



The Meaning Of Adzafrom The Perspective Of Al Ijtima'iy Tafsir And Its Correlation With Psychology

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Abstract : Physical and mental disorders have many types with various characteristics and diverse treatment methods. Some of these require conversation alone as therapy. However, there are also those who must consume the drug periodically accompanied by prolonged therapy. The Qur'an itself serves as a medicine for humans giving attention to people who experience disorders. This research is intended as a solution for people who experience physical and mental disorders. Library research is used as a method in this study with a descriptive analysis approach. The method of interpretation that the author uses is a thematic method. This means that the author in this study focuses on the theme of physical and mental disorders which the Qur'an terms with the word adzâ. This study concluded several findings, namely: Adzâ in the Qur'an means as a nuisance, hurt, dirt and distress. The forms of adzâ in the Qur'an are: physical and mental disorders. The cause of adzâ according to the Qur'an is riya', and fellowship Allah. The solution to overcome physical and mental disorders (adzâ) in the Qur'an is to forgive, ignore adzâ, fear Allah and be patient.

Keywords: Qur'anic Solution, Physical Disorders, Mental Disorders, Adzâ

INTRODUCTION

The Qur'an is the *kalam* Allah SWT as a *miracle* revealed to the Prophet Muhammad SAW through the intercession of the angel Gabriel, written in *amuhshaf*, revealed *mutawatir*, and considered worship for those who read it, starting from Surat *al-Fatihah* and ending with Surat *al-Nas*.¹

In the Qur'an Allah also explains that something that He has created has a function and purpose that is not in vain, the Qur'an also uses various methods to bring humans to the perfection of their humanity, among others by telling factual and symbolic stories, and the

¹Muhammad Ali al-Shabunîy, *Al-Tibyan Fî 'Ulûm al-Qur'an* (Mekkah: Alim al-Kutub, 1985), 8.

holy Qur'an does not hesitate to tell about human weakness, but it is described in beautiful and polite sentences without inviting applause, or evoking negative potential, but to underline the bad consequences of that weakness, or to describe awareness of facing the temptations of Satan's lust.

While man is a creature who has the most special position because man is the only creature equipped with an intellect that can think, with this ability, man can master nature, and regulate all his speech, attitude, and actions. Thinking is one of the functions of human psychology, such as speech, attitudes, or actions that are outwardly visible. That is why the Qur'an instructs man to maintain a harmonious and harmonious relationship with both Allah and man, so as not to break the relationship with Allah and with man which ultimately harms man himself both in the world and the hereafter.

However, in modern times with the development of technology many damaged relationships among humans. Many factors affect the harmony of fellow humans, including economic inequality, social and cultural conflicts, and political interests. In addition, with the rapid development of globalization, humans experience many disorders, both mental disorders and physical disorders.

Disturbances in the Qur'an are expressed by the word *adzâ*. The word *adzâ* is *amasdar* from the word *adziya-yu'dzi-adzan* *waadzâtan* which means to hurt, harm, or trouble. In the dictionary, *Lisan al-'Arabi* the word *adzâ* means everything that is hurt by him.² And *adzâ* and its derivations are mentioned 9 times in 4 suras in the Qur'an, and all nine verses belong to the *madaniyyah* verses.³ The 9 verses about *adzâ* point to one common point, illness, as Abu Mandzur revealed above.

For example, the verse in the Qur'an regarding *adzâ* means "dirt". Allah Almighty explains the command to stay away from women during menstruation. That is in Surah al-Baqarah verse 222. *Adzâ* in different contexts is also defined as "disorder" as found in Sura al-Baqarah verse 196. In another verse the word *adzâ* is also interpreted as "hurt" Allah says in Sura al-Baqarah verse 262:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Those who spend their wealth in the way of Allah, then do not accompany what they spend by mentioning it and hurting (the recipient's feelings), their reward will be with their lord. There is no fear of them and they are not sad (QS Al-Baqarah: 266)".

Verse 262 of Surah al-Baqarah explains that menstruation causes physical and psychological disturbances in women and men. Physically, with fresh blood coming out, it causes disturbance to the woman's body. The pain often wrapped around his stomach due to the contraction of the uterus. On the other hand, the arrival of monthly guests causes a woman's sexual appetite to decrease greatly, her emotions are often out of control. It is a psychological disorder for women. Blood that smells unpleasant and is unpleasant to look at

²Ibn Manzur, *Lisan al-'Arabi* (Beirut: Dar al-Fikr, 1992), 27.

³Muhammad Fuad 'Abdul Baqi, *Al-Mu'jam al-Mufahras li Alfazh al-Qur'an al-Karim*, (Beirut: Dar al-Fikr, 1981), 34.

is one aspect of disturbance to men. In addition to the wife's unstable emotions which also often disturb the peace of her husband or anyone around the woman.⁴

From the interpretation above, the writer can conclude that the word *adzâ* above is caused by a disease that occurs in women when they are menstruating so it can change their psychological condition. Menstrual blood is also dirty blood that comes out through the uterine cavity of adult women. Therefore, if this blood is not removed, sometimes it will cause abnormalities in the uterus because this blood contains lots of bacteria.

