

CHAPTER I

INTRODUCTION

A. Background of Study

Besides "Al-Qur'an", the Muslim holy book also has another name, namely *az-Zikru* which means reminding. Allah SWT provides warnings and admonitions to His people about legal problems and historical events so that we could take valuable life lessons. The retelling of past stories is one way to convey various kinds of learning in order to educate the community itself. The concepts provided by the Qur'an are always relevant to the problems faced by mankind, because it involves engaging with every community it encounters, as well as proposing solutions to these problems, anytime and anywhere.¹

To warn and educate mankind, the Qur'an uses various forms. One of the forms it chooses is by re-presenting various events in the past. Stories in the Qur'an are different from stories or fairy tales in general, because the characteristics of stories in the Qur'an are not the same as these stories or fairy tales. Therefore, the existence of stories in the Qur'an does not mean that the Qur'an can be likened to a storybook or fairy tale.

¹ Said Agil Husein Al-Munawwar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat perss, 2002), p.12.

According to Mutawalli As-Sya'rawi, the stories presented in the Qur'an are a method to achieve the desired goal, this is because the Qur'an is a da'wah book and the method used in conveying the material or meaning through the stories is.²

As ordinary servants who often make mistakes and negligence, humans often do not realize that they are trapped in the slander of life that Allah has given them. Therefore, humans need guidelines to direct their lives because Allah will definitely give all kinds of problems in life. Until now, people in general are familiar with the word *fitnah*. Both among Muslims and non-Muslims. But the problem is that many people interpret *fitnah* as mere lies or news without the basis of truth, this is the effect of the absorption of Arabic words in the large Indonesian dictionary. Which in the end is now ingrained in Indonesian society that the meaning of the word *fitnah* is no different from lies.³

However, in the Qur'anic concept, the meaning of *fitnah* is not only focused on one meaning, but it contains various meanings. Starting from trials, tests, misguidance, sin, punishment and torment, disbelief, deceit,

² Ira Puspita Jati, "Kisah-Kisah Dalam Al-Qur'an Dalam Perspektif Pendidikan," *Jurnal Didaktika Islamika* Vol. 8, no. No. 2 (Agustus 2016): p. 76.

³ Khoirul Ritonga, "Makna Kata *Fitnah* Dalam Al-Qur'an Analisis Penafsiran Al-Sya'rawi" (UIN Syarif Hidayatullah, 2021), p.2.

and admiration. However, when viewed through the definitions explained by the scholars on the meaning of *fitnah*, the synonym of this word is more specific to the meaning of trials and tribulations.⁴

Fitnah can take the form of happiness or adversity, such as through wealth, throne, family and the opposite sex, even coming from within oneself. Such as the rampant murders with the motive of heartache and revenge that colored the murderous acts throughout 2018. Based on data from the National Police Headquarters, until October 2018 there were 625 murder cases. Nearly 80% of the motives for murder were caused by revenge and heartache.⁵ Another form of case that often occurs is the number of men who have their honor tarnished by being seduced by women. Zina ranks as the second most common *jinayah* case handled by the Aceh Syar'iyah Court in 2020, after rape cases. It also ranks second in the number of cases handled by the Military High Court (*Pengadilan Militer Tinggi*).⁶

⁴ Habibuddin, "*Fitnah* Dalam Al-Qur'an" (Skripsi, Medan, IAIN Sumatra Utara, 2012), p.24.

⁵ Maya Hastuti, "Kasus Pembunuhan Tragis Bermotif Iri Hati di Indonesia," *Klasika Kompas* (blog), 2021.

⁶ Muhammad Yasin, "Penjelasan Kembali tentang Pasal Zina dalam KUHP," *Hukum Online.com* (blog), 3 Februari 2022, <https://www.hukumonline.com/stories/article/lt61f7e0cebcc33/penjelasan-kembali-tentang-pasal-zina-dalam-kuhp>.

