

## CHAPTER ONE

### INTRODUCTION

#### A. Background of Study

The soul is essentially one of the concepts discussed in various disciplines. However, the definition of the soul is difficult to describe solely through words, as it is fundamentally an entity synonymous with the spirit, intellect, and self. The term "*Nafs*" comes from the Arabic word, which can be literally translated as self or more simply as soul.<sup>1</sup> Some religions hold the belief that God is the creator of the soul. In a religious context, the soul is an entity that cannot be seen by humans and is considered one of the eternal elements. It is also believed to exist independently of the body and to have a different life after death.

In some cultures, inanimate objects are believed to possess a soul, a belief known as animism. Animism is the understanding that nature or all objects have a spirit or soul. This concept also explains why sacred objects and ornaments are so important to primitive societies. These communities were not 'idol worshippers'; they did not worship sticks or stones but rather the 'anima'

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<sup>1</sup> St Rahmatiah, "Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam," *Sulesana* 11, no. 2 (2017): 39, <https://doi.org/10.24252/.v11i2.4538>

within them the spirit that gives strength and life to the wooden staff or the substance of the stones.<sup>2</sup>

Another perspective, such as the philosophy of the soul, also refers to a complex debate. According to René Descartes, a French philosopher, the soul is a singular substance, non-material, and cannot die. The soul has thought as its essential characteristic.<sup>3</sup> What is included in thought are all the things that occur within a person's self with their awareness, such as sensory perception, imagination, reason, and will. The true nature of thought is consciousness.<sup>4</sup> Another similar viewpoint explains that the soul is a substance that comes from God, with its relationship to God being like heat to fire, it is distinct from the body. The soul is singular, perfect, and noble in nature. It has its own essence, which originates from the essence of the Creator.<sup>5</sup>

In several of these perspectives, it can be explained that the soul is a singular essence or existence that originates from God. Its existence has its own

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<sup>2</sup> putu ariyasa Darmawan, "Animisme Dalam Pemujaan Barong Bulu Gagak Di Bali," *Genta Hredaya* 4, no. No 1 (2020): 95. <https://doi.org/10.55115/gentahredaya.v4i1.521>

<sup>3</sup> ALDI ASRAF SYARIF, "KONTRIBUSI FILSAFAT JIWA IBNU SINA TERHADAP PEMIKIRAN RENE DESCARTES SKRIPSI" 19, no. 5 (2016): 60.

<sup>4</sup> Luh Putu Cita Ardiayani, Kadek Suciani, and Krisna Sukma Yogiswari, "Tubuh Dan Jiwa Manusia Dalam Perspektif Filsafat Rene Descartes," *Vidya Darsan* 2, no. 2 (2021): 137.

<sup>5</sup> Tri Wahyuni, "ANALISIS FILSAFAT JIWA DALAM PERSPEKTIF AL-KINDI" (Universita Islam Negri Datokarama Palu, 2022): 85.

being, and furthermore, the soul does not possess material qualities and is immortal. The soul is also the result of a formation based on awareness and formed through thought rooted in the self of the individual. Mujib and Mudzakir place more emphasis on the importance of the heart in their proposed concept of the soul's structure. Furthermore, according to them, the human soul originates from two opposing substances: the physical substance represented by the body, and the spiritual substance represented by the spirit. The combination of these two substances results in the soul. Similar to Hamka's viewpoint, Mujib and Mudzakir also argue that the soul consists of the heart, intellect, and desires.<sup>6</sup>

Sheikh Al-Sha'rawi, whose full name is Muhammad Mutawalli Al-Sha'rawi Al-Husaini, is known as one of the prominent advocates of Islam. He was born on April 15, 1911, during the British occupation, and lived in the Fatimid Dynasty. Al-Sha'rawi was born on April 15, 1911, in the village of Daqadus, Egypt. He passed away on Wednesday, June 22, 1998, at the age of 87. Al-Sha'rawi began his education by memorizing the Qur'an under the guidance of Sheikh Abdul Majid Pasha. By the age of 11, he had already

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<sup>6</sup> E. Yudianti, "Dinamika Jiwa Dalam Perspektif Psikologi Islam," *Jurnal Ilmu Agama UIN Raden Fatah* 14, no. 1 (2013): 45–59.