The above three verses show that the Qur'an is concerned about people who experience disorders, especially women. Whether it is a physical disorder or a mental disorder. On this basis, the author considers it necessary to examine the description of the Qur'an related to interference or what the Qur'an terms with the word *adza*.

RESEARCH METHODS

This research is library research meaning that the sources of data contained in the research come from books of interpretation, books, or articles that are synergistic with the problem studied. To reveal problems and discussions, the author uses a type of descriptive analysis research. The author describes all the phenomena, signs, and phenomena associated with the concept of *adzâ*. This approach will be more widely applied in revealing the concept of *adzâ* with an in-depth study of the Qur'an.

The author applies the *maudhû'îy* or thematic method of exegesis, which examines a theme from the Qur'an. The *maudhû'îy* method of interpretation has the following study steps:

- a. Choose a theme or apply the problem to be studied *maudhû'îy*.
- b. Track and compile verses related to established issues.
- c. Arrange the verses in order according to the time of descent, both *Makkah* and *madâniyah*, accompanied by knowledge of the background of the descent of the verse, if the verse has *asbâb al-nuzul*.
- d. Knowing the *munâsabah* (correlation) of these verses in each of his letters.
- e. Make it *outline*, by arranging the theme of the discussion in the right framework, intact and systematic.
- f. Complete the discussion and explanation with the hadith of the Prophet Muhammad (peace be upon him), so that the discussion is more perfect.
- g. Study these verses thematically and thoroughly by compiling verses that have the same meaning, and compromising between the notions of *'am* and *khash*, *mulai*, and *muqayyad*, synchronizing the verses whose birth seems contradictory, explaining the verses of *nâsikh* and *mansûkh*.⁵
- h. Conclusion

⁴M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002), 478–79.

⁵Abdul al-Hayy al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i* (Mesir: Mathaba'at al-Hadharat al-Arabiyah, 1977), 45–46.

To find answers to problems, authors collect data from primary and secondary sources. The primary source in question is the Qur'an itself which significantly discusses the verses on *adzâ*.

RESEARCH RESULTS and DISCUSSION

A. The Meaning of Distraction (*Adzâ*) in the Qur'an

Linguistically, Ibn Manzhur says *أَذَى* (*adzâ*) is a *masdar* of the word- *أَذَى-يُؤْذِي-أَذَى* or *الأذى* which means *صوابها أذانياً* i.e. everything hurt by him.⁶ Mahmud Yunus interpreted *أَذَى* (*adzâ*) as pain, destitution and hurt.⁷ This understanding is similar to that expressed by A.W. Munawwir, which means *أَذَى* (*adzâ*) is hurtful.⁸ From the description of this language, it can be said that *أَذَى* (*adzâ*) is a nuisance and hurtful, as stated in the Qur'an surah al-Baqarah verse 222.

So *adzâ* according to scholars tafsir on verse 222 of surah al-Baqarah is a nuisance. According to M. Quraish Shihab who interprets the word *أَذَى* (*adzâ*) is a disorder, because, like the verse above, people who menstruate cause physical and mental disorders of women, such as disorders of the woman's body and cause emotions often uncontrolled. Similarly, Hamka interprets *أَذَى* (*adzâ*)⁹ with distraction. The same thought was expressed by Ibn Kathir who interpreted¹⁰ *أَذَى* (*adzâ*) with distraction and dirt. Likewise, al-Maraghi interprets¹¹ *أَذَى* (*adzâ*) with danger and disease.¹²

Thus, it can simply be concluded that scholars of tafsir agree that *أَذَى* (*adzâ*) is defined by disturbances both physically and mentally.

B. Forms of Disorder (*Adzâ*) in the Qur'an

1. Physical Impairment

Physical disorders are obstacles, obstacles, and diseases involving the mind and body, where the mind affects the body until illness appears. The term psychosomatic disorder is used to express physical complaints caused by mental factors.¹³ Like people who are menstruating, they feel irritable, restless, and depressed feelings during menstruation even though they don't have problems, besides that there is also pain in the lower abdomen, aches in the spine, headaches, and so on. And the medical world is now so developed, that various kinds of disorders or disorders experienced by menstruating people have been studied by gynecologists throughout the world. The problem is as described above.¹⁴

Verse 222 of Surah al-Baqarah further explains that menstruation is a nuisance for women both physically and mentally. In tafsir *al-Mishbah*, it is explained that the word *made* is the

⁶Manzur, *Lisan al-'Arabi*, 27.

⁷Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: PT Mahmud Yunus, 1972), 38.

⁸Ahmad Warson al-Munawwir, *Kamus al-Munawwir* (Yogyakarta: Pustaka Progresif, 1984), 17.