With the rise of these cases, it is said in the Qur'an that slander is crueller than murder because slander can be present when a person is facing a situation that is vague and deceitful. Murder only separates a person's spirit from his body, but the effect of slander can be more than that, it can even take away a person's faith due to the confusion of truth and falsehood.⁷

The story of the Prophet Yusuf (peace be upon him) is presented comprehensively or thoroughly, systematically and in one full letter so that it is different from other stories. even the Qur'an calls it *ahsan al-qashas*. The Qur'an does not explicitly explain why the story of the Prophet Yusuf is said to be the best story, but in fact this story has a special specialty because it contains various events after complex events in the figure of one person with different places and phases of life.⁸

In addition, according to Quraish Shihab, Surah Yusuf is also a special and unique surah, because it tells the story of one person perfectly in many episodes. Usually, the Qur'an tells the story of a person in one surah that talks about many issues and even then, it is only told in one or

⁷ Lia Awaliyah dan Muhammad Alif, "Musibah Dalam Perspektif Hadis," *Jurnal Holistic al-hadis* 5, no. 1 (2019). p.69

⁸ Zulfa, "Pesan-Pesan Dakwah Dalam Kisah Nabi Yusuf AS (Studi Kritis Pemikiran Sayyid Quthb Dalam Tafsir Fi Zilal Al-Qur'an)" (Tesis, Lampung, Universitas Islam Negeri Raden Intan, 2018), p.4.

two episodes, not complex as in Surah Yusuf. That is the reason for the declaration of Surah Yusuf as *ahsan al-qashash*.⁹

Allah SWT has given many descriptions of the kinds of *fitnah* through stories in the Qur'an, but there are still many people who do not realize the *fitnah* in life. One of the purposes of the story in the Qur'an is also as a solid proof for mankind that the Qur'an is very relevant to their conditions, because from early childhood to adulthood and old age love stories. Moreover, the story has a purpose that has an influence on mankind, namely as a teaching and education that acts as an example.¹⁰

There are various forms of *fitnah* (tests and trials) found in the story of the Prophet Yusuf in Surah Yusuf. Although the mention is not made explicitly through the word "فتنة" explicitly, but is done implicitly, but in it a lesson can be learned about how the figure of the Prophet Yusuf AS was able to successfully pass through the various trials and tribulations that he went through as the trials and tribulations that hit humans in general. So, it is possible that the story of the Prophet Yusuf AS which is revealed in full and many episodes in surah Yusuf provides an overview of various forms of trials in life. In the story of the Prophet Yusuf there is a

⁹ Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2002), p.377.

¹⁰ Nasrudin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), p.230.

sense of brotherhood, throne, treasure, and love which at the same time is also a slander of life experienced by the Prophet Yusuf. History reveals how happiness in his family to the trials and tribulations that befell the life journey of the Prophet Yusuf AS. Facing hatred and hostility from his brothers with patience and fortitude and hoping for the pleasure of Allah, the Prophet Yusuf AS was able to pass it all so that it could lead him to reach a noble position in the side of Allah SWT. Many values of Islamic struggle are found in the story of the Prophet Yusuf, so that we can take lessons from past events and apply them in our lives which are full of various kinds of trials. The story of the Prophet Yusuf is preserved in the Qur'an because Surah Yusuf contains a lot of stories about real life.¹¹

There are many *mufasssirs* who try to reveal the meaning behind the stories in the Qur'an, one of them is Shaykh Mutawalli As-Sya'rawi. Talking about the relationship between the stories in the Qur'an and Shaykh Mutawalli As-Sya'rawi, the researcher finds a common thread between the close relationship, including the researcher finding that Shaykh Mutawalli As-Sya'rawi has conducted a special and in-depth study of the Prophet's stories in the Qur'an as outlined in his work *Qishashul Anbiya wa ma'aha Shiraturrasul*. In *Qishashul Anbiya*, Shaykh

¹¹ Mariyatul Norhidayati Rahmah, "Model Komunikasi Interpersonal Dalam Kisah Nabi Yusuf As," *Alhiwar Jurnal Ilmu Dan Teknik Dakwah*, Modern, 2016, p.1.

