

Psychological Aspects of Surat An-Nur through the Interpretation of Nawawi Al-Jawi Al-Bantani

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Received: 01/2024 Published: 05/2024

Abstract

It is not surprising that the Holy Quran contains many psychological and educational aspects because it is a book that detailed the objectives of Islamic law, the most important of which is self-preservation. Therefore, this paper came to shed light on the most important psychological aspects contained in Surat Al-Nur through the interpretation of Imam Al-Jawawi Al-Binti, called Merah Labid Fi Kashfi Maani Quran Majid. Basically, this study attempts to present what Imam Al-Jawi Al-Binti indicated regarding the psychological concepts included in Surat An-Nur, and then analyze and divide them. This study showed that Merah Lapid mentioned three important psychological concepts related to the individual and society. These concepts are the principle of psychological support, self-preservation, self-discipline and reform.

Keywords: psychological aspects- Surat An-Nur- psychological support- self-preservation.

A. Introduction:

Among the most prominent issues that Quran is concerned with is to present and to address matters related to society in general and the human soul in particular. The latter, despite its complex nature, Quran did not leave any aspect of human soul without talking about it, analyzing it, presenting it, and solving its problems. This is why the verse says: {Indeed, this Quran guides to that which is most upright}[Al-Isra: 9]. That means that one would surely find in Quran a protection of the minds, a care for morals, and a care for beauty and morals. Studying the psychological aspect of the Holy Quran shortens the path of many towards searching for solutions to reform, discipline and purify the soul. Perhaps, Surat Al-Nur is among the surahs that focused on this mission and this sublime goal, which is self-preservation, reforming soul and then reforming societies.

The events narrated in Surah An-Nur and the lessons as well as stories it contains are almost the perfect model for depicting the journey of self-control in the face of desires and reforming it, how to achieve this reform, as well as the role of psychological support in treating psychological and social problems.

The reader of Merah Labid's interpretation can easily trace the psychological and educational concerns of Imam Nawawi al-Jawi in this book. Undoubtedly, Al-Jawi's presentation of explanatory sayings and narrations that help understand the verses appeared clearly. Indeed, Al-Jawi's interpretation of Surat Al-Nur is hardly devoid of digressions to narrations that depict the educational and moral aspects and the various lessons and etiquette that serve the human soul in this Surah. Therefore, by dividing and analyzing the verses of Surat Al-Nur, it is possible to simply know the totality of those etiquettes, morals, psychological and educational controls in the surah through Merah Labid's book.

B. Brief Introducing Imam Nawawi al-Jawi and his Book of Tafsir

1-Introducing Imam Nawawi Al- Jawi:

He is Muhammad bin Omar bin Arabi bin Ali Nawawi Al-Jawwi Al-Bantani Al-Tanari Named referring to village of Tanara in Bintan Governorate which is one of the governorates on the island of Java, West Java, west of Jakarta, Indonesia(Al-Zubairi,2003). Al-Bantani is called Abu Abdul Muti Al-Shafi'i, which is the nickname by which he is famous, and it was mentioned by most of those who wrote about him. Furthermore, some narratives stated that his lineage is connected to the Prophet, Peace Be Upon Him. Nawawi Al-Jawwi is Indonesian in land, Arab origin. It was

mentioned in "Pages of the History of Mecca" that the name Nawawi was taken from the name of one of the imams of Shafi'i jurisprudence, which is Imam al-Nawawi (Al-Kathiri, 2023).

There are many titles of Nawawi al-Jawi, which distinguished him from others due to his fame and knowledge including: al-Nawawi al-Jawwi, Al-Bantani, Imam of the Two Holy Mosques, Mufti and Jurist, Master of the Scholars of Hijaz due to the spread of his writings in Hijaz, Imam al-Muqadqiq. According to the Dutch orientalist Snouck Hoorgronje, he is Shaykh in Sharia. About his death, the biographies did not mention his date of birth, but researchers stated that he was born in 1813 or 1815 (Al-Zubairi, 2003)..

Al-Bantani received various educations from his father at a young age, such as the Arabic language and jurisprudence. He moved between Islamic institutes on the island of Java and moved to Mecca to perform Hajj pilgrimage. Al-Bantani studied there under the shaykhs of Hijaz for three years. Then, he returned to Baner, and saw what the Dutch colonialism had done, so the spirit of jihad came into his soul and he wandered around Baner to spread the seeds of resistance. However, Dutch colonialism besieged and prevented him. So, he traveled to Mecca, and remained there to study from 1830 AD to 1860 AD (Winardi, 2020).

Imam Al-Bantani was as appears from his book an Ash'ari of the Creed, and Sufism was clear in his tafsir, and he laid down his controls to protect it from any exaggeration. He said: "There are basically two things in Sufism: honesty with the truth and morality with creation". Mainly, His Ash'arism was clearly evident in his works, including: Bahjat al-Sa'il bi Sharhi Masail Ala Arssail Aljamiaa by Sayyid Zain al-Habashi as well as his book Tijan al-Darari fi Sharhi Resselat Al-bajori. As for jurisprudence, he was a Shafi'i, (Al-Bnatani, 1914). This was cleared in his writings, including: Nihayāt al-Zayyān fī Irshadi Al-Mobtadiin ala Korrat Al-ain (Al-Kathiri, 2023).

As for his shaykhs, they include:

- a) Sheikh Ahmed Damietta.
- b) Sheikh Ahmed Zaini Dahlan.
- c) Sheikh Muhammad Khatib Hambali.

However, his students are many, among them :

- a) Kyai Haj Khalil.
- b) Kiay Haj Asnawi.
- c) Kyai Haj Elias (Abdul Khabeer, 2019)

Al-Bantani wrote many works in the sciences of hadith, Usul Ad'din, grammar, jurisprudence, and interpretation. Some Indonesian scholars believe that his works numbered 115 books, and others believe that the number is 99 books. However, among the most important works of Shaykh Al-Bantani, we mention as follows:

- a) Athimar Al-yafiaa Sharh Riyad Ashariaa by Sheikh Muhammad Hasaballah.
- b) Tankih Al-kawl Sharh Libab Anokol by Jalal al-Din al-Suyuti.
- c) Al-Tawshih Sharh Fath al-Qarib al-Mujib by Ibn Qasim al-Ghazi.
- d) Nour Azzalam Sharh Akidat Al-awam by Ahmed Marzouqi Al-Maliki.
- e) Qatar Al-Ghaith fi Sharh Massail Abu Al-Layth.
- f) Hashiya, an explanation of the beginning of guidance by Al-Ghazali.
- g) Maraki Alobodia Sharh Bidayat Al-hidaya by Alghazali.
- h) Marah Labib Al-Tafsir Al-Munir li Ma'alim Al-Tanzil which Nawawi Al-Jawi finished writing it on Wednesday night, 5th of Rabi' Al-Akhir in the year 1305 (Al-Zarkli, 2002).

