



The Concept of *Zuhūd* in *Sūrah al-Kahf* According to Mutawallī as-Sya‘rāwī (A Thematic Study)

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Received: 20 – 12 – 2024 Accepted : 14 – 01 – 2025 Published: 28 – 02 – 2025

Abstract

In the modern era, excessive pursuit of worldly pleasures has created an imbalance between material and spiritual aspects of life. Surah al-Kahf offers the values of Zuhūd as a response to materialism, encouraging mindfulness of excessive worldly attachments while maintaining a balanced engagement with the world. This study explores Zuhūd in Surah al-Kahf through the interpretation of Mutawallī as-Sya‘rāwī, employing a qualitative approach with the Study of a Thinker method. By analyzing Sya‘rāwī’s exegetical work, this research identifies key themes in his interpretation and situates them within broader Islamic thought. Unlike classical exegeses that often equate Zuhūd with ascetic renunciation, Sya‘rāwī presents it as a dynamic balance between material participation and spiritual consciousness. His interpretation of Surah al-Kahf (verses 7, 28, 46, 104, and 110) emphasizes that Zuhūd does not entail total detachment from the world but rather a mindful and ethical interaction with it. This concept is reflected in various dimensions: Zuhūd in social life (Ashābul Kahf, verse 10), in wealth (Syibhul Jannatayn, verse 39), in knowledge (Musa and Khidr, verses 60 and 82), and in leadership (Dhul-Qarnayn, verse 95). These findings highlight the relevance of Zuhūd in contemporary society as a counterbalance to modern materialism. By shedding light on Sya‘rāwī’s unique perspective, this study contributes to the ongoing discourse on Zuhūd as an integrative principle that harmonizes material existence with spiritual awareness, offering practical insights for leading a wise and conscious life.

Keywords: *Zuhūd, Sūrah al-Kahf, Mutawallī as-Sya‘rawī*

Abstrak

Dalam era modern, pencarian kesenangan duniawi yang berlebihan telah menciptakan ketidakseimbangan antara aspek material dan spiritual dalam kehidupan. Surah al-Kahf menawarkan nilai-nilai Zuhūd sebagai respons terhadap materialisme, mendorong kesadaran terhadap keterikatan duniawi yang berlebihan sambil tetap menjaga keterlibatan yang seimbang dengan dunia. Studi ini mengeksplorasi konsep Zuhūd dalam Surah al-Kahf melalui penafsiran Mutawallī as-Sya‘rāwī dengan menggunakan pendekatan kualitatif

melalui metode Studi Pemikiran. Dengan menganalisis karya tafsir Sya'rawī, penelitian ini mengidentifikasi tema-tema utama dalam penafsirannya dan menempatkannya dalam konteks pemikiran Islam yang lebih luas. Berbeda dengan tafsir klasik yang sering menyamakan *Zuhūd* dengan asketisme atau pelepasan total dari dunia, Sya'rawī menggambarkan *Zuhūd* sebagai keseimbangan dinamis antara keterlibatan material dan kesadaran spiritual. Penafsirannya terhadap *Sūrah al-Kahf* (ayat 7, 28, 46, 104, dan 110) menegaskan bahwa *Zuhūd* tidak menuntut pelepasan total dari dunia, melainkan interaksi yang bijaksana dan etis dengannya. Konsep ini tercermin dalam berbagai aspek: *Zuhūd* dalam kehidupan sosial (*Ashābul Kahf*, ayat 10), dalam kekayaan (*Syibhul Jannatayn*, ayat 39), dalam ilmu (*Musa dan Khidr*, ayat 60 dan 82), serta dalam kepemimpinan (*Dhul-Qarnayn*, ayat 95). Temuan ini menegaskan relevansi *Zuhūd* dalam masyarakat kontemporer sebagai penyeimbang terhadap materialisme modern. Dengan menyoroti perspektif unik Sya'rawī, studi ini berkontribusi pada wacana *Zuhūd* sebagai prinsip integratif yang mengharmoniskan eksistensi material dengan kesadaran spiritual, serta menawarkan wawasan praktis untuk menjalani kehidupan yang bijak dan sadar.

Kata Kunci: *Zuhūd*, *Sūrah al-Kahf*, Mutawallī as-Sya'rawī

Introduction

In the modern era, materialistic lifestyles are increasingly developing in various aspects of human life. This view emphasizes attaining happiness through wealth, pleasure, and worldly luxury, making the quantity of wealth and materials the main benchmark in life. This lifestyle is dominant in modern society, especially in Indonesia. It not only shapes people's worldviews but also corrupts their morals with material-oriented actions.¹ One of the most concerning impacts of materialism is the increase in corruption cases, which has become a major problem in Indonesia. According to the *Journal of Law Education and Business* in 2024, the Corruption Perception Index or Indeks Persepsi Korupsi (IPK) in Indonesia showed a significant decline from a score of 38 in 2021 to 34 in 2022, ranking Indonesia 101st out of 180 countries. Corruption continued in 2023 with state economic losses reaching IDR 152 trillion.² This phenomenon not only affects the economy but also fosters distrust among the public towards government institutions and public services.

¹ Yusno Abdullah Otta and Nur Shadiq Sandimula, “*Zuhud* dan Materialisme (Kajian Sufistik tentang Fungsi Harta),” *Journal of Islamic Law and Economics* 3, no. 1 (2023): 41, <https://journal.iain-manado.ac.id/index.php/itisham/article/view/2826/1561>.

² Nathanael Kenneth, “Maraknya Kasus Korupsi di Indonesia Tahun ke Tahun,” *JLEB: Journal of Law, Education and Business* 2, no. 1 (2024): 336, <https://doi.org/10.57235/jleb.v2i1.1645>.

In addition to economic losses, corruption leads to widespread social injustice. Officials or bureaucrats responsible for serving the public interest engage in corrupt practices for personal gain. Organized corruption further worsens the plight of society, where assets from corruption are difficult to recover as they are moved abroad through money laundering, causing global frustration.³ This issue transcends national borders, affecting both developed and developing countries, and undermining global economic and political stability. The rampant materialism and its consequences highlight the necessity of incorporating spiritual values into daily life. One such value is the concept of *Zuhūd* in Islamic teachings. *Zuhūd* offers a solution to materialism by encouraging detachment from excessive worldly desires, serving as an antidote to greed, selfishness, and moral decay.⁴

Despite its importance, many misunderstand *Zuhūd*, believing it to mean renouncing wealth, rejecting all forms of worldly comfort, or forbidding anything halal, leading to an extreme lifestyle. However, Islam teaches a balance between enjoying worldly sustenance in moderation while remaining focused on the greater purpose of life, namely the afterlife.⁵ Sheikh Abdul Qadir Jailani highlights *Zuhūd* as a means to achieve closeness to Allah SWT, purify the heart from love of the world, reflect good morals, and attain spiritual happiness.⁶ This detachment from materialism allows individuals to prioritize faith and righteousness over transient worldly pleasures. The Qur'an implicitly encourages *Zuhūd*, warning against excessive attachment to the world. Although the term "Zahidin" appears explicitly

³ Widhy Andrian Pratama, "Penegakan Hukum Terhadap Korupsi Di Era Modernisasi Digital," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 3, no. 1 (2024): 92–93, <https://doi.org/10.55681/seikat.v3i1.1227>.

