

SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHĪ BY MUSHTHAFA AL-MARĀGHĪ

THESIS

Submitted as a Requirement
To Fulfill the Bachelor's Degree
In Ushuluddin Science and Humanities
Department of Qur'anic Science and Tafsir



By:

Zulfa Maulidina Rosyar

NIM: 2104026172

DEPARTMET OF QURAN SIENCE AND INTERPRETATION

FACULTY OF USHULUDDIN AND HUMANITIES

WALISONGO SEMARANG STATE ISLAMIC UNIVERSITY

2025

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DECLARATION OF AUTHENTICITY

The undersigned:

Name : Zulfa Maulidina Rosyar

NIM : 2104026172

Department : Qur'an Science and Tafsir

Faculty : Ushuluddin and Humanities Stated that the thesis with the title:

**SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHĪ BY
MUSHTHAFA AL-MARĀGHĪ**

All of them are the work of the author himself without the use of others unless the author provides a source in it.

Semarang, 13 June 2025

The Author



Zulfa Maulidina Rosyar
NIM.2104026172

ADVISOR APPROVAL

SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHĪ
BY MUSHTHAFA AL-MARĀGHĪ



THESIS

Submitted to Meet the Requirements for Obtaining a Bachelor of Religion (S. Ag) in the Study
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Submitted by :

ZULFA MAULIDINA ROSYAR

2104026172

Semarang, 13 June 2025

Approved by:

Supervisor

Muhammad Makmun, M. Hum
NIP. 198907132019031015

GUIDING NOTE

Lamp : -

Subject : Thesis Manuscript Approval

To

Head of the Faculty of Ushuluddin and Humanities UIN Walisongo
Semarang

Assalamu'alaikum Wr. Wb.

Name : Zulfa Mulidina Rosyar

NIM : 2104026172

Department : Ilmu Al-Qur'an dan Tafsir

Title : SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHĪ BY MUSHTHAFA AL-MARĀGHĪ

Furthermore, we respectfully ask that the thesis can be discredited.

With the approval of this thesis, we would like to express our deepest gratitude for your attention.

Wassalamu'alaikum Wr. Wb.

Semarang, 13 June 2025

Supervisor



Muhammad Makmun, M. Hum
NIP. 198907132019031015

SCRIPT APPROVAL

The script on behalf of below:

Name : Zulfa Maulidina Rosyar

NIM : 2104026172

Judul : **SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHĪ BY MUSHTHAFA AL-MARĀGHĪ**

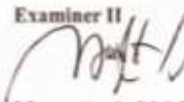
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Semarang, 24 June 2025


Chairman of Exam
M. Sholahudin, M. Ag.
NIP. 197912242025211002
Examiner I


Dr. Agus Imam Kharomen, M. Ag.
NIP. 198906272019081001


Secretary of Exam
Moh. Syakur, M.S.I.
NIP. 198612052019031007


Examiner II
Mutma'inah, M.S.I.
NIP. 198811142019032017


Advisor
Muhammad Makmun, M.Hum.
NIP. 198907132019031015

ABSTRACT

Simple life makes one's life unencumbered by the presence of items that do not serve their function well. Living in the millennial era is a life where every human being is able to access information quickly and make it easy to imitate things that are trending on social media without paying attention to the aspect of one's income. This study aims to understand the concept of Simple life in al-Marāghi's interpretation and relate its relevance to today's conditions, which is the rise of a consumptive culture in society. The method used in this research is a qualitative method with a library research approach. This study uses al-Marāghi's interpretation as its primary reference source. Additional supporting data sources were obtained from other literature, including journals, other tafsir books, books, theses, and other supporting sources related to simple life. The data analysis technique used in this study is descriptive-analytical, which involves compiling verses related to the theme, then correlating those verses in al-Marāghi's interpretation and relating them to current conditions. This study found that Simple life refers to the opposite word of *isrāf*, which is the prohibition of exaggeration in doing something. Al-Marāghi gives the definition of Simple life as being in the middle, not leaning to the right and left, not exaggerating in using wealth and being grateful for the blessings that have been given by Allah Ta'ala. In today's conditions, Simple life does not only include wealth, but also involves other things in life, such as Simple life in behavior, speech, eating, drinking, and Simple life in worshiping Allah SWT.