Al-Bantani died in 1898 (Abdul Khabeer, 2019).

2- Introducing Al-Bantani's Tafsir Book:

a) Tafsir Names:

The full name of Al-Bantani's tafsir is "Marah Labid Li Kashfi Maana Al-Quran Al-Majid" (Albantani, 1996). He named his interpretation as: "Marah Labid." The meaning of "Marah" is intense joy and activity until it exceeds its value; and the noun "Marah," with the kasra of the meem, is: "Marah, joyful, and joyful." The meaning of "Labid" is a verbal noun of "Labid," and it is said: "Labad" with the earth, "Labada," when it is attached to the earth. It means to stay and remain (Ibn Manzur, 1311).

One of the famous titles of Al-Bantani Tafsir is "Attafsir Al-Monir Li Maalim Attanwil Al-Mosfir An Wojhi Mahasin Attaawil". Actually, some people were surprised by this title. Researcher

Abdul Khabeer says that the reason for this title is that in its first edition in the Ottoman printing press in 1887, the printing press called it "Al-Munir" so that it would enlighten society. It is believed that the first thing is to adhere to naming Sheikh Nawawi as stipulated in the introduction to his interpretation. This is the interpretation in its current editions (Abdul Khabeer, 2019).

b) Motivation for Writing Merah Labid:

As for the reasons for writing this interpretation, Al-Bantani explained that this interpretation was written based on a request of some of the dear ones because he said: "some of the dear ones to me ordered me to write an interpretation of the Glorious Quran, but I hesitated about that for a long time for fear of entering into the prophet saying, P.B.U.H (from He said about the Quran according to his opinion, and he was correct, but he was wrong.) And in his saying, "Whoever speaks about the Quran according to his opinion, let him take his seat in the Fire." (Al-Tirmidhi, 2016).

It is clear that there were some dear people who asked him to write an interpretation of the Holy Qur'an, but Shaykh Al-Bantani did not explicitly explain who these dear people were who asked him to write an interpretation of the Holy Quran. It is possible that what he meant by the dear people whom he mentioned in his interpretation were his Javanese students because the complete interpretive references in the land of Java until the eighteenth century did not exist except for Tafsir Tarjuman al-Mustafid by Abd al-Rahman Sankal. Therefore, there is an urgent need for an interpretation of the Holy Quran written by a Javanese scholar (Al-Bantani, 2014).

c) Sections of Al-Bantani's Interpretation:

Shaykh Al-Bantani's well-known interpretation consists of two volumes. The first volume consists of 510 pages, and the second volume consists of 474 pages. This book includes 30 parts of the Holy Quran. The first volume of this book began with Surah Al-Fatihah until Surah Al-Kahf, and the second volume of it began with Surat Maryam until Surat Al-Nas (Firdaus and others, 2022).

d) Features of Al-Bantani's Interpretation:

Shaykh Al-Bantani is interested in interpreting the hadiths relatively speaking. What confirms this is his interpretation of many verses in the Holy Quran and the pure Sunnah. He also pays attention to the interpretations of the predecessors among the Companions and other ancient ones, and he referred to this in the best terms. It is noted that Nawawi al-Jawwi adopts the analytical approach, as he interprets verse after verse and surah after surah in sequential order in the Quran. It is the approach that seeks to explain what is in the verses of Quran through serious and extensive research into all its aspects, and revealing the approaches related to interpretation. Furthermore, Nawawi Al-Bantani starts from the meanings of vocabulary, sentences, expressions, and occasions by making use of the reasons for revelation, and what is raised to The Prophet, the Companions, and the Followers from the narrations. Likewise, there may be many approaches that Shaykh Nawawi Al-Bantani directed in his interpretation, such as the fields of language, jurisprudence, Kiraat, monotheism, Sufism, ethics, the psychological aspect, and the social aspect (Firdaus and Rusyay, 2022).

Generally, Al-Bantani's approach to interpretation can be summarized in the following points:

- 1- Mentioning the name of the Surah, but not more than the name stipulated in the Noble Quran except in some surahs.
- 2- Mentioning the type of surah, whether it is Meccan or Medinan, or whether it is different.
- 3- Mentioning the number of verses in the Surah in particular Kufic number of the Surah.
- 4- Interpreting the Quran with the Qur'an in more than one place.
- 5- Mentioning the well-known narrations in interpreting the verse without mentioning its chains of narration.
- 6- Explaining the meanings of words.
- 7- Mentioning the reason for the revelation of the verses.
- 8- Mentioning and directing Kiraat (Al-Kathiri, 2023).

e) The Importance of Merah Labid's Interpretation:

This interpretation is the only Indonesian which is written in Arabic, as the majority of Indonesian interpretations are in the Indonesian language. Likewise, Merah Labid's Interpretation does not begin by mentioning introductions to the sciences of the Holy Quran, but rather mentions the sources that it relies on, which are very important: Al-fotohat Al-ilahia, Mafatih Al-ghayb, Assiraj Al-monir and Interpretation of Abu Al Saud.

It is worth that the importance of this interpretation is crystallized by the fact that the nineteenth century witnessed a development in interpretations, since in the eighteenth century no one appeared except for the translation of Quran (30 Thirty) parts in the Malay language. However, in the year (1305 AH/ 1884 AD), good dawn in interpretation broke with the emergence of an original interpretation, not a translated but rather an interpretation written in Arabic. It is Merah Labid Tafsir which includes various aspects of Quranic sciences such as the meanings of Quranic vocabulary and verses, the reasons for their revelation, their number, their words and letters, the aspects of Kiraat, the occasions of the verses, and other sciences related to the issues contained in the verse (Firdaus and others, 2021).

•The Scientific Value of Merah Labid:

Among the advantages that made this tafsir the forefront are its elements that make up the meaning of dealing with texts. They are considered methodological building blocks in analytical interpretation in the sense that has been termed specialists in this field. The analytical interpretation is truly a basic ladder for all interpretive trends and methodologies, The most important scientific values are:

This tafsir is written in a way that makes it easy for students to benefit from the various sciences as science Readings, explanatory narrations in knowing the Quranic words, the reasons for the revelation of the verses, and knowledge of Nasikh and Mansukh, science of the proportionality of the surahs, Islamic ethics, linguistic rules, jurisprudence and its origins. Basically, writing this tafsir in Arabic language made it a valuable scientific heritage left by one of the people of Indonesia. It is a heritage that necessitated gratitude to God Almighty for this achievement which cannot be denied because the culture of the Indonesian people in Islamic fields is unrivaled by any people, especially in Southeast Asia, in addition to the use of the Arabic language in this field. Certainly, it represents an advantage that this interpretation enjoys (Firdaus and others, 2021).