⁴ Firdaus, "*Zuhud* Dalam Perspektif Al-Alusi (Studi Analisis Terhadap Tafsir Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Adzim Wa Sab'Al-Matsani)" (Riau, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021), 18.

⁵ Abdul Muqit, "Makna *Zuhud* Dalam Kehidupan Prespektif Tafsir Al-Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 1, no. 2 (2020): 39, <https://doi.org/10.58401/takwiluna.v1i2.235>.

⁶ Tajul Arifin and Aceng Wandu Wahyudin, "Konsep *Zuhud* Perspektif Syaikh Abdul Qadir Al-Jailani," *Istiqomah: Jurnal Ilmu Tasawuf* 3, no. 1 (2022): 3, <https://jurnal.iailm.ac.id/index.php/istiqamah/article/view/586>.

only in Sūrah Yusuf verse 20, many other verses reinforce the importance of *Zuhūd*.⁷

Sūrah al-Kahf is one of the Sūrahs that emphasize the transient nature of worldly life, aligning closely with the concept of *Zuhūd*. This Sūrah presents wisdom-laden narratives that teach humanity to avoid overdependence on material things. Among the significant stories in this Sūrah are Ashabul Kahf, Syibhul Jannatayn, Prophet Musa and Khidir, and Dhul-Qarnayn. These stories, covering seventy-one out of the Sūrah’s one hundred and ten verses, offer lessons on prioritizing faith over material wealth, knowledge, and power. The remaining verses complement these narratives by providing commentary on the fleeting nature of worldly life and emphasizing the hereafter. This thematic approach serves as a reminder to focus on eternal success rather than temporary pleasures.

To comprehend the message of Sūrah al-Kahf, it is essential to refer to interpretations that address the complexities of modern materialism. Various Mufassirs have provided different perspectives on this Sūrah, particularly contemporary scholars. Among them, Muhammad Mutawallī as-Sya‘rāwī stands out as a modern Mufassir known for incorporating Sufi elements in his interpretations. His Tafsir Sya‘rāwī presents the Qur’anic message in a simple yet profound manner, making it accessible to a broad audience. His interpretations emphasize that Qur’anic stories are not merely historical records but carry timeless lessons relevant to every era. His approach aligns well with the contemporary need for spiritual guidance in overcoming materialistic tendencies.

Sheikh Yusuf al-Qardhawi described Sya‘rāwī as a highly competent interpreter whose insights transcend spatial and temporal limitations. He devoted his life to the religion of Allah SWT, significantly contributing to Qur’anic understanding. As one of the influential Islamic reformers of the 20th century, Sya‘rāwī’s interpretations offer valuable insights into the practice of *Zuhūd* in the modern world. His writings, infused with Sufi wisdom, reflect his deep

⁷ Roma Wijaya, “Kontekstualisasi *Zuhud* Di Era Medsos,” *Al-Dzikra: Jurnal Studi Ilmu al-Qur’an Dan al-Hadits* 17, no. 1 (2023): 28, <https://doi.org/10.24042/al-dzikra.v17i1.13768>.

understanding of Islamic spirituality.⁸ Therefore, this study will examine the concept of *Zuhūd* in Sūrah al-Kahf through the lens of Muhammad Mutawallī As-Sya'rāwī's interpretation.

Through a thematic analysis of *Zuhūd* in Sūrah al-Kahf, this research aims to provide practical solutions and inspiration for modern society. By understanding the essence of *Zuhūd*, individuals can cultivate a simpler yet more meaningful life, free from the clutches of excessive materialism. In doing so, they can uphold moral integrity, foster spiritual well-being, and strengthen their relationship with Allah SWT. This study seeks to bridge classical Islamic teachings with contemporary challenges, offering an applicable framework for integrating *Zuhūd* into daily life.

Research Methods

This study employs a qualitative library research method to examine the concept of *Zuhūd* in Sūrah al-Kahf according to the interpretation of Mutawallī as-Sya'rāwī. Unlike the thematic method, which directly analyzes Qur'anic verses related to a particular theme, this study adopts the Study of a Thinker's Ideas approach, as it focuses on a scholar's interpretation rather than directly extracting themes from the Qur'an itself. This method allows for a deeper understanding of a scholar's intellectual contributions in interpreting a specific Qur'anic concept.

The data sources in this study consist of primary and secondary sources. The Study of a Thinker's Ideas approach involves an in-depth examination of a scholar's tafsir to understand their intellectual contributions. The primary source includes Tafsir as-Sya'rāwī by Muhammad Mutawallī as-Sya'rāwī, which serves as the main reference for understanding how he conceptualizes *Zuhūd* in Sūrah al-Kahf. Meanwhile, the secondary sources comprise various tafsir books and other supporting literature, such as Tafsir Al-Azhar by Buya Hamka, Tafsir Al-Munir by Wahbah Zuhaili, Tafsir Jailani by Abdul Qadir Jailani, and Fi Zhilalil Qur'an by Sayyid Quthb. Additionally, scientific journals and other relevant books are also used as supplementary references in this research.

⁸ Sobariyah, *Penamaan Surah Al-Kahfi Perspektif Muhammad Mutawalli Al-Sya'rawi*, 4.

In analyzing the data, this study follows three main stages. The first stage is data collection, which involves gathering relevant texts from Tafsir as-Sya‘rāwī to examine his views on *Zuhūd* in Sūrah al-Kahf. Next is data classification, where Sya‘rāwī’s interpretations are categorized based on key themes related to *Zuhūd*, such as wealth, knowledge, power, and social life. The final stage is data analysis, which explores how Sya‘rāwī explains *Zuhūd* by considering linguistic aspects, the context of the verses, and the deeper meanings he conveys. This method aligns with the Study of a Thinker’s Ideas approach, which systematically examines a scholar’s thoughts by identifying key themes, assessing their consistency with broader Islamic scholarship, and evaluating their relevance in contemporary contexts.

Through this approach, this study aims to uncover how Sya‘rāwī conceptualizes *Zuhūd* in Sūrah al-Kahf and its relevance in addressing materialistic tendencies in the modern era.

Results and Discussion

A. Analyzes of the Meaning of *Zuhūd* in Sūrah al-Kahf According to Muhammad Mutawallī as-Sya‘rāwī

In this sub-chapter, the researcher will discuss verses that implicitly reveal the concept of *Zuhūd* in Sūrah al-Kahf, based on the interpretation of Mutawallī as-Sya‘rāwī. The discussion focused on the analysis of Sya‘rāwī’s thoughts on the principles of *Zuhūd* regarding the nature of earthly life and the hereafter. These principles come from four verses outside the stories section of Sūrah al-Kahf.