⁹Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 568.

¹⁰Hamka, *Tafsir al-Azhar* (Jakarta: Pustaka Panjimas, 1983), 198.

¹¹Shafiyurrahman al-Mubarakfuri, *Shahih Tafsir Ibnu Katsir* (Bogor: Pustaka Ibnu Katsir, 2006), 723.

¹²Ahmad Mushthafa al-Maraghi, *Terjemah Tafsir al-Maraghi* (Semarang: Thaha Putra, 1987), 270.

¹³Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1998), 237.

¹⁴Ummu Harist dan Irfan Supandi, *Berburu Pahala Ketika Haid, Bekal bagi Muslimah Saat Haid* (Surakarta: Ziyad Visi Media, 2007), 21.

place, time of menstruation, or menstruation itself. The above question arises because Jewish men avoid menstruating women, not even eating together and leaving the house when they are menstruating and menstruating. Thus, their question is not essentially about what menstruation is, but how divine guidance to the husband when his wife is menstruating, then the above verse comes down as the answer. And menstruation is a disorder. That is, menstruation causes physical and psychological disturbances in women, as well as men. Physically with fresh blood, resulting in physical disturbances in women. The pain is often wrapped around her abdomen as a result of the uterus contracting.¹⁵

This is the other hand turning the problem of biological relationships to the higher problem of relationship with God, as the way to achieving a higher purpose in the disposition of life. That is the purpose of having offspring, continuing life, and connecting everything afterward with God. And having biological intercourse during menstruation can sometimes cause pleasure in the side of life but cause dirt and disturbance and danger to both the man and the woman.¹⁶

On the other hand, in this verse, it is forbidden to have sex with them while they are menstruating. Because it contains danger and disease. And it has been proven by modern medical science. Doctors say, that associating menstruating women will pose the following dangers:¹⁷

- a. The onset of pain in the female genitals. Sometimes it can cause uterine infections that result in damage to a woman's eggs, so she experiences infertility.
- b. Menstrual blood that enters the male genitals can cause infections that release pus, such as gonorrhea and infertility.

In addition to Q.S. Al-Baqarah: 222 another verse explains that one form of physical disorder in question is described in Q.S. Al-Baqarah: 196.

Verse 196 of surah al-Baqarah explains that after Allah mentions the law of fasting, it is followed by the mention of jihad, then explains *manasic*. He ordered them to complete the pilgrimage and Umrah. What is evident from the context of this verse is to perfect the practices of Hajj and Umrah after starting their execution. God also speaks of the law of those who narrow themselves. While performing ihram, it is not permissible to shave the head before the slaughtered victim reaches his place. This is excluded for people who have disease or head injuries and so on, then this person is allowed to shave his head. And after that, he was obliged to fast for three days or slaughter goats, or give alms to six poor people.^{18,19}

But if any of you is sick, such as a wound or there is a disorder in his head due to disease or lice and the like that requires him to shave, and then he shaves, then he must pay *fidya*, which is a reward for abandoning a noble activity. This level of *fidyah* has been explained by

¹⁵Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 478.

¹⁶Sayyid Quthub, *afsir fi Zhilal al-Qur'an (di Bawah Naungan al-Qur'an)* (Jakarta: Gema Insani, 2004), 289.

¹⁷Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* (Lebanon: Dâr al-Kotob al-Ilmiyah, 2006), 317–18.

¹⁸Abu al-Fida' Ismail Ibn Kathir al-Dimasyqi, *Tafsîr al-Qur'an al-'Azhîm* (Lebanon: Muassasah Qurthubah, 2000), 233–34.

¹⁹Mustafa al-Maraghi, *Tafsir al-Maraghi*, 267.

the hadith narrated by Imam Bukhari which he received from Ka'ab Ibn 'Ajazah. This hadith reads:²⁰

حَدَّثَنَا عَبْدُ اللَّهِ يُسُوفُ سَفَاخْبَرَنَا مَا كَعْبُ حَمِيدِ بْنِ قَيْسِ عُمَرَ جَاهِدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَلْدَةَ عَنْ كَعْبِ بْنِ عَجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ
عَلَّكَ أَذْكَهُوَ أَمْكَالَ النَّعْتِيَارِ سَوْلاً لَلْهَقَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ أَسْكَوْ صُنْمَثَلَاةَ أَيَّامٍ أَوْ أَطْعَمَسِتَّةَ مَسَاكِينًا أَوْ أَنْسَكِبَشَاةَ

Meaning : *Have told us 'Abdullah bin Yusuf has told us, Malik, from Humaid bin Qais from Mujahid from 'Abdurrahman bin Abu Laila from Ka'ab bin 'UjrahRadi Allahu 'anhu from the Prophet sallallahu 'alaihiwasallam that He said: "Perhaps you were exposed to insects (lice on the head)?" . He replied: "Yes, O Messenger of Allah". So the Prophet (peace and blessings of Allaah be upon him) said: "Shave your hair, then pray for three days or feed six poor people or sacrifice with a goat".*²¹

