

THE MEANING OF *HAWĀ* IN THE QUR'AN PERSPECTIVE OF *TAFSIR FI ZHILALIL QUR'AN* BY SAYYID QUTHB AND ITS RELEVANCE TO ADULTERY

Saidatun Nisa^{1a*}, Zainal Arifin^{2b}, Harun Al Rasyid^{3c}

¹²³ State Islamic University of North Sumatra, Medan, Indonesia

^a nisasaidah871@gmail.com

^b zainalarifin@uinsu.ac.id

^c harunalrasyid@uinsu.ac.id

(*)Coresspodence author

nisasaidah871@gmail.com

ARTICLE HISTORY

Received : 20-10-2025

Revised : 07-11-2025

Accepted : 30-11-2025

KEYWORDS

al-hawā,
Tafsir Fi Zhilalil
Qur'an, Perzinaan.

ABSTRACT

This study examines the meaning of the word *al-hawā* in the Qur'an, the perspective of Tafsir Fi Zhilalil Qur'an by Sayyid Quthb and its relevance to Adultery. The phrase *al-hawā* is one of the important terms in the Qur'an that has various meanings and moral implications in human life. In the Qur'an, *al-hawā* is not only understood as a desire or impulse of the soul, but also as an inner tendency that if not controlled can drag people to moral deviations, including adultery. This study aims to analyze Sayyid Quthb's interpretation of the pronunciation of *al-hawā*, understand its implications on human behavior, and explain its relevance to the phenomenon of Adultery in the moral and spiritual perspective of Islam. This research is a library research with a qualitative approach and thematic method (*maudhu'i*). The primary data source is Tafsir Fi Zhilalil Qur'an by Sayyid Quthb, while secondary data sources come from relevant tafsir books, books, and scientific literature. The data analysis technique was carried out through descriptive-analytical analysis of the verses of the Qur'an that contain the utterance of *al-hawā*. The results of the study show that Sayyid Quthb interprets *al-hawā* as the desire of the soul that tends to drive people to transgressions, acts beyond the limits, and disobedience. According to him, following the *hawā* of lust is the root of moral and civilizational damage, when *hawā* is used as a standard of truth instead of revelation, injustice, moral deviation, and the destruction of the social order are born. Its relevance to Adultery lies in the view that it is a manifestation of the domination of lust over faith and reason. Therefore, controlling the desires of lust by structurally improving the order of life can prevent the occurrence of adultery.

This is an open access article under the CC-BY-SA License.



INTRODUCTIONS

Adultery is a form of moral corruption that is expressly prohibited in the Qur'an because it damages the honor of individuals, families, and social order. The Qur'an not only forbids the act of adultery, but also forbids any form of approach that leads to it. In this context, *hawā* has a significant role as an internal factor that encourages humans to violate the boundaries of sharia. Therefore, understanding the concept of *Hawā* in the Qur'an is important to trace the root cause of adultery. (Mufid et al., 2025)

In the treasure of interpretation, the discussion of *Hawā* has been put forward by many scholars, both classical and contemporary. Classical mufasir such as al-Ṭabari, Ibn Katsir, and al-Qurṭubī generally interpret *hawā* as a tendency of lust that is contrary to the truth and shari'a. Their interpretations tend to be normative and textual, with an emphasis on aspects of individual morality and the legal consequences of following *hawā*. This approach provides an important foundation in understanding the prohibition of following *hawā*, but often does not elaborate on the social and civilizational dimensions of the concept. (Alfi et al., 2022)

In contrast to the classical mufasir, Sayyid Quthb in Tafsir Fi Zhilalil Qur'an presents a more contextual and comprehensive perspective. He sees *hawā* not only as a biological impulse, but also as an ideological and social tendency that can shift the position of revelation from the center of human life. According to Sayyid Quthb, following *hawā* means making human desires the standard of truth, which ultimately gives birth to systemic corruption in society, including unlimited moral freedom and the normalization of adultery. (Haliza et al., 2023)