memorized and mastered the Qur'an, and later continued his education at the Al-Azhar primary school, completing the Al-Thānawīyyah level in 1932.<sup>7</sup>

The thoughts of Sheikh Muhammad Mutawalli Al-Sha'rawi in his interpretation are well known for their deep approach, yet they remain easy to understand. Al-Sha'rawi also emphasized that the Qur'an is not only a holy book that should be read, but it must also be understood and practiced in daily life. He explained the verses of the Qur'an with discussions and language that were simple and relevant to life in the modern era, so that the teachings within the Qur'an could be well accepted and applied across various societal structures.<sup>8</sup>

Al-Sha'rawi's thoughts on "*nafs*" or the soul in the context of Islam are closely linked to his understanding of spirituality and the relationship between humans and God. Al-Sha'rawi views the soul as a crucial aspect of human existence. He also believes that the soul or "*nafs*" is a complex entity, consisting of various dimensions.<sup>9</sup> According to him, the human soul has a tendency

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<sup>7</sup> Ahmad Fauzi Maldini, "Makna Tabayyun Dalam Konteks Modern: Kajian Penafsiran Al-Hujurat Ayat 6 Menurut Mutawalli Al-Sya'rawi Dan Quraish Shihab," 2019, 1–5.

<sup>8</sup> Hikmatiar Pasya, "Studi Metodologi Tafsir Asy- Sya'rawi" 1, no. 2 (n.d.), <https://doi.org/10.21111/studiquran.v1i2.841>.

<sup>9</sup> Muhiddin Muhammad Bakri, "Renungan Tasawuf Muhammad Mutawalli Al-Sya'rawi," 2013, 112.

toward both good and bad, and humans are created to control the desires within themselves. Additionally, Al-Sha'rawi emphasizes the importance of purifying the soul (Tazkiyah Al-Nafs) as a process of essence in spiritual life. He also believes that one can cleanse the soul from negative traits. According to him, only with a purified soul can a person draw closer to Allah and achieve inner peace, or reach the level of *Al-Nafs Muthmainnah*.<sup>10</sup>

Al-Sha'rawi, in his tafsir, explains that the “*nafs*” will be revealed when materialism and spiritualism combine. This soul will have both obedience and disobedience, worshiping Allah or not believing in Him.<sup>11</sup> Sheikh Muhammad Mutawalli Al-Sha'rawi, in his tafsir, Tafsir Al-Sha'rawi, explains that the “*nafs*” or soul is revealed when materialism and spiritualism merge. The soul will possess both obedience and disobedience, worshiping Allah or not believing in Him.<sup>12</sup>

In the Qur'an, there are many words or phrases that represent the concept of the soul, such as the term *Al-Nafs*. (النفس) The soul has three levels: *An-*

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<sup>10</sup> Yogi Imam Perdana, “Penafsiran Nafsu Ammarah Bi Al-Suk Menurut Syeikh Mutawalli Al-Sya’rawi (Menyoroti Siapa Musuh Paling Berbahaya Dalam Diri),” *Jurnal El-Afkar*, no. 112 (2019): 14, 10.29300/jpkth.v8i2.2579.

<sup>11</sup> Muhammad Mutawalli Al-Sya’rawi, Tafsir wa Khawathir al-Imam, Jilid 1, hal. 627.

<sup>12</sup> Muhammad Mutawalli Al-Sya’rawi, Tafsir wa Khawathir al-Imam, Jilid 1, hal. 627.

*Nafs Lawwamah, An-Nafs Ammarah, and An-Nafs Al-Muthmainnah.* In the term *An-Nafs Al-Ammarah* (النَّفْسَ لَأَمَّارَةً بِالسُّوءِ) which is mentioned in Surah Yusuf, verse 53, signifies the soul that tends towards evil. This “*nafs*” is one of the inherent characteristics of human nature that must be controlled by the individual. The process of controlling it is a very important aspect of one's spiritual relationship with God. In Surah Yusuf, verse 53, Prophet Yusuf (AS) acknowledges that the human soul naturally tends toward evil, unless a person is granted mercy by Allah.<sup>13</sup>