Al-Quthubi said, "It is a question of ascertaining *the ill at* (cause) of the law. When he told the Prophet about the difficulties he faced, he gave him relief. This history postulates that the fidyah was expelled for shaving the head. But this view received a response because in history it is also mentioned about shaving. Paying fidyah is the result of shaving the head." Ibn Qudamah said, "We know no difference on how to remove hair; whether with a knife, scissors, sharp stone or otherwise that." But Ibn Hazm made a peculiar point, in which he excluded hair pulling. He said, "all hair removal methods can be likened to shaving, except pulling them out."²²

So the conclusion that the author understands is that there are two forms of physical disorders, the first, people who menstruate because they feel pain in their body parts, and the second, people who have diseases in the head or headaches.

2. Mental disorders

At first, humans only found diseases caused or related to physical because it was easy to recognize, such as wounds, smallpox, cough, and so on. In line with the development of human life, diseases related to or caused by psychiatric aspects are also found, ranging from mild to severe disorders such as depression and even memory loss. Not a few people experience psychiatric disorders due to various factors, such as the burden or pressure of life and various causes that have nothing to do with bacteria, germs, viruses, or other physical causes. The discovery of mental disorders as one form of the disease that brings misery to mankind both individually and socially.²³

From the results of various investigations, it can be said that mental disorders are a collection of abnormal conditions, both related to physical, and mental. The abnormality is not caused by pain or damage to parts of the limbs, although sometimes the symptoms are visible on the physical. Whether it is interference in the way of thinking, will, emotions, or actions and is shown by thoughts, feelings, or behaviors that are inappropriate and interfere with social, work, and physical functions.²⁴

²⁰Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 430–31.

²¹Abu Abdullah al-Bukhari, *Shahih Bukhari* (Beirut: Dar al-KutubalLlmiah, 1998), 598–99.

²²Ibnu Hajar al-Asqalani, *Fathul Baari, Penjelasan Kitab Shahih al-Bukhari* (Jakarta: Pustaka Azam, 2004), 129.

²³Kementerian Agama RI, *Tafsir al-Qur'an Tematik, Kesehatan dalam Persepektif al-Qur'an* (Jakarta: Sinergi Pustaka Indonesia, 2009), 285–86.

²⁴ZakiahDaradjat, *Mental Health* (Jakarta: CV Haji Masagung, 1969), 33.

Mental disorders are divided into two, namely:

a. Hurt. This is explained in the Qur'an surah al-Baqarah verse 262.

The word *mann* contained in verse 262 of surah al-Baqarah is translated by mentioning gifts, taken from the word *minah*, i.e. favor. *Mann* is to mention favors to those who are given and to be proud of them. This word was originally meant to cut or reduce. In the context of this verse, the mention of giving is so named because the reward of the gift by mentioning becomes diminished or cut off in the good relationship that was previously established with the gift so that it is no longer continued.²⁵

As for the word *adzâ*, it means disturbance. Mentioning favors is also a nuisance, but if the word *mann* is to mention it in front of the given, then the word *adzâ* is to mention it to others, so that the given feels ashamed. Seen in the two ugliness is not combined with the use of the conjunction *wa*. This verse does not say "not accompanying what he earns with *mann wa adzâ*, i.e. mentioning his gifts and disturbing" hurts feelings, but when adding the word *lâ* after the word *waby* stating (*walâ adzâ*) and does not disturb. So the addition of the word "not really" shows that the two vices stand-alone, not combined. On the other hand, the use of the word *summa* before referring to these two vices, not only shows the vast difference between a living sanctioned by Allah and a living accompanied by *mann* and *adzâ*; but more importantly the word *summa* implies that what is required is not to do both evils, not only at the time of giving, but also later after the prolonged period has elapsed from the period of giving. There are indeed people at the time of giving, giving sincerely, maybe even secrets, but some time later he relates his giving to others which results in the giver feeling ashamed or offended.

That those who infuse wealth in the way of Allah because they desire His pleasure and do not accompany this good with other bad deeds, such as mentioning kindness to those they love, then these people will get innumerable rewards in the sight of Allah. In the slightest, they will not feel fear when others are gripped by fear and horror. It will also not be difficult when those who are not willing to infuse their wealth in the way of Allah. Because they are people who have calm hearts and are always overwhelmed by joy.²⁶

So mentioning the gift or alms will hurt the feelings of the giver himself and the receiver. It hurts the giver. He spreads in his soul a sense of pride and arrogance because he wants to see his brother humiliated and humbled before him. This act will fill his heart with hypocrisy, *Riya*, and distance from Allah, as well as hurt the feelings of the recipient because he will feel humiliated and degraded to the point of giving rise to resentment and a desire to avenge the hurt. And the mention of the gift itself is already painful even though it is not accompanied by hand spanking and verbal slurs. As well as erasing the value of ink and spreading resentment and hatred.²⁷

²⁵Shihab, *Tafsir al-Mishbah: Message, Impression and Harmony of the Qur'an*, 568.

