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The Concept of Tazkiyah an-Nafs Bediuzzaman Said Nursi In Risale-i Nur

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Abstract

This research stems from bad phenomena in the modern era, namely despicable human behaviour, which results in division and hostility caused by undirected lust. This article aims to examine a discussion to treat this despicable behaviour by doing *tazkiyah an-nafs*. Because the discussion contains elements of Sufism, the author will analyze the interpretation of *tazkiyah an-nafs* from Bediuzzaman Said Nursi's commentary entitled Risale-i Nur. This study uses the library research method, collects library data with the theme "the concept of *tazkiyah an-nafs* Bediuzzaman said Nursi in Risale-i Nur" and analyzes the verses related to the theme of the commentator. The results of this study illustrate that *tazkiyah an-nafs*, according to Said, is purifying the soul by protecting the heart and soul from contracting harmful diseases. They are implementing various steps, including increasing faith, worshipping, taking parable from the story of the Prophet, leaving despicable deeds, and doing meritorious deeds.

Bediuzzaman Said Nursi; Risale-i Nur; Tazkiyah an-Nafs

Abstrak

Penelitian ini bermula dari fenomena buruk di era modern yaitu perilaku manusia yang tercela sehingga menimbulkan perpecahan dan permusuhan yang disebabkan oleh nafsu yang tidak terarah. Artikel ini bertujuan mengkaji pembahasan untuk menyikapi perilaku tercela tersebut dengan melakukan tazkiyah an-nafs. Karena pembahasannya mengandung unsur tasawuf, maka penulis akan menganalisis tafsir tazkiyah an-nafs dari tafsir Bediuzzaman Said Nursi yang berjudul Risale-i Nur. Penelitian ini menggunakan metode penelitian kepustakaan, mengumpulkan data kepustakaan dengan tema "Konsep tazkiyah an-nafs Bediuzzaman kata Nursi dalam Risale-i Nur" dan menganalisis ayat-ayat yang berkaitan dengan tema tafsir. Hasil penelitian ini memberikan gambaran bahwa tazkiyah an-nafs menurut Said adalah mensucikan jiwa dengan cara menjaga hati dan jiwa agar tidak tertular penyakit-penyakit yang merugikan. Berbagai langkah yang harus diterapkan, antara lain memperbanyak keimanan, beribadah, mengambil perumpamaan dari kisah Nabi, meninggalkan perbuatan tercela, dan beramal shaleh.

Kata Kunci: Bediuzzaman Said Nursi; Risale-i Nur; Tazkiyah an-Nafs

INTRODUCTION

There are many assumptions that Indonesian society mentality is agrarian, worker, and only can be labour not a leader or activator. That assumption can be right. The fact is that work community level is dominated by the young generation who look for job vacancy, while the job opportunity which provided by the government is not match with the flow of school and university graduates. Human love for the world often makes his soul agitated. With his love for the world, he is more concerned with the world than the hereafter. As a result, he does everything he can to get what he wants, even if it is not good. Taken from one root of the problem, pride has given rise

to several seeds of disease in the soul such as riya, envy, jealousy, and always wanting to always feel that he is the best, so he is unable to accept suggestions for improvement from those around him.

The problem is the reality currently that there are often some forms of human deviation from the norms, even against the rules of Allah SWT. Himself, humans do various ways for momentary happiness even though the ways are not by religious provisions, as well as the rules of state law, norms, and others (Fadhlurrahman, 2017).

The negative excesses of this challenging life make the heart dirty, empty, and even arid. The world's wealth can be bought with material things, but peace of mind cannot be bought with anything except the proximity of a servant to his Lord. The closeness of a servant to his Lord can be obtained in various ways that humans can do, and one of them is using *Tazkiyah an-Nafs*, which in practice is known as *Riyadhoh an-Nafs*, to seek the pleasure of Allah SWT. and means closer to Allah SWT.

In discussing *Tazkiyah an-Nafs*, the researcher will discuss using Bediuzzaman Said Nursi's interpretation, he is a Mufassir who comes from the village of Nurs (Vahide, 2007), and his interpretation is very deep and Sufistic in nature which is commensurate with the research being studied. From the explanation above, this research will answer how the concept of *Tazkiyah an-Nafs* Bediuzzaman said Nursi in *Risale-i Nur*.