1. Understanding the World as a Test in Life

Allah says in Sūrah al-Kahf verse 7:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

The descent of this verse is related to the previous verse regarding Allah comforted Prophet Muhammad because he was sad when his people did not want to accept his message. Through verse 7, Allah SWT affirms

that the life of this world is only a temporary test, while also reminding of the ephemeral nature of this world as a means to test faith.⁹

In his Tafsir, As-Sya'rāwī highlights the word (مَا عَلَى الْأَرْضِ زِينَةٌ لَهَا) which indicates that Everything on earth is a decoration that looks beautiful and attracts the eyes. Eventually, it will disappear and be gone. According to him, the beauty of the world is a temporary test and ephemeral as in verse 45 of Sūrah al-Kahf which shows a parable of the life of the world like rainwater blown away by the wind.¹⁰

In his tafsir, Sya'rāwī also explains that the test given by Allah to people is not only a punishment but also proof of their good and bad actions. He gives an example of a teacher testing students. The teacher may already know the students' abilities, but the test still needs to happen so that their results can be seen clearly. In the same way, the test of this world will be proof for people to determine their fate in the afterlife.¹¹

Sya'rāwī's understanding of the ephemeral nature of the world such as the jewels of the world and the nature of life as a test of one's faith which is supported by Jailani's view in the tafsir of Jailani, states that the world and all its contents are only jewelry that aims to test human beings in determining whether they prioritize this life or the hereafter. This interpretation emphasizes that the world has no intrinsic value because it will eventually perish and not be eternal.¹²

Meanwhile, Wahbah Zuhaili also says in Tafsir Al-Munir that the world is a place of testing, not a permanent home. He explains *Zuhūd* as not being deceived by the world, using it as a way to reach happiness in the afterlife, and not making it the main goal of life.¹³

Thus, Sya'rāwī's interpretation, which highlights the world as a temporary and a test for humans, is supported by the other two tafsirs. Both

⁹ Sya'rawi, 8840–8841.

¹⁰ Sya'rawi, 8840.

¹¹ Sya'rawi, 8841.

¹² Mahmud bin 'Abd al-Qadir al-Jailani, *Tafsir Al-Jailani*, vol. 3 (Kashmir, Pakistan: al-Maktabah al-Ma'rufiyah, 2010), 57, Marfat.com.

¹³ Az-Zuhaili, *At-Tafsir Al-Munir Fi Aqidah Wa Al-Syari'ah Wa Al-Manhaj*, 205–206.

agree that the world is not the final goal but only a test of faith. This makes it clear that the jewels of the world are nothing more than a tool to test who is better in God's eyes. In this context, *Zuhūd* does not mean completely leaving the world but rather not making it the main goal and still prioritizing the afterlife.

2. Consistency in Piety

Allah says in Sūrah al-Kahf verse 28:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

The descent of this verse is about Allah's command to Prophet Muhammad to be patient with his companions who sincerely worship Him. This verse is closely connected to the previous verse, which emphasizes the importance of holding firmly to the revelation of Allah SWT. This verse gives practical guidance to the Prophet to stay strong with those who sincerely worship Allah, without being tempted by worldly status. Some leaders of Quraysh looked down on *Ahlu Shuffah* because of their poverty and asked Prophet Muhammad to avoid them. In response, Allah commanded the Prophet to remain patient and stay with those who sincerely worship Him. This command shows that Allah values a person's piety more than their social or material status.¹⁴

The meaning of *Zuhūd* according to Sya'rawī in his interpretation of Sūrah al-Kahf verse 28 includes four main principles:

- 1) Patience in Worship and Simple Live, the Prophet was commanded to stay with *Ahlu Shuffah*, who sincerely worshipped Allah despite their poverty. This reflects *Zuhūd* as letting go of dependence on the world to seek Allah's pleasure.¹⁵ Thus, this command emphasizes the importance of maintaining consistency in piety and remaining

¹⁴ Sya'rawī, *Tafsir Sya'rawī*, 8874.

¹⁵ Sya'rawī, 8874.

with those who are sincere in the cause of Allah SWT, despite social pressures.¹⁶ This first principle is closely related to the concept of *Zuhūd*, which teaches us to be patient in living a simple life, not to be influenced by the luxuries of the world, and to always prioritize the worship of Allah SWT.

- 2) **Avoiding Worldly Temptations**, this principle prohibits being fascinated by the world's jewels. Sya'rawī emphasized that luxury is often the source of neglect from remembering Allah, and *Ahlu Shuffah* is a reminder not to be deceived by the world.¹⁷ In other words, this principle emphasizes that the life of the world is not the main goal for a servant who strives to remain istiqomah in piety. A *Zuhūd* person will keep his heart from the influence of the temptation of the world's jewelry as the actions of the *ahlu shuffah* are described by Sya'rawī in this verse.
- 3) **Rejecting the Influence of Those Who Forget Allah SWT**, *Zuhūd* requires a person not to follow those whose hearts are far from Allah, as they tend to become lost in worldly matters and stray from the right path.¹⁸ This principle emphasizes that dhikrullah is the main guide in the life of a *Zuhūd* person. Those who are *Zuhūd* have a heart that always remembers Allah SWT, so they are not tempted to pursue the life of the world which is full of false pleasures.
- 4) **Controlling Excessive Desires**, a person who follows their desires more than Allah's guidance will lose their way in life. *Zuhūd* means controlling desires and ensuring that all actions align with obedience to Allah.¹⁹ As explained in the commentary on *Arba'in Nawawi*, following one's desires without considering what is halal and haram is a form of servitude to something other than Allah. It is also an act

¹⁶ Sya'rawī, 8875.

¹⁷ Sya'rawī, 8875–8876.

¹⁸ Sya'rawī, 8877.

¹⁹ Al-Imam Abu Zakariyya Yahya ibn Sharaf an-Nawawi, *Al-Arba'in an-Nawawiyyah* (Jumhuriyyat Misr al-Arabiyyah - al-Qahirah: Dar as-Salam liṭ-Ṭiba'ah wa an-Nashr wa at-Tawzi wa at-Tarjamah, 2007), 30–31.

of injustice and transgression. This attitude prioritizes temporary worldly pleasures over the eternal afterlife.²⁰

Sya'rawī also relates this verse to Allah's words in Sūrah Al-Mu'minun verse 71, which states that if the truth follows its lust, the heavens and the earth will perish. This reinforces that if someone follows their lust, the universe will be destroyed.²¹ This shows that consistency in piety takes the form of refraining from the temptations of worldly passions that not only affect oneself, but also affect the balance of life in the universe.

Related to *Zuhūd*, this verse teaches that true piety is reflected in the ability to resist meaningless worldly temptations and focus on worship that pleases Allah. According to Sya'rawī, those who remember Allah in the morning and evening show sincerity in worship, which is the essence of consistency in piety.²²

Based on the four principles in his interpretation of verse 28, it can be concluded that consistency in piety is closely related to *Zuhūd*. This means avoiding a lifestyle focused only on the world, such as chasing social status or material wealth *Ahlus Shuffah* as a zahid remains steadfast in piety, constantly remembers Allah in every aspect of life, makes the afterlife the main goal, and controls desires that could disrupt life's balance.

According to Buya Hamka in Tafsir Al-Azhar, also interprets this verse by emphasizing the importance of patience with those who worship Allah in the morning and evening, hoping for His pleasure. He highlights the command not to turn away from them in search of the adornment of the world as well as the prohibition of following people whose hearts neglect the remembrance of Allah and follow their lusts.²³ This interpretation is in

²⁰ Musthafa Dieb Al-Bugha and Muhyiddin Mitsu, *Al-Wafi: Syarah Hadits Arbain Nawawi* (Solo: Insan Kamil, 2013), 575–576.

²¹ Sya'rawī, *Tafsir Sya'rawī*, 8877.