²⁶Mustafa al-Maraghi, *Tafsir al-Maraghi*, 398–99.

²⁷Quthub, *afsir fi Zhilal al-Qur'an (di Bawah Naungan al-Qur'an)*, 361.

b. Trouble. This is described in the Qur'an surah al-Nisa' verse 102.

The relationship between politics and development has been emphasized since the era of Adam Smith, with a prevailing belief that economic development is inseparable from politics (Ehighebolo and Braimah, 2020). This paper, titled "Political Party Participation

The verse explains, that the unbelievers want you to be careless when you pray for your weapons and property and they attack you at once by attacking and taking you captive. This is the reason why you are told to carry a weapon. And there's nothing wrong with you putting down your weapons if you get *disturbed* by the rain or you're so sick that you don't take them with you. This indicates the compulsory carrying of weapons when there are no obstacles, and you should be wary of the enemy; This means that you are always in a state of readiness to face his attacks. Indeed, Allah has provided for the unbeliever's humiliating torment.²⁸

Sometimes some soldiers are old, they find it difficult to keep their weapons. Therefore, God gave them leniency. It is innocent to lay down a weapon, if you get an obstacle in the form of rain that flushes you, making it difficult for you to continue to carry it because of its weight, and perhaps the water has damaged the weapon which can rust it, or if you are sick from injury and so on. But under no circumstances are you obliged to be vigilant and not neglect yourself, your weapons, and supplies, for the enemy will never neglect you, nor love you. Thus, the emergency is measured by its measure.²⁹

The difficulty referred to above is that if there is rain that flushes them, then, their weapons will be wet and rusty, which makes it difficult for Muslims to carry them because they are heavy and cannot supervise opponents.

C. The Cause of Interference (*Adzâ*) in the Qur'an

1. Riya'. This is explained in the Qur'an surah al-Baqarah verse 264.

Indeed, bringing up good deeds and hurtful deeds are things that wash away wisdom and cancel the reward. The purpose of charity is to alleviate the suffering of the poor and eliminate the difficulties of the poor. It also encourages those who serve the people, and when it is intended for the benefit of the people. Therefore, every deed that does not hit its target, means that the charity is void and lost its reward. This is what many people do. The human soul does desire to mention the good deeds it has done to praise and boast. This is the path to mentioning and hurting. Even more so if the person who gave the alms forgot to thank the person who gave the alms, or belittled his alms. At that time, the giver of alms usually could not resist mentioning his deeds, even doing hurtful deeds.

Do not abolish your alms reward by mentioning gifts and hurting those who receive them, just as the alms reward given by riya' to man is erased, where he shows people that he has been willing to seek the pleasure of Allah when the real intention is that he gets praise from others and is known for good qualities so that he will get thanks or be called a generous person, and otherworldly things. Thus at the same time he has disconnected his attention from interacting with Allah and from the goal of attaining His pleasure and

²⁸Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 568.

²⁹Mustafa al-Maraghi, *Tafsir al-Maraghi*, 301.

gaining His abundance of rewards. Likewise, it arouses giving and hurts the heart of the person who is given, including low morals. This is a man who does not realize that the wealth and sustenance that Allah has given him, will be meaningless if he is cut off in society.³⁰

Because giving something accompanied by hurtful things is not the character of a believer, but a hypocrite and one who gives because of showing off (*riyal*). The parable of those who spend their wealth for royalty.³¹ Know that *riya'* is haram, and the one who does it is cursed in the sight of Allah. Indeed, *riyal* is, seeking a place in the hearts of men, by showing them the things of virtue. Among those who do *riya'* is the one who is not satisfied with his position. But as it is, it seeks the smoothness of the human tongue with flattery and praise.³²

Riya' is doing a deed not to seek the pleasure of Allah but to seek praise or fame in society, and be arrogant before men. The behavior of people who do good deeds is not because of the intention of worshipping God, but for the sake of man by showing his good deeds to others to get praise or appreciation, in the hope that others will pay homage to him.³³

Riya' also has two levels, first, *riya' polish* which is doing worship solely to get praise from humans, second, *riya' shirk* which is doing deeds because of the intention of carrying out Allah's commands, but also wanting to get praise from humans. As the Qur'an describes in surah Ali Imran verse 188.

Ali Imran verse 188 explains that there is a group of Ahl al-Kitab who do not merely commit evil and moral crimes timidly and secretly but are happy, arrogant, and proud and await praise for their evils.

In conclusion, those who do *riya'*, like to bring up and hurt, all three do actions that are not accepted and are wrong. Even charity is both rejected and void in the eyes of God.