METHOD

This type of research uses qualitative and thematic analysis research types. The data collection method used in this research is library research method, namely the research effort systematically to collect information relevant to the topic or problem to be studied. Data is collected based on primary sources and secondary sources. Primary sources include: Qur'an which is the main object, books of interpretation written by several mufassir, as well as books written by these figures and have relevance to this theme. The supporting sources are found in hadist books and books as well as journals and newspapers that contain this research so that it supports understanding of the main discussion.

Methods of data analysis, because this research is focused on the Qur'an as the general object of this research, the main data analysis method is the Tafsir science approach by applying the *maudhu'i* or thematic interpretation method, which will be attempted by compiling verses that contain about *Tazkia an-Nafs* breath in the Qur'an criticism is also to get a pattern of thought so as to produce a concept. And then analyzed according to the existing rules *maudhui* interpretation another point of approach that will be used in the historical approach. The historical approach is also intended to find out the *asbab an-Nuzul* of the Qur'an because this has an influence on understanding the text of the Qur'an.

RESULTS AND DISCUSSION

Profile of Said Nursi and the Book of Interpretation of the Treatise of an-Nur

Said Nursi was born in 1877 in Nurs, Bitlis Province, East Anatolia (Vahide, 2007). Said Nursi started his studies at nine years old by learning the Qur'an. He spent his youth with knowledge and education, went to places of study such as Bitlis, Sirwan, Sir'id, Tello, and Mardin,

and met prominent scholars. During his studies, Said memorized ninety volumes of books related to the science of tools, such as Sharaf, nahwu and mantiq, as well as religious knowledge, such as the interpretation and theology of kalam.(An-Nur, 2012)

At the age of seventeen, having mastered the basic materials, he began to master the natural and social sciences from several teachers, such as geography, mathematics, geology, philosophy and modern sciences originating from the West; these sciences could be mastered in a short time. All of these sciences are studied on the basis that religious knowledge must unite with general science as complementary elements in explaining the miracles of the Qur'an.(Bediuzzaman Said Nursi, 2011)

Said Nursi, commonly known as the Bediuzzaman (miracle of the times), died in 1960.(Faiz, 2017) During his life time, he witnessed many important events in the history of Islam and especially Turkey, from the collapse of the last Islamic empire to the fall and transformation of the Ottoman Turks in a state of loss of authority and reign under the caliphate of Sultan Abdul Hamid II. The existence of other Muslim countries under Western hegemony also followed the weakening of the Ottoman Empire.(Syauqi, 2017)

Said Nursi's works are quite numerous. He is a prolific writer. He persisted in expressing his thoughts in his writings, even in difficult situations and conditions. His passion for writing never faded. This is evident from the many works he left behind. His various papers and books have been published in Arabic and Turkish.(Salih, 2003) These works include a major treatise of monumental works called commentary books *Risale-i Nur*. *Risale-i Nur* there are nine volumes, consisting of books: *al-Kalimat*, *al-Maktubat*, *al-Lama'at*, *asy-Syu'a'at*, *Signals al-Ijaz*, *al-Matsnawi al-'Araby*, *al-Malahiq*, *Shaiqal al-Islamiy*, *Sirah Dzatiyah*, the books were translated into Arabic by Ihsan Qasim as-Salihi, published in 2004 in Egypt's Sozler printing house in its first printing.

The methods used to interpret *Risale-i Nur* are faith, guidance, miracles (revealing the truth), theme, and analysis. In his interpretation methodology, Said uses a thematic method to interpret *Risale-i Nur* in general and interprets it with an analytical method for the Book of *Iyyarat al-Ijaz* in particular (Ja'far, 2007). In the *Risale-i Nur*, we find many of Said's messages to the public to strengthen their faith, understand the Qur'an and its miracles, and ground it with the morals that radiate in the Qur'an. These themes are then elaborated with explanations that contain deep moral messages. So Said Nursi's *Risale-i Nur* has the styles of *al-iman*, *al-burban*, and *al-ijaz*.

Tazkiyah an-Nafs

Talking about *Tazkiyah an-Nafs* is closely related to the heart because the heart plays an important role for humans. Because a person's good or bad depends on what's in his heart (Fahrudin, 2014) because if the heart is damaged, the whole body will be damaged, or all deeds will be damaged, and vice versa. If it is good, the whole body will be good. Therefore the heart needs cleanliness and purity.