The uniqueness of Sayyid Quthb's interpretation lies in its connection between *hawā*, rejection of Allah's law, and the destruction of civilization. He sees adultery not just as a violation of individual law, but as a manifestation of a society that makes *hawā* as a guideline for life. With the adabi-ijtima'i approach, Sayyid Quthb relates the verses about *hawā* to modern social reality, so that the message of the Qur'an becomes alive and relevant to the problems of the times. Therefore, from this table, it can be concluded that Sayyid Quthb did not stop at the linguistic meaning of *hawā* as a personal desire for desire, but related it to the reality of modern society. *Hawā* is understood as a collective tendency that gives birth to a system of law, culture, and ideology that removes revelation. This approach makes the Qur'an feel alive and relevant to contemporary social problems. Quthb's interpretation emphasizes that following *hawā* is not just a moral mistake, but can be transformed into a modern form of shirk, which is when man makes his will the supreme authority. This deepens the meaning of monotheism not only in ritual worship, but also in the value system and law. The firm and confrontational language of tafsir encourages the reader to perform muḥāsabah against social structures that are considered "normal". (Maulana & Nasrulloh, 2025)

Hawā is positioned as the main enemy of Islamic treatises, so this tafsir has a mobilizing power and a spirit of improvement (ishlāh). Quthb succeeded in uniting aspects of individual morality with socio-political consequences. *Hawā* not only destroys the soul, but also social justice and the order of society. This integration is rarely found in more fragmentary classical interpretations. (Salsabillah et al., 2025)

This theme becomes interesting to discuss because the phenomenon of adultery in the modern era is increasingly complex and often legitimized in the name of freedom, individual rights, and cultural progress. In these conditions, Sayyid Quthb's approach offers a critical perspective on the root of the problem, namely the dominance of *hawā* over the values of revelation. This research is important to show that the Qur'an's solution to adultery is not only repressive-legal, but also preventive through structured *hawā* control. (Hidayatullah & Asiah, 2022)

Thus, departing from the above background, the author is interested in studying the Meaning of the Word *Hawā* in the Qur'an, the Perspective of Tafsir Fi Zhilalil Qur'an by Sayyid Quthub and Its Relevance to Adultery, which has academic and practical significance. Academically, this research enriches the study of thematic interpretation with the

approach of Sayyid Quthb's thought. Practically, this research is expected to contribute to a deeper understanding of the moral roots of adultery and efforts to prevent it based on the values of the Qur'an.

Based on the background that has been explained earlier, the formulation of the problem in this study is focused on two main things. First, how is Sayyid Quthb's interpretation of the recitation of al-hawā in Tafsir Fi Zhilalil Qur'an. Second, what is the meaning of the word al-hawā and its relevance to the act of adultery in the perspective of the Qur'an. (Rahantan et al., 2024). The purpose to be achieved in this study is to find out and understand the meaning of the words al-hawā in the verses of the Qur'an based on the interpretation of Sayyid Quthb in Tafsir Fi Zhilalil Qur'an. In addition, this study also aims to analyze the relevance of the meaning of hawā to the act of adultery, so as to provide a comprehensive understanding of the relationship between lust and moral deviance in the perspective of the Qur'an.

To avoid differences in interpretation and misunderstanding in understanding the terms used, the author feels the need to provide term limitations in this study. The term limitation is intended to clarify the meaning of the word or main concept related to the title of the research "The Meaning of Hawā in the Qur'an: Perspective of Tafsir Fi Zhilalil Qur'an by Sayyid Quthb and Its Relevance to Adultery". With the limitation of this term, it is hoped that the discussion of research will be more directed, systematic, and in accordance with the goals that have been set. (Subki & Wazna, 2025)

The term hawā is linguistically (etymologically) derived from the Arabic الهوى (al-hawā) which means inclination, desire, or impulse. The word also has the meaning of leaning, falling, or descending, which hints at the tendency of the soul to follow something without consideration of reason and truth. In terms (terminology), hawā is understood as a tendency of lust and desire in humans that encourages something that is pleasing, both in accordance with and contrary to the guidance of reason and sharia. In the context of the Qur'an, hawā is often understood as a subjective impulse that has the potential to be misleading if followed without the control of faith and guidance of Allah. Therefore, the use of the term hawā in the Qur'an generally has a negative connotation, namely the tendency of the soul that can distance people from truth and justice. Nevertheless, hawā is basically a potential that exists in humans and needs to be directed and controlled in order to be in harmony with divine values. (Ansory & Rahma, 2025)

Tafsir Fi Zhilalil Qur'an is a book of tafsir by Sayyid Quthb which is compiled based on an in-depth study of the Qur'an and As-Sunnah, and refers to the books of tafsir that are mu'tabar. In compiling this commentary, Sayyid Quthb spent more than half of his intellectual life conducting intensive reading and study of various results of thought in various disciplines, theories, and schools of thought, including the study of other religions. In addition, his thinking is also enriched by extensive and critical experience in the fields of writing, education, and socio-political observation, so that this interpretation has a distinctive, reflective, and contextual character.