2. Fellowship with God. This is described in Q.S. Ali Imran 186.

In this verse, you must have been given a trial after the joyful battle of Badr and the disappointing Uhud came. This struggle will not stop, for it is a battle between the right and vanity. And the purpose of this verse is to tell us that Muslims should strengthen themselves, be patient, and not complain. So that when disaster befalls him, it is not too heavy to feel. The temptation in the soul is to wage jihad *fi sabadilla*, in addition to the death of family or closest friends. and sacrificing one's soul to defend the truth. And the benefit of this ordeal is to distinguish the bad from the good. Because someone who is stricken by disaster will suddenly feel very heavy, so he will be very sad, which will often result in his death. But if he had previously prepared himself to face the calamity, he was ready to bear

³⁰Hamka, *Tafsir al-Azhar*, 42.

³¹Mahmud dkk, *Al-Qur'anku Dengan Tajwid Blok Warna, 55 Masterpiece in 1 Classic Edition* (Jakarta: Lautan Lestari, 2010), 44.

³²Al-Gazhali, *Ihya' Ulumuddin* (Semarang: CV. Faizan, 1979), 321.

³³Muhammad Asroruddin al-Jumhuri, *Sebuah Ulasan Ringkas Tentang Asas Tauhid dan Akhlak Islamiyah* (Yogyakarta: CV. Budi Utama, 2015), 276.

it, and his soul remained firm. Similarly, a person who gets a gift suddenly, which has never been expected before, is likely to shock and shake his soul.

The above verse also makes it clear that you will be tested of your treasure by the burdens and obligations that you must fulfill with worship and the test of calamity, and indeed you will hear from those who were given books before you, namely from Jews and Christians, and from Arab polytheists, painful disorders of which are many in the form of curses and accusations, and temptations and harassment of your women. Before that the Jews had agreed with the polytheists, then attacked Medina to expel the Muslims. They also made the Muslims suffer because they were confined and squeezed by their movements. And al-Zuhri narrated that Ka'b ibn Ashraf, a poet from the Jews, once mocked the prophet, and once moved the infidels of Quraysh through his verses. At that time the new prophet came from Medina, while the society of Medina at that time consisted of Muslims, polytheists, and Jews. Then the prophet intended to reconcile them, even though the polytheists and Jews had always hurt him and his companions in a very harsh way, but he still wanted his people to be peaceful.

People who fellowship Allah are the same as people who shirk and are polytheist with Allah they do not believe in Allah's decrees and they do not ignore His commands, because the polytheist wants to get something quickly, impatient so they seek the fast way of fellowshiping Allah. It is likened to Q.S. Al-Ra'du verse 26.

Surah al-Ra'du verse 26 explains that based on one's faith and kufr, but based on the laws of obtaining sustenance established by Allah and that is a reflection of His will and narrows it to those who do not fulfill those laws. They are unbelievers who rejoice, indulge, and disobey the life of the world, with the wealth and prosperity they enjoy, whereas the earthly life they obtain is incomparable to the afterlife that the believers will enjoy.³⁴

To fellowship Allah is to shirk Allah on His *Rububiyah* with those other than Allah, so they make those other than Him allies to Him. Like one who worships anything other than God.³⁵

D. Solution of Interference (*Adzâ*) in the Qur'an

1. Solutions to Physical Disorders

All verses of the Qur'an are healing medicine. However, there are some verses or suras from the Qur'an that are more specialized because they have primacy as healing medicine. As in Q.S. Al-Isra': 82.

The Qur'an is a healer of all diseases in feelings and thoughts, like a human body, He guides the body to maintain its potential in balance. Do not overdo and deviate, and keep it clean, healthy, and organized. This is where the Qur'an serves as a mercy for believers.

People who experience physical disorders such as body health and health that are visible can be treated. So, people who experience body diseases, should be cleaner around them and avoid food or other objects that can make the body attacked by disease.

³⁴Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, 583.

³⁵Sa'id Hawwa, *Intisari Ihya' Ulumuddin al-Ghazali Mensucikan Jiwa* (Jakarta: : Robbani Press, 1998), 185.

2. Solutions to Mental disorders

Various diseases that are familiar, such as *riya'* and polytheism have a dangerous impact on the lives of all humans. Because every Muslim is obliged to avoid these diseases by knowing and trying to be free from them.

a. This is explained in the Qur'an surah al-Baqarah verse 263.

A kind word and a subtle answer to a begging person and covering up what he says when begging is more beneficial and beneficial to you than *infak*, then accompanied by painful treatment. Because, although he was disappointed with the expectations of the requester, he also made him happy because he received good treatment so that the humiliation of being a beggar disappeared. Regarding alms accompanied by hurtful words, it means that alms have interfered with dangerous things, namely painful treatment. Anyone who hurts others, then he has presented himself in the public eye with a less-than-favorable appearance. Not peace and security are better than hostility and hatred.³⁶

Likewise, giving forgiveness to a requester who does not hurt the giver, let alone the requester's urges or whines, is also much better than giving but accompanied by hurting. This includes activities that combine good and bad. The bad done is more than the good achieved, so the result is zero. Therefore good speech is more praiseworthy than giving hurtfully.