Keywords: *Simple life, al-Marāghi, Al-Qur'an*

MOTTO

وَمَنْ يَكُ ذَا مَالٍ فَيَبْخُلْ بِمَالِهِ

عَلَى قَوْمِهِ يُسْتَعْنَ عَنْهُ وَيُذَمِّمَ

"Whoever is rich in wealth, but stingy with his wealth, toward his people, he is not needed, even reprehensible" (Zubair bin Abi Salim).¹

¹ Ahmad Mustafa al-Marāgi, *Terjemah Tafsir al-Marāgi jilid 15*, (PT. Karya Toha Putra: Semarang), 1993, p. 73.

ARABIC LATIN TRANSLITERATION GUIDELINES

The Arabic-Latin transliteration in this thesis is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia No. 158 of 1987 and No. 0543 b/u/1987 which can be outlined as follows:

A. Consonants

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters, in this transliteration some are symbolized by letters and some are symbolized by signs, and some others by letters and signs at the same time. Below is a list of Arabic letters and their transliteration with Latin letters.

Letter arab	Name	Latin letters	Name
أ	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ša	š	es (with dot on top)
ج	Jim	J	Je
ح	Ḥa	ḥ	ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ذ	Žal	Ž	Zet (with dot above)
ر	Ra	R	er
ز	Zai	Z	zet
س	Sin	S	es
ش	Syin	Sy	ice and ye
ص	Šad	š	es (with a dot below)
ض	Ḍad	ḍ	de (with a dot below)
ط	Ṭa	ṭ	te (with a dot below)
ظ	Ẓa	ẓ	zet (with a dot below)
ع	`ain	`	inverted comma (above)
غ	Gain	G	ge
ف	Fa	F	ef
ق	Qaf	Q	ki
ك	Kaf	K	ka
ل	Lam	L	el
م	Mim	M	em

ن	Nun	N	en
و	Wau	W	we
هـ	Ha	H	ha
ء	Hamza	'	apostrophe
ي	Yes	Y	ye

B. Vocal

Arabic vowels, like Indonesian vowels, consist of single or *monofrog* vowels and double or *difrog* vowels.

1. Single Vowel

Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Arabic letters	Name	Latin letters	Name
َ	Fathah	A	a
ِ	Kasrah	I	i
ُ	Dammah	U	u

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat or letters, transliterated in the form of a combination of letters as follows:

Arabic letters	Name	Latin letters	Name
َ	Fathah	A	a
ِ	Kasrah	I	i
ُ	Dammah	U	u

Example

- كَتَبَ kataba
- فَعَلَ fa`ala
- سُئِلَ suila
- كَيْفَ kaifa
- حَوَّلَ haula

C. Maddah

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Arabic letters	Name	Latin letters	Name
ا...ى...	Fathah and alif or ya	Ā	a and the line above
ى...	Kasrah and ya	Ī	i and the line above
و...	Dammah and wau	Ū	u and the line above

Example:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- تَبَذَّرَ tabdzīr

D. Ta' Marbutah

There are two transliterations for ta' marbutah, namely :

1. Ta' marbutah lives

Ta' marbutah live or which gets fathah, kasrah, and dammah harakat, transliteration is "t".

2. Ta' marbutah dies

Ta' marbutah dies or which gets a sukun harakat, the transliteration is "h".

3. If the last word with ta' marbutah is followed by a word that uses the article al and the two words are read separately, then the ta' marbutah is transliterated with "h".

Example:

- الْأَطْفَالُ رَوْضَةٌ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul munawwarah
- عَائِشَةُ 'aisyah

E. Syaddah (Tasydid)

Syaddah or tasydid which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Example:

- وَسَلَّم صَلَّى اللَّهُ عَلَيْهِ ṣallallahu 'alaihi wasallam
- جَنَّاتٍ Jannatin

F. Interpretation

The article in the Arabic writing system is symbolized by a letter, namely ال, but in this transliteration the article is distinguished above:

1. The article followed by a shamsiyah letter

The article followed by a shamsiyah letter is transliterated according to its sound, namely the letter "l" is replaced by the letter that directly follows the article.

2. The article followed by a qamariyah letter

The article followed by a qamariyah letter is transliterated in accordance with the rules outlined in front and in accordance with its sound.

Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a gap.

Example:

- الْغَنِيُّ al-ganiyyu
- الْفُقَرَاءُ al-fuqarā'u
- الشَّيْطَانُ ash-shayṭānu

G. Hamza

Hamzah is transliterated as an apostrophe. However, this only applies to hamzahs located in the middle and at the end of words. While hamzah located at the beginning of the word is symbolized, because in Arabic writing it is in the form of alif.

Example:

- أَنْشَأَ ansya'a

- أَثْمَرَ aṣmara

H. Word Writing

Basically, every word, whether fail, isim or letter is written separately. Only certain words whose writing in Arabic letters is commonly combined with other words because there are letters or harkat that are omitted, then the writing of the word is also combined with other words that follow it.

Example:

- إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ innallāha lā yuḥibbu al-mufsidīn

I. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is like what applies in EYD, including: capital letters are used to write the initial letter of proper names and the beginning of sentences. When a proper name is preceded by an article, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Example:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhamdu lillāhi rabbi al-`ālamīn /

Alhamdu lillāhi rabbil `ālamīn

- الرَّحْمَنُ الرَّحِيمُ Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of initial capital letters for Allah only applies when the Arabic writing is complete and if the writing is combined with other words so that there are letters or harakat that are omitted, capital letters are not used.

Example:

- اللَّهُ الْعَنِي Allaāhu ganiyyun

- لِلّٰهِ مِيرَاثُ السَّمٰوٰتِ

Lillāhi mīrāṣu as-samāwāti

J. Tajweed

For those who want fluency in reading, these transliteration guidelines are an inseparable part of Tajweed Science. Therefore, the inauguration of these transliteration guidelines needs to be accompanied by tajweed guidelines.

EXPRESSION OF GRATITUDE

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

Praise be to God Almighty, for all His gifts, mercy, and abundance of grace that created the entire universe and its contents. Gratitude is always offered to Allah SWT for giving human reason to think and be grateful for His favors. Shalawat and salam are always poured out to our lord, the Prophet Muhammad SAW, may we be included in the group of his people who get his syafa'at later in the hereafter. The thesis entitled **SIMPLE LIFE IN THE AL-QUR'AN ACCORDING TO THE TAFSIR AL-MARĀGHI BY MUSHTHAFA AL-MARĀGHI**, is prepared to fulfill one of the requirements for obtaining a Bachelor of Strata one (S.1) degree at the Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang.

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Only an expression of gratitude that the author can convey. The author hopes that all the help and support provided during the preparation of this thesis will be a good deed that will be useful in the hereafter. Hopefully this work is useful for the author personally and the readers in general, and can be a source of inspiration for everyone. Aamiin.

Semarang, 13 June 2025

The Author

Zulfa Maulidina Rosyar

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CHAPTER I

INTRODUCTION

A. Background

Living in the millennial era is a life where every human being is able to access all forms of information instantly and quickly. With the acceleration of technological development, millennials are able to easily imitate anyone by following their lifestyle to access all their needs, for example by shopping as much as they want as a form of *self-reward* without thinking and considering in the long term, whether a thing or item is really needed and useful for them, or just to fulfill their desires so that they are recognized for their existence in an environment.²

This form of consumptivism needs to be reduced and avoided by the community, especially among young people. Because, actually in the Qur'an Surah Al-Isrā'/17: 27 is explained:

وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

*Meaning: "And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly.."*³ (Q.S Al-Isrā'/17: 27)

The above verse emphasizes to humans that spenders are the brothers of Satan. The extravagance in this verse refers to people who waste their money and property in committing sin against Allah SWT, namely one of them spending their property not for obedience to Allah, so they are friends of the devil in the world and the hereafter.⁴ Therefore, as human beings who are not free from mistakes, the form of consumptive behavior in any case can be prevented by limiting or reducing in the sense of sorting out what is more important and what causes mudhorot in the next life.

² H N Sabrina, "Hakikat Gaya Hidup Minimalis: Studi Quran Surah Al-Furqan Ayat 67," *Jahe: Jurnal Ayat Dan Hadits Ekonomi* I (2023): 98–113.

³ Kementerian Agama, *Al-Qur'an Kemenag RI*, 2022.