The term adultery comes from the word zina, which literally means fāḥisyah, which is a heinous act, and in Dutch it is known as overspel. In the Great Dictionary of the Indonesian Language, adultery is defined as the act of sexual intercourse between a man and a woman who is not bound by a valid marital relationship, either by an unmarried individual or by one of the parties who has been bound by marriage with another person. Ibn Rushd defines adultery briefly and clearly as any form of intercourse that occurs not because of a valid marriage, nor because of syubhat, and not because of possession that is justified by the Shari'ah. This definition is basically agreed upon by Islamic scholars, although there are differences of opinion regarding the limits of syubhat that can abort the punishment of had. Meanwhile, Wahbah az-Zuhaili stated that the meaning of adultery in terms of language and law is the same, namely intercourse between a man and a woman on farji without the bond of marriage or marriage of syubhat.

METHOD

Research methods are systematic steps used to obtain scientific knowledge in order to investigate a problem. This study uses a descriptive analysis method, which is a method that aims to describe and analyze data objectively and systematically. This research is included in the type of library research with a qualitative approach, where data is obtained through the study of written works in the form of tafsir books and other literature that is relevant to the research theme, especially the interpretation of the hawā in Tafsir Fi Zhilalil Qur'an by Sayyid Quthb. The nature of this research is descriptive, with a character study approach and a historical approach, namely examining the thought of Sayyid Quthb through his works as well as the intellectual and social background that influenced his interpretation. (Rasyid, 2022)

The data sources in this study are divided into two, namely primary data and secondary data. Primary data was obtained directly from the main source, namely the Qur'an and the book Tafsir Fi Zhilalil Qur'an by Sayyid Quthb which became the main object of study, especially his interpretation of the pronunciation of hawā. The secondary data is in the form of various supporting literature such as other books of commentary, books, theses, scientific articles, journals, and other literature sources that are relevant to the theme of hawā and discussions about adultery from an Islamic perspective. The data is used to strengthen the analysis and expand the understanding of the research object.

The data collection technique is carried out through the documentation method, namely by collecting and examining various written sources that are directly related to the focus of the research. Furthermore, the data that has been collected is analyzed using descriptive-interpretive analysis techniques. The analysis is carried out by systematically describing Sayyid Quthb's interpretation of hawā, then interpreting it to capture the meaning, nuances, and main ideas intended. The final stage of analysis is directed at the conceptual study of the verses of the Qur'an related to hawā, as well as contextualizing these interpretations with the problem of adultery in contemporary life.

RESULT AND DISCUSSIONS

Result

The Concept of Zina and Its Relevance to Lust

Adultery is one of the great sins that is highly condemned in Islam. Both the Qur'an and the Hadith affirm that adultery is a gross violation of the honor of self, family, and the social order of society. In Islamic teachings, the act of adultery is not only seen as an outpouring of misplaced orgasm, but also as a form of betrayal of Allah's mandate that the relationship between a man and a woman be framed in the sacred bond of marriage. Therefore, the concept of zina in Islam is not only seen from the legal aspect, but also from the moral, social, and spiritual aspects. (Mufid et al., 2025)

Etymologically, the word zina (الزَّنا) comes from the root zanā-yaznī-zināan which means to have sexual relations unlawfully or without a valid marriage bond. Terminologically, fiqh scholars define adultery as "sexual relations between a man and a woman that are performed without a marriage contract, syubhat, or legal possession." That is, any form of biological relationship that is not justified by Islamic law is included in the category of adultery. (Salsabillah et al., 2025)

This definition includes two important elements: first, the existence of a biological relationship involving two sexes; Second, the relationship is carried out without a valid basis for sharia. Thus, all forms of sexual relations outside of marriage, whether done voluntarily or coercively, are still classified as adultery. This verse uses the phrase "lā taqrabū" (do not come near), not just "do not commit adultery". This phrase shows that Islam not only forbids the act of adultery itself, but also all things that can lead to adultery—such as unguarded gaze, promiscuity, khalwat (being alone without a mahram), and stimuli that arouse orgasm. (Faruq & Solehodin, 2025)