Marah Labid tafsir is rich in mentioning the sayings of interpreters to clarify the intended meaning. It is an important reference for weighing between interpretation statements. This tafsir is an important source for learning about the Shafi'i school of thought, as it is characterized by its abundance of Shafi'i opinions. Despite this, Sheikh Nawawi Al-Jawi was not fanatical about Al-Mudhabb Al-Shafi'i. Rather, he includes the sayings of other sects as well (Firdaus and others, 2021).

C. About Surat An-Nur:

Choosing Surat An-Nur to study it is not in vain. Rather, Imam Al-Jawi has psychological and educational insights into this Surah, like many surahs. Here, we will study this surah psychologically in the light of Imam al-Jawi's interpretation. So, let us first get to know the surah, and then its most important psychological implications referred to in Merah Labid's interpretation.

1- Naming the Surah:

The name of this surah is "An-Nur" which means "Light", and no other name has been proven for it. It is called Surah An-Nur because it enlightens the path of people's social life, by explaining morals and virtues. Also, it is named "An-Nur" because it includes the "An-Nur" verse which is the Almighty's saying: {Allah is the light of the heavens and the earth} [An-Nour: 35] (Al-Zuhayli, 1991).

Sheikh Abu Zahra, may God have mercy on him, said: "If it had been called Surah (The Family), it would have been worthy of this name" (Abu Zahra, 1974). Additionally, Sheikh Al-Shaarawi, may God have mercy on him, said: "And if we examine the subject of the name, or the one to whom it is addressed, in Surat (An-Nur), we find that light is common in all its conjuncts - I do not say its verses, nor do I say its words - but light is common in all its letters. Why? They said: Because light is one of the words that indicates it has to pronounce it, and defines it more than any other definition. People know light simply by pronouncing this word, and light is only known by the reality of what it performs, which is what visible things become clear with, and creatures become manifest through. Without this light, we would not see anything." (Al-Shaarawi, 1998).

Sheikh Al-Qasimi quoted Al-Mahaimi as saying: "It was named because it contains as much of the divine light as possible, by usefully representing the completeness of possible knowledge of the human species, along with its introductions, which are the greatest purposes of the Quran" (Al-Qasimi, 1998).

2-The Revelation of the Surah:

An-Nur is a Medinan surah according to the consensus of scholars. Al-Qurtubi said: Surah An-Nur is a Medinan surah according to consensus (Al-Qurtubi, 1964). Al-Jawi said: "Al-Nur surat is Medina, sixty-four verses, one thousand three hundred and sixteen words, five thousand nine hundred and eighty letters" (Al-Jawi, 2014).

As for the reason for its revelation, it has several reasons. Hardly, any section of this Surah is devoid of a reason. However, the reasons for the revelation of Surat An-Nur can be summed up as follows:

1) The reason for the revelation of the verse: {The adulterer does not marry anyone except an adulteress or a polytheist} [An-Nur: 02] is that a woman was having sexual intercourse, so a man from among the companions of the Prophet, Peace Be Upon On Him, wanted to marry her, so God Almighty revealed the verse (Al-Suyuti, 2002).

2) The reason for the revelation of the curse verses is from the Almighty's saying: {And those who accuse their wives and have no witnesses for them} [Al-Nour:] was what happened to Uwaimir Al-Ajlani with his wife, and it was also said that Hilal bin Umayyah was like him in that, as he cursed his wife (Al-Suyuti, 2002).

3) The reason for the revelation of the slander verses in the Almighty's saying: {Indeed, those who brought immorality are a group among you. Do not think it is evil for you, but rather it is better for you for all} [An-Nur: 11] is the incident of immorality and the accusation of hypocrites against Aisha, may God be pleased with her, with a description of and Ibn Al-Mu'tal, may God be pleased with her (Al-Suyuti, 2002).

4) The reason for the revelation of the Almighty's saying: {And let not those of virtue among you neglect it.} [An-Nour: 22] that Abu Bakr, may God be pleased with him, cut off his maintenance from Mistah bin Uthatha due to his participation in the story of the scandal over Aisha, so Abu Bakr swore not to spend on him, so God Almighty revealed the verse. (Al-Suyuti, 2002).

D- Psychological Aspects of the Surah:

What is observed in Surah An-Nur is the presence of companionship and a feeling of reassurance, due to the important psychological aspects it contains in which the believer feels at ease. Mainly, it consists forgiveness that has purity and disgusts deceit, mistrust, suspicion, and accusation, and that is why The Prophet pays attention to this Surah and says: "Teach your men Surat Al-Ma'idah, and teach your women Surat Al-Nur" (Al-Albani, 2012). Here, we will present the main psychological aspects included in Surat An-Nur through Marah Labid Tafsir.

1- The Principle of Psychological Support in Surat An-Nur:

The term psychological and social support means providing assistance to an individual who is facing a psychological or social crisis or problem based on psychological and social reasons in various ways. The supporter is aware that there are psychological and social factors that affect the individual's safety and require moral support to protect him from diseases, treat them, and achieve mental health. (Yamashita, 2014).

Certainly, anxiety, sadness, fear, and other psychological states affect people's motivations in different ways. Negative opinions and interpretations can worsen an individual's feelings and mental state while positive interpretations can improve people's feelings and enhance their sense of security. Therefore, the main goal of psychological support is to relieve people's emotional and physical pain (Yamashita, 2014). In An-Nur surah, the psychological support appeared in two contexts. Firstly, it is clear in acquittal issue. Secondly, the psychological support is present in forgiveness and pardon.

(1) The Acquittal of Aisha, May God Be Pleased With Her:

One of the most important reasons for the revelation of Surat An-Nur was to prove the innocence of the Prophet's wife, Aisha, may God be pleased with her. This is a kind of psychological support for her after passing by difficult psychological crisis which is slandering her for adultery and the creation of the famous ideas incident. God's disavowal of her from above the seven heavens is considered to be a psychological support in itself.

Rumors have the effect of creating strife, tension, fear, and anxiety among people...and they have dangerous and negative psychological and social dimensions (Aliwi, 2019). That is why Aisha was facing big psychological crisis since "Ifac" had influenced on her.