⁴ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi* (Semarang: PT Karya Toha Putra Semarang, 1993).

To reduce the rampant consumptive behavior today, which results in humans becoming as if they are driven to meet demands so as not to be outdated, people need to apply what is called a simple life lifestyle. The Simple life in question is a simple life attitude, which means an attitude that views everything reasonably, not excessively, according to its place and function. A simple life lifestyle is a form or perspective of a person to think simply, see things reasonably and not excessively in accordance with place, function, or ability.⁵ This Simple life was also carried out by the Prophet Muhammad where he slept in a simple life room on a mat made of animal skins containing fibers and date palm fronds. That's how the Prophet gave a role model to be simple life, even though he was a respected and privileged person, but he still behaved soberly. A simple life lifestyle has also been practiced by the Prophet Muhammad as stated in the hadith which can be learned to emulate the value of Simple life in everyday life. The condition of the Prophet's simple life lifestyle can be seen from social facts that affect the quality of the Prophet's awareness to always be humble and patient in front of his followers.⁶

Simple life makes one's life unencumbered by the presence of items that do not serve their function well. This simple life attitude in the modern world is often referred to as a minimalist lifestyle. A minimalist lifestyle is seen when a person considers the quality and durability of an item to be purchased and avoids buying items that are not durable.⁷ By doing this lifestyle, a person will feel calmer and happier, without having to occupy his mind with how to care for goods, organize, and use them.

⁵ Ikhlasa Akmal Fajar, "Pemahaman Kesederhanaan Dalam Lingkup Pesantren," *Media Abdimas* Vol. 2, No. 1 (2023), p. 39, <https://doi.org/10.37817/mediaabdimas.v2i1.2664>

⁶ Nur Amini and Yosi Melda Sari, "Early Cultivation of Simple life in Hadith Perspective," *Journal of Amal Education*, Vol. 3, No. 2 (2022), p. 135.

⁷ Rizky Susanti dan Ahmad Sulaiman, "Minimalisme Dan Zuhud: Perbandingan Gaya Hidup Barat Dan Islam Serta Manfaatnya Bagi Kesehatan Mental," *Cognicia*, Vol. 10, No. 1 (2022), p. 30.

However, when it comes to the Qur'an, the discussion of Simple life refers to the word (أسرف-اسراف) which means exaggeration or exceeding limits that result in waste.⁸ In this case, the discussion of Simple life refers to the opposite word of *isrāf*, which is the prohibition of exaggeration in doing something. In the Qur'an, this attitude is not only more inclined in an item, but the Qur'an also prohibits its people from being *isrāf* (excessive) in consuming food, excessive use of water, and excessive in committing sins and sinning. Allah SWT said in His kalam:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

"And those who, when they spend, are neither extravagant nor miserly; their spending is the middle between the two" (al-Furqān/25: 67).⁹

It is quoted in al-Marāghi's commentary that those who are not mubazir in spending, they do not spend more than they need, nor are they miserly towards themselves and their families, so that they neglect their obligations towards them, but they spend fairly and moderately, and the best thing is the most moderate.¹⁰ Wouldn't it be more pleasant and calming to live a simple life life, where this lifestyle is not vented with things that are less beneficial to the self. By doing a simple life attitude, it will be able to have a tremendous influence on the surrounding environment, especially on our person. Because someone who lives a simple life lifestyle is a person who knows exactly what conditions and things are essential for him.¹¹ However, it should also be noted that every thing or item that everyone needs is not the same, there must be significant

⁸ Silvinatin Al Masithoh dan Fahmul Hikam Al Ghifari, "Kajian Linguistik Ayat-Ayat Ishraf Dalam Al-Qur'an," *JADID: Journal of Quranic Studies and Islamic Communication*, Vol. 3, No. 01, (2023), p. 167.

⁹ Agama, *Al-Qur'an Kemenag RI*.

¹⁰ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, p. 71

¹¹ Riska Khairani, Saripuddin Saripuddin, dan Enny berfirtriani, "Esensi Gaya Hidup Minimalis: Studi Living Qur'an Surah Al-Furqan Ayat 67 Perspektif Generasi Milenial Di Kota Medan," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, Vol. 2, No. 1 (2023), p. 92.

differences in the needs of each individual and also this certainly cannot be generalized.