Another meaning of *Al-Nafs* is found in Surah Al-Qiyamah, verses 1-2, which explains that in this Surah, there is a soul that tends to regret itself. In this context, the term *An-Nafs Al-Lawwamah* refers to a soul that constantly blames itself. This “*nafs*” is susceptible to instability, meaning that while it may do good deeds, at another time, it may descend into base actions (animalistic desires). *An-Nafs Al-Lawwamah* is also a soul that has developed a sense of remorse and self-awareness after committing wrongdoings. It does not dare to act openly in error, nor does it seek out ways to commit wrongdoing in

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<sup>13</sup> Alpaqih Andopa, “AN-NAFS DALAM AL-QUR’AN (STUDI PEMIKIRAN M. QURAISH SHIHAB ADLAM TAFSIR AL-MISHBAH),” n.d., 15.

darkness, as it has become conscious of the consequences of its actions.<sup>14</sup> Therefore, this “*nafs*” is still closely linked to sinfulness, but awareness and regret will arise after committing mistakes and sins..

In a spiritual context, this “*nafs*” occupies a very important level, as it indicates that a person has become aware of their shortcomings and is making efforts to improve themselves. Although they have not achieved spiritual stability, awareness of sin and the effort to repent are the initial steps towards *Tazkiyatun Nufus* (purification of the soul). Therefore, this “*nafs*” is often associated as a sign that a person is ready to move toward spiritual enlightenment. This process requires strong self-control and a determined effort to continuously draw closer to Allah, despite obstacles. Through deep introspection, a person at this stage will evolve to a higher level, which is *Nafs Muthmainnah* (the soul at peace). In this state, the soul achieves tranquility and fully surrenders to the will of Allah.

In the term *An-Nafs Muthmainnah* (النَّفْسُ الْمُطْمَئِنَّةُ) The term An-Nafs Al-Muthmainnah, found in Surah Al-Fajr, verse 27, signifies the soul that is at peace. It is the soul that affirms and believes in the good promises and threats

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<sup>14</sup> Aliyah, “KONSEP TAZKIYATUN NAFS IBNU TAIMIYAH DALAM PERSEPEKTIF PENDIDIKAN ISLAM,” 2019, 15.

from Allah Subhanahu Wa Ta'ala, as conveyed in His book through the words of His Messenger. This soul believes is conscious of its duty to Allah, and renounces polytheism and evil. It is the soul that is tranquil, constantly remembering Allah, and is happy due to its love for Allah Subhanahu Wa Ta'ala, His Messenger, and the promises that Ar-Rahman has made for it.<sup>15</sup>

At this stage, a person who has experienced deep inner peace no longer feels the anxiety that haunts the souls at the previous levels. At this stage, the soul has found peace in living life according to god will. A person who has reached this stage possesses deep faith and piety, making it a distinctive characteristic of this soul.

One of the important aspects of this “*nafs*” is that it embodies wisdom and sincerity. At this stage, a person will always ensure that their actions align with religious teachings and high moral standards. This “*nafs*” also symbolizes a person who is more sensitive to their surroundings and always strives to do good. The process of reaching this level is not easy; it requires a long and challenging spiritual journey. Similar to the previous stages of the soul, such

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<sup>15</sup> Anton Widodo and Fathur Rohman, “Konsep Jiwa Yang Tenang Dalam Surat Al Fajr 27-30 (Perspektif Bimbingan Konseling Islam),” *Jurnal Bimbingan Konseling Islam* 1, no. 2 (2019): 16. <https://doi.org/10.24952/bki.v1i2.1973>



as *Nafs Ammarah* (the soul that tends towards evil) and *Nafs Lawwamah* (the soul that regrets sins).<sup>16</sup>

In conclusion, “*nafs*” can be classified into three main levels. *Nafs Ammarah* (the soul that tends towards evil), as explained in Surah Yusuf, verse 53, describes the human tendency to commit wrongdoing and sins. *Nafs Lawwamah* (the soul that regrets sin), as mentioned in Surah Al-Qiyamah, verses 1-2, describes a soul that becomes aware of its mistakes and regrets its actions. Finally, *Nafs Muthmainnah* (the tranquil soul), as explained in Surah Al-Fajr, verses 27-30, speaks of Allah calling the peaceful and serene soul, assuring that it will be among His servants and granted entry into paradise.