When Al-Jawi explained the verse which says: {Indeed, those who brought immorality are a group of you. Do not think it is bad for you. Rather, it is good for you. To each one of them is what he

has earned from sin. He who takes on the eldest of them will have a great punishment}[An-Nur:11], he said: “The speech is to the Prophet, Abu Bakr, Aisha, and Safwan. That is to mean: Rather, it is better for you because of it you will gain the great reward, and your dignity will be revealed to God Almighty by revealing eighteen verses about your innocence and the glorification of your status. The story of the affliction was against the Prophet, against Aisha and her parents. It is a test for all the Companions” (Al-Jawi, 2014).

The Quranic discourse in the story of “Ifak” contained the innocence of Aisha, may God be pleased with her. This psychological support came, as is clear from Al-Jawi’s words, by reassuring the Prophet, his wife and companions, that this slander is nothing but a test for which they will be rewarded. It is good for them, not evil. Moreover, This psychological support is embodied in the fact that Aisha is the only woman whom God acquitted in the Quran from above the seven heavens.

Al-Jawi also says in interpreting the verse that addresses the slanderers: {When you received it with your tongues and said with your mouths that of which you had no knowledge, and you thought it was easy, while in the sight of God it was great}[An-Nur:15], : “If it were not for the grace of God upon you, O hearers and listeners, and His mercy in this world by granting time to repent, and in the Hereafter by forgiveness after repentance, you would have been afflicted sooner because of the false talk in which you entered. When you received it with your tongues, that is, the time you took hold of the hadith of Ifak from the inventors until it became famous because of your eloquence, and you said with your mouths words that were not explained with knowledge, and you considered the Ifak to be a minor sin, but rather it is big lie. It would have been better for you to deny the words of the inventors and the mourners when you heard the fabricated hadith and to say: It is not appropriate for us to tell this statement, or to come from us in any way, It is a great matter and God Almighty has forbidden it from being the wife of His Prophet an immoral person. This is a great slander”(Al-Jawi, 2014).

One of the meanings of the psychological support included in the story is that the Quranic discourse warned slanderers of the dangerous slandering the wife of His Prophet. He called it in the Quranic text that it is a great matter, meaning it is dangerous and not easy. The purpose of the speech is to emphasize the innocence and support of the Prophet’s wife, as well as to warn against being lenient with people’s honor.

Al-Jawi says: “As a refinement, affliction is to prophets as flame is to gold, the prophet said: “The most afflicted people are the prophets, then the best, then the best.” (Imam Ahmad, 1998), and He said: “A man will be tested according to the extent of his religion” (Imam Ahmad, 1998). That is because God is jealous of the hearts of His beloved servants, and if they live together with one another, God Almighty will reward each one of them with what he returns from his friend and returns him to His presence”(Al-Jawi, 2014).

It is as if he wants to say that the test bears the meaning of God’s love for the servant. The psychological support for Aisha was evident in her realization that this crisis that she passed by was because of God’s love for her. That is why after the verses of innocence were revealed and when her apparent innocence appeared, she said to the prophet: By the praise of God, not by your praise. Actually, she realized how God love embodies in that affliction.

In brief, The psychological support for Aisha became clear when everyone spoke and the Prophet remained silent and then spoke with Al-wahi which exonerated her. Aisha stayed sad and crying for many days because What is rumored about her. It is almost no secret how the one can imagine the psychological state that the person in crisis is experiencing when silence prevails over the people closest to him, and heavenly support comes in getting out of that crisis in the form of innocence conveyed by the Quranic verse. The psychological support that comes after waiting is stronger and more effective.

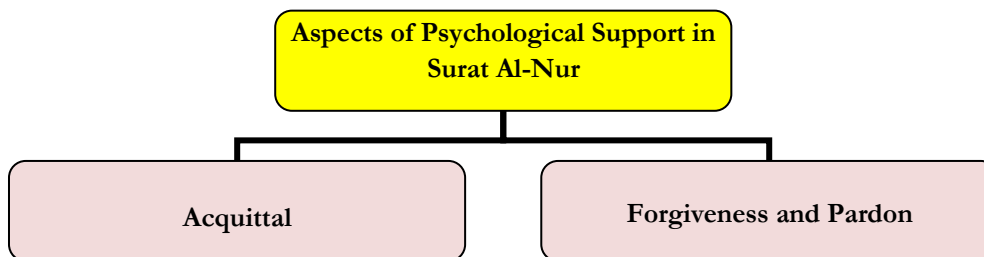
(2)Forgiveness and Pardon:

One of the most famous aspects of psychological support is tolerance and forgiveness for the abuser during his crisis and compassion for him. The verse expresses this: {And let those of virtue and wealth among you not refrain from giving favors to your relatives, the needy, and the emigrants for the sake of God, and let them pardon and forgive. Would you not like to May God forgive you, and God is Forgiving and Merciful}[An-Nur: 22].

Imam Al-Jawi said: “This verse was revealed about Abu Bakr, when he swore not to spend on Mistah who was his cousin, and he was orphan and one of the poor immigrants, and Abu Bakr used to spend on him. Then, he swore not to spend on his relatives when they were involved in the matter of Aisha. After that, when the verses were revealed that exonerated Aisha from immorality, Abu Bakr said to them: “Get up, for you are not of me and I am not of you, and none of you should enter upon me”. Mistah said: “We ask you, by God, Islam, and kinship, not to make us need anyone”. However, Abu Bakr did not accept Mistah excuse and said: “Go, people, for God has not given you any excuse or relief”. So they left, not knowing where they were going from the ground. Some of the Companions swore not to give alms to anyone who spoke anything false. Then, the Messenger of God sent to Abu Bakr and recited the verse to him. When he reached the point of saying: “Don’t you like for God to forgive you?”, Abu Bakr said: “Yes, O Lord, I would love for you to forgive me”. So, Abu Bakr went to his house, and he sent for Mustaha and his companions and said: “I have accepted what God Almighty has revealed about the head and the eye, but I did to you what I did because God was displeased with you, but if He pardoned you, then you are welcome”. So, he returned to Mustaha his maintenance, and swore never to take it from him as well as to be kind with his relatives. Undoubtedly, this is one of the greatest types of struggle which is struggle against oneself”(Al-Jawi, 2014).

From Al-Jawi’s words, it can be said that:

- 1) Abu Bakr’s pardon for the poor man’s shows an aspect of psychological support.
- 2) The revelation of the verse of forgiveness to Mistah and his companions carries an exhortation to help and support the poor by striving with oneself to achieve forgiveness when one is able.



Hence, the basic psychological aspects that surah An-Nur included are acquittal, forgiveness and pardon. These aspects are mainly aim to contributes to achieving psychological peace, comfort, confidence and reassurance. Clearly, There is no doubt that these beautiful psychological meanings are the goal of Islamic law and its objectives related to self-preservation.