Simple life is defined as an attitude of life that is far from being luxurious or not excessive. But that does not mean that by being simple life we are prohibited from pursuing wealth so that simple life is then misinterpreted or synonymous with poverty, but what is meant by this simple life word is a lifestyle that avoids things that are *mubazir*. For example, when someone buys or sells something, they will choose or buy an item that is needed and needed in the near future or used at that time. This means that the value of Simple life is a way of life that avoids being wasteful or spending something that is not a necessity. From an etymological point of view, Simple life is often described as a way of life that is relatively sufficient and not excessive.¹² Excessive things are not good, even God does not like everything that is excessive. We must have limits in life, and have principles for ourselves.

Al-Marāghi's interpretation provides a strong *fī losofī s* foundation for living the principles of simple life living and moderation. This interpretation shows that minimalism is not just a way of life, but also an underlying ethical value of Islam. This interpretation is famous for its thematic approach (*maudhu'i*) which allows researchers to analyze the meaning of the Qur'anic verses related to Simple life. Al-Marāghi's interpretation can help explain how the principles of Simple life are in line with the teachings of the Qur'an, as well as emphasizing the prohibition of extravagant behavior as an effort for the salvation of the world and the hereafter. By using a language style that is acceptable in the present, this interpretation makes it easier for the author to understand the overall content of the book.¹³

¹² Amini dan Melda Sari, "Penanaman Nilai Kesederhanaan Sejak Dini Dalam Perspektif Hadits (Instilling the Value of Simple life from an Early Age in Hadith Perspective)", Vol. 3, No. 2 (2022), p. 139.

¹³ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, p. 20.

In this modern era, where materialism often dominates public opinion, it is important to revisit these lessons so that they can be applied in everyday life. This study aims to find out how Simple life is applied in the Qur'an through a thematic study on Tafsir Al-Marāghi. Through the application of a simple life lifestyle, Muslims are invited to rethink the values of their lives and strive to achieve true happiness that is not tied to material possessions alone. Therefore, it is hoped that this research can contribute to a better understanding of Simple life in an Islamic perspective and its relevance to the consumptive lifestyle of today's society.

B. Research Questions

1. What is the concept of Simple life in al-Marāghi's interpretation?
2. What is the relevance of al-Marāghi's interpretation of the Qur'ānic verses on Simple life to present-day conditions?

C. Research Objectives

The objectives for researchers in determining this research are:

1. Knowing the concept of Simple life contained in Tafsir Al-Marāghi.
2. Knowing and understanding the relevance of Al Maraghi's interpretation of the Qur'anic verses about Simple life in today's conditions.

D. Research Benefits

The author hopes that this research can provide benefits for the general public and can be well received, well understood as reference material in making papers, especially in knowing about the concept of Simple life. This research is expected to provide an understanding of the concept of Simple life in the Qur'an, especially with reference to the interpretation of Ahmad Mustafa Al-Marāghi in Tafsir Al-Marāghi.

It is also hoped that readers will be able to understand and know the relevance of Al-Marāghi's interpretation of Simple life in today's conditions, where the millennial generation prioritizes prestige over function.

E. Literature Review

A literature review of previous research is needed to avoid duplication of research. From some of the literature found examining Simple life in the Qur'an, there have been those who have examined in previous studies, as well as previous literature that still has links to discussions of Simple life such as:

1. The journal written by Ikhlasa Akmal Fajar, et al, entitled "*Pemahaman Kesederhanaan Dalam Lingkup Pesantren*", Jurnal Media Abdimas, Vol. 2, No. 1, March 2023. In this article, it describes a service in a boarding school that conveys an understanding to the students in the boarding school about Simple life in life, so that the students do not prioritize prestige and ease in life.¹⁴
2. Thesis written by Wirayudha Mahendra, a student of Maulana Malik Ibrahim State Islamic University Malang, in 2022 entitled "*Nilai-Nilai Kesederhanaan Dalam Al-Qur'an Perspektif Tafsir Al-Azhar dan Al-Mishbah*". This study discusses the phenomenon of people who live hedonistically and consumptively, which violates what the Qur'an teaches. This study also refers to the explanation of Hamka with Al-Azhar interpretation and Quraish Shihab in Al-Mishbah interpretation.¹⁵
3. Thesis written by Hanik Lailatut Tarwiyyah, Student of Sunan Ampel Surabaya State Islamic University, 2023 entitled "*Gaya Hidup Minimalis Dalam Al-Qur'an (Aplikasi Teori Double Movement Fazlur Rahman)*". This study uses Fazlur Rahmān's hermeneutic theory to analyze verses related to the minimalist lifestyle. Verses such as Surah Al-An'am verse 141, Surah Al-A'rāf verse 31, Surah Al-Furqān verse 67, and Surah At-Ta'sûr verses 1 and 2 are used to explain the