Mutawalli As-Sya'rawi strongly avoids *israiliyat*¹² narrations. In the stories presented in the Qur'an, often the real names of the characters are disguised by only mentioning their titles, such as *Dzulqarnain*, *Fir'aun*, and so on. In addition to the names of the characters, the time and place settings of the stories are also not mentioned. This is because the real purpose of the stories in the Qur'an is to present lessons and wisdom, not to present the full historical facts of the story concerned.¹³

In fact, according to Mutawalli As-Sya'rawi, a person who studies the historical facts of the stories in the Qur'an will only waste time and energy. This is because most of the stories in the Qur'an are parables that can manifest in every human being. In other words, the events of the stories in the Qur'an are not limited to individual characters, but can apply to everyone, at any time and place, because the existence of a specific character in a story will weaken the impression contained in the story.¹⁴ This view can at least be a way of contextualization and also an

¹² Israiliyat is news that is quoted from the Israelites, whether they are Jews or Christians. Muhammad Husein Dzahabi, *Israiliat dalam Tafsir dan Hadits* (Jakarta: Litera Antar Nusa, 1993), p.9.

¹³ Fakhrijal Ali Azhar, dkk., "Kaidah Memahami Kisah Dalam Al-Qur'an Perspektif Mutawali al-Sya'rawi," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir*, Edisi: Januari-Juni, Vol. 5, No. 2 (2020): p.294.

¹⁴ Muhammad Mutawalli As-Sya'rawi, *Tafsir As-Sya'rawi* (Cairo: Akhbar Al-Yaum Idarah Al-Kutub Wa Al-Maktabat, 1991), p.8975.

anti-thesis to some people who argue that the stories in the Qur'an are historical events, did not occur in the present and will not be repeated.¹⁵

One of the reasons the researcher is guided by the *mufasssir* Mutawalli As-Sya'rawi is because in understanding the story in the Qur'an, he emphasized more on the aspect of the lessons contained in it, as well as contextualizing it in real life, so that it is less important to study its history. His emphasis is contained in the rule that a story that does not mention the original name of the character, then the story will be repeated anywhere and anytime. He also elaborated the meaning of the verse with easy and broad language and gave many examples from the reality of life. This will be in line with the research that the researcher will examine, which is related to the slander of life. Therefore, the researcher compiled a thesis research with the title **"The Story of the Prophet Yusuf and its Relevance to the Slander of Life According to Mutawalli As-Sya'rawi (Study Analysis of QS. Yusuf)"**. Hopefully this research can provide lessons and wisdom for all mankind.

¹⁵ Fakhrijal Ali Azhar, "Kaidah Memahami Kisah Dalam Al-Qur'an Perspektif Mutawalli al-Sya'rawi," p.294.

B. Problem Formulation

Based on the above background, the problem formulation that the researcher will raise is:

1. How did the *fitnah* arise in the life story of Prophet Yusuf AS
2. What is its relevance in life According to Mutawalli As-Sya'rawi?

C. Purpose of Research

From the formulation of the problem above, the objectives of this study are:

1. Reveal the nature of the various trials in the story of Prophet Yusuf AS.
2. Find the relevance of the story of Prophet Yusuf AS to the *fitnah* of life.

D. Significance of Research

a. Theoretical Significance

1. Become a guide to know the kinds of *fitnah* contained in the story of the Prophet Yusuf AS.
2. Showing the beauty of the Qur'an in composing a story full of wisdom, especially in the story of the Prophet Yusuf.

3. Become a reference for other researchers who want to study the beauty of surah Yusuf.
4. Become a reference in revealing the kinds of *fitnah* that exist in the stories of the Qur'an.

b. Practical Significance

1. To serve as a means of reminding people of the *fitnah* that is present in everyday life.
2. To show the urgency of asking Allah SWT for protection from the *fitnah* of life.
3. As a means of reminding people to be careful of every pleasure or trial from Allah, so as not to be negligent and despair of Allah's grace.
4. Can control the nature and attitude in the face of every favor or test from Allah.