The word *Tazkiyah an-Nafs* consists of two words, namely *Tazkiyah* and *an-Nafs*. In Arabic, *Tazkiyah* from the words *zakka*, *yuzakki*, *tazkiyyah*, which means growing because of God's blessings (Al-Isfahani, n.d.), as contained in the meaning of charity, if it is associated with food that contains halal, but if it is connected with *an-Nafs* then it contains commendable qualities.

Tazkiyah, which means the same as *tathir*, comes from the word *tahara-yuthabbiru-tathir(ab)*, which means cleansing, purification and purification. (Munawir, 1984)

The word *an-Nafs* (soul) in terms of language is taken from arabic *anfus*, or *nufusun* means spirit, life, body of a person, blood, intention, person and will. (Yunus, 1989) *Nafs* also means soul, spirit, blood, body, spirit, human, desire, will, happiness, pride and behaviour. (Munawir, 1977). As for the word *al-Nafs*, in the book "*Lisan al-Arab*", Ibn Manzur explains that the word *nafs* in Arabic is used in two senses, namely *nafs* in the sense of life and *nafs* which contains the overall meaning of something and its essence refers to oneself. (Al-Anshari, 1968). The loss of the *Nafs* of reason causes humans to be unable to think, but they are still alive. It can be seen when humans are asleep. Meanwhile, the loss of the soul 's *nafs* causes the loss of life.

Tazkiyah heart and soul can only be achieved through certain acts of worship and charity if done optimally. And when it is realized in the heart, several meanings make the soul purified and have several impacts and results on all body members, such as the mouth, eyes, ears, and so on. The most obvious result of a purified soul is good relationship to Allah SWT and humans.

Tazkiyah an-Nafs has various facilities such as prayer, charity, fasting, pilgrimage, dhikr, thoughts, recitations of the Qur'an, reflections, and death remains, if implemented perfectly and adequately. Which effect is the realization of monotheism, sincerity, patience, gratitude, anxiety, hope, courtesy, honesty, and love for Allah SWT in the heart, and avoiding bad qualities due to lust or temptation by jinn (Intisari Ihya Ulumuddin al-Ghazali, 1955).

There are several views of Mufasssir regarding *Tazkiyah an-Nafs*, including: first, *Tazkiyah*, in the sense of the apostles, teaches people something that, if obeyed, will cause their souls to be purified. Second, *Tazkiyah* in the sense of purifying humans from shirk and other despicable traits. Third, *Tazkiyah* in the sense of purifying humans from shirk and other despicable traits. Fourth, *Tazkiyah* in the sense of purifying the human soul from sin. Fifth, *Tazkiyah* elevates humans from the dignity of hypocrites to the dignity of sincere people (Al-Razi, n.d.).

Said's opinion about *Tazkiyah an-Nafs* is that a pure soul will emit strong faith, worship properly, have commendable behaviour, and can be an example or take lessons. Planting a strong faith will purify a dirty soul. *Tazkiyah an-Nafs* is leaving the passion of anger, *bi as-su'*, and educating the passions so that they are directed to a good path (Bediuzzaman Said Nursi, 2010).

Tazkiyah an-Nafs includes several aspects that must be purified, or it can be interpreted by several diseases, which include the soul, heart, or self that must be purified *Tazkiyah an-Nafs*. The Qur'an has mentioned several types of spiritual ailments, and humans must strive to control these despicable traits so that they do not transgress their limits and can do things according to the *Syariat* (Shirazi, 2009).

Analysis the Interpretation of *Tazkiyah an-Nafs* According to Bediuzzaman Said Nursi in Tafsir *Risale-i Nur*

Discussing the interpretation of *Tazkiyah an-Nafs* according to Bediuzzaman Said Nursi, Said explained *Tazkiyah an-Nafs* with various steps in his commentary book. After reading and studying Said's interpretation of *Tazkiyah an-Nafs*, it can be concluded that Said explained the steps of

Tazkiyah an-Nafs well and can be grouped into several points which are strengthened by verses of Said's interpretation in the book of *Risale-i Nur*, as following:

1. Strengthen Faith

Faith comes from arabic word *amana yu'minu-imanan*. It means to believe or believe. Believing in Indonesian means believing or believing that something (which is believed) is true or real (HD, 2000). In cleansing the soul, some things are very important and influential, namely the process towards purifying the soul by strengthening its faith and monotheism. So it is not permissible for a human being to deify anything other than Allah SWT. Let alone deify his desires so that he becomes a servant of his desires, which is such a despicable thing, Allah SWT says in the Qur'an (Bediuzzaman Said Nursi, 2017):

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

"So have you seen people who make their desires their god" (QS. al-Jatsiyah (45): 23)

Said interprets this verse as someone who is amazed by himself, so that thing needs to be cleaned and purified, and the way is by not considering himself holy. This is very despicable because the effect of serving lust is to forget God's commands and think he is the most righteous.

Second, it doesn't feel holy. Humans are creatures that have innate values and human characteristics such as weakness, stupidity, dependence, denial of favors, gratitude and piety. (Sada, 2016) A human being should not feel holy or consider himself the cleanest without blemish because the only owner of all perfection is Allah SWT. To get rid of this despicable nature, one must feel that he is only a servant who is weak and impure. Allah SWT says in the Qur'an:

فَلَا تُزَكُّوا أَنْفُسَكُمْ

"So do not say yourself holy" (QS. an-Najm (53): 32)

The habit of feeling holy is like the actions of Jews and Christians, which Allah SWT denounces. Because of his feeling that he feels holy, he is the most worthy to enter the heaven of Allah SWT.

Third, realize that he is not eternal. If humans feel they are holy, they have placed pride in themselves and have duplicated the Holy One by considering themselves the holiest. Humans wherever they are, cannot be separated from the community environment. (Sarwono, 1984) Humans should always be humble and grateful to Allah SWT because humans only live temporarily, and eternity only belongs to God. Allah SWT. Allah SWT. says in the Qur'an:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

"Everything must perish, except for its Essence" (QS. al-Qashash (28): 88)

When humans have recognized their essence and the essence of God, who created the entire universe. Including giving the potential that exists in humans, they will realize that what is done then gets good results, and then humans who already know the essence of Allah SWT.

will understand that the results of his goodness are from Allah SWT. (Bediuzzaman Said Nursi, 2017)

Fourth, Faith in the end. According to al-Qardawi faith is a belief that sinks into the heart with full confidence, and no doubt. (Al-Qardawi, 1993) By believing in fate and continuing to make endeavors, because believing in destiny and continuing to endeavor or trying is part of faith, Allah SWT says in the Qur'an:

وَأَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

“And there is nothing but the treasure with us, and we do not send it down except with a certain measure” (QS. al-hijr (15: 21))

According to Said, qadar and endeavour have a high place in faith and Islam and have entered into matters of faith because both can improve one's soul, where believing in destiny will keep people from thunder, and endeavour will keep people away from irresponsibility. For this reason, humans must always believe in Divine decrees or destiny, but besides that, they must still try their best and keep away from the passion of anger, which plunges humans into evil by blaming destiny.

Fifth, love something because of Allah SWT. Love is a natural feeling that comes from God. It is a noble and pure feeling with a very high purpose. Love is bestowed by God to His creatures so that they can find the way of light, meaning and spirit of life. (Abdurrahman, 2006) This is done so that humans do not love anything more than their love for Allah SWT. Said believes that the love of the world must come. Where his love is only for Allah SWT.

Sixth, being in the way of Allah SWT apart from keeping oneself away from love for other than Allah SWT. A servant must also distance himself from people who are lost, as the word of Allah SWT. The following:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“(That is) the way of those whom You have bestowed favours on them (not) the way of those who are angry and not (also) the way) of those who go astray” (QS. Alfatihah (1): 7)

The word أَنْعَمْتَ means a sign towards a request for favours, while the meaning عَلَيْهِمْ describes people who have been given favours from Allah SWT. (Badiuzzaman Said Nursi, 2013) Those who always follow the path of Allah SWT. or the straight path are truly good, such as the Prophets, honest people, people who died martyrs, and pious people. They are people who Allah SWT has given favours. Namely, in the form of an abundance of grace from Allah SWT. they are the best of friends. Therefore, Muslims must understand this group (a group favoured by Allah SWT) because they are always on their way and do not follow the paths of people who go astray and are angry with Allah SWT.