According to Sheikh Muhammad Mutawalli Al-Sha'rawi, the soul plays a central role in human spiritual development. He explains in Tafsir Al-Sha'rawi that the “*nafs*” is revealed when materialism and spiritualism merge, highlighting the dynamic relationship between the physical and the metaphysical. Al-Sha'rawi emphasizes that the soul is not merely an abstract concept but a divine essence that connects humans to their Creator. He likens the soul's connection to God to the relationship between heat and fire—

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<sup>16</sup> NUR SITI MAIMUNAH, “Konsep Jiwa Menurut Teori Psikoanalisis Ditinjau Dari Perspektif Islam,” 2018, 1–78.

inseparable yet distinct. Furthermore, he argues that true inner peace can only be achieved when the “*nafs*” aligns with divine guidance, transforming from *Nafs Ammarah* into *Nafs Lawwamah*, and ultimately reaching the state of *Nafs Muthmainnah*.

Based on the explanation above, the author sees the necessity for further research on the topic "Tafseer of Soul In the Qur'an According to Syeikh Muhammad Mutawalli Al-Sya'rawi In Tafsir Al-Sha'rawi."

#### **B. Formulation of the Problem**

Based on the problems and background mentioned above, and considering the broad scope of the discussion, the author focuses on examining the verses related to the soul and analyzing the interpretations of various mufasssirun on several verses of the Qur'an, such as in Surah Yusuf, verse 53, Surah Al-Qiyamah, verses 1-2, and Surah Al-Fajr, verses 27-30.

Based on the background above, the problems that need to be addressed can be formulated as follows:

1. What is Al-Sha'rawi exegesis the verses about the soul in the Qur'an in *Tafsir Al-Sha'rawi*?

2. What is Sheikh Muhammad Mutawalli Al-Sha'rawi exegesis the concept of the soul with the spiritual aspects of human life?

### **C. Research purposes**

Based on the research questions above, the objectives of this study are:

1. To explore the verses about the soul and its levels as found in Tafsir Sya'rawi
2. To analyze the interpretations of Surah Yusuf, verse 53; Surah Al-Qiyamah, verses 1-2; and Surah Al-Fajr, verses 27-30 according Al-Sya'rawi
3. Analysis the relevance of nafs in the Qur'an in with aspect human life the perspective of Syeikh Muhammad Mutawalli Sya'rawi

### **D. Research Benefits**

1. This research provides an understanding of the concept of the soul in Islam, including how the soul is formed and developed.
2. This research will offer new insights for those who wish to explore Quranic verses about the soul, which can serve as a foundation for mental health based on Islamic values.

3. This study integrates psychology with Islamic values, creating a comprehensive approach to individual mental health.
4. It contributes intellectually to the field of Quranic exegesis with a psychological and scientific approach for academics, particularly within the Qur'anic Sciences and Exegesis program of the Faculty of Ushuluddin at Darussalam University Gontor, through the i'jaz ilmi methodology.
5. It also provides intellectual contributions to the field of Quranic exegesis with a psychological and scientific approach, specifically in the discussion of verses about the soul for the Qur'anic Sciences and Exegesis program of the Faculty of Ushuluddin at Darussalam University Gontor.

#### **E. Previous Research**

In addition to serving as a reference and comparison material, previous studies are also aimed at avoiding similarities with existing research. Below are previous studies related to the research that will be conducted by the researcher, including:

1. The research conducted by De Isvahan Nur Muharam, a student of the Qur'anic Sciences and Exegesis Department, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung in 2024, titled: *"Konsep Jiwa Dalam AL-Qur'an Perspektif Teori Psikoanalisa Sigmund Freud"*. This study is a thesis that examines the concept of the soul in the Qur'an using Sigmund Freud's psychoanalysis approach. The research is classified as qualitative, aiming to gain a comprehensive understanding of phenomena related to the subject's experiences through detailed descriptions. The findings of this research conclude that the study of the concept of the soul in the Qur'an through the lens of Sigmund Freud's psychoanalysis provides profound insights into human dimensions from both spiritual and psychological perspectives. The research reveals a harmony between the concept of the levels of *"nafs"* in the Qur'an and Freud's psychoanalytic theory, particularly regarding ego development, ego instability, and the dominance of primal drives. The integration of religious teachings and psychoanalysis offers a holistic understanding of the human journey toward soul balance. This research embraces the concept of the soul in the Qur'an, illustrating

three levels of “*nafs*” that align with human psychological development, as explained in Sigmund Freud's perspective.<sup>17</sup>