The Qur'an constantly reminds people of the attributes of Allah the most holy so that they may learn modesty from the nature of Allah. It also ceaselessly educates Muslims to pay attention to the attributes of Allah and increase their efforts and qualities, so that they get what they deserve according to their abilities. When the psychological impression has reached its goal, the landscape of life that grows and bears fruit has been presented as a parable for those who spend their wealth in the way of Allah by not accompanying by mentioning the gift and not hurting the feelings of the recipient, after being shown the signal that Allah the Almighty does not need alms accompanied by hurting the feelings of others. And do not cancel or erase the reward of alms by mentioning gifts.³⁷

In the hadith the Prophet said:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ وَابْنُ حَجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ عَنَّا عَلَاءُ عَنَّا يَهُنَّابُ بِهَرِيرَةَ عَنُ سُوْلَانَ الْهَيْثَمُ الْهَيْثَمِيُّ هُوَ سَلَّمَ قَالَ مَا تَقْصُرُ تَصَدَّقَهُمْ نَمَالٍ وَمَا إِذَا اللَّهُ عِبْدًا يَغْفِرُ الْأَعْرَابَ وَمَاتُوا أَضْعَافًا لِيَهْلِكُوا لَأَنْفُسِهِمْ فَغَفَا اللَّهُ.

Meaning: *Have told us Yahya ibn Ayyub and Qutaibah and Ibn Hujr they said; Has told us Isma'ili.e. Ibn Ja'far from Al A'laa from his Father from Abu Hurairah from the Prophet sallallahu 'alaihiwasallam said: "Alms will not reduce property. No one will forgive others, but God will add to his glory. And no man will humble himself for God's sake, but God will lift him."*³⁸

Giving forgiveness is the door of hope for a change toward the truth and towards the right. It also means letting go of what has happened in the past, building a new hope for the

³⁶Mustafa al-Maraghi, *Tafsir al-Maraghi*, 399.

³⁷Quthub, *afsir fi Zhilal al-Qur'an (di Bawah Naungan al-Qur'an)*, 362.

³⁸Abi al-Husein Muslim, *Shahih Muslim* (Beirut: Dâr al-Kutub al-Ilmiyah, 1971), 2001.

future, having the determination so that the past does not repeat itself in the lived or future, and the determination not to bring up the past.³⁹

That is, forgiveness is the best reward for a mistake. It may be heavy, but not for those who have the intention. And indeed we don't have to bother to get revenge, just forgive every mistake. Because forgiveness is the best retribution. And, forgiveness doesn't mean we're weak, but rather because we're strong and mature enough to understand that there are people who make mistakes. Allah affirms in the above verse, to the one who gives alms that he should give forgiveness and good words or gentle words, so that the recipient may feel pleased.

b. Ignoringadzâ. This is found in the Qur'an surah al-Ahzab: 48.

The above verse explains, do not obey them and do not listen to all their babbles and be spacious, let them and forgive them. All their affairs are left to God. Such an attitude is enough to overcome them. And do not obey the words of unbelievers or hypocrites in matters of da'wah. But be lenient in your delivery and gentle in your warnings. Ignore not their distractions, and be patient with what befalls you from them, leave all your affairs to God, and trust Him because he is indeed sufficient for you against anyone hostile to you. So that there comes to you the commandments of God and His statutes, and God is sufficient to help all your affairs. He guarantees and nurtures you.⁴⁰

And do not obey those who are unbelievers and hypocrites in things contrary to your Shari'a, and ignore them and let them not take vengeance against them, until there is a command as to what you should do to them, and put your trust in Allah. He is the One who suffices you, and God is sufficient as the Protector that is, leave all your affairs to Him.

The Prophet advised believers not to pay too much attention to the intrusions of unbelievers and hypocrites, nor to take refuge from interference by obeying them at all or depending on them in anything. Because God alone is sufficient as a guarantee and helper. "God is sufficient as a protector.

In conclusion, never care what people say, hurtful ridicule and annoyance from many people. It is enough to remember Allah that Allah will help and protect those who are steadfast and patient against the above disturbances.

c. Cautious. This is described in the Qur'an surah al-Maidah verse 11.

Fear Allah who has shown you His dominion over your enemies, whether you are weak or strong. And to Him alone are you captive. Because, he has shown concern for the one who submits his affairs to Allah after observing His sunnah, and walks by them by preserving themselves from anything that is feared to give mudharat and have bad consequences. Do not rely on your leaders and your allies, for they may be cut off from the causes of victory, and then indulge in discouraged invitations when the situation is critical. As well as the allies, they could have betrayed as Bani Nadir or others had done. But the believer who believes in Allah, when he is about to despair, remembers that Allah is the

³⁹Lukas Teguh Jatmiko, *Percikan Inspirasi Mengasah Nurani* (Jakarta: Media Maxima, 2016), 85–86.

