

# Characteristics of Zuhud or Asceticism in The Quran

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## Abstract

This article discusses the study of thematic interpretation (mawḍūʿī) methodologically. The mawḍūʿī method is to collect verses of the Qur'an related to one topic or one goal. The thematic approach in understanding the verses of the Qur'an is to understand the meaning contained in the verse by studying other traditions related to the same topic of discussion and paying attention to their respective correlations so that a complete understanding is obtained. One of the topics that the author will discuss is zuhud. The definition of zuhud according to the Big Indonesian Dictionary is about leaving the world; Hermitage According to Sufyan bin Uyaynah, zuhud is divided into three letters, namely Za', Ha', and Dal. It means Za' is tarku az-Zina (leaving adultery), Ha' is tarku al-Hawa (leaving lust), and Dal is tarku al-Dunya (leaving the world). Meanwhile, according to Ibn Taymiyyah, zuhud is eliminating desire (desire) and eliminating hatred for something. Based on the understanding of zuhud mentioned by Imam Ghazali, generally it is the answer of most people regarding zuhud which will focus on Sufism. Some people also think that zuhud is only limited to leaving wealth, because leaving wealth and showing poverty is an easy thing for anyone who wants to say that he is a zahid. Actually zuhud is an attitude of sincerity in the heart towards the limitations and advantages one has. However, there are many different opinions regarding the meaning and practitioners of zuhud itself. Therefore, this paper intends to examine the meaning of zuhud more deeply by bringing in verses from the Qur'an and related traditions through the study of thematic interpretation.

Keywords: *hadith, thematic interpretation, zuhud*

## Definition of Zuhud

Zuhud or Arketism is not a word commonly used in everyday language so it must be defined accurately. Zuhud comes from Arabic (زهد-يزهد-زهدا) *zahada, yazhadu, zuhdan*, which means leaving or not liking. Etymologically, the word zuhud means *ragaba 'an sya'in watarakahu* meaning not interested in something and leaving it. Then if the word zuhud is connected with the word world, *zahida fi ad-dunya* then it means leaving.<sup>1</sup>

<sup>1</sup> Endang Shobariyah, "THE REVITALIZATION OF THE ZUHUD CONCEPT TO THE CHARACTER BUILDING OF HUMAN BEINGS" (IAIN SALATIGA, 2006), 10.

In accordance with the meaning of *zuhud* in KBBI V and the *Al-Ma'aani* dictionary which has the meaning of leaving worldly pleasures; asceticism. The definition of etymology as above can be seen from its use in the Qur'an Surah Yusuf verse 20:

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

And they sold Joseph at a cheap price, which was only a few dirhams, and they were not attracted to Joseph.

Wahbah Zuhaili explained about QS. Yusuf verse 20 in the tafsir of *Al-Munir*, he mentions that the word (زاهدين) *za>hidi>n* means to hate something. Narrates the removal of Prophet Yusuf by his brothers. They sold Yusuf for only twenty or twenty-two dirhams, that included a cheap price and they did not even look at Yusuf's status as a Prophet, son of the Prophet and a nobleman. Many of them were not interested and despised Prophet Yusuf.

According to Quraish Shihab as an exegete in Indonesia, the word (زاهدين) *zahidin* in the verse above is taken from the word (زهد) *zuhd/zuhud*, namely displeasure with something that is usually liked.<sup>2</sup> While *zuhud* in terminology is a matter of leaving the world for the sake of the eternal hereafter and emptying the heart only for Allah SWT. According to Sufyan bin Uyaynah, that *zuhud* is divided into three letters, namely *Za'*, *Ha'*, and *Dal*. It means *Za'* is *tarku az-Zina* (leaving adultery), *Ha'* is *tarku al-Hawa* (leaving lust), and *Dal* is *tarku al-Dunya* (leaving the world).<sup>3</sup>

According to Ibn Taymiyyah, *zuhud* is eliminating desire (desire) and eliminating hatred for something.