The concept of adultery in the Qur'an and Hadith is not only a matter of criminal law, but also part of the moral and spiritual system of Islam that aims to maintain human dignity. Adultery is considered a form of betrayal of human nature that was created to live in purity and order. Islam commands its people not only to abstain from adultery, but also from all causes that lead to it, because adultery is the fruit of uncontrollable lust. With self-control, the strength of faith, and a supportive social system, the Islamic society is expected to be free from these heinous acts and to be able to uphold a life full of honor and glory. (M. Mubarak & Shohib, 2023)

In addition, the Prophet صلى الله عليه وسلم also explained the various forms of non-physical "adultery" that are the beginning of great adultery. In a sahih hadith it is stated:

"It has been appointed for the son of Adam his share of adultery; The eye commits adultery with sight, the ear commits adultery with hearing, the tongue commits adultery with speech, the hands commit adultery with touch, the feet commit adultery with steps, and the heart commits adultery with lust and wishful thinking, and it is the genitals that justify or deny it." (HR. Muslim). This hadith shows that true adultery does not appear suddenly, but through a long process that begins with unguarded desires, views, and interactions. The Prophet warned Muslims to close all doors that can lead to adultery, as a form of protection for honor and purity.

Islam views adultery as a destroyer of the joints of social life. It causes widespread damage not only to the perpetrator, but also to the family and society. Adultery corrupts offspring, creates children without a clear destiny, threatens family honor, and weakens public morals. Therefore, Islamic sharia gives strict sanctions not for being cruel, but to maintain the purity of society (ḥifẓ al-nasl and ḥifẓ al-'ird). (Marzuqi & Azizah, 2024)

In addition to corporal punishment, Islam also emphasizes the importance of moral education and a holy environment as the main bulwark against adultery. Maintaining one's views, dressing modestly, strengthening family institutions, and regulating social interaction between men and women are forms of preventive prevention that are highly emphasized in Islam. Adultery, in the view of the Qur'an and Hadith, is very closely related to the dominance of *hawā*, which is the desire of lust that is not controlled by reason and faith. When a person obeys his *hawā*, he will tend to ignore moral values and religious prohibitions. Therefore, adultery is a concrete form of man's defeat to his own desires. Allah reminds in QS. Al-Jāthiyah [45]: 23:

.If you are a woman, you will be a god

"Then have you ever seen a person who makes his desire his lust his god?"

This verse seems to illustrate that the adulterer is a person who has made his orgasm the ruler over him, no longer Allah and his intellect. Thus, the greatest jihad in this context is the jihad of subduing the desires of lust so as not to drag people into the valley of sin and humiliation.

In addition to QS. Al-Isrā', the Qur'an also affirms the punishment for adulterers in the Qur'an. An-Nūr [24]: 2:

Al-Zaaniyyah wa al-Zaaniyyah Fajliduwa al-Wahid Minhuma Mu'ayyah Jaldah

"A woman who commits adultery and a man who commits adultery, then scourge each of them a hundred times..."

This verse is the legal basis for unmarried adulterers (ghair muḥṣan). Meanwhile, for those who are married (muḥṣan), based on the hadith of the Prophet, the punishment is stoning (being stoned to death). The Qur'an also associates adultery with the moral destruction of society. In QS. Al-Furqān [25]: 68-70 states that adultery is among the great sins along with shirk and murder, which can erase the reward of charity and plunge the perpetrator into hell, unless he repents sincerely.

Factors Causing Adultery in the Perspective of Hawā

Adultery is not just a moral or social offense, but also a concrete manifestation of the dominance of hawā (lust) over human reason and faith. In the perspective of the Qur'an, hawā describes the mental tendency that is inclined towards low desires and momentary pleasures without considering the value of truth, holiness, and boundaries set by Allah. When hawā is not controlled by guidance (hudā), it will become a destructive force that plunges people into deviant behavior, including in sexual and sexual affairs. (Kirana & Sulidar, 2024)