²² Sya'rawī, 8874.

²³ Haji Abdulmalik Abdulkarim Amrullah (HAMKA), *Tafsir Al-Azhar*, vol. 6 (Pustaka Nasional PTE LTD Singapura, n.d.), 4188.

line with the principles conveyed by Sya'rāwī, especially in terms of patience in worship, living simply, and avoiding worldly temptations.

3. Understanding Righteous Deeds as an Afterlife Investment

Allah says in Sūrah al-Kahf verse 46:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

In this verse, Sya'rāwī highlights why wealth is mentioned first compared to children. This does not mean that wealth is more noble or more valuable, but because wealth is general and every human being has it in various forms, even if only a little. Meanwhile, children are something special, because not everyone can have children. The gift of children will not be realized without wealth, because they need marriage and sustenance to survive through wealth. In other words, everyone has wealth, but not everyone has children.²⁴

Based on the verse above, Allah SWT mentions that wealth and children as the main test for every human being on earth. Both are temporary adornments of the world and are not included as basic needs in life.²⁵ In Sya'rāwī's view, he criticizes the view that measures happiness based on the amount of wealth and offspring alone, without considering the ukhrawi value. He also said that humans generally consider both as the greatest pleasure in the world. However, these pleasures are only temporary and not comparable to righteous deeds, which are far more valuable and show eternity.²⁶

In the word (الْبَاقِيَاتُ الصَّالِحَاتُ), Sya'rāwī explains that it means good deeds that remain with Allah. This is a true investment that will remain in the hereafter. However, people's love for money and children is more dominant and leads to sadness. For example, if a person does not manage

²⁴ Sya'rāwī, *Tafsir Sya'rāwī*, 8924.

²⁵ Sya'rāwī, 8924.

²⁶ Sya'rāwī, 8925.

his money well, or if he wants a child of a certain gender, he may feel unhappy, disappointed or even angry when Allah's plan does not match his wishes. This shows that loving money and children too much can bring sadness. That is the reason Sya'rawī says that the happiness of this world is ephemeral and should not be the main goal in life.²⁷

Sya'rawī's emphasize on the word good deeds mentioned twice in his interpretation of verse 46, which shows the importance of good deeds as a manifestation of the attitude of the world in proportion and prioritize the afterlife.²⁸ This is in line with Sayyid Quthb's view in the interpretation of *Fi Zhilalil Qur'an* which emphasizes that wealth and children are only the adornment of the mortal world. According to him, the worldly may be enjoyed as long as it is still within halal limits, but more important is how these worldly things are used to achieve a more eternal life in the hereafter. In other words, the real value lies in righteous deeds that are eternal and eternal as the foundation of hope in the hereafter.²⁹

Thus, Sya'rawī's interpretation of verse 46 of Sūrah al-Kahf which is affirmed by Sayyid Quthb's view emphasizes the importance of righteous deeds in life because someone who loves the world too much will only bring disappointment, while righteous deeds will provide eternal happiness.

4. Realize the disadvantages of being deceived by the world

Allah says in Sūrah al-Kahf verse 104:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

In the verse above, Allah explains that those who act in the world without the right purpose, then their efforts will be meaningless. This verse is an answer to the previous verse which states that Allah asked the Prophet Muhammad about who is the biggest loser in his deeds.³⁰

²⁷ Sya'rawi, 8927.

²⁸ Sya'rawi, 8927.

²⁹ Quthb, *Tafsir Fi Zhilalil Qur'an: Di Bawah Naungan Al-Qur'an*, terj. As'ad Yasin, dkk, 7:320.

³⁰ Sya'rawi, *Tafsir Sya'rawi*, 9000.

Sya'rawī explains that the word (ضَلَّ) or “misguided” in this verse refers to the negligence of deeds. This word has various derivative meanings, such as disbelief, loss of direction, or negligence, depending on the context. According to him, the context of this verse where the word (ضَلَّ) or “misguidance” is found is closely related to (سَعَيْهِمْ) or “their efforts,” which means that their efforts are in vain because they are misguided and not based on the right intention, so this verse emphasizes the meaning of the worthlessness of deeds.³¹

In other words, (ضَلَّ سَعَيْهِمْ) in this verse means the loss of good value in the sight of Allah SWT due to intentions that are not sincere for His sake. Thus, the meaning of “misguided” in this verse refers to a misguidance that not only loses direction, but also fails to achieve the right goal, which is the pleasure of Allah SWT.³²

Furthermore, Sya'rawī explained that deeds done with worldly intentions, although outwardly appearing good, have no value in the sight of Allah SWT. He analogizes these deeds to a mirage, as described in Sūrah An-Nur verse 39, which states that the deeds of the disbelievers are like a mirage, something that seems real, but when approached there is no essence. This shows that deeds that are only oriented towards the world will provide no real value in the hereafter.³³

This interpretation is strengthened by Sya'rawī with Sūrah Ash-Syura verse 20, which states that people who pursue the world will not gain a part in the hereafter. Conversely, if what is prioritized is the hereafter, then the world and the hereafter can be achieved.³⁴ Thus this verse strengthens the meaning that doing righteous deeds must be based on sincere intentions to get a good reward in the hereafter.

³¹ Sya'rawī, 9000.

³² Sya'rawī, 9000.

³³ Sya'rawī, 9001.

³⁴ Sya'rawī, 9001.

As an illustration of the phenomenon described by Sha'rawi regarding the losers such as the disbelievers who build hospitals or social institutions for the purpose of praise, honor, popularity, or any temporary worldly achievement. They feel they have done good, but the charity is not oriented towards the pleasure of Allah SWT, but to be seen as good by His creatures. Therefore, their deeds are only rewarded in this world, with no reward in the Hereafter, although they have social benefits.³⁵

Sya'rawī's interpretation is strengthened by Sayyid Quthb's view in *Fi Zhilalil Qur'an*, which describes the world as a false game, a deceptive adornment, and a source of pride. He believes that the pleasures of the world have no real substance because they are based on illusion and materialism, which ultimately lead people to misguidance.³⁶

Similarly, Ibnul Qayyim in *Madarijus Salikin* reinforces this view by asserting that true *Zuhūd* is not giving up the world completely, but placing it in the hand, not in the heart. He warns that people who are deceived by the world, although appearing to do good, are in fact losers if their deeds are not done sincerely for the sake of Allah.³⁷ This is in line with Sha'rawi's metaphor of worldly deeds being like a mirage (looking valuable, but essentially empty). Thus, these two scholars emphasize that *Zuhūd* is very important in order to avoid

Based on Sya'rawī's interpretation of verse 104 in Sūrah al-Kahf, researchers found the meaning of *Zuhūd* which means to avoid the love of the world and prioritize the hereafter. This verse illustrates that charity done with the aim of the world will be in vain, as described as a mirage. The charity looks valuable from the outside, but has no substance because it is not based on the right intention.

5. Prioritizing the Afterlife

³⁵ Sya'rawi, 9002.

³⁶ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, terj. As'ad Yasin, dkk, cet. 1, vol. 11 (Jakarta: Gema Insani Press, 2004), 171.

³⁷ Ibnul Qayyim al-Jauziyyah, *Madarij As-Salikin Fi Manazil as-Sa'irin*, vol. 2 (Riyadh, Saudi Arabia: Dar Ibn Hazm li-Tiba'ah wa-Nashr, 2019), 226.