الزهد المشروع ترك ما لا ينفع في الدار الآخرة وثقة القلب بما عند الله

The prescribed *zuhud* is to leave everything that is not useful for the hereafter, and believe in your heart with everything that is with Allah SWT.

According to Umi Nur Fauziyah and Elly Suhartini in their journal entitled "Asceticism as a Driving Factor of Marriage: Study of Marriage Syar'i Hijab Student", understanding *zuhud* or asceticism is a behavior towards worldly life so as not to get carried away in the glitter which will only distance him with his heaven.<sup>4</sup>

<sup>2</sup> M. Quraish Shihab, *TAFSIR AL-MISBAH Pesan, Kesan Dan Keserasian Al-Qur'an*, IV (Tangerang: Lentera Hati, 2005), 416.

<sup>3</sup> Abdul Muqit, "Makna *Zuhud* Dalam Kehidupan Prespektif Tafsir Al-Qur'an," *Ta'wiluna* 1, no. 2 (2020): 40.

<sup>4</sup> Umi Nur Fauziyah and Elly Suhartini, "Asketisme Sebagai Faktor Pendorong Pernikahan : Studi Tentang Pernikahan Mahasiswa Berhijab Syar' i Asceticism as a Driving Factor of Marriage : Study of Marriage Syar' i Hijab Student," *ENTITAS SOSIOLOGI* VIII, no. 1 (2019): 21.

In his book David Kee argues that the word Asceticism comes from the Greek ascesis which means to train, practice or can be understood as a way of life or lifestyle characterized by self-denial and self-control in worldly pleasures for various spiritual purposes. Asceticism has been associated with the spiritual practice of monastic life, whether among Catholics, Buddhists or Hindus.<sup>5</sup>

The explanation of Asceticism in various religions certainly has differences from one another. In Christianity, asceticism is defined as a strenuous exercise, namely through detachment from worldly desires in achieving true freedom. They will torture themselves in various ways because they think that what they are doing is an act that is pleasing to God. In addition, by torturing themselves they believe that God will reward them with rewards and happiness. This asceticism is usually practiced by monks in Christian churches.

In Hinduism, asceticism is defined as absolute self-liberation to unite oneself with Brahmins. Asceticism is done by distancing oneself from worldly pleasures such as excessive fasting, reducing sleep time, distancing oneself or even forbidding oneself from everything that is happy in the world. Moreover, during their lifetime they only want to feel misery, live a life of begging, and torturing themselves in hopes of destroying themselves in order to unite with Brahma.<sup>6</sup>

In contrast to Asceticism in Buddhism, which must free oneself from rebirth, so that humans can reach Nirvana. Buddhist asceticism about suffering is divided into four criteria; a) that suffering must exist, i.e. death, hardship in life, having children, illness, meeting enemies, parting with loved ones and others, b) suffering that comes from lust and desires that come from within, such as wanting to get pleasure, a lot of wealth, a high position, c) suffering can disappear if the desire and lust for the world is lost too, d) eradicate suffering in a good way, such as following the right opinion, thinking positively, behaving well, having a good lifestyle, always be grateful, and say kind words.

Furthermore, asceticism in Islam can be understood with two values, namely qana'ah which feels enough with what one has and tawassuth, namely the existence of a balance of life. The term qana'ah can be understood by meeting basic human needs at a minimal level, while tawassuth is a balance of life in an effort to refrain

<sup>5</sup> David Kee, *Ascetic Entrepreneurship : How the Christian Work Ethic Creates Long-Term Value for Business and Ascetic Entrepreneurship* (Searcy, Arkansas: HARDING UNIVERSITY, 2015), 7.

<sup>6</sup> Kambali, "THE EXPLORATORY ANALYSIS OF ASCETICISM IN ISLAMIC RELIGIOUS EDUCATION," *Al-Afkar* 3, no. 1 (2020): 22.

from materialistic modern life. Qana'ah and tawasuth are understood with a view to tranquility and comfort in what they have. In Islam this is called "Zuhud".