E. Literature Review

To avoid repeating studies that have been conducted by other scholars, the researcher tries to collect as many previous studies as possible related to the research theme that will be reviewed by the researcher. This also aims to show the novelty of the study that will be

raised by the researcher. The following are previous studies related to the research that the researcher will study:

1. A thesis for bachelor degree written by Lili Halimatus Sadiyah with the title *Kisah Nabi Yusuf dalam Al-Qur'an (Studi Komparatif Surah Yusuf Ayat 7-21 Menurut Tafsir Ringkas Kemenag RI dan Tafsir Ibnu Katsir)* in the field of Al-Qur'an and Tafsir Science at UIN Syarif Hidayatullah in 2024. The results of this study show the lessons learned from the story of the Prophet Yusuf and how this story serves as a guideline for Muslims.¹⁶
2. A thesis for bachelor degree written by Fildzah Khoirina Al-Bari with the title *Trials of Life From the Stories In Surah Al-Kahfi According To Sayyid Qutb* the field of Al-Qur'an and Tafsir Studies at University of Darussalam Gontor in 2023. The results of this study show This research provides a deep insight into how the stories in

¹⁶ Lili Halimatus Sadiyah, "Kisah Nabi Yusuf dalam Al-Qur'an (Studi Komparatif Surah Yusuf Ayat 7-21 Menurut Tafsir Ringkas Kemenag RI dan Tafsir Ibnu Katsir)" (Jakarta, UIN Syarif Hidayatullah, 2024).

Surah Al-Kahf can be used as a tool to understand and deal with the slanders of life.¹⁷

3. Besid and Agus Kharir in their journal published by Jurnal Al-Fath UIN Banten in 2021 with the title *Kesabaran dalam Kisah Nabi Yusuf AS (Studi atas Penafsiran M.Quraish Shihab dalam Tafsir Al-Misbah)*. In this study, the approach used by researchers is a qualitative approach with the type of library research. The results showed that patience in the story of the Prophet Yusuf according to M. Quraish Shihab is to refrain from all trials that come, and the form of patience that exists in the story of the Prophet Yusuf varies, starting from the Prophet Yusuf who was removed by his brother then he was found by a group of travelers and sold to the people of Egypt and the patience of the Prophet Yusuf in resisting the temptation of a wife of Aziz and the Prophet Yusuf who was put in prison on the accusation of Aziz's wife. Of the many tests the

¹⁷ Fildzah Khirina Al-Bari, "Kisah-Kisah Dalam Surah Al-Kahfi Dan Relevansinya Terhadap Fitnah Kehidupan Menurut Sayyid Qutb" (Ponorogo, Universitas Darussalam Gontor, 2023).

Prophet Yusuf could pass it with patience which then Allah ASWT rewarded with infinite favors.¹⁸

4. Moh. Mauluddin, et al. In his journal published by the Journal of Al-Qur'an and Tafsir Science: Al-Furqon in 2022 entitled *Ibrah Kisah Penolakan Nabi Yusuf terhadap Ajakan Imra'at Al-Aziz Perspektif Tafsir Maqashidi*. The results show that the story of Prophet Yusuf has immense significance and has been widely studied from various angles, including linguistics, educational principles, modern literature, and literary psychology. The research also found that the story of Prophet Yusuf serves as a timeless parable, offering lessons on upholding principles, resisting temptation, and fulfilling responsibilities lessons that remain relevant in contemporary society.¹⁹
5. Anshar Zulhelmi in his journal published by the Journal of Confeence Proceedings-ICIS in 2021 with the title

¹⁸ Besid dan Agus Kharir, "Kesabaran dalam Kisah Nabi Yusuf AS (Studi atas Penafsiran M.Quraish Shihab dalam Tafsir Al-Misbah)," *Jurnal Al-Fath UIN Banten*, 2021.

¹⁹ Moh. Mauluddin, dkk., "Ibrah Kisah Penolakan Nabi Yusuf terhadap Ajakan Imra'at Al-Aziz Perspektif Tafsir Maqashidi," *Jurnal Ilmu Al-Qur'an dan Tafsir: Al-Furqon*, 2022.