Allah says in Sūrah al-Kahf verse 110:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

The revelation of this verse was in response to the request of the mushrikeen who wanted the Prophet Muhammad to show extraordinary signs or have worldly privileges. Allah emphasized that the Prophet was just a human being sent as an apostle and that the attainment of meeting Allah can only be achieved through righteous deeds without shirk.³⁸

According Sya'rawī, principle of *Zuhūd* in verse 110 Sūrah al-Kahf means the orientation towards meeting Allah SWT, which involves two main elements, namely good deeds and also maintaining the purity of worship from shirk. Sya'rawī refers to the verse: (فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ) (عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا). In his tafsir, Sya'rawī emphasizes the importance of good deeds as a means to meet Allah SWT. Sya'rawī emphasizes that the main purpose of charity is not just to achieve the pleasure of heaven, but to get closer to Allah SWT and achieve a meeting with Him. With good deeds, one can achieve the highest goal, which is to meet and see the glorious face of Allah SWT.³⁹

In addition, Sya'rawī also mentioned the hadith qudsi which emphasizes that Allah SWT deserves to be worshipped only because of His essence, not because of hoping for rewards or avoiding threats. This further emphasizes that sincerity in worship is the essence of every practice, which is the key to achieving the highest position of a servant. This sincerity is the main basis in worshipping Allah SWT, which makes human deeds not for personal gain, but only to get closer to Him.⁴⁰

³⁸ Sya'rawī, *Tafsir Sya'rawī*, 9013.

³⁹ Sya'rawī, 9013.

⁴⁰ Sya'rawī, 9014.

Sya'rawī emphasizes the importance of maintaining the purity of worship from shirk. Heaven is indeed a noble goal, but worship must be done sincerely, not just expecting the reward. It is this sincerity that brings a servant to the highest degree. Sya'rawī illustrates this with the analogy of a guest who cares more about the host than the dishes served, reflecting deep love for Allah SWT. this view is quoted from the syair of Rabi'ah al-Adawiyah.⁴¹

The principle of *Zuhūd* according to Sya'rawī is to have a desire to meet God which is done in two main ways, namely, pure good deeds and avoidance of all forms of shirk. Good deeds here are not just to get rewards, but to be closer to Allah, which is the highest goal of a Muslim's life. On the other hand, maintaining the purity of worship is the main key in gaining closeness to Allah SWT.⁴²

Sya'rawī's view is reinforced by al-Jailani who emphasizes that *Zuhūd* is "the emptying of the heart from other than Allah. According to him, a servant who is truly *Zuhūd* is one whose heart is filled only with love for Allah, so that the world with all its adornments cannot shake his determination."⁴³

Meanwhile, Buya Hamka in *Modern Tasawuf* adds that *Zuhūd* does not mean totally rejecting the life of the world, but avoiding attachment to the world. According to Hamka, *Zuhūd* is a simple attitude, in which a person can still interact with the world without being attached to it. He does not feel superior when rich or inferior when poor, because wealth is not a measure of happiness or success in life. In other words, *Zuhūd* according to Buya Hamka is the ability to do activities in the world, but with a heart that always prioritizes Allah as the main goal.⁴⁴

In this context, Sya'rawī's view is reinforced by Jailani's ideas which emphasize that *Zuhūd* is the emptying of the heart from other than Allah, as

⁴¹ Sya'rawī, 9014.

⁴² Sya'rawī, 9013–9014.

⁴³ al-Qadir al-Jailani, *Tafsir Al-Jailani*, 3:60.

⁴⁴ Buya Hamka, *Tasawuf Modern* (Jakarta: Republika, 2015), 236.

well as Buya Hamka's thoughts which emphasize that *Zuhūd* does not mean rejecting the world but rather not being attached to it. These two views further strengthen the understanding that *Zuhūd* in Islam is not an antipathy towards the life of the world but rather a spiritual awareness that makes the hereafter the main goal without neglecting responsibilities in the world.

The meaning of *Zuhūd* in the context of the five verses in Sūrah al-Kahf above is as follows:

The Meaning of <i>Zuhūd</i>	Verses
Understanding the world as a temporary test	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (7)
Consistency in piety	وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (28)
Understanding righteous deeds as an afterlife investment	الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (46)
Realize the disadvantages of being deceived by the world	الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (104)
Prioritizing the afterlife	فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110)

Thus, *Zuhūd* in the five verses of Sūrah al-Kahf means that someone who is *Zuhūd* certainly realizes the essence of the world that the world is a temporary adornment and as a test of life (verse 7), so realized the disadvantages of excessive love for the world (verse 104). Not only that, the person who is *Zuhūd* also understands the nature of the hereafter that knows

good deeds as eternal happiness and will be an investment in the hereafter (verse 46), so always be consistent in piety to Allah (verse 28), therefore, the *Zuhūd* person prioritizes the hereafter rather than the worldly (verse 110).

In other words, the meaning of *Zuhūd* means understanding the nature of the world and the hereafter by using all worldly facilities wisely (placing according to portion) with the ultimate goal being Allah SWT.

B. Analysis of *Zuhūd*'s Attitude in Sūrah al-Kahf

1. *Zuhūd* Towards the Social Life (Analysis of Verse 10 in the Story of *Ashabul Kahf*)

The story of Ashabul Kahf is contained in Sūrah al-Kahf verses 9 to 26, describing a group of young men who left all worldly pleasures to maintain their faith in Allah SWT. The focus on verse indicates that their *Zuhūd* attitude was at the core of this spiritual struggle.

In Sya'rawī's interpretation of verse, the *Zuhūd* attitude shown by Ashabul Kahf is seen through their decision to leave worldly pleasure of social life such as wealth, family, and comfort of life, to maintain their faith in Allah SWT.⁴⁵ The decision to escape to a narrow cave with limited facilities shows their simple nature that reflects the attitude of *Zuhūd*, namely their non-attachment to worldly luxuries and focus entirely on the hereafter. Sya'rawī interprets their attitude towards worldly luxuries as a form of great sacrifice for the sake of achieving Allah's pleasure, without expecting worldly favors or life.⁴⁶

In their limited circumstances, these youths showed complete submission to Allah SWT by praying as follows:

(رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا) This supplication is a form of asking Allah to provide guidance and mercy which can only come from Him. In Sya'rawī's interpretation, this prayer shows that the youth did not pin their

⁴⁵ Sya'rawī, *Tafsir Sya'rawī*, 8848.

⁴⁶ Sya'rawī, 8848.

hopes on anything other than Allah SWT, even in the most remote and difficult conditions. They are completely dependent on the mercy of Allah SWT, which shows their *Zuhūd* attitude towards the world, because they believe that only Allah SWT can fulfill their needs, both in this world and the Hereafter.⁴⁷

The act of praying to Ashabul Kahf clarifies the essence of *Zuhūd* that they practiced. *Zuhūd* in this context, is not simply the avoidance of worldly pleasures, but rather the emptying of the heart from the love of the world and dependence only on Allah SWT. This prayer reveals that despite their difficulties and limitations, they did not seek solutions from other than Allah SWT, but only hoped for Allah's mercy and guidance.⁴⁸

Based on the value of *Zuhūd* in verse in Sūrah al-Kahf above, it is very relevant in modern life, where many people are trapped in the endless search for worldly pleasures. The teachings of *Zuhūd* shown by these young men teach us to prioritize spiritual life and maintain faith in the face of worldly temptations.⁴⁹ Just as they chose to leave the luxuries of the world to achieve the pleasure of Allah SWT, we as humans are taught not to get entangled in worldly desires that can divert our focus from the main goal of life, which is to achieve eternal happiness in the hereafter.