### **History Of Zuhud**

The teachings of asceticism are Islamic teachings that have existed since the early days of Islam until now. Rasulullah SAW is a very ascetic even though his rank is very high. The profile of Rasulullah, who has the concept of a simple lifestyle, as well as all the shortcomings, is a prime example of the nature of asceticism practiced by the companions after him. The practice of asceticism performed by the Prophet and his companions is an active sense of struggling in the world, but in the framework of the afterlife, does not separate between the world and the hereafter but each have a relationship. As stated by the Prophet that the world is the field of the hereafter.

The ascetic movement arose at the end of the first century and the beginning of the second century AH. In further development, this ascetic movement turned into a "Mystical" stream. Mystical teachings that were reformed by a group of Muslims and adapted to the teachings of Islam are called the teachings of Sufism which later developed in Islamic society. According to the founders, before the end of the second century AH, the words of Sufism began to be heard. The first mystic who was called a Sufi was Abu> Ha>syim al-Ku>fi.<sup>7</sup>

Before the arrival of Islam, many spiritual behaviors were similar to zuhud in Islam as practiced by the leaders of the Jewish and Christian circles in the Arabian Peninsula. Among the zuhud Jews and Christians: Wahb bin Munabbah, Umayyah ibn Abl as-Sillah as-Saqof, Khalid ibn Sunan al-Abasi, Zaid bin 'Am bin Nufal, Hata Atha'i. The five leaders live in the Arabian Peninsula who are known as people whose worship is obedient, often helps people, honors guests, has supernatural powers and karomah. They are known as zuhud people because their behavior is almost similar to that of an ascetic.

Islam describes the previous religions as explaining and perfecting the true religion of Islam. In addition, other religions can also be taken as lessons so that Muslims can think and believe that Islam is the best by His side,

The development of Sufism in Islam has several phases. The first phase, in the first century and Islamic calendar, is called the phase of archeology. Some Muslims focus on worship, they accept zuhud in their life, which does not emphasize

<sup>7</sup> Muqit, "Makna Zuhud Dalam Kehidupan Prespektif Tafsir Al- Qur ' an," 42.

on food, clothing, and even a place to live. What they did here was after orientation, which convinced them to focus on the ascetic attitude. Some of them are Hasan al-Basri and Rabi'ah al-Alawiyah.<sup>8</sup>

The next phase, in the third and fourth centuries of the Islamic calendar, is different from previous Sufism. In this century, Sufism has transistORIZED (mortal) designs which refer to the unity of the being and the creator. Discuss about disappearing in love (*fana fil mahbub*), uniting with love (*itihad bil mahbub*), staying with God (*baqa' al-mahbub*), seeing God (*musyahadah*), meeting God (*liqa'*), and being united with God (*'ain ajmala*). One of the Sufis at this time was Abu Yazid Al-Busthami, and also Al-Hallaj who had the idea of the doctrine of the Hulul. His words are clear in describing the relationship between man and God. One of the statements that is difficult to accept is that the pure spirituality of man can be one with the soul of God. He also stated that a wali (religious leader) could be one with the soul of God. Therefore, the wali is God and God is wali,

The next phase, in the fifth century of the Islamic calendar. The rise of Imam al-Ghazali who fully accepted Sufism based on the Qur'an and Sunnah with the aim of zuhud, simple living, spiritual tracing, and moral development. He recited Sufism in depth, while on the other hand he criticized the philosophers, Mu'tazilah and Batiniyah. He provides modern Sufism that is relevant to Ahlu Sunnah wal Jama'ah and opposite to Sufism of al Hallaj and Abu Yazid al-Busthami on human character.