Adultery arises when man allows desire to rule over him, making physical desires the center of life and the source of happiness. In fact, Islam places self-control (mujaḥadah an-nafs) as the highest form of mental jihad, because lust is the most subtle test as well as the most dangerous for moral and spiritual stability. Sayyid Quthb in *Fī Zilālil Qur'ān* affirms that the moral fall of man begins from the submission of the heart to the spirit that is not purified by faith. When the heart loses the guidance of revelation, the value and measure of life changes—what should be considered sin begins to appear as freedom, and what should be guarded is instead considered shackles. (Halimah, 2023)

From a psychological and social perspective, hawā also influences people's mindset and culture. When the impulse of lust is defined, a permissive lifestyle is born that normalizes adultery through the media, promiscuity, and loose social policies towards morality. This phenomenon signifies that hawā not only works at the individual level, but is also transmitted collectively, creating a cultural current that distances human beings from their holy nature. In this case, hawā is an ideological factor that fosters a social climate that favors adultery. (Lilena et al., 2024)

Thus, adultery is not merely the result of weak social supervision or biological impulses, but deeper than that, namely the spiritual defeat of man in managing hawā. When lust dominates, reason loses its function as a weigher, and faith loses its power as a moral guardian. Therefore, understanding the factors of adultery in the perspective of hawā helps us to see the root of the problem more comprehensively: that any deviant behavior stems from the failure of man to maintain the balance between lust, reason, and faith as required by the Qur'an.

Synthesis of the Meaning of Hawā in Tafsir Fī Zilālil Qur'ān

The concept of hawā in *Tafsir Fī Zilālil Qur'ān* by Sayyid Quthb is a profound reflection on the inner dynamics of human beings between the impulse of lust and Divine guidance. In Quthb's view, hawā is not just a biological passion, but an inner force capable of leading man to deviation if not controlled by faith and reason. He described hawā as the tendency to obey one's own desires without considering the truth that comes from Allah. Therefore, hawā in Quthb's interpretation is multidimensional encompassing spiritual, moral, social, and political aspects that all boil down to one main message: that following hawā means turning away from hudā (Allah's guidance). (M. H. A. Mubarak et al., 2025)

Sayyid Quthb placed hawā as the main opponent of hudā. He saw that all moral and social destruction was rooted in man's submission to his own hawā. In his interpretation of QS. Al-Qashash [28]: 50 and QS. Al-Jāthiyah [45]: 23, Quthb asserts that man who makes the desire of lust his "god" has actually lost his divine orientation. He is no longer subject to God's law, but to the impulses of the ego and worldly pleasures. In this context, Quthb views hawā as a form of inner tyranny because it places human desires above God's will, thus giving birth to destructive behavior towards oneself and society.

Furthermore, Sayyid Quthb expanded the meaning of hawā into the social and political spheres. He argued that when lust controls the ruler and society, a system that is tyrannical, unjust, and full of deviations will be born. Hawā in the social realm is no longer just a personal desire, but an ideology that legitimizes oppression and disobedience. This is what Quthb calls modern jahiliyyah, a state in which humans collectively reject God's law and replace it with

the desires of human desires. In Quthb's view, any form of social, political, or legal system that is not based on revelation is in essence the embodiment of a collective desire that opposes divine guidance. (Firdaus & Zulaiha, 2022)

However, Quthb also emphasizes that *hawā* should not be understood absolutely as a crime, but rather as a moral and spiritual test for humans. In him there is the potential to choose: to follow *the hawā* or to submit it under the control of *hudā*. The greatest jihad for man, according to Quthb, is not against external enemies, but against the desires of lust that reside within himself. True victory is not when man subdues the world, but when he is able to subdue the *spirit* in his heart to walk in line with the will of Allah.

From all the interpretations of Sayyid Quthb, it can be concluded that *hawā* in *Tafsir Fī Zilālil Qur'ān* is a concept that goes beyond the narrow understanding of lust. It is a symbol of all forms of deviation, whether spiritual, moral, social, or political, that arise when humans reject God's guidance. Quthb places *hawā* as the root of the destruction of individuals and society, as well as a testing ground for human faith. Thus, the synthesis of the meaning of *hawā* according to Sayyid Quthb reflects the integral view of the Qur'anic worldview, where a balance between human motivation and Divine guidance must be maintained so that life runs in the light of guidance, not in the darkness of *lustful* desire.