Bahasa Al-Qur'an di dalam Surah Yusuf Mengatasi Kemerosotan Akhlaq Pemuda di Zaman Modern: Studi Analisis Menggunakan Metode Kisah Teladan Nabi Yusuf.

This study found that the story of the Prophet Yusuf contained in the Qur'an illustrates events such as realities in life and its delivery with beautiful and clear language. Thus, the story of the Prophet Yusuf can be used as an example in everyday life, especially regarding morals, and can help raise awareness and faith in the younger generation of Islam. The results of this study also show that moral decline in the modern young generation is caused by various factors, including the influence of western culture, lack of religious knowledge, and the use of sophisticated technology without control.²⁰

Studies and research on the story of the Prophet Yusuf in has been done by many researchers before. However, most of these studies only examine the educational values, moral values and *akhlaq* and the wisdom contained therein. While

²⁰ Anshar Zulhelmi, "Bahasa Al-Qur'an di dalam Surah Yusuf Mengatasi Kemerosotan Akhlaq Pemuda di Zaman Modern: Studi Analisis Menggunakan Metode Kisah Teladan Nabi Yusuf," *Jurnal Confeence Proceedings-ICIS*, 2021.

the research that the researcher will do is to examine the story of the Prophet Yusuf AS as a whole and link each episode of his life with the trials of life. So it can be ascertained that there has never been a study of the relevance of *fitnah* in the story of the Prophet Yusuf AS according to Mutawalli As-Sya'rawi.

F. Theoretical Framework

This research will focus on the discussion of the story of Prophet Yusuf AS and seek its relevance to the *fitnah* of life based on the perspective of Mutawalli As-Sya'rawi. The story comes from the word "*Qassas*" which means tracked news. In discussing the story here the researcher will divide the episode of the life of the Prophet Yusuf into 4 parts, namely the first story when the Prophet Yusuf was abandoned by his brothers, the second when the Prophet Yusuf was seduced by *Imraat al-Aziz*, the third when the Prophet Yusuf was appointed as an Egyptian official, and the last when the Prophet Yusuf reunited with his family in the kingdom of Egypt.

In doing this research, the researcher will be guided by the interpretation of Mutawalli As-Sya'rawi in his tafsir book entitled Tafsir

As-Sya'rawi. This is because in understanding the story in the Qur'an, Mutawalli As-Sya'rawi emphasizes more on the aspect of the lessons contained in it, as well as contextualizing it in real life, so that it is less important to study its history. His emphasis is contained in the rule that a story that does not mention the original name of the character, then the story will be repeated anywhere and anytime. He also elaborated the meaning of the verse with easy and broad language and gave many examples from the reality of life. This will be in line with the research that the researcher will examine, which is related to the slander of life.

Meanwhile, to study this research, the researcher will use a thematic interpretation approach, which is a method that discusses themes in the Qur'an through one or more chapters in the Qur'an.²¹

The steps that will be taken are by dividing the episodes of the life of the Prophet Yusuf and linking the episodes to be reviewed with the trials of life, after that selecting the verses that are relevant to the episode of his life, arranging them according to the time of their revelation, then understanding and reviewing the meaning of the verse based on the interpretation of scholars. After that, conclude the elements of the topic of

²¹ Musthafa Muslim, *Mabahith Fi At-Tafsir Al-Mawdhu'i* (Dimashq: Dar Al-Qalam, 2000), p.16.

discussion, organize it, and divide it into chapters and sub-chapters according to the rules in the research method.²²

G. Methods of Research

The creation of a work is inseparable from the method as the first step used to achieve a goal. In this thesis proposal, the researcher designed the method that will be used, namely as follows:

1. Kind of Research

The type of research that will be used in this research is library research, because the materials that will be used in this research are books, journals, documents, or materials that will be taken from the library.²³ The library research will focus on searching for data and materials related to the research theme, namely the story of the Prophet Yusuf AS and its relevance to the *fitnah* of life.

2. Source of Data

This research is library research. Therefore, all data sources used are literature and field sources, both primary and secondary.