The story of Ashabul Kahf reminds Muslims to prioritize the hereafter, despite living in this materialistic age. *Zuhūd* does not mean avoiding the world completely, but rather making the world a means to worship Allah SWT, not the main goal. This is in line with the principle of *Zuhūd* in Sūrah al-Kahf verse 7, which states that all the adornments of worldly life are a test to see the quality of one's faith.⁵⁰

If researchers delve further, the principle of *Zuhūd* reflected in the story of Ashabul Kahf is very much in line with Sya'rawī's view of the nature of

⁴⁷ Sya'rawi, 8848.

⁴⁸ Sya'rawi, 8849.

⁴⁹ Tira Nur Fitria and Iin Emy Prastiwi, "Budaya Hedonisme Dan Konsumtif Dalam Berbelanja Online Ditinjau Dari Perspektif Ekonomi Syariah," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 732, <https://doi.org/10.29040/jiei.v6i3.1486>.

⁵⁰ Sya'rawi, 8840–8841.

the world as a test contained in verses 7 of Sūrah i. During modern life that is influenced by materialism, the example in this story can provide deep wisdom about the importance of a simple life that is usually carried out by a *Zahid*. They proved that true happiness does not come from worldly luxuries, but from closeness to Allah SWT. Therefore, in essence, every human being should view the world as a means, not as the main goal as in the following hadith: This verse emphasizes the importance of being *Zuhūd* by not being dazzled by the glitter of the world and preparing one's best deeds for the hereafter.

2. *Zuhūd* Toward the Wealth (Analysis on Verse 39 in the Story of *Shibhul Jannatayn*)

The story of *Shibhul Jannatayn* is listed in verse 32 to verse 44. This story begins with the verse “*Wadrib lahum masalan rajulaini ja'alnaa li'ahadihimaa jannatayn...*” (QS. al-Kahf 18:32). According to Sya'rawī, this verse illustrates the parable of two groups of youth with different characters. First, the arrogant young people, always want wealth and power. Second, the group of young believers who have no wealth and power.⁵¹

In verses 37-39 tells about the advice of the young believer to the proud owner of the two gardens. *Zuhūd* attitude is reflected through three consecutive verses. First, the young believer reminds about the nature of human creation. Second, the young believer said about his faith in Allah SWT. Third, he reminds us about how to deal with Allah's favors.⁵² However, the attitude of *Zuhūd* in this story is focused only on verse 39 regarding the form of gratitude.

According to Sya'rawī, this verse shows that the young believer has a deep understanding of human limitations and full dependence on Allah SWT. When he heard his friend's arrogant speech, he was not provoked by envy or even harboring anger, but rather reminded his friend how to deal

⁵¹ Sya'rawī, 8898–8899.

⁵² Sya'rawī, 8909–8917.

with the blessings of Allah SWT with the expression of gratitude (مَا شَاءَ اللَّهُ)
(لَا قُوَّةَ إِلَّا بِاللَّهِ).⁵³

Sya'rāwī added that the phrase (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) is not just an ordinary expression of gratitude, but a symbol of complete surrender to the will of Allah SWT. In other words, this verse shows the willingness of the heart to accept all the decrees of Allah SWT and recognize that humans have no power over what they have. True power only comes from Allah SWT, so this sentence prevents humans from being arrogant about what they get or jealous of the blessings given by Allah SWT to others.⁵⁴

This is in line with Sayyid Quthub's view in the interpretation of *Fi Zhilalil Qur'an*, he says that the believer youth in this story is a person who is firm in his faith. This young man is always dhikr and grateful to Allah SWT by realizing that the blessings obtained come from the Giver of Favors. According to Sayyid Quthub, this reflects the attitude of a believer who not only enjoys blessings, but also uses them to get closer to Allah SWT.⁵⁵

In the end, verse 42 shows how attachment to the world brought the rich young man to ruin and regret.⁵⁶ The researcher argues that this story provides an important lesson about the meaning of true *Zuhūd*. The attitude of the young believer becomes an example and the attitude of the rich young man is used as a lesson for how to deal with the life of the world as it should be with gratitude and full dependence on Allah SWT.

Based on the value of *Zuhūd* in Sūrah al-Kahf verse 39 above, it is very relevant to modern life which is full of materialistic competition. During a society that is often trapped in pride over the wealth it has obtained, this

⁵³ Sya'rawi, 8911.

⁵⁴ Sya'rawi, 8911.

⁵⁵ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an: Di Bawah Naungan Al-Qur'an, terj. As'ad Yasin, dkk*, 1st ed., vol. 7 (Jakarta: Gema Insani, 2003), 317.

⁵⁶ Sya'rawi, *Tafsir Sya'rawi*, 8920.

verse is present as a reminder to always be grateful for the blessings of Allah SWT while keeping the heart from attachment to the world.⁵⁷

The attitude of young believers who express (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) shows the realization that everything is only entrusted by Allah SWT. *Zuhūd* does not mean avoiding the world, but rather making it a means to achieve the pleasure of Allah SWT. This story provides an important lesson for Muslims to prioritize the hereafter and not be deceived by temporary worldly temptations, so that life becomes more balanced. This is in line with the principle of *Zuhūd* in Sūrah al-Kahf verse 45 which describes the transient nature of the world as a plant that thrives on rainwater, then dries up and disappears.⁵⁸ which this verse shows the meaning of *Zuhūd*, which is an awareness of the transience of the world which is temporary and not worthy of being the main goal of life.

From this view, researcher found the attitude of *Zuhūd* in young believers described by and corroborated by Sayyid Quthub. *Zuhūd* here does not mean leaving the world completely, but rather keeping the heart from being adrift in the world. The *Zuhūd* attitude of this young believer is shown through his words by submitting himself completely to Allah SWT and realizing that everything belongs to Him. The sentence of gratitude in this verse becomes the basis for releasing attachment to the world, forming a *Zuhūd* character that guides humans to always prioritize the hereafter over worldly affairs.

3. *Zuhūd* Toward the Knowledge

The story of Prophet Musa and Khidir in Sūrah i is listed in verses 60 to 82, which presents a profound lesson about *Zuhūd's* attitude towards knowledge. In this context, *Zuhūd* towards knowledge means

⁵⁷ Rangga Salam and Dewi Sundari, "Pengaruh Flexing Di Sosial Media Dalam Perspektif Islam," *Al-Sharf: Jurnal Ekonomi Islam* 4, no. 3 (2023): 284, <https://doi.org/10.56114/al-sharf.v4i3.11219>.

