey.



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The researcher is fully aware that this arrangement will not be successful without the contribution, motivation, encouragement, direction, and guidance from the various parties. Therefore, with all modesty, the researcher expresses thanks and high appreciation to:

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May Allah reciprocate a proportionate reward and bless them, and may this humble thesis be valuable and useful for the readers especially for the writer/researcher.

Ponorogo, 3 Rabiul Akhir 1446 AH
6 October 2024 AD

The Researcher,



Vidya Faricha Pratiwi