2- Elements of Self-Preservation in the Surah:

Quran speaks about the necessity of preserving oneself through commands and prohibitions that help to achieve this important goal. This purpose is evident in a number of elements highlighted in Surah An-Nur, which are as follows:

(1) Keep of Tongue and Avoid Spreading Rumours:

In Surah An-Nur, there is a clear reference to guarding one’s tongue, being firm in pronouncing judgments, and not spreading rumours in order to preserve society as a whole and oneself in particular. Sayyid Qutb said: “ Tossing around such accusations is unfair to chaste, free, virgin women without conclusive evidence, leaving a wide field for anyone who wants to accuse an innocent man or woman of these heinous crimes and accusations. This will lead Muslims to great danger, for their honor will be wounded...and every man doubts his origin, and every house is threatened with collapse, and a state of doubt, anxiety, and suspicion is spread among Muslims” (Qutb,2011).

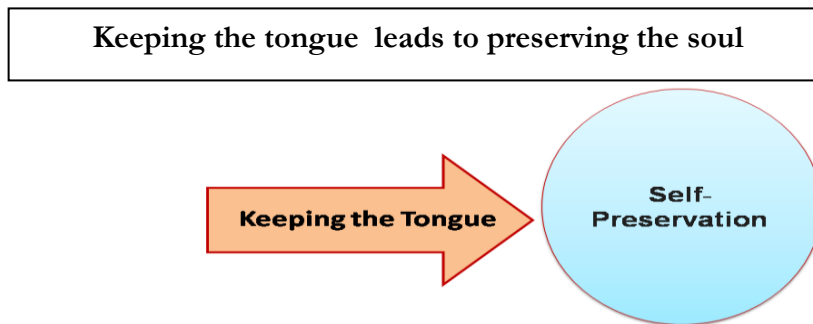
Allah says: {And those who accuse chaste women and do not produce four witnesses, flog them eighty lashes}[An-Nur: 4]. He also said: {And those who accuse their wives and have no witnesses except themselves, the testimony of one of them is four testimonies by God that he is of the truthful}[An-Nur: 6].

Imam Al-Jawi said in his interpretation of these verses emphasizing the criminalization of a serious linguistic scourge, which is defamation: “The extent of punishment for each of these people is equal to the extent of engaging in sin, and Hassan became blind with paralyzed hands at the end of his life, and Mistah bin Uthatha and Abu Bakr Al-Siddiq’s cousin were blind, and a woman from the

Quraysh was flogged with them, and the one who assumed the eldest among them, that is, the one who bore the most immorality among those gang. So, he started with it and wanted to spread it”(Al-Jawi, 2014).

The criminalization of slander is an important matter that is made clear in the verse which shows how the danger this crime poses to the security of the soul, society, and the safety of the family. Al-Jawi said: “Did you not think of people like you among the believers who are as good as yourselves when you heard the false statement? Did you not then say, “This is a false statement?”(Al-Jawi, 2014).

The great attention paid by Surah An-Nur to the necessity of preserving the tongue is a basic aspect of preserving the soul and its honor. The verses make it clear that delving into people's honor is a dangerous matter and requires caution and avoidance of hearing such a matter. That is why Imam Al-Jawi said : “The time when you took the false hadith from the inventors until it became famous because of your extravagance and you said with your mouths words that were not explained with knowledge in your hearts. You think it is a minor sin or there is no sin in it since you remained silent about denying it, but the fact is that the Hadith of Issuance is great in the eyes of God Almighty...when you heard the hadith of Al-Ifak, you said that it is not appropriate for you to say this, and for it to come out of you in some way, you amazed at who uttered this speech, for it is a great matter” (Al-Jawi, 2014).



(2) Lowering the Gaze:

Among the etiquettes and values that have an impact on the soul and in turn preserve the soul, and which are mentioned in Surah An-Nur, we find lowering one's gaze. Al-Qurtubi said in his interpretation: “Sight: It is the greatest door to the heart, and the longest path of the senses to it. Accordingly, there are many falls on its part, and it is necessary to warn against it, and lowering it is a duty, all taboos and everything for which he fears temptation”(Al-Qurtubi, 1964).

Allah says: {Tell the believers to lower their gazes and guard their private parts. That is purer for them. Indeed, God is Aware of what they do. (30) And say to the believer. They will lower their gazes, guard their private parts, and not display their adornment except what is apparent}[An-Nur: 30, 31].

Al-Jawi explained how lowering one's gaze is important in closing the door to psychological desire, so he recalled the hadith of the Messenger in his interpretation of the verse: “To lower their gaze, that is, to avert their gaze from what is forbidden... Mostly, it is not possible to avoid the first glance, whether it was intentional or not, and it is not permissible to look at a foreign woman repeatedly. According to his saying, may God's prayers and peace be upon him: “O Ali, do not follow a look with a look, for you have the first but not the second (Tirmidhi, 2016)”.

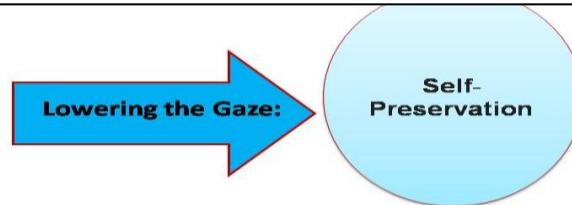
Al-Jawi summarized the benefits of lowering one's gaze on oneself, saying: “Keep them away from the filth of suspicion, and best of all beneficial things. ...looking at the mail of adultery and the forerunner of immorality, and the affliction there in is greater(Al-Jawi, 2014). It is understood from Al-Jawi's words that The benefits of lowering one's gaze on oneself are as follows:

- 1) Realizing the sweetness, light, and pleasure of faith that contradicts the filth and darkness of doubt.
- 2) The light of the heart and insight. For this reason, God Almighty mentioned, following the verses on lowering the gaze that are in Surah An-Nur. Then when the servant prevented the light of his sight from penetrating into what is not permissible, He released the light of his insight and opened for him the door of knowledge and knowledge.

3) The strength, steadfastness and courage of the heart, so God grants it the authority of insight along with the authority of argument.

Therefore, lowering one's gaze finds its owner finding light and sweetness in his heart because it involves obedience to God and His Messenger that results in love that leads him to Paradise. In addition, modesty is the most important characteristic that a believer possesses and is generated in him by lowering his gaze. Certainly, lowering one's gaze brings comfort to the soul and body. He protects the ties of kinship and avoids mistakes. A society with this characteristic makes it a safe, loving society, just as lowering one's gaze protects society from the spread of adultery and brings about chastity (Ben Hamid, 1998).