⁴⁰Ibn Kathir al-Dimasyqi, *Tafsîr al-Qur'an al-'Azhîm*, 498.

leader, and He is the one who controls the whole of His kingdom, He can save and no one can escape Him.

Takwa is an effort by man to guard himself against the wrath and doom of Allah by avoiding immoral deeds and adhering to the *manhaj* of Allah that He has outlined in the Qur'an, which was later explained by the Prophet SAW. Takwa is also a force that directs human behavior to the most important, best behavior. Self-development or improvement and avoidance of bad, deviant, and abnormal behavior. Thus, piety is the main factor that results in maturity, perfection, and balance of personality. Takwa also encourages humans to develop themselves to achieve human perfection.

Peace of life, peace of mind, or inner happiness is not much, depending on the way and attitude we deal with factors such as social, and economic conditions, and so on. Which determines the tranquility and happiness of life. Like mental health that determines a person's response to a problem and his ability to adjust.

So, whatever the circumstances and difficulties faced, you must remember Allah, ask for His help, and remain in Allah's piety.

d. Patient. This is described in the Qur'an surah al-Baqarah verse 45.

A patient believer will not complain in the face of all the hardships that befall him and will not become weak or fall because of the calamities and disasters that befall him. God has testified and taught that whatever befalls him in earthly life is only a trial from Him.

The essence of patience lies in remembering Allah's promise that will reward anyone patient and refrain from lusting after the things that Allah forbids. Also willing to practice various forms of obedience that feel very hard for him, and the calamity that befalls him or others is God's destiny. Therefore, this patience requires obedience and obedience to God. Then ask for help in facing various calamities through patience, following Allah's commands, and avoiding Allah's prohibitions.

Patience is steadfastness and abstaining from things that are contrary to God's will, such as being calm when someone is tempted and showing sufficient attitude even though they are actually in thought. Stay steadfast in the face of trials with a good attitude. And be patient in carrying out God's commandments, avoiding all His prohibitions. Also patient in accepting all trials from God, patient in waiting for God's help to come.⁴¹

Because patience has great benefits in building the soul, strengthening personality, increasing human strength in resisting suffering, renewing human strength in facing various life problems, life burdens, calamities, and disasters, and mobilizing his ability to continue the jihad to exalt the words of Allah SWT.

CONCLUSION

After the author discusses *Adzâ* in the Qur'an, the following conclusions can be drawn:

1. *Adzâ* in the Qur'an means any disturbance, both physical and mental.

⁴¹M Solihin, *Ahlak Tasawuf, Manusia, Etika dan Makna Hidup* (Bandung: Nuansa, 2005), 186–87.

2. There are two forms of *adzâ*: *first*, physical disorders are diseases involving the mind and body, where the mind affects the body until the disease appears. *Second*, mental disorders are a collection of abnormal conditions, both related to the physical, and mental.
3. The cause of *adzâ* in the Qur'an, namely *first*, *riya'* i.e. people who do good, because they want to get praise from others, *second*, fellowship Allah i.e. shirk against Allah in His *Rububiyah* with those other than Allah, so that they make those other than Him allies for Him. Like one who worships anything other than God.
4. Among the solutions of distraction (*adzâ*) in the Qur'an are forgiveness of the wrong person, disregard for *adzâ*, fear of Allah, and patience in case of disaster.

After paying attention to some of the conclusions that have been described above, on this occasion the author makes several suggestions to further researchers as material for expanding scientific studies, first, it is hoped that Muslims will always study and read the Qur'an because it contains many clues, one of which is about *adzâ*. Al-Qur'an can be a solution for people with mental disorders. Second, in the previous chapter it was discussed that *adzâ* is a disturbance and the reason for this is *riya'* and associating partners with Allah, so the author hopes that Muslims will avoid these disturbances. Third, the description in this study is not perfect, there are several points that the author may not have touched on at all, therefore the author hopes that the reader will be able to study this in a comprehensive, thorough, and perfect manner. Those are the conclusions and suggestions from the author, I hope this discussion is useful and becomes a treasure in life for those who read, especially for the author himself.

In addition to the above, a study states that Islam contributes to the forgiveness process carried out by participants. Then, the painful experience that teens need to forgive has to do with what fathers do before or after the divorce. From this process, the availability of forgiveness for all three adolescents indicates stage 4 development; lawfully expectational forgiveness.⁴²

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⁴²Ariadne A. Trianggono & Danny I. Yatim, *Proses Memafkan dalam Konteks Agama Islam pada Remaja yang Orang Tuanya Bercerai*, *Insan: Jurnal Psikologi dan Kesehatan Mental*, Vol.5 (2), 2020, hlm. 89-110.

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