Al-Ghazali influenced the next phase, in the sixth century of the Islamic calendar. It developed as Sunni Sufism. This condition provides an opportunity for Sufis who will develop their tariqat to educate their students, such as Sayyid Ahmad al Rifa'I and Sayyid Abdul al Qadir al Jailanai. Al-Ghazali's Sufism influenced both. The next phase in the seventh century of the Islamic calendar also spawned the same Sufism. Some of them are Abu al Shazili and his student Abbu al Abbas al Mursi and his second student, Ibn Athailla in Sufism and it is relevant to the Sunni Sufism of Al-Ghazali

### **Qur'anic Verses About Asceticism**

The discussion of asceticism has been mentioned a lot by Allah in His word, both from the language, the signs of asceticism and the concept and impact. As for them: QS. Hadid [57] verses 20 & 23, QS. As-Syura [42] verse 20, QS. Thaha [20]

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<sup>8</sup> Shobariyah, "THE REVITALIZATION OF THE ZUHUD CONCEPT TO THE CHARACTER BUILDING OF HUMAN BEINGS," 15.

verse 131, QS. Al-Hajj: 34, QS. Shaff; 10, 11, 12, 13, QS. Al-Baqarah [2] verse 207, QS. An-Nisa [4] verses 66, 67, 68, QS. Qashah [28] verse 77, QS. al-Maa'idah [5] verse 87, QS. Al-Kahfi [18]: 7, QS. At-Taubah verse 38.<sup>9</sup>

However, from some of the above verses, there are no verses that use the word *zuhud*, but most use the word *hub ad-dunya*, *zi>nah*, or others. First, QS. Hadid [57] verse 20:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

*"Know, that the life of this world is but a game and a neglect, adornment and boasting among you and boasting of the abundance of wealth and children, as the rain whose crops amaze the farmers; then the plant becomes dry and you see its yellow color then it becomes crushed. And in the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure. And the life of this world is nothing but deceptive pleasure* Dalam riwayat lain yang bersumber dari at-Tirmidzi, Ibn Abbas memberikan tambahan informasi,

عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَعْرِ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا كُنْتُمْ تَقُولُونَ لِمَثَلِ هَذَا فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟» قَالُوا: كُنَّا نَقُولُ: يَمُوتُ عَظِيمٌ أَوْ يُوَلَّدُ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا عَزَّ وَجَلَّ إِذَا قَضَى أَمْرًا...

Know, that the life of this world is but a game and a neglect, adornment and boasting among you and boasting of the abundance of wealth and children, as the rain whose crops amaze the farmers; then the plant becomes dry and you see its yellow color then it becomes crushed. And in the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure. And the life of this world is nothing but deceptive pleasure

Explanation of interpretation according to Wahbah Zuhaili:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

The first thing that everyone should know is that the life of this world is just a game, not a serious thing, the jewelry they wear only lasts for a while, and the source of pride from the wealth and number of children that will eventually disappear

As Allah SWT said in QS. Al-Imran [3] verse 14:

<sup>9</sup> *Tafsil al-Ayat Al-Qur'an Al-Karim*,

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

This shows how insignificant the world is, then He equates it with the speed of death, the lack of benefit. The world is also described with plants that are watered by rain so that they become big and beautiful, but then wither and die. So the continuation of the verse above:

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا

this world is like rain whose crops amaze the peasants; then the plant dries up and you see it turns yellow and then it crumbles

The pagans here: shepherds or farmers. Because they hide the seed in the ground, that is, they cover it with earth. Then Allah warns to do good in this world in preparation for the Hereafter:

وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

That is, there is nothing in the hereafter except two things: a severe punishment for the enemies of God or forgiveness from God for him. And the life of this world is nothing but mere enjoyment and deception for those who are deceived by it. And after the hereafter there is no other place and no enmity. Sa'id bin Jubair said: The world is a useless pleasure, if it diverts you from seeking provisions for the hereafter. As for if it calls you to seek the pleasure of God to meet Him, then it is a useful means. And this is proof that whoever pursues the world to seek help in the hereafter then it is a true pleasure.