⁵⁸ Sya'rawi, *Tafsir Sya'rawi*, 8925.

not making knowledge a source of pride, but using it to seek the pleasure of Allah SWT and the ultimate truth, while realizing human limitations before Allah SWT. The attitude of *Zuhūd* in this story is shown in both characters, namely the attitude of *Zuhūd* towards knowledge carried out by Prophet Musa and also Khidir.

a. *Zuhūd* Attitude's Prophet Musa (Analyzes on Verse 60 in the Story of Prophet Musa and Khidir)

Musa was a prophet and apostle with a high position who had a fairly broad scientific insight.⁵⁹ Although he was a prophet and apostle, he still showed humility in demanding knowledge from Khidir. When Allah SWT told Musa that there was a righteous servant who was smarter than him and that person had knowledge that he did not have, Musa immediately expressed his determination to meet him even though he had to take a long journey.⁶⁰ This is as stated by Allah SWT in Sūrah al-Kahf verse 60,⁶¹

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

This verse shows the enthusiasm and humility of Musa in pursuing knowledge, even though he was a prophet and apostle who had received revelation from Allah SWT, he was still eager to seek knowledge even though he traveled for a long time. According to Sya'rawī, the statement:

(لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا) means that Musa would not

leave the journey to that place, even though he had to walk for two hundred and ten years. Because Musa really wanted to see people who were smarter than him.⁶² Furthermore, Sya'rawī also said that Allah SWT granted Musa request, none other than so that Musa would not be

⁵⁹ Sya'rawi, 8950.

⁶⁰ Sya'rawi, 8948.

⁶¹ QS. Al-Kahf: 60

⁶² Sya'rawi, *Tafsir Sya'rawi*, 8950.

arrogant with what Allah SWT had taught him.⁶³ Musa's action illustrates that no matter how much knowledge he has, it should not make a reason for someone to feel sufficient or arrogant and always have the enthusiasm to pursue Allah's infinite knowledge.

In other words, *Zuhūd* in this context requires a person to continue learning, realizing that the knowledge of Allah SWT is infinite and humans only know a small part of it so it is not appropriate to react to it with arrogance, as Allah SWT says in Sūrah Al-Isra' verse 85:⁶⁴

... وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

During his journey with Khidir, Musa showed limitations in understanding the wisdom behind Khidir's actions. He questioned Khidir's actions several times, such as when Khidir perforated a boat, killed a child, and repaired a wall without asking for payment. Although he was seen with an impatient attitude, he still accepted Khidir's rebuke and continued his journey until finally the wisdom of the three events was explained directly by Khidir.⁶⁵ This reflects Musa's efforts to seek a deeper understanding of the knowledge of Allah SWT with humility.

Based on this view, researchers found the attitude of *Zuhūd* carried out by the Prophet Musa, where *Zuhūd* towards knowledge in the form of humility requires a person to wisely use the knowledge he has gained, be patient in facing trials, and still have sincere intentions in studying to achieve His pleasure. This is in line with the principle of *Zuhūd* in verse 28 of Sūrah al-Kahf that every human being is required to be patient in taking the path of truth, remain firm with those who sincerely call on their Lord, and not be tempted by the adornment of the world.⁶⁶ This principle emphasizes that knowledge should not be a means to gain worldly benefits, but to get closer to Allah SWT.

⁶³ Sya'rawi, 8948.

⁶⁴ QS. Al-Isra': 85

⁶⁵ Sya'rawi, *Tafsir Sya'rawi*, 8959–8966.

⁶⁶ Sya'rawi, 8874–8878.

b. *Zuhūd* Attitude's Khidir (Analyzes on Verse 82 in the Story of Prophet Musa and Khidir)

In the third incident, when Khidir repaired a wall that was about to collapse belonging to an orphan in a village known to be miserly and refused to entertain them, it implied a deep sense of sincerity from Khidir's *Zuhūd* attitude. His actions as mentioned in Sūrah al-Kahf verse 82, show his *Zuhūd* attitude towards knowledge. In verse 82, Khidir explains his actions by saying (وَمَا فَعَلْتُهُ عَنْ أَمْرِي) Sya'rawī's view, this expression emphasizes that Khidir did not consider himself as the owner of knowledge or the main actor in every action he took. All these actions were done solely at the behest of Allah SWT. With humility, Khidir realized that the knowledge he had was a gift from Allah SWT, not the result of his efforts. Therefore, he always attributes every deed to Allah SWT, without feeling arrogant or expecting worldly rewards.⁶⁷

Based on Sya'rawī's view, researchers found Khidir's *Zuhūd* attitude towards knowledge in the form of his sincerity in carrying out the commands of Allah SWT. The knowledge he gained was solely for Allah SWT, not for praise, recognition, or material gain. This sincerity also reflects how a true servant makes his knowledge a means of worship to Allah SWT, without being bound by worldly interests. This is in line with the principle of *Zuhūd* verse 28 Sūrah al-Kahf which teaches to remain patient and not be influenced by the worldly. Although Khidir had laduni knowledge, he still carried out the commands of Allah SWT sincerely without expecting worldly rewards.⁶⁸ This principle emphasizes that knowledge should not be a means to gain worldly benefits, but to get closer to Allah SWT.

⁶⁷ Sya'rawī, *Tafsir Sya'rawī*, 8973.

⁶⁸ Sya'rawī, 8874–8878.

In modern life, this lesson is very relevant to deal with the materialist phenomenon carried out by scholars. Knowledge possessed by humans is often a source of pride, even arrogance, thus forgetting the fact that knowledge is entrusted by Allah SWT.⁶⁹ *Zuhūd* towards knowledge reminds to utilize knowledge as a means to get closer to Allah SWT. and benefit others, not just as a tool to pursue popularity or worldly material. Thus, this story provides an important lesson that no matter how broad one's scientific insight is, it must still be linked to *ukhrawi* goals. *Zuhūd* towards knowledge does not mean abandoning the pursuit of knowledge, but making knowledge a means to achieve the pleasure of Allah SWT.

The *Zuhūd* attitude towards knowledge displayed through the two characters in this story is one dimension of *Zuhūd* in general in Sūrah al-Kahf. This story teaches about: *First*, humility in demanding knowledge, namely when the Prophet Musa shows that there is no limit to demanding knowledge, and everyone must be willing to learn from anyone, even though they have a high position. *Second*, the attribution of knowledge to Allah SWT, namely when Khidir taught that all knowledge comes from Allah SWT, and humans are only intermediaries to realize His will. *Third*, not using knowledge for worldly interests, which is when the knowledge obtained, does not become a tool to seek praise, recognition, or worldly benefits, but is used to carry out the commands of Allah SWT.

4. *Zuhūd* Towards the Power (Analysis on 95 in the Story of Dhul-Qarnayn)

The story of Dhul-Qarnayn in Sūrah al-Kahf is listed in verses 83 to 98, which tells about the journey of a leader who was given great power

⁶⁹ Agung Mandiro, "Problematika Ulama," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 7, no. 2 (2021): 144–145, <https://doi.org/10.53429/spiritualis.v7i2.349>.

by Allah SWT, as well as wisdom in his leadership.⁷⁰ Despite having extraordinary power and ability, Dhul-Qarnayn still shows a *Zuhūd* attitude towards the power he has. This *Zuhūd* attitude in Dhul-Qarnayn is reflected which is focused on verse 95.