Lowering one's gaze leads to preserving the soul of the seer and the seen



(3) Ask Permission:

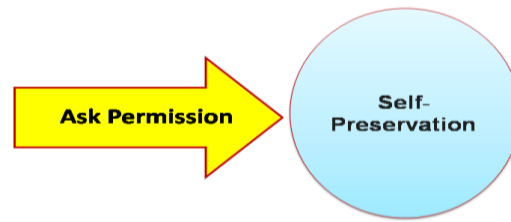
Asking for permission is one of the values and etiquettes that Surat An-Nur encouraged and recommended, and it is the etiquette of asking for permission that the soul should have. Allah says: {O you who have believed, those of your right hands and those of you who have not yet reached puberty should ask for permission from you three times before the dawn prayer and when you put off your clothes at noon and after the evening prayer, three private parts of yours, and there is no blame on you or them after them, going around one another upon one another in the same way God makes clear to you the verses, and God is All-Knowing, All-Wise} [An-Nur: 56].

Al-Jawi said in his interpretation: "In fact, he commanded the saints to discipline them. What is meant is to command the believers to prevent these people from entering upon them during these three times without permission... So, it is sufficient for them to ask permission at each of these times once... that is, three permissions. Then he explained the times and said: Before. Fajr prayer, because it is a time to get up from your bed, throw off your sleeping clothes, and put on your waking clothes... and when you take off the clothes that you wear in public, for the nap - which is the intense heat at midday... and after the evening prayer, because it is the time to strip off your waking clothes and wrap yourself in a quilt. ...They are three revelations that exist for you, reserved for you with permission....Allah will legislate for you what is in the best interest of your affairs, as a pension and a return (Al-Jawi, 2014).

Al-Jawi explained how seeking permission is good for the soul, disciplines and preserves it. That is through:

- 1) Asking for permission enhances respect for each other.
- 2) Seeking permission closes the door to looking at forbidden things and thus closes the door to desire.
- 3) Blocking pretexts, as not asking for permission entails looking into what is not permissible, and this may be a reason for strife after that.
- 4) Asking for permission relieves the embarrassment of the one asking for permission and the one is asked for permission.
- 5) Asking for permission creates an atmosphere of psychological safety.
- 6) The virtue of asking permission leads to bliss and happiness.
- 7) Asking for permission leads to peace and the removal of dread and fear.
- 8) Asking for permission gives the owner of the house the opportunity to address his private parts and all that he dislikes.
- 11) By seeking permission, souls are satisfied, anger is not brought upon them, and sanctities are preserved (Hamid and Bin Mallouh, 1998).

Ask permission leads to preserving the soul



(4) Marriage:

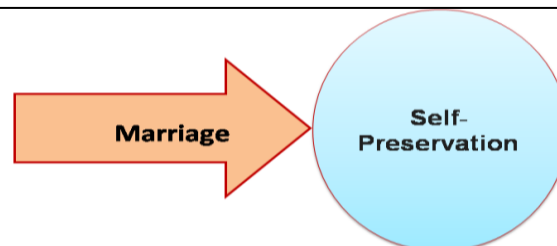
The verse 32 indicate that marriage is obligatory for those who are able and fear for themselves from slipping, making mistakes and falling into immorality on the one hand. Also, marriage fulfills the soul's desire to become independent and enjoy the family on the other hand. Marriage is a means of immunization and preservation of one's offspring, as well as ensuring the safety of society from the moral corruption created by desires.

Allah says: {And marry the young women among you and the righteous among your male and female servants. If they are poor, God will enrich them of His bounty. And God is All-Sufficient, All-Knowing}[An-nur: 32].

In the interpretation of the marriage verses, Al-Jāwī said: "And marry those who have no husbands among you, that is, marry, O gentlemen, to the one who has no husband, free men and free women, and those who are fit for the matter of marriage, so that their religion may be protected, and they are the ones whom you hold in the same position as children in affection, and in giving money and benefits, and not considering righteousness in free men and free women, because the majority they have the right to help their guardians, and because they are independent in their actions related to themselves and their money... Do not look at the poor on one side, the suitor and the fiancée, for in God's grace there is something that replaces the need for money, for it comes and goes. He provides for whomever He wills from where he does not expect, and God has ample capacity for His creation. He knows the amounts of sustenance that will be appropriate for them, which He expands and restricts for whomever He wishes" (Al-Jawi, 2014).

Through Al-Jawi's words, the Surah has made clear all the choices of the soul. So, they are preserved, and marriage is the first aspect of this preservation. Al-Jawi's words contain a statement of psychological motivation for marriage in order to protect oneself from falling into error. That, sustenance will inevitably come, so there is no need for worry and fear.

Marriage leads to preserving the soul

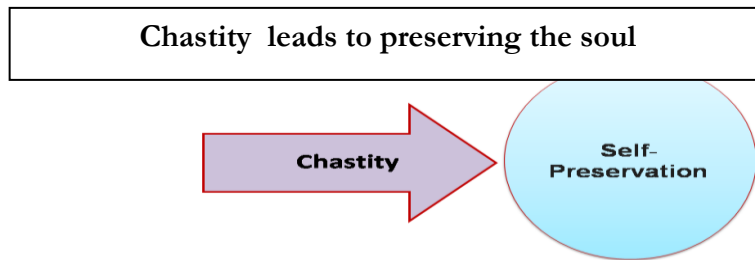


(5) Chastity:

Chastity is among the etiquettes and values mentioned in Surah An-Nur. God Almighty said: {And let those who do not find marriage remain chaste until God enriches them of His bounty}[An-Nur: 33]. Chastity is the attainment of a state of the soul in which it refrains from the dominance of desire, and the abstinent person is one who engages in this through a kind of practice and oppression (Al-Isfahani, 1996).

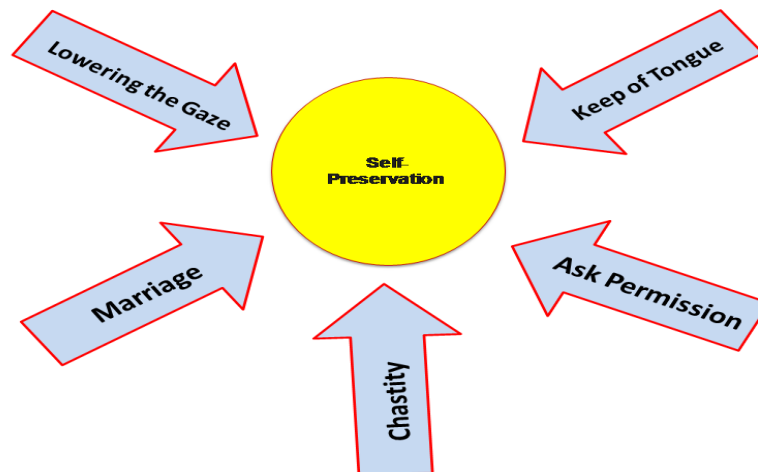
Al-Jawi said: "That is, let those who are unable to attain marriage strive to suppress their desire until God enriches them from His bounty. Meaning, whoever is unable to obtain money, let him

seek abstinence from what is forbidden and wait for God to make him achieve his desired goal of marriage”(Al-Jawi, 2014).