De Isvahan Nur Muharam's research examines the concept of the soul in the Qur'an using Sigmund Freud's psychoanalytic theory, focusing on ego development and instinctual drives. Meanwhile, this thesis explores Al-Sya'rawi's interpretation through a thematic (*maudhu'i*) tafsir approach, emphasizing the spiritual journey of controlling the *nafs*. The primary difference lies in the analytical perspective; the previous study applies Western psychological theories, whereas this research is based on classical Islamic exegesis, complementing prior studies with a spiritual perspective rooted in Islamic teachings.

2. The research conducted by Tri Wahyuni, a student of the Aqeedah and Islamic Philosophy Department, Faculty of Ushuluddin, UIN Datokarama Palu in 2019, with the title: “*Analisis Filsafat Jiwa Dalam Perspektif Al-Kindi*”. This study is a thesis examining Al-Kindi's perspective on the philosophy of the soul. In this thesis, it is discussed that, according to Al-Kindi, the concept of the soul is singular, perfect,

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<sup>17</sup> De Isvahan Nur Muharam, “KONSEP JIWA DALAM AL-QUR’AN PERSPEKTIF TEORI PSIKOANALISA SIGMUND FREUD,” n.d.

and noble, with its essence originating from the essence of the Creator, much like sunlight emanating from the sun. The existence of the soul in human life is distinct from the body in that the body harbors carnal desires and passions, while the soul opposes these desires and passions. This research is categorized as library research, employing historical and philosophical approaches. The data analysis techniques utilized include deductive, inductive, and comparative analysis. The findings of this study conclude that, according to Al-Kindi, the soul is singular, perfect, and noble. Its essence is derived from the essence of the Creator, similar to sunlight emanating from the sun. The soul is eternal, while its presence in this world is transient or temporary. The existence of the soul, which addresses human issues, is of great importance in Al-Kindi's thought. Beyond the issues of the soul in life, the essence of humanity is its soul. Without the soul, humans cannot live; the soul is the source and controller of human life, in a balanced combination of the body (physical) and soul (spiritual), forming what is called a human being.<sup>18</sup>

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<sup>18</sup> Wahyuni, "ANALISIS FILSAFAT JIWA DALAM PERSPEKTIF AL-KINDI."

Tri Wahyuni's research explores the philosophy of the soul from Al-Kindi's perspective, emphasizing that the soul is a singular, perfect, and eternal substance originating from God's essence. Her study focuses on the philosophical understanding of the soul's nature, its separation from the body, and its opposition to physical desires. In contrast, this thesis analyzes the concept of the soul in Al-Sya'rawi's exegesis using a thematic (*maudhu'i*) approach, highlighting the spiritual journey of controlling the *nafs* in accordance with Islamic teachings. The key difference lies in methodology; the previous study is philosophical, while this research is based on Qur'anic exegesis and its relevance to psychology and spiritual life.

3. The research conducted by Alpaqih Andopa, a student of the Department of Qur'anic Studies and Exegesis, Faculty of Ushuluddin, IAIN Curup, in 2018, entitled: *"An-Nafs Dalam Al-Qur'an (Studi Pemikiran M. Quraish Shihab Dalam Tafsir Al-Mishbah)." This thesis discusses "nafs" in the context of human nature, emphasizing its potential for both good and evil. The study, categorized as library research, employs the thematic exegesis method (tafsir maudhu'i). It*



concludes that M. Quraish Shihab interprets “*nafs*” in two primary ways: first, as the forces of anger, lust, and appetite within humans, which are sources of reprehensible traits; and second, as the spiritual soul that is subtle, divine (*rabbani*), and represents the essence of humanity, distinguishing humans from other creatures. He classifies “*nafs*” into three types: *Al-Nafs Al-Muthmainnah*, a soul purified and illuminated by the remembrance of Allah, free from lust and negative traits; *Al-Nafs Al-Lawamah*, a self-reproaching soul that regrets its wrongdoings; and *Al-Nafs Al-Amarah*, a soul that perpetually incites evil.<sup>19</sup>