¹⁴ Fajar, "Pemahaman Kesederhanaan Dalam Lingkup Pesantren."

¹⁵ Wirayudha Mahendra, "Nilai-Nilai Kesederhanaan Dalam Al-Qur'an Perspektif Tafsir Al-Azhar Dan Al-Mishbah" (Universitas Islam Negeri Maulana Malik Ibrahim, 2022).

prohibition of excess and the positive influence of a minimalist lifestyle in human life.¹⁶

4. A journal written by Rahmadila Dania Putri and Abdul Wasik entitled “*Gaya Hidup Minimalis Sebagai Pengamalan Ilmu Eskatologi Dalam Mengingat Hari Akhir dan Akhirat*”. *Abrahamic Religions: Jurnal Studi Agama-Agama*, Vol. 2, No. 2, September 2022. This article discusses the practice of eschatology through minimalist living. Minimalist living is similar to qanaah and zuhud, focusing on the afterlife. Qur'anic verses such as Surah Al-Furqān verse 67 and Surah Al-'Arāf verse 31 explain the prohibition of excess in consumption and management of wealth.¹⁷
5. Thesis written by Nurul Alaiyah, a student from Ar-Raniry Darussalam State Islamic University Banda Aceh, in 2021 entitled “*Konsep Hidup Minimalis Dalam Prespektif Al-Qur'an*”. This thesis discusses the prohibition of excess in the Qur'an and the influence of a minimalist lifestyle in human life. Verses such as Surah Al-A'rāf verse 31 and Surah Al-Furqān verse 67 are explained as recommendations for a minimalist lifestyle.¹⁸
6. Journal written by Humaeroh Njhatus Sabrina, *JAHE: Jurnal Ayat dan Hadits Ekonomi*, Vol 1, No. 3, July-September, 2023 entitled “*Hakikat Gaya Hidup Minimalis Studi Living Qur'an Surat Al-Furqon Ayat 67*”. This journal discusses the views of contemporary classical scholars that the minimalist lifestyle is actually a permissibility to own and use, but it is forbidden to overdo it.¹⁹

¹⁶ Hanik Lailatut Tarwiyah, “Gaya Hidup Minimalis Dalam Al-Qur'an: Aplikasi Teori Double Movement Fazlur Rahman,” *Fakultas Ushuluddin Dan Filsafat* (UIN Sunan Ampel Surabaya, 2023).

¹⁷ Rahmadila Dania Putri dan Abdul Wasik, “Gaya Hidup Minimalis Sebagai Pengamalan Ilmu Eskatologi Dalam Mengingat Hari Akhir Dan Akhirat,” *Abrahamic Religions: Jurnal Studi Agama-Agama*, Vol. 2, No. 2 (2022), h.148, <https://doi.org/10.22373/arj.v2i2.13402>.

¹⁸ Nurul Alaiyah, “Konsep Hidup Minimalis Dalam Perspektif Al-Qur'an,” *UIN Ar-Raniry*, 2021.

¹⁹ Sabrina, “Hakikat Gaya Hidup Minimalis: Studi Quran Surah Al-Furqan Ayat 67.”