2. Worship

Worship in Islam has a very broad scope, covering all human actions and activities aimed at achieving goodness in this world and in the hereafter. (Al-Qardawi, n.d.) Worship according to Said is the prostration of a servant with all love and awe before the perfection of *rububiyah*, nature and divine grace while witnessing the shortcomings, weaknesses and poverty that exist

within himself. (Badiuzzaman Said Nursi, 2013) The following are examples of worship to Allah SWT, namely:

The first worship is prayer, prayer is one of the pillars of Islam that must be fulfilled. Prayer is a form of human obedience to God (Hawwas, 2009). Allah SWT says in the Qur'an:

فَإِذَا قُضِيَتْمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَفُوعُدًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا

“So when you have finished (your) prayer, remember Allah when you stand, sit, and lie down. Then when you feel safe, pray (as usual). Indeed, prayer is fardhu whose time is determined upon those who believe” (QS. An-Nisa (4): 103)

According to Said, this verse explains that prayer can improve the lust of anger. For this reason, humans must keep their prayers to make themselves better and spread kindness to those around them. Humans must perform prayers because they will not live forever. After all, prayer is needed and can provide nutrition to a heart that is weak, empty, confused, and destitute of the world.

The second worship is fasting. Fasting which means refraining from everything, such as eating, drinking, and restraining lust (Rasid, 2012). Fasting is worship that can affect the purification of the soul because, according to Said, fasting improves social life and the human person and is shown to be grateful for various divine favours. Bediuzzaman Said Nursi, *Al-Maktubat...*, p. 690. As the word of Allah SWT in QS. Al-Baqarah verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَأَعَلَّكُمْ تَشْكُرُونَ

“(The specified days are) the month of Ramadan, the month in which the (beginning) of the Qur’an was sent down as a guide for mankind and explanations regarding that guidance and a distinction (between the right and the wrong)” (QS. Al-Baqarah (2): 185)

By fasting, humans are not only concerned with various animal needs such as eating, drinking, and so on, which are the needs of lust accompanied by negligence, and so that they do not fall into lust (Badiuzzaman Said Nursi, 2013). In this way, he is seen to be a spiritual and spiritual figure that appears physically by entering into the afterlife business and releasing various worldly needs that are temporary or only temporary.

The third worship is obligatory charity, Zakat is a right and obligation that must be implemented (Al-Baly, 2006). One of the means of *Tazkiyah an-Nafs* is by approaching yourself to Allah SWT. with worship, that can make something that is mortal become eternal if it is based on Allah SWT. An example is by transacting what is mandated by Allah SWT. Such as the mandate in carrying out orders to fight in the way of Allah SWT, spending wealth by giving and giving charity. Allah SWT says:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

“Indeed, Allah has purchased from the believers themselves and their wealth by providing a paradise for them.” (QS. at-Taubah (9): 111)

According to Said, one of the means of purifying the soul can be done by transacting what is mandated by Allah SWT to humans with good transactions, namely by using it in the way of Allah SWT, the process of purification by reminding oneself so that he or his soul is not fulfilled by worldly lusts that are mortal. This is because humans must know that Allah SWT is the ruler of the Azali and Eternal.

3. Taking Lessons from the Stories of the Prophets

In general, the story of the Prophet in the Qur’an divided into three, the story of the Prophets before the Prophet Muhammad SAW, the story of the previous people who were not prophets, and the story of Rasulullah SAW. From some of the Prophet’s stories, valuable lessons and wisdom can be drawn, showing how the Prophet asked Allah SWT (Abdurrahim, 1955). For issues relating to the Prophet himself and how the Prophet cleansed his heart and soul from all bad influences. Lessons can be drawn from various examples of the Prophet’s good behaviour, namely:

Patient, Achmad Mubarak defines patience as being steadfast without complaining in the face of obstacles within a certain period of time in order to achieve a goal (Mubarak, 2001). From the story of Prophet Ayub, there is a valuable lesson: his extraordinary patience and firm faith in Allah SWT. Unshakable, so that Allah SWT. Give many favours. As the word of Allah SWT. Below this:

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ

“So we also introduced the exclamation, then we eliminated the disease that was in Him, and we returned the family only to him, and we multiplied their number, as a mercy from our side and to be a warning to all who worship Allah SWT” (Surah al-Anbiya (21): 84)

Quraish Shihab in Tafsir Al-Mishbah, explains that patience means refraining from something that is not pleasing to the heart. The opinion of Quraish Shihab, is the same as what has been conveyed by Ibn al-Qayyim that patience, based on its form consists of two kinds, physical patience and mental patience (Halim, 2006). Patience is a trial that can bring the servant closer to his Lord, and it is patience that will bring the love of Allah SWT, which multiplies because Allah SWT.