Alpaqih Andopa’s research examines the concept of *nafs* in the Qur’an based on M. Quraish Shihab’s interpretation in Tafsir Al-Mishbah, emphasizing *nafs* as an innate human force that can lead to either virtue or vice. Meanwhile, this thesis analyzes the concept of the soul in Al-Sya’rawi’s exegesis using a thematic (*maudhu’i*) approach, focusing on the spiritual journey of controlling *nafs* through introspection, worship, and *dhikr*. The key difference lies in the object

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<sup>19</sup> Andopa, “AN-NAFS DALAM AL-QUR’AN (STUDI PEMIKIRAN M. QURAISH SHIHAB ADLAM TAFSIR AL-MISHBAH).”

of study; the previous research focuses on contemporary exegesis, whereas this thesis explores classical exegesis, offering a deeper perspective on the soul in Islamic teachings.

4. The research conducted by Nina Milada Azizah, a student of the Qur'anic Studies and Tafsir Department, Faculty of Ushuluddin, UIN Sunan Kalijaga Yogyakarta, in 2023, titled: *Penafsiran Syekh 'Abdul Qadir Al-Jilani Terhadap Q.S. Al-Fajr [89] : 27-30 Dalam Kitab Tafsir Al-Jilani*". The research is a thesis examining *nafs Mutmainnah* and the levels above it, namely *Radiyah* and *Mardhiyyah*. This study employs a qualitative approach with library research, utilizing descriptive analysis. The findings of this academic research provide insights into the meaning and methods to achieve *nafs Mutmainnah*. These methods are derived from various scholars' perspectives, emphasizing the cultivation of good character (*akhlaq*). Good character is deemed essential for fostering a tranquil soul. Four fundamental principles are identified to achieve this state: the power of knowledge, the power of anger, the power of self-control, and the power of balance. Additionally, practices such as *Mujāhadah* (striving against one's desires) and *Riyadah* (spiritual

exercises) are emphasized as ways to control desires and avoid reprehensible actions. In the modern era, the contextualization of these experiences is highlighted as necessary to fulfill the aspirations of every Muslim in attaining *Nafs Mutmainnah*.<sup>20</sup>

Nina Milada Azizah's research examines Sheikh Abdul Qadir Al-Jilani's interpretation of Surah Al-Fajr (27-30) in Tafsir Al-Jilani, focusing on *nafs al-mutma'innah* and the higher levels of the soul, *radiyah* and *mardhiyyah*. Her study emphasizes achieving inner peace through moral refinement and spiritual practices such as *mujahadah* and *riyadah*. In contrast, this thesis analyzes the concept of the soul in Al-Sya'rawi's exegesis, highlighting the soul's journey from *nafs al-ammarah* to *nafs al-mutma'innah*. The key difference lies in the object of study; the previous research explores Sufi exegesis, whereas this thesis is based on classical exegesis using a thematic approach.

5. The research conducted by Hilman Hujaji, a postgraduate student in the Master's Program of Qur'anic Studies and Interpretation at Institut PTIQ Jakarta, titled "*Paradigma Moderasi Muhammad Mutawalli Al-*

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<sup>20</sup> Nina Milada Azizah, "Penafsiran Syekh 'Abdul Qadir Al-Jilani Terhadap Q.S. Al-Fajr [89] : 27-30 Dalam Kitab Tafsir Al-Jilani," 2023.

*Sya'rawi*" explores the concept of moderation. Moderation, as explained in the thesis, refers to a balanced attitude in actions, emotions, and thoughts, avoiding extremes on either side, refraining from excessiveness, and addressing circumstances with measured responses. Al-Sya'rawi emphasizes the aspect of moderation in individual belief systems, asserting that Islam regulates human life and positions moderation as a hallmark of faith. Furthermore, Al-Sya'rawi highlights that the essence of the soul (*nafs*) is revealed when materialism and spiritualism converge. This soul retains the ability to choose between obedience and disobedience, worshiping Allah or denying faith in Him.