*Second, QS. Asy-Syura [42] verse 20*

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ  
Whoever desires profit in the hereafter We will increase that profit for him and whoever desires profit in this world We will give him some of the benefits of this world and there is no share for him in the hereafter.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

Imam Ahmad, Abu al-Hakim confirmed on the authority of Ubay ibn Ka'ab r.a that the Prophet said: "Give news to this nation with honor, and victory. That anything on earth is worthless. Whoever does good deeds in the hereafter for the purpose of this world, then he will not get anything in the hereafter,<sup>10</sup>

*Third, QS. Thaha [20] verse 131*

وَلَا تُمَدَّدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

<sup>10</sup> *Ibid*, Jilid 13, 54-60.

And do not set your eyes on what We have given to groups of them, as a flower of the life of the world that We may try them with it. And the bounty of your Lord is better and more lasting.

To be arrogant in worldly matters means to forsake the pleasures of life in this world, God says:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

Do not look long at what you have, beware of what the rich have, such as jewelry, wealth, worldly pleasures, magnificent buildings, abundant favors. Because it is all only temporary, so be grateful for what you have and see what is on the side of God is better than what is given to them. Allah has postponed your sustenance in this world to be stored in the hereafter. So in the verse God commands to always pray and bestabih to always remember Him and avoid the deception of the world.<sup>11</sup>

#### Fourth. QS. At-Taubah ayat 38

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

O you who believe, what is the reason when it is said to you: "Go (to fight) in the way of God "you feel heavy and want to stay in your place? Are you satisfied with life in this world instead of life in the hereafter? Whereas the enjoyment of life in this world (compared to life) in the hereafter is only a little.

O you who believe in Allah and His Messenger, why are you slow in jihad? The apostle says to you: Go in the way of God to fight the Romans who come to fight you. And the sentence (ما لكم), *maa*: the letter istifham (question) which means appreciation and rebuke. And destiny: what is preventing you today?

Meaning (انْفِرُوا فِي سَبِيلِ اللَّهِ) if you are called to jihad in the way of Allah, then he said (اثَّاقَلْتُمْ) andan lazy and only want rest with delicious fruits, and daydreaming. This is not a so-called faith but about the soul, and the possessions that are in the way of Allah and obedience to His Messenger. As in QS. Al-Hujurat [49]: 15.

Are you satisfied with happiness and pleasure in the world that is only a temporary substitute before in the hereafter? You do a lot of good on the wrong current. The world is a game, coupled with worries, pain and suffering when compared to life in the eternal and eternal afterlife then, the world is just a show.

Narrated Ibn Abi Hatim from Abi Hurairah, who said: I heard the Messenger of Allah say: Verily Allah will reward one good with two thousand good. So read this verse:

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

<sup>11</sup> *Ibid*, jilid 8, 660-666.



The above verses and hadiths are the asceticism of the world and the desire for the hereafter.<sup>12</sup>

### **Asbabun Nuzul**

Not all verses in the Qur'an are explained the reasons for its decline, as in this discussion the author finds only two asbabun nuzul from the four verses above: a) A verse (ولا تمدن) was revealed when a Jewish father spilled wheat on the Prophet without any proof, and he said: I can be trusted in the surge and I can be trusted in the earth; b) (يَا أَيُّهَا الَّذِينَ آمَنُوا) Having removed Ibn Jarir from Mujahid in this verse, he said: this verse came down when they were ordered to fight in the battle of Tabuk after the conquest, and when it was summer. Then they begged for a shadow, but to no avail. So Allah sent down this verse for him, because of their ignorance of shame for the happiness of the world they left the hereafter (leaving jihad).

### **Reasonable Verse by Verse**

QS. Hadid [57] ayat 20: After Allah mentioned in the previous verse about the condition of two different groups: between the believers and the disbelievers when in the hereafter, it shows about the humiliation of worldly affairs and the perfection of the condition of the hereafter, because the world has little benefit, passes quickly, while the hereafter more and more benefits, lasting and immortal. There is no doubt that eternity is preferred over temporary. For this verse 20, leads to God's forgiveness for the sake of eternal pleasure. And for the next verse contains about the competition to do obedience and leave the taboos that can remove sins in order to achieve forgiveness in the hereafter, so as to get His pleasure and paradise.