Hence, The fruits of self-chastity are as follows:

- 1)Chastity is evidence of the perfection and glory of the soul.
- 1) Chastity owner is at ease and has peace of mind.
- 2) Chastity is evidence of abundance of mind and integrity of soul.
- 3) Chastity leads to protecting the limbs from what God has forbidden, and doing what they were created for.
- 4) Chastity leads to preserving honor in this world, and enjoying bliss in the afterlife.
- 5)Chastity is one of the pillars of chivalry through which one receives praise and honor.
- 6) Chastity leads to preserving society from corruption and sins.
- 7) Chastity leads to spreading it in society makes it a good society(Hamid and Bin Mallouh, 1998).



Accordingly, the Quranic presentation of the psychological elements of self-preservation in Surah An-Nur indicates the extent of the Qur'an's concern for the soul and its emphasis on ways of comfort. In fact, this indicates a determination and emphasis on the objectives of Islamic law

4- Elements of Self-Reformation in the Surah:

In order to control psychological desires and to reform the psych, surah An-Nour paid attention to set of corrective orders such as soul and heart purifying through worship as well as prayer and repentance, also paying attention to disciplining rules including punishing adultery, punishing slander and punishment of cursing.

(1)Disciplining Oneself by Punishing Adultery:

The imposition of the punishments mentioned in Surah An-Nur came to discipline the soul, reform it and change it from a state to a better state. The punishment for defamation, the punishment for cursing and also the punishment for adultery seem clear in the verses that they have an educational and psychological purpose. Here, we will take an example of the punishment for adultery and how Al-Jawi explained that it has an important educational and disciplinary impact.

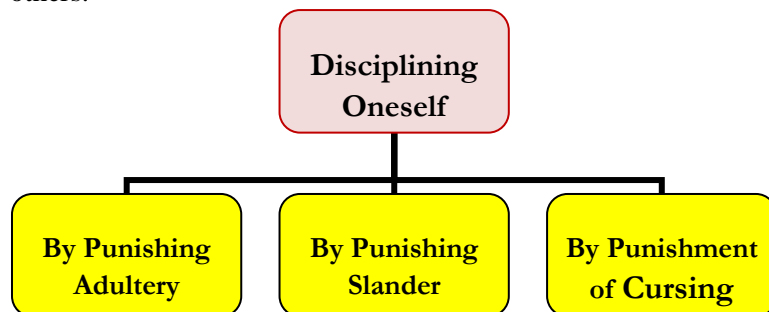
Adultery is one of the forbidden acts in Islam. The latter considers it one of the souls slipping into lust. The soul may commit sins and mistakes whenever it becomes weak and does not find anyone to rebuke and discipline it. This is why Islam imposes a punishment on the adulterer, male and female, as a means of disciplining, punishing and holding the soul accountable. This is what Surah Al-Nur

made clear in the verses criminalizing adultery; Allah says: {The adulteress and the adulterer - flog each of them with a hundred lashes, and let no compassion take you for them in the religion of God, if you believe in God and the Day of Judgment. Another - and let a group of believers witness their torment}[An-Nur; 2].

In the interpretation of the verse about the punishment for adultery, Al-Jawi said: "So flog each of them with a hundred lashes, that is, a blow, and do not take you into them Mercy in obeying God and upholding His punishment, so delay him or forgive him, and let him bring a punishment for his punishment. Actually, their punishment is a combination of defamation and rebuke"(Al-Jawi, 2014).

The purpose of this punishment is to preserve the offspring of the human soul and to preserve the institution of the family and children from the consequences of this immorality. The verses indicate that the sin is dealt with with the will and acknowledgment of the perpetrator of the sin through the remedy represented by punishment(Al-Ahirish, 2016).

Therefore, achieving restraint is very important in reducing this indecency. This is a type of self-discipline. In fact, The flogging or beating came as an element of discipline for the perpetrator and a deterrent to others so that the perpetrator does not repeat his mistake and it does not come from others.



(2) Reforming Oneself Through Repentance:

Repentance is one of the aspects that lead to reforming the soul. That is why Surah An-Nur pays attention to it. Despite the imposed punishments stated in the Surah, the topic of repentance is present in its verses. In the verse 06 Surat An-Nur about Al-Qadf, Allah says: {Except those who repent after that and make amends - for God is Forgiving, Merciful}[An-Nur:6]. Al-Jawi explained that: "Except for those who repent after that, that is, after they committed that great sin and amend their deeds after repentance, then indeed, God is Forgiving, Merciful. Then He will not organize them into the ranks of the sinners... According to Al-Shafi'I, The repentant's testimony is accepted and his immorality is removed, and the meaning eternity is the duration of his being a slanderer, which ends with repentance"(Al-Jawi, 2014).

Surah An-Nur's presentation of the topic of repentance is not in vain, because it came in the midst of talking about a number of mistakes and desires that a person falls into, which require repentance, change and reform. These mistakes have a negative impact on the individual's psyche, such as loss of self-confidence, loss of psychological security, torture of conscience and dissatisfaction.

Therefore, one of the most prominent psychological purposes of repentance is to strengthen the sense of psychological security, restore self-confidence and self-actualization as well as strengthen the sense of contentment. In addition, repentance is protection for the individual and society. It purifies the individual's spirit and restores his activity, which has cooled as a result of the pain of the torment of disobedience. It surely maintains his psychological peace. Likewise, repentance treats some mental illnesses, such as conscience torture and self-conceit(Abu Al-Adab, 2021).

(3) Reforming the Soul by Inviting it to Consider, Contemplate and Reflect:

One of the pillars of reforming the soul is reforming the mind and directing it towards sound and conscious thinking. Basically, one of the necessary goals in Islam is to preserve the mind and correct its corruptions, and this can only be achieved through thinking and consideration. Man is required to contemplate and meditate on God's creatures and meditate on them because they are a means of believing in Him(Al-Ahirish, 2016).