Discussions

Prevention of Free Sex (Adultery) According to Sayyid Quthb

Islam expressly forbids mankind to commit this despicable act. The act of adultery is so bad that Islam includes adultery as part of the great sin. Adultery is the third great sin after associating with Allah swt. (shirk) and murder without a justifiable cause. Even in another verse it is mentioned that adultery is an act that exceeds the limit. Therefore, the reward for married adulterers is stoning to death. Meanwhile, the retaliation for unmarried perpetrators (ghairu muhsan) is 100 lashes. The stoning penalty for adulterers is carried out in public places so that it can be witnessed by the wider community as a warning to the wider community not to commit adultery. In addition, because it is considered a bad act, an adulterous man is forbidden to marry or marry a good woman (who does not commit adultery), and vice versa an adulterous woman is not allowed to marry a good man (a man who maintains his chastity). So in this case there are several things that can be done in preventing the practice of Adultery referring to QS. Al-Isra': 32 in the tafsir of *Fī Zilāl al-Qur'ān*. (Janhari & Khumaero, 2023)

Because of the ease of fulfilling sexual desire through adultery, it will make married life no longer necessary. The institution of the family will be considered as something that has useless consequences. In fact, the family is the best field of growth for the newly grown generation, where the nature is unlikely to be good and the education will not be clear, unless it is done in it.

Therefore, the strategy of preventing adultery in Islam is not only individual, but also structural through moral education, social regulation, and spiritual formation in the family. Every nation that allows impurities (adultery) to flourish in it, will inevitably bring it to destruction. This has been empirically proven since ancient times until modern times. Perhaps some people are deceived and mistakenly think that Europe and America are able to control technological (material) power at this time even though adultery has become commonplace there. However, it should be noted that the impact of moral decadence on long-developed nations, such as France, has already been seen and has become an undeniable phenomenon. (Hudri, 2024)

The government seeks to reduce prostitution through preventive (socialization, education), repressive (law enforcement, raids, localization closures), and curative/rehabilitative (skills development, psychosocial assistance, social reintegration) approaches by involving various agencies such as Satpol PP, the Police, Social Services, and

focusing on the protection of children and victims of trafficking through a multi-sectoral approach that includes social, economic, and legal aspects, despite implementation and coordination is still a challenge.

Efforts to counter prostitution and the Crime of Trafficking in Persons (TPPO) can be carried out through preventive, repressive, curative/rehabilitative approaches, and multi-sectoral cooperation. The preventive approach is directed at prevention efforts from an early age through socialization and education to the community, including the implementation of community disease operations (concentrated) and counseling on the dangers of prostitution and trafficking. In addition, strengthening the role of the family is also an important step by encouraging an increase in positive parenting so that children are not vulnerable to falling into the trafficking syndrome. Along with technological developments, digital literacy is also strengthened to increase public understanding of various forms of digital-based trafficking that are increasingly complex. (Muttapien et al., 2022)

The repressive approach is carried out through strict law enforcement against prostitution perpetrators, pimps, and parties who provide or facilitate places of prostitution practice. This action is carried out by implementing local regulations and applicable laws, accompanied by regular raids and control in areas that are considered vulnerable, involving Satpol PP and Police officers. In addition, the closure of prostitution localization is also part of repressive measures, as was done in Surabaya with the closure of the Dolly area, which is based on social, moral, and community protection considerations.

Meanwhile, the curative or rehabilitative approach is focused on the recovery of victims and perpetrators through coaching and mentoring programs. This effort includes character building, spiritual watering, and life skills training so that they have the ability to be economically independent. Physical and psychological rehabilitation is also provided as a form of support to restore mental and overall health conditions. The next stage is social reintegration, which is to help individuals who have been rehabilitated to be accepted again and play a proper role in community life.

All of these efforts require multi-sectoral cooperation involving various parties, such as the Ministry of Women's Empowerment and Child Protection (KemenPPPA), the Indonesian Child Protection Commission (KPAI), the Social Service, the Health Office, the Police, Satpol PP, and elements of civil society. Inter-agency synergy and active community participation are expected to be able to create a comprehensive, sustainable, and human rights protection-oriented handling of prostitution and trafficking.

CONCLUSION

This study found that the concept of hawā in Sayyid Quthb's Tafsir Fī Zilālil Qur'ān is not narrowly understood as a purely biological impulse, but rather as a multidimensional inner force, encompassing spiritual, moral, social, and even political aspects. Sayyid Quthb placed hawā as opposed to hudā (Allah's guidance), so that following hawā was seen as a form of existential defiance of divine truth. These findings show that Quthb's interpretation of the verses of Hawā is always directed at the formation of the awareness of monotheism and the inner struggle of man in subduing lust in order to attain true freedom and true submission to Allah.