7. Thesis written by Dian Tata Wanova, a student from Sultan Syarif Kasim Riau State Islamic University, in 2024 entitled "*Konsep Gaya Hidup Minimalis Fumio Sasaki Dalam Prespektif Islam*". The research results of this thesis explain that Sasaki explains the concept of a minimalist lifestyle as a way or lifestyle that is done by reducing the number of items owned in order to leave items that are important and needed for life with the aim of achieving happiness.²⁰
8. The research journal written by Nur Amini and Yosi Melda Sari, Jurnal Amal Pendidikan, Vol. 3, No. 2, 2022, entitled "*Penanaman Nilai Kesederhanaan Sejak Dini dalam Prespektif Hadits*". This journal emphasizes that the cultivation of the value of Simple life from an early age is very important in the formation of early childhood character. Although various studies have shown that the character education approach and hadith teachings are quite effective in instilling this value. Although the family and school environment factors are very influential, but not necessarily all parties in question are able to become strong role models and integrate the value of Simple life thoroughly in daily activities. In addition, the lack of understanding and training for educators and parents on hadith-based teaching methods is a major obstacle.²¹
9. The research journal written by Muhammad Fajar Adyatama et al., Al-Munqidz: Jurnal Kajian Keislaman, Vol. 12, No. 3, 2024, entitled "*Konsep Hidup Sederhana Dalam Al-Qur'an: Telaah Tafsir Surat al-A'raf 31, al-Furqon 67, dan Luqman 18-19*". This journal discusses simple life living as emphasized in the Qur'an, but the verses focused on in this study are only three in number. Furthermore, this research does not include interpretations from many specific mufassir (Qur'anic

²⁰ Dian Tata Wanova, "Konsep Gaya Hidup Minimalis Fumio Sasaki Dalam Prespektif Islam" (UIN Sultan Syarif Kasim Riau, 2024).

²¹ Nur Amini dan Yosi Melda Sari, "Penanaman Nilai Kesederhanaan Sejak Dini Dalam Prespektif Hadis," *Jurnal Amal Pendidikan*, Vol. 3, No. 2, (2022).

commentators), rather only one or two mufassir are cited to support the study²²

10. The journal researched by Nasir S., titled “*Prinsip-Prinsip Pendidikan Islam: Universal, Keseimbangan, Kesederhanaan, Perbedaan Individu, dan Dinamis*”, Vol. 7, No. 2, on the Jurnal Istiqra’, 2020. This journal explains that the world of Islamic education has goals aligned with the teachings of Shari’ah in the Qur’an and Hadith. Essentially, Simple life reflects Islamic education teaching the attitude of wasathan (moderation, not excessive). Islamic education recognizes the individual differences of learners that need to be understood and developed by educators according to their innate potential. Likewise, the dynamic principle is inclusive and follows the development of the times. This study emphasizes more on the concept of Simple life in Islamic education as taught by educators.²³
11. The research journal written by Dessy Nur Isna Inayati, et al., titled “*Penerapan Konsep Frugal Living Dalam Perencanaan Keuangan Pribadi*”, Vol. 4, No. 1, 2024, in the journal Innovative: Journal of Social Science Research. The study highlights that the application of frugal living is one way for people with fixwd incomes to survive amid the push for a consumerist lifestyle and the advancement of e-commerce. According to the study, frugal living is a form of counter-consumerism that emphasizes moderation, wise spending, saving, sharing, and cretivity in finding alternatives.²⁴

From some of the literature above, the author considers relevant to what will be researched by the author because the discussions in it both have studies with the same theme. But in contrast to this research, the

²² Muhammad Fajar Adyatama, dkk, “Konsep Hidup Sederhana Dalam Al-Qur’an: Telaah Tafsir Surat al-A’raf 31, al-Furqon 67, dan Luqman 18-19”, *Al-Munqidz: Jurnal Kajian Keislaman*, Vol. 12, No. 3, (September-Desember 2024).

²³ Nasir S, “Prinsip-Prinsip Pendidikan Islam: Universal, Keseimbangan, Kesederhanaan, Perbedaan Individu, dan Dinamis”, *Istiqra’*, Vol. 7, No. 2, (2020).

²⁴ Dessy Nur Isna Inayati, dkk, “Penerapan Konsep Frugal Living Dalam Perencanaan Keuangan Pribadi”, *Innovative: Journal Of Social Science Research*, Vol. 4, No. 1, (2024).

author is more inclined to discuss Simple life in the Qur'an according to Musthafa Al Marāghi which in previous studies no one has related the object of research in Tafsir Al Marāghi.