Verse 35 of Surat An-Nur came to open the door to mental contemplation for the human soul so that its condition can be improved by knowing the divine indications. Let us analyze the verse which Allah says: {Allah is the light of the heavens and the earth. The likeness of His light is like a niche in which is a lamp. The lamp is in a glass. The glass is as if it were a shining star. It is lit. A blessed tree, an olive tree neither of the East nor of the West, whose oil would almost shine even if no fire touched it. Light upon Light. God guides to His light whomsoever He wills.   And God gives parables For people. And God is All-Knowing of all things}[An-Nur: 35].

Imam Al-Jawi said: "Then God Almighty mentioned an example in explaining that the evidence of faith is extremely apparent when He said: {God is the light of the heavens and the earth}[An-Nur: 35], meaning God is the guide of the people of the heavens and the earth, so they are guided by His light and saved from the confusion of misguidance. The meaning of light is guidance, meaning one with light, meaning one with guidance. The likeness of His light, that is, the characteristic of the light pouring out from God Almighty upon the things that are enlightened by it, which is the Quran, is like a niche, that is, like the characteristic of a windowless niche in the wall for illumination and enlightenment, in which is a lamp, that is, a huge, piercing lamp. The lamp in a bottle. It means a lamp made of clear, blooming glass(Al-Jawi, 2014).

Al-Jawi said profound words in this verse: "That is the Quran, a great light that exists on a great light that is multiplied without specification, like the multiplication of the light of the niche. With what was mentioned, God guides to His light whom He wills, that is, God guides to His multiplied light, and it is the Quran, whomever He wills from among His servants, a guidance that leads to what is desired, by granting them success. To understand the evidence of its truth, such as news from the unseen, and other necessities of faith. God Almighty has explained the evidence until it has reached such clarity that it is not possible to add more to it. Clear evidence is of no use unless God creates faith and knowledge(Al-Jawi, 2014).

Al-Jawi's analysis of the verse indicates the importance of contemplation in reforming the mind and protecting it from destructive things, intoxicants, and deviation. Contemplation is a path that leads to faith in God

(4) Reforming the Soul by Purifying the Heart Through Worship of Prayer:

The noble Surah hinted that purifying the soul and society begins with houses of worship. The head of worship is prayer, as it is the purity of hearts, and a good society is only established on the purity of souls, so God Almighty mentioned mosques and their status, and the status of their builders and patrons and the attachment of their hearts to them.

Allah says:{In houses that God has permitted to be raised, and in which His name is mentioned, He is glorified therein in the mornings and in the evenings (36) Men who are not distracted by trade or sale from the remembrance of God and the establishment of prayer and the paying of zakat, fearing a day when hearts and eyes will be turned (37) so that God may reward them with the best of what they have done and increase them of His bounty, and God provides for those who He wills without reckoning (38)}[An-Nur: 36, 37,38].

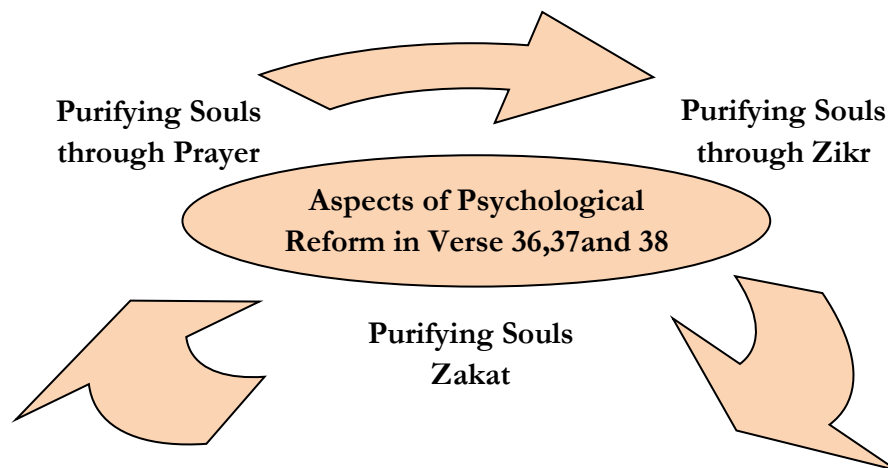
Al-Jawi says in his explanation of verses 36, 37 and 38 mentioning the role of mosques in reforming souls: "That is, God commanded that they be built upright and cleansed of impurity and filth... Ibn Abbas said: "The Book of God Almighty is recited in the mosques, glorifying Him in the mornings and the evenings"(Al-Jawi, 2014).

Also, Al-Jawi says: "The Book of God Almighty is recited in the mosques. He is glorified there in the mornings and the evenings. Men who are not distracted by any type of trade or any individual among the individuals who sell goods, from attending the mosques to obey God, from performing the prayers at its time in congregation, and from giving the money that it is obligatory to give it to the deserving ones. They fear a day in which hearts and eyes will be turned. That is, they fear a day when on that day hearts will fluctuate between a desire for salvation and fear of destruction, and their eyes will fluctuate from whatever direction they are commanded"(Al-Jawi, 2014).

Al-Jawi says: God gives them something other than the reward for their deeds, which the account does not satisfy, and He placed the relative pronoun in the pronoun to point out that the source of sustenance is purely His will, the Almighty, and to inform them that they are among those whom God Almighty willed to provide just as they are among those whom God Almighty willed to guide to His light. All of what was mentioned about their good deeds is quoted. From the Quran, which is what

is meant by light, and thus the conditions of those who are guided by its guidance are fulfilled in the clearest way”(Al-Jawi, 2014).

By analyzing Al-Jawi’s words, it becomes clear that reforming the soul is through purifying it, such as purifying the mosques and the houses of God, from which good souls and societies are built. Purifying the soul is through obedience, such as remembering God, praising God, establishing prayer and obligating it to pay zakat because that repels greed and avarice that are nurtured in some souls. Not being preoccupied with worldly commerce during worship is one of the soul’s greatest challenges and confronting the lust for money and worldly desires.



Thus, Surah An-Nur showed how Quran addressed the individual and showed him ways to reform himself through rebuke, repentance, purification, and meditation. Actually, verses of this Surat gives hope for recovery for the soul sick with sins and transgressions.

D. Concluding Remarks:

The psychological aspects of Surat An-Nur have been clearly demonstrated through the interpretation of Merah Labid. As was pointed out, these aspects include related to psychological support in psychological and social crises by raising the issue of innocence after the crisis that Aisha, the Prophet’s wife mentioned in the surah, went through. Additionally, The issue of forgiveness was also raised as an aspect of psychological support. In addition, the elements of self-preservation were highlighted, starting from keeping one’s tongue and lowering one’s gaze to chastity and then marriage. These elements’ role is to protect the soul from being led towards desires. It has also become clear through the presentation of the interpretation of the verses of punishment that self-discipline, punishment, repentance and contemplation are a direct path towards reforming the soul and then reform all of society.

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