The uniqueness of this research lies in the emphasis on the conceptual relationship between hawā and adultery in the perspective of Sayyid Quthb's thematic interpretation. Adultery is understood not only as a violation of individual law or morality, but as a concrete manifestation of the domination of lust that faith fails to control. Thus, this study shows that the problem of adultery in the view of the Qur'an—especially according to Tafsir Fī Zilālil Qur'ān—is rooted in the spiritual crisis and the defeat of man in the inner jihad. This approach provides a deeper

perspective than the normative approach alone, because it links deviant behavior to the mental structure and orientation of human life.

The limitation of this research lies in the focus of the study which only uses one book of tafsir, so that the perspective produced is still partial and does not include the diversity of interpretations from other classical and contemporary scholars. In addition, this study has not empirically examined how the concepts of hawā and adultery interact with the social reality of modern society. Therefore, further research is suggested to expand the approach with comparative studies between interpretations, as well as integrate the study of interpretation with sociological or psychological approaches so that the understanding of hawā and its impact on deviant behavior becomes more comprehensive and applicative.

REFERENCES

- Alfi, M., Sholekhah, Z. B., & Baroroh, S. (2022). Analysis of Regulations for the Prevention of Sexual Violence in Higher Education in a Review of the Qur'an and Hadith. *Islamic Review: Journal of Islamic Research and Studies*, 11(1), 59–72. <https://doi.org/10.35878/islamicreview.v11i1.357>
- Ansory, I., & Rahma, Z. L. (2025). Maintaining the View and Ethics of Dress in the Perspective of the Qur'an: An Analysis of Tafsir Qs. An-Nur Verses 30–31 as the Moral and Social Foundation of Muslims. *Qur'anic Research and Tafsir*, 2(1, April), 65–77. <https://jurnal.alhikmah.ac.id/index.php/qurrata/article/view/527>
- Faruq, U., & Solehodin, S. (2025). Answering the Problematic Degree of Women in Social Life Fazlur Rahman's Perspective. *Al-Hikmah: Journal of Religion and Science*, 22(2), 386–408. [https://doi.org/10.25299/ajaip.2025.vol22\(2\).19863](https://doi.org/10.25299/ajaip.2025.vol22(2).19863)
- Firdaus, M. Y., & Zulaiha, E. (2022). Methodological Study of the Book of Tafsir Fi Zhilalil al-Qur'an by Sayyid Qutb. *Reslaj: Religion Education Social Laa Roiba Journal*, 5(6), 2717–2730. <https://doi.org/10.47467/reslaj.v5i6.2553>
- Halimah, U. (2023). The Dimension of Emotion in Surah Al-Baqarah Verse 155 in Tafsir Fi Zhilal Al-Qur'an by Sayyid Qutb. *Al Karima : Journal of the Study of the Science of the Quran and Tafsir*, 7(1), 60. <https://doi.org/10.58438/alkarima.v7i1.146>
- Haliza, D. Z. N., Aisyah, S., & Ismail, V. S. (2023). The Role of Islamic Teachings and Thought in HIV/AIDS Prevention. *Islamic Education*, 11(4), 1–10. <http://maryamsejahtera.com/index.php/Education/article/view/683>
- Hidayatullah, M., & Asiah, S. (2022). Reading the Meaning of Nusyūz in Tafsir Jami 'Al-Bayan and Al-Qur'an Al-Azhim. *Jurnal AlifLam: Journal of Islamic Studies and Humanities*, 2(2), 58–74. <https://doi.org/10.51700/aliflam.v2i2.293>
- Hudri, M. (2024). Discourse on Obedience to the Government Perspective of Sayyid Qutb in Tafsir fi Dzilal Al-Qur'an. *Rausyan Fikr: Journal of Ushuluddin Studies and Philosophy*, 20(1), 27–56. <https://doi.org/10.24239/rsy.v20i1.2383>
- Janhari, M. N., & Khumaero, S. I. (2023). The Concept of Wasathiyyah According to Sayyid Quthb in the Book of Tafsir Fi Zhilal Al-Qur'an (Sociological Analysis of Knowledge by Peter Ludwig Berger). *Journal of Semiotics-Q: A Study of Quran Science and Interpretation*, 3(1), 33–55. <https://doi.org/10.19109/jsq.v3i1.18328>
- Kirana, I., & Sulidar, S. (2024). Self Healing in the Qur'an (Analysis of Surah Al-Baqarah Verse 153 Perspective of Sayyid Quthb). *Al Qalam: Scientific Journal of Religion and Society*, 18(6), 4109. <https://doi.org/10.35931/aq.v18i6.3880>