QS. Asy-Syura [42] verse 20: The previous verse explains about God's goodness to his servants. Giving happiness to those who do good deeds for the hereafter. And Allah also explains about the punishment of the polytheists in the Hereafter yamh due to their own deeds by associating partners with Allah. Allah explains the glory of reward in the hereafter, by mentioning that what is on earth is a momentary gain while the gain in the hereafter is very eternal. And Paradise is the reward for those who believe.

QS. Thaha [20] verse 131: After Allah explains the situation of those who turn away from remembering Him as well as those who deny the Messengers in this world, such as the people of 'Ad and Thamud. Allah delays punishment or

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<sup>12</sup> *Ibid*, jilid 5, 562-570.

punishment to the polytheists. Then Allah commanded the Prophets to always pray and glorify at night and during the day. And prevent it in hoping for obedience to the polytheists, take care of your family and your people and order them to perform prayers. It was narrated from the Prophet SAW, that when your family is hit by a disaster, then order them to pray and read this verse.

QS. At-Taubah ayat 38: After Allah mentions the reason for fighting the infidels from the Jews and Christians, then mentions the reason for the war of Tabuk. A policy that required to fight the Romans of their descent from the Syrian Arab Christians in the battle of Tabuk. Tabuk is halfway between Medina and Damascus, a distance of the first 690 km and the second 692 km, and this battle took place in the month of Rajab, in the year 9 AH after the return of the Prophet from the battles of Hunayn and Taif.

Then this verse came down when the Prophet called the people to fight in Tabuk, but they were weak and weak because the weather was very hot. Then the Prophet picked dates for them and distributed them, but some of them retreated and left the war. So Allah said: are you not ashamed for the pleasures of this world, you leave the happiness of the hereafter. So in the next verse speaks of threats and punishments for those who abandon jihad in the way of Allah.

## Conclusion

Zuhud comes from Arabic (زهد-يزهد-زهدا) *zahada, yazhadu, zuhdan*, which means leaving or not liking. Etymologically, the word *zuhud* means *ragaba 'an sya'in watarakahu* meaning not interested in something and leaving it. Then if the word *zuhud* is connected with the word world, *zahida fi ad-dunya* then it means leaving. According to Sufyan bin Uyaynah, that *zuhud* is divided into three letters, namely *Za'*, *Ha'*, and *Dal*. It means *Za'* is *tarku az-Zina* (leaving adultery), *Ha'* is *tarku al-Hawa* (leaving lust), and *Dal* is *tarku al-Dunya* (leaving the world). While *zuhud* in terminology is a matter of leaving the world for the sake of the eternal hereafter and emptying the heart only for Allah SWT.

Furthermore, asceticism in Islam can be understood with two values, namely *qana'ah* which feels enough with what one has and *tawassuth*, namely the existence of a balance of life. The term *qana'ah* can be understood by meeting basic human needs at a minimal level, while *tawasuth* is a balance of life in an effort to refrain from materialistic modern life. *Qana'ah* and *tawasuth* are understood with a view to tranquility and comfort in what they have. In Islam this is called "Zuhud".

Asceticism has been mentioned a lot by Allah in His word, both from the language, the signs of asceticism and the concept and impact. However, from some of the above verses, there are no verses that use the word *zuhud*, but most use the word *hub ad-dunya*, *zi>nah*, or others. For example as in QS. Hadid [57] verse 20, QS. Asy-Syura [42] verse 20, QS. Thaha [20] verse 131 and QS. At-Taubah ayat 38.

Of the four verses above speak of the humiliation of the world, as well as mention the perfection of the hereafter. where in the Qur'an it is mentioned that whoever can use the world as a field and a path to the hereafter, then he is one of the lucky ones and Allah will double the reward of goodness in the hereafter.

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