The primary and secondary sources in this study are:

²² Musthafa Muslim, *Mabahith Fi At-Tafsir Al-Mawdhu'i*,...p.37–39.

²³ Nursapia Harahap, "Penelitian Kepustakaan," *Iqra'* 08 No. 01 (2014): p.68.

a. Primary Sources

Primary data is data obtained directly from the object of research or data obtained from the original source. Primary data sources in this study were obtained from thematic interpretation books as well as Islamic literature and scientific journals, both national and international such as: Kitab Tafsir As-Sya'rawi by Mutawalli As-Sya'rawi.

b. Secondary Sources

Secondary data is data that supports, complements and explains primary data, namely in the form of literature books, journals, opinion theories that are close to the problems studied, including: *Tafsir Fi Zhilalil Qur'an* and *Al-Taswir Al-Fanni fi Al-Qur'an* by Sayyid Qutb, *Tafsir Al-Quran Al-'Azhim* and *the book of Qishashul Anbiya* by Ibn Katsir.

H. Data Analysis Method

This research used data analysis techniques in the form of descriptive methods and analysis methods. Descriptive method is research by collecting data that aims to explain a situation, event, object or everything related to variables that can be explained properly. The method of data analysis is an activity that contains a number of activities such as

explaining, parsing, describing, distinguishing and classifying explained properly.²⁴ From the data that had been collected the researcher will describe the four episodes of the Prophet Yusuf's life, then analyze the form of *fitnah* that corresponds to the four episodes. That way it will be known the *fitnah* contained in the story of the Prophet Yusuf.

I. Systematics of Writing

The systematic discussion or research framework consists of four chapters, including

Chapter I, consists of the background of the problem. Based on some of the things behind the problem, the problem formulation arises. Furthermore, it is equipped with the objectives and uses of research as the target to be achieved through this research. Previous research is presented which is in line with the title and theme of the researcher's research as a supporting factor as well as in order to show the novelty of ideas, ideas and findings. Then it is continued with a theoretical framework that contains theories related to the research to be studied and the approach used. Also explained about the research methods that will be used, and the systematics of the discussion.

²⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2013), p.31–35.

Chapter II, in this chapter will be described clearly about the overview of the title variable as well as a glimpse of Mutawalli As-Sya'rawi's biography as a *mufassir* who will be the main reference in discussing this theme, starting from his life history, his thoughts, and also his methodology and style of interpretation. Then it will also be explained about the meaning of the story in the Qur'an, the kinds, and the purpose of the story in the Qur'an. In addition, it will also explain the *asbabun nuzul*²⁵ of surah Yusuf and the meaning of the naming of surah Yusuf. Finally, the meaning of *fitnah* in the Qur'an and the different kinds of *fitnah* will be explained.

Chapter III, is the core of the research. In this chapter, the story of the Prophet Yusuf and its relevance to the trial of life based on the perspective of Mutawalli As-Sya'rawi had been studied. After that, it will be explained about the relevance between each episode of the life of the Prophet Yusuf with the trial of life. That is the episode when the Prophet Yusuf was abandoned by his brothers and its relevance to the trial of the heart and family, the episode when the Prophet Yusuf was seduced by *Imraat al-Aziz*

²⁵ *Asbabun nuzul* is the event or events behind the revelation of the verse of the Qur'an, in order to answer, explain, and solve the problems arising from the event. Septia Rini, "Asbabun Nuzul Sebagai Cabang Ulumul Qur'an," *Jurnal Kajian Ilmiah Interdisiplinier* Vol.8 No.6 (Juni 2024): p.902.

and its relevance to the trial of women, the episode when the Prophet Yusuf was appointed as an Egyptian official and its relevance to the trial of office, and the last is the episode when the Prophet Yusuf reunited with his family and its relevance to the trial of patience and fortitude.

Chapter IV, this chapter contains a conclusion or summary of the results of research on the relevance of the story of the Prophet Yusuf to the *fitnah* of life according to Mutawalli As-Sya'rawi. In addition, this chapter will also include suggestions for further research, so that Islamic science can continue to develop. Finally, the bibliography as a collection of references used by the researcher during the research.