- Lilena, H. A., Mukmin, S. K., & Al-Ghifari, A. (2024). The Values of Manners of Scholars in the Qur'an: An Analysis of the Interpretation of QS. al-Kahfi in Tafsir fi Zhilal al-Qur'an. *Journal of Semiotics-Q: A Study of Quran Science and Interpretation*, 4(2), 646–664. <https://doi.org/10.19109/jsq.v4i2.24210>
- Marzuqi, A. Z., & Azizah, A. (2024). The Concept of Thaghut in the Qur'an (Critical Analysis of the Tafsir of Sayyid Quthb, Fii Zhilal Al-Quran). *Hamalatul Qur'an: Journal of Qur'anic Science*, 5(2), 852–862. <https://doi.org/10.37985/hq.v5i2.374>
- Maulana, A. A., & Nasrulloh. (2025). Stability in Marriage: An Analysis of Ibn Katherine's Interpretation and Quraish Shihab's Interpretation of QS 24:32. *Al-Iftah: Journal of Tafsir of the Qur'an and Hadith*, 1(2), 114–125. <https://e-jurnal.publikasiakademikgroup.com/index.php/AIJTAH/article/view/12>
- Mubarok, M. H. A., Kerwanto, K., & Nurbaiti, N. (2025). Social Justice Perspective of Sayyid Quthb in Tafsir Fî Zhilâl Al Qur'an. *Global Journal of Science*, 2(12), 1008–1019. <https://doi.org/10.55324/jgi.v2i12.275>
- Mubarok, M., & Shohib, M. (2023). Human Values in the Story of the Prophet Shu'ayb (Thematic Interpretation Study). *Journal of Social Sciences and Humanities*, 1(2), 92–101. <https://doi.org/10.58540/isihumor.v1i2.193>
- Mufid, R. N., Pratama, D. Y., Syakur, A., Putra, F., Fidaus, G. A., Ahnan, A., & Imadudin, H. F. (2025). Prevention of Adultery in the Perspective of Maqāṣid al-Syar'ah Kitab Fathul Muin: An Implementive Study on the Subject of the Book at the Raudlatul Muhibbin Al-Mustainiyyah Islamic Boarding School Surakarta. *LITERA: Scientific Journal of Multidisciplinary Studies*, 2(6), 897–918. <https://litera-academica.com/ojs/litera/article/view/264>
- Muttaqien, M. Z., Nur, M. S., & Aprilia, F. (2022). The Concept of Leader According to Sayyid Quthb and M Quraish Shihab in Tafsir Fi Zhilal Al-Quran and Tafsir Misbah. *Indonesian Multidisciplinary Journal*, 1(3), 1034–1051. <https://doi.org/10.58344/jmi.v1i3.186>
- Rahantan, A., Kurniati, & Marilang. (2024). The Effectiveness of Positive Law in Indonesia and the Role of Islamic Organizations in Preventing Adultery. *Al-Qawānīn: Journal of Jurisprudence, Shari'ah, and Islamic Studies*, 1(2), 161–187. <https://doi.org/10.70193/alqawanin.v1i2.08>
- Rasyid, F. (2022). *Qualitative and Quantitative Research Methodology: Theory, Methods, and Practice*. IAIN Kediri Press.
- Salsabillah, J., Nama, L. N. Aini, & Arif, M. (2025). Education to Avoid Adultery in the Qur'an. *Qolamuna : Journal of Islamic Studies*, 11(01), 1–22. <https://www.ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/2167>
- Subki, M., & Wazna, R. (2025). Piraphobia as an Obstacle to Marriage: An Analysis of the Interpretation of Qs. An-Nur Verse 32 with a Psychological Approach. *Muhkamat : Journal of Quran Science and Tafsir*, 3(1), 74–88. <https://journal.iainlhokseumawe.ac.id/index.php/muhkamat/article/view/6925>