Next, is *tawakkal* taken from the story of Prophet Yusuf who explained about the matter of lust when seduced by the king’s wife but Prophet Yusuf still put his trust in Allah SWT. in the Qur’an it is explained as follows:

وَمَا أُبْرِيءُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

“And I do not free myself (from mistakes), because lust always commands evil, except for the lust that my Lord gives Grace.” (QS. Yusuf (12): 53)

Said explained that this verse is intended as a warning so that humans always suspect lust by seeing their mistakes, *istighfar*, taking refuge in Allah SWT. From jinn temptations to be safe from various crimes and deserve forgiveness. Bediuzzaman Said Nursi, Al-Lamaat: Menikmati

Hidangan Langit..., p. 194–195 Tawakkal is setting the body to always worship Allah, depending on the heart to God, and calm by always feeling sufficient for God's gifts (Achmad, 2009).

From the story of the Prophet Yusuf as. It can be learned that people always put their trust by dissolving their hearts, soul, themselves, and their life to Allah SWT. Then you will be saved in the most difficult conditions because there is an extraordinary form of obedience.

The last is repentance, Every child of Adam commits sins and the best person who commits sins is the one who repents. (Al-Qazwini, 2012) which is commendable and highly favoured by Allah SWT. because of Allah SWT. Most Forgiving and Most Merciful in the story of Prophet Yunus as. Explained that the Prophet Yunus had done something that Allah SWT. Did not like by leaving his people before receiving the order of Allah SWT. Therefore the Prophet Yunus as. Repent earnestly to Allah SWT. by admitting all his mistakes. Allah SWT. says in the Qur'an:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"That there is no god but You. Glory be to you. Indeed, I am one of the wrongdoers." (QS al-Anbiya (21): 87)

This verse is a prayer for the salvation of his release from suffering or from swallowing the Prophet Yunus as. In the whale's stomach after the Prophet Yunus as. Leaving his people when giving problems in this verse so that it can be applied today (Badiuzzaman Said Nursi, 2013).

4. Abandoning Despicable Deeds

Everything that violates the commands of Allah SWT. Is considered a disgraceful act. Therefore a disgraceful act is hated by Allah SWT. Whoever commits such an act will receive a reward from Allah SWT. And here are some examples of despicable acts:

An example of a disgraceful act in following the impulse of lust for evil is takabbur which means feeling or admitting that oneself is bigger, higher, or nobler than other people. (Tatapangarsa, n.d.) Takabbur also means not wanting to acknowledge Allah's power, and denying His favors (Mahjuddin, 1991). These actions will bring detrimental consequences, reduce dignity in the eyes of humans, and cause the wrath of Allah SWT. (Mahali, 1984) An example of a reprehensible deed is following the impulse of lust for evil, being arrogant in awe of prosperity, and always seeking praise and flattery. According to Said, people who commit despicable acts are like people who are lost. Allah SWT. says in the Qur'an:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَهُمْ عَذَابٌ أَلِيمٌ

"Don't ever think that people are happy with what they have done and they like to be praised for what they haven't done, don't think that they are exempt from the torment of Poma and for them a painful torment" (QS ali-Imran (31): 88)

The point of the parable is that humans must realize that the good in them comes from Allah SWT. Who always gives kindness to his servant when humans do something good Allah SWT. It is the one who should be praised for all the goodness, and this is done to purify the soul from despicable attitudes such as arrogance and pride and for humans to realize that all good belongs to Allah SWT.