In verse 94 of Sūrah al-Kahf, the people complained to Dhul-Qarnayn about their grievances against the damage caused by Ya'juj and Ma'juj. They offered to pay Dhul-Qarnayn to build a barrier to protect them.⁷¹ This request was the beginning of Dhul-Qarnayn's statement of *Zuhūd* in the form of his justice and wisdom. Then in verse 95, Dhul-Qarnayn replied,

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

Emphasizes that Dhul-Qarnayn's answer in this verse shows Dhul-Qarnayn's *Zuhūd* nature in the form of justice as a leader. He firmly rejected the material offer given to him. This attitude shows that he is not tempted by worldly possessions because he understands that everything he has, both power and wealth is a mandate from Allah SWT. By asserting,

(مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ) Dhul-Qarnayn stated that the prosperity that Allah SWT gave him was enough, and he did not need material benefits from his people.⁷² This is a form of justice, where a leader does not take advantage of his people's difficulties for personal gain.

Furthermore, Dhul-Qarnayn's wisdom was seen when he chose to involve the people's labor in the process of building the wall. He did not tell them to simply hand over rewards or work passively, but rather asked them to help with the strength they had, as in the verse (فَأَعِينُونِي)

(بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا) According to Sya'rawī, this wisdom shows Dhul-

⁷⁰ Sya'rawī, *Tafsir Sya'rawī*, 8975–8992.

⁷¹ Sya'rawī, 8989.

⁷² Sya'rawī, 8989–8990.

Qarnayn's vision as a leader who thinks productively and sustainably. By involving the people, Dhul-Qarnayn not only provided practical solutions to their problems, but also encouraged them to take an active role in self-protection.⁷³ This reflects *Zuhūd* in the form of wise leadership by rejecting worldly material rewards.

Thus, verse 95 reflect Dhul-Qarnayn's *Zuhūd* attitude in the form of his justice and wisdom. His justice is shown by rejecting material rewards, while his wisdom is reflected in the utilization of human power for long-term solutions. Tafsir Sya'rawī underlines that Dhul-Qarnayn is an example of a leader who understands that wealth and power are only entrusted by Allah, and he uses the mandate to create justice and benefit for his people. Dhul-Qarnayn's attitude is in line with the principle of *Zuhūd* in verse 110 of Sūrah al-Kahf is characterized by performing everything sincerely for Allah SWT, prioritizing the hereafter over worldly matters.⁷⁴

In modern life, the lesson of *Zuhūd* in this story is very relevant to deal with the materialist phenomenon that is often practiced by government officials. The power that humans have is a source of pride, even arbitrary in using it, thus forgetting the fact that power is entrusted by Allah SWT.⁷⁵ *Zuhūd* towards power reminds us to utilize it as a means of getting closer to Allah SWT and must be used for the common good and achieving the pleasure of Allah SWT not for personal gain.

Based on the analyzes of the attitude of *Zuhūd* in the four stories above, researcher understand that *Zuhūd* is not just leaving the world, but rather prioritizing the hereafter and full submission to Allah SWT. Each story provides a real example in the al-Qur'an as an application of *Zuhūd* to the world. The form of *Zuhūd* attitude that is reflected broadly

⁷³ Sya'rawī, 8990.

⁷⁴ Sya'rawī, 9013.

⁷⁵ Irwan Triadi, "Dampak Penyalahgunaan Kekuasaan oleh Pejabat Negara," *Jurnal Ilmiah Multidisiplin* 1, no. 5 (2024): 340–342, <https://doi.org/10.62017/merdeka.v1i5.1333>.

in the context of 7 verses in four stories in Sūrah al-Kahf above is as follows:

Aspects of <i>Zuhūd</i>	The Story in Sūrah al-Kahf	Forms of <i>Zuhūd</i> Attitude
<i>Zuhūd</i> toward the Social life	Ashabul Kahf	Choosing to stay away from the pleasures of the world by hiding in a cave with a simple life and not being affected by worldly temptations
<i>Zuhūd</i> toward the wealth	Syibhul Jannatayn	Being grateful for the blessings of the wealth he has obtained by submitting it completely to Allah SWT and not being influenced by worldly temptations.
<i>Zuhūd</i> toward the Knowledge	Prophet Musa and Khidir	Not making knowledge as a means of seeking worldly interests, but to get closer to Allah SWT with humility and the belief that knowledge comes from Him.
<i>Zuhūd</i> toward the Power	Dhul-Qarnayn	Not using power for personal gain, but rather making it a mandate from Allah SWT to uphold justice and benefit the people.

Conclusion

The concept of *Zuhūd* according to Mutawallī Sya'rawī emphasizes an awareness of the world's limitations and the necessity of prioritizing the hereafter. His interpretation of Surah al-Kahf highlights that *Zuhūd* does not imply a complete renunciation of worldly life but rather a balanced approach that ensures spiritual devotion remains the primary goal. This aligns with the thematic essence of *Zuhūd* in Surah al-Kahf, particularly in verses 7, 28, 46, 104, and 110, which emphasize the transient nature of the world and the supremacy of the hereafter.

Sya'rawī's exegesis demonstrates that *Zuhūd* manifests in various aspects of life:

- 1) *Zuhūd* in social life (18:10): The story of Ashābul Kahf exemplifies how faith-driven detachment from a corrupt environment can lead to divine

protection. They sought refuge in a cave, entrusting their fate to Allah, which reflects a form of *Zuhūd* rooted in safeguarding one's spiritual integrity.

- 2) *Zuhūd* in wealth (18:39): The Syibhul Jannatayn narrative highlights how material possessions should not lead to arrogance. The believer in this story reminds his companion that all wealth is temporary, reinforcing the idea that gratitude and reliance on Allah outweigh material success.
- 3) *Zuhūd* in knowledge (18:60, 18:82): The encounter between Prophet Musa and Khidr illustrates humility in the pursuit of divine wisdom. Their story emphasizes that true knowledge is a gift from Allah, and seeking it requires patience and submission.
- 4) *Zuhūd* in power (18:95): The leadership of Dhul-Qarnayn demonstrates *Zuhūd* by rejecting material rewards and instead focusing on justice and the welfare of his people, showing that power should be exercised with responsibility rather than self-interest.

By integrating these principles, *Zuhūd* in Surah al-Kahf offers a profound alternative to modern materialism. Sya'rawī's interpretation underscores that wealth, knowledge, and power are not inherently negative but should be approached with spiritual consciousness to ensure that worldly pursuits remain means rather than ultimate ends.

Thus, *Zuhūd* provides both a theological foundation and practical guidance for addressing contemporary challenges. In an era dominated by excessive materialism, the concept serves as a thematic solution that redirects human aspirations toward eternal success in the hereafter. Sya'rawī's insights affirm that true fulfillment is not found in accumulating wealth or status, but in maintaining a spiritual orientation that prioritizes Allah's pleasure above all else.

In practical terms, the concept of *Zuhūd* as interpreted by Sya'rawī can inspire ethical business practices, encourage a lifestyle of simplicity over consumerism, and promote leadership that prioritizes justice over personal gain. By applying these values, individuals can achieve a balanced life that remains spiritually oriented while still engaging with the world responsibly. Therefore, this

study contributes to a deeper understanding of Zuhūd as a principle that integrates material existence with spiritual awareness, offering solutions to the challenges of leading a wise and conscious life in today's world.

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