The research aimed to delve deeper into Muhammad Mutawalli Al-Sya'rawi's paradigm of moderation as presented in his Qur'anic exegesis, *Tafsir Al-Sya'rawi*. The study employed a library research methodology, gathering data from various sources, reading, noting, and analyzing materials related to the topic. The findings revealed that Al-Sya'rawi viewed Islam as a guide for human life, emphasizing moderation as a key characteristic of faith. His thoughts on the dimensions of *aqidah* (creed), *shari'ah* (law), *akhlaq* (ethics), and

*muamalah* (social interactions) highlight the importance of moderation in daily life. Additionally, Al-Sya'rawi's interpretations of verses and topics such as tolerance, preaching styles, relationships between Muslims and non-Muslims, and the significance of Muslim brotherhood reflect his balanced and moderate perspective.<sup>21</sup>

Hilman Hujaji's research explores the paradigm of moderation in Muhammad Mutawalli Al-Sya'rawi's thought, emphasizing balance in creed, sharia, ethics, and social interactions. His study focuses on Islamic moderation in Al-Sya'rawi's exegesis, particularly in social relations and religious tolerance. In contrast, this thesis analyzes the concept of the soul in Al-Sya'rawi's exegesis using a thematic (*maudhu'i*) approach, highlighting the spiritual journey of controlling the *nafs*. The key difference lies in the research focus; the previous study examines Islamic moderation broadly, whereas this thesis specifically explores the dimensions of the soul in Al-Sya'rawi's exegesis and its relevance to psychology and spiritual life.

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<sup>21</sup> Hilman Hujaji, "PARADIGMA MODERASI MUHAMMAD MUTAWALLI AL-SYA'RAWI" 5 (2023): 1–14.

## F. Theoretical Framework

In addressing the issues outlined previously, it is essential to utilize a theoretical framework as a reference for writing. For instance, the discussion on Qur'anic verses about the soul requires a deeper linguistic approach to uncover the profound meanings of the Qur'an alongside its interpretations. Thus, in the theoretical framework of this thesis, the author will employ several theories.

This research adopts a thematic approach, emphasizing the identification, analysis, and interpretation of key themes through the collection and examination of Qur'anic verses and their respective exegeses that are relevant to the topic under investigation.

This study also examines the linguistic miracles in the Qur'an in relation to the interpretations found in Tafsir Sya'rawi. The correlation is approached as a means of connecting and integrating various elements or similar concepts. The research theoretically discusses the term "*nafs*" as it appears in the Qur'an, focusing specifically on Surah Yusuf (12:53), Surah Al-Qiyamah (75:1-2), and Surah Al-Fajr (89:27-30), which address the levels of "*nafs*" described in the Qur'an.

In this study, the author employs a linguistic method. The research begins with contextual theory, which involves describing the context of a Qur'anic verse through an understanding of contextual theory or its relationship between verses and sentence structure, enabling the identification of the verse and its synonyms. In other words, this approach helps to understand the differences in the relationships between meanings. By doing so, analyzing the context of Qur'anic verses becomes a step toward understanding the Qur'an by examining the sentences that precede and follow the verse.

In addition, the author also employs a progressive contextual interpretation method, as the Qur'an is dynamic and not confined to a single era. In other words, the Qur'an can be responded to and understood in line with the changes of time, depending on the text, the context of language usage, and the prevailing situation. This method enables both a literal and in-depth understanding of the Qur'anic text. This approach is further supported by the alignment between the facts discovered and the statements found in the Qur'an.