5. Doing Commendable Deeds

Commendable morals are all kinds of attitudes and good (commendable) behavior. This morality is born by the inherent nature of the latent in the human soul. (A.Mustofa, 1999) While having a commendable character means eliminating all despicable customs that have been outlined in Islam, getting used to good habits, practicing them, and loving them (As, 1944). Good morals as exemplified by the Prophet, which is also the attitude of the shiddiqins. In essence it is the biggest part of religion, the fruit of the activities of the muttaqin and as training for worship (Kabbani, 2007). And there are some examples of meritorious deeds, namely:

First, maintain harmony. Maintain means peace, not conflict, and unity (Syaukani, 2008). Maintaining harmony is included in the category of admirable traits because harmony in social life is important, for example in the interpretation of surah al-Hujurat verse 10, Allah SWT. Said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“The believers are brothers. Therefore, reconcile (improve the relationship) between your two brothers.” (QS. al-Hujurat (49): 10)

According to Said, this verse interprets that a believer must be brother and sister to each other and make peace, so he must stay away from anything tyrannical to his brother because tyranny is a disgraceful thing. For us to have a foundation not to fall into faith, we must have several principles: good blessings must eliminate hatred (Badiuzzaman Said Nursi, 2013).

Second, sincerity. Sincerity is something that is needed to draw closer to Allah in terms of intentions and actions (HAG, 2011). Sincerity is also called “*mann kehalisah*” which means white, clear water, not mixed with anything (Usman, 2012). Sincerity is a way to unite people, namely by instilling a soul of sincerity and remembering death. Allah SWT. Said:

وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ

“And they prioritize the Mubajirin over themselves” (QS alhasyr (59): 9)

According to Said, this verse explains that so humans do not enter into self-jub, they must instill a sense of sincerity and sincerity, strengthen religious brotherhood with sincerity, and remember death to get rid of anger.

In a brief interpretation, it is explained that this verse discusses the sincerity of the Ansar towards the Muhajirin. They helped the Muhajirin by giving something that they had at that time, with sincerity in themselves. The Ansar also prioritized the Muhajirin before themselves. With sincerity, they can get rid of their desires and ego, and they are among the lucky ones because they have removed their ego for the sake of their brother.

Third, remembering death. Death is something that is sure to happen to every living creature, no one knows when and where he will die, in good or bad condition (Asrori, 2006). Humans must restrain their desires and self-reflect. For example, by remembering death, Allah SWT. Says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul will taste death” (*QS al-Imran (3): 185*)

Because long wishful thinking will eliminate sincerity, and what hinders sincerity is the lust of anger that gives rise to the seeds of rivalry between brothers, we should build good cooperation so that there is no hostility and competition. Bediuzzaman Said Nursi, *Al-Lamaat: Menikmati Hidangan Langit...*, p. 346. Humans must realize that every soul will surely taste death. By remembering death, one must realize that the world is only temporary.

Fourth, leave lust. Lust is basically a nature in humans that is subtle, and can be used as a source in maintaining human life (Nofitayanti, 2020). It is a very heavy deed, but this is commendable, and with it, humans can purify their souls by leaving the guidance of lust in evil. Allah SWT. said:

وَنَفْسٍ وَمَا سَوَّاهَا

“And the soul and the perfection of its creation” (*QS as-Shams (9): 17*)

According to Said, the verse above explains that it is imperative for humans to leave lust and guide humans not to drown in lust, leading to evil. Pain also explains that life is not only to fulfil the demands of anger and satisfy the desires of the stomach and genitals.

CONCLUSION

Tazkiyah an-Nafs, in the interpretation of Bediuzzaman Said Nursi is the purification of the soul by protecting the heart and soul from contracting harmful diseases. Therefore Said applies the steps for *Tazkiyah an-Nafs* from the verses of the Qur'an, which include the first, namely, strengthening faith, for example, by establishing monotheism, not feeling holy and eternal, believing in destiny, loving everything because of Allah SWT. Then the second step includes worship, with the main worship, namely prayer, fasting, and obligatory charity, and the third step by taking lessons from the stories of the Prophets, namely patience, resignation, and repentance. The fourth step is to abandon despicable traits, such as arrogance and following jinn. The fifth step is to do meritorious deeds, such as maintaining harmony, being sincere, remembering death, and leaving lust.

Its interpretation can be used as a solution for treatment or therapy for souls who always follow their desires and follow bad things that are contrary to religion, such as people who lose their faith, leave worship, eliminate Harmony, commit crimes, decline morals, despair, have bad thoughts, and forget yourself. Because Said is a Sufi, his interpretation also shows that the steps of *tasawuf*, which lead to an increase in faith, are carried out by purifying the soul and closer to Allah SWT.

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