By employing *lughawi* interpretation or a linguistic approach for each verse, *I'jaz Bayani* is the theory used by scholars, as it forms the foundation for Qur'anic studies. Through this theory, scholars can also understand the scientific indications contained within the Qur'an. The beauty of the Qur'an's language holds the highest position, unmatched by any other creation of God. The Qur'an exhibits miraculous linguistic structures, including the precise selection of letters, words, and verse arrangements. This precision makes it a guide for life and a framework for the interconnected systems of existence on Earth for humanity. Its unparalleled linguistic excellence highlights its divine origin, unmatched by any other creation of God.<sup>22</sup>

In this study, the researcher refers to a linguistic approach with a comprehensive and in-depth understanding of the discussion on the meaning of *Nafs* as presented in the Qur'an. This discussion is, of course, connected to the opinions of *mufasssirun* who have written Qur'anic exegeses. By applying this approach, it is hoped to gain a deeper understanding of the

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<sup>22</sup> Musthafa Shadiq Ar-Rafi'l, *I'jaz Al-Qur'ani* (Beirut: Dar al-Kutub al-'Arabi, 1976).



Qur'an, particularly in Surah Yusuf (12:53), Surah Al-Qiyamah (75:1-2), and Surah Al-Fajr (89:27-30).

### **G. Research Methodology**

The method employed in this study is library research, which is descriptive-analytical in nature. This approach involves describing, explaining, examining, and analyzing data relevant to the topic of this research.<sup>23</sup> The specifics are outlined as follows:

#### **1. Type of Research**

This research falls under the category of *library research* approach, as the materials used in this study consist of books, journals, documentation, or other sources obtained from libraries.<sup>24</sup> This study is a type of qualitative research utilizing book references with a focus aligned to the object of discussion through processes such as writing, editing, classifying, reducing, and presenting data. The data is drawn from various written sources, including books, documentation materials, and other related references.

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<sup>23</sup> Sugiyono, "Metode Penelitian Kuantatif, Kualitatif Dan R&D," 2013.

<sup>24</sup> Harahap, "Penelitian Kepustakaan," 68.

## 2. Data Collection

This study is a type of qualitative research utilizing book references with a focus aligned to the object of discussion through processes such as writing, editing, classifying, reducing, and presenting data. The data is drawn from various written sources, including books, documentation materials, and other related references.<sup>25</sup>

## 3. Research Sources

### a. Primary Sources

Primary data sources are data and materials obtained by the researcher related to the theme being discussed. The primary data to be used by the researcher include:

1. *Kitab Tafsir Sya'rawi* the work of Syekh Muhammad Mutawalli Al-Sya'rawi

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<sup>25</sup> Sugiyono, "Metode Penelitian Kuantatif, Kualitatif Dan R&D."

#### b. Secondary Sources

Secondary data sources are data that have been collected by the researcher from existing sources. The secondary data in this research include the following:

1. *Ihya' Ulumuddin* the work of Al-Imam Al-Ghazali
2. *A Study of the Qur'anic Oaths* the work of Hamid Al-Din Farahi
3. *Asbabun Nuzul* the work of Imam As-Suyuti
4. *Purification of the Soul* the work of Ibn Qayyim
5. *Madarij As-Salikin* the work of Ibn al-Qayyim

#### H. Writing Systematics

In describing the results of the research on the relevance of linguistic style and science in the process of rainfall as mentioned in the Qur'an for better understanding, the researcher will present the following structure of the discussion:

CHAPTER ONE, which is the introduction, includes the background of the problem, the limitations of the research questions, the objectives and significance of the research, literature review, research methods, and the

outline of the discussion. This chapter is expected to provide a general overview of the entire thesis writing process.

CHAPTER TWO, This chapter presents the theoretical framework and relevant research, aiming to provide a general explanation of the Qur'anic verses related to the soul. It discusses the definitions and interpretations of these verses according to prominent exegetes (mufasssir) and the Qur'an itself.

CHAPTER THREE, examines the meaning of the phrases *nafs ammarah*, *nafs lawwamah*, and *nafs mutmainnah* by analyzing them semantically through Arabic dictionaries such as *Lisān al-'Arab*, *Mufradāt fī Gharīb al-Qur'ān*, and others. In addition, the researcher will analyze the terms *nafs ammarah*, *nafs lawwamah*, and *nafs mutmainnah* in the context of Qur'anic interpretation in Surah Yusuf (53), Surah Al-Qiyamah (1-2), and Surah Al-Fajr (27-30). This will be followed by a discussion on the correlation between these phrases and humanistic psychology, incorporating various interpretations.

CHAPTER FOUR, is the conclusion, which contains the answers to the research questions, followed by critiques and suggestions for future research.