F. Research Methods

1. Research Type

In this research, the author uses qualitative *research* methods, and uses *library research* where data is collected through literature studies or looking for theories relevant to the research conducted through books, journals, papers, or other literature sources that have a relationship with the topic of the problem.

This literature study helps the author identify various perspectives and previous findings related to the research topic. Thus, the author can compare and integrate information from multiple sources to produce a comprehensive analysis. This approach also facilitates the author in developing a systematic framework of thought and supports conclusions drawn based on thoroughly examined evidence.

2. Data Source

a. Primary Data

Primary or main data sources used in this research use references from Tafsīr al-Marāgi by Ahmad Mustafa al-Marāgi which has a relationship with the theme using the Qur'an.

b. Secondary Data

Secondary data or supporting sources used by researchers in the first data, namely everything related to the research theme taken from relevant research sources such as articles, books, journals, supporting books, and other scientific papers related to the main themes discussed in this study and can be accounted for the truth of the data.

3. Data Collection Method

Data collection technique is the most strategic step in research, because the main objective in research is to get data.²⁵ The data collection used in this research is *library research*, by collecting data from the explanation of books that are in accordance with the theme of the discussion, selecting and collecting scientific journals that are in accordance with the discussion, and taking sources that are relevant to the research topic and can be accounted for.

Before the researcher determines the right topic of discussion to be used for research, the researcher first conducts research on simple life, then find the right research object, and finally collect data by searching through books, scriptures, journals, or other scientific research relevant to the research topic. Researcher also search for and collect verses related to simple life, then gather the interpretations of al-Marāghi on those verses. Thus, researchers can analyze and conclude the results of this research.

4. Data Analysis Methodology

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns, choosing which ones are important to study, and making conclusions to make it easier to be understood by oneself and others.²⁶ The data analysis technique used by researchers is descriptive analytical, where the author uses qualitative methods. Qualitative research has analyzed data before researchers examine a problem. The analysis is carried out in the form of preliminary study results, or secondary data, which will be used to determine the focus of the research.²⁷

²⁵Zuchri Abdussamad, *Metode Penelitian Kualitatif*, ed. Patta Rapanna, (Makassar: CV. Syakir Media Press, 2021), p. 142.

²⁶ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, p. 159.

²⁷ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, p. 160.

The author describes how the definition of Simple life in general and according to the views of scholars other than Musthafa Al-Marāghi, collects Qur'anic verses that are in accordance with the theme, then correlates the verse in the interpretation of Al-Marāghi and the author relates Simple life in the Qur'an according to Musthafa Al-Marāghi with today's conditions. The following are the steps taken by the author in conducting this research:

- Determining the topic to be discussed, namely simple life.
- Compiling verses related to simple life.
- Explaining the interpretation of each verse through various tafsir (exegesis) books.
- Organizing the discussion into a coherent framework (outline) in accordance with the academic problem in this research.
- Analyzing verses on simple life in the al-Marāghi commentary.
- Relating the relevance of simple life to current conditions.
- Concluding the research findings.

G. Systematization of Writing

Research on Simple life in Tafsir Al-Marāghi by Musthafa Al Marāghi is divided into 3 parts, the first part contains the introduction, the second discussion (content), and the third closing. However, if is described, it consists of five chapters, where each chapter contains several sub-chapters. The following writing systematics are as follows:

Chapter I, in this chapter is an introduction that contains research background, problem formulation, research objectives, research benefits, literature review, research methods, data collection techniques, data analysis techniques, and writing systematics.

Chapter II, in this section contains information on the theoretical basis for the object of research. In this case the author will provide an explanation of the Qur'anic insights about Simple life, which explains the meaning of Simple life, provides an explanation of the interpretation of

scholars other than Musthafa Al-Marāghi, the benefits of being simple life, and lists the Qur'anic verses about Simple life.

Chapter III, in this section contains the presentation of the contents of the discussion of data from the object of research. The author discusses the biographical setting of Musthafa Al-Marāghi and the background of the writing of Al-Marāghi's tafsir, the method of interpretation, the style of interpretation, and the systematics of interpretation.

Chapter IV, in this chapter explains the overall data and explains the data analysis obtained by the author, namely describing Al-Marāghi's interpretation of the verses of Simple life, as well as linking the relevance of the concept of Simple life to present conditions.

Chapter V, entering into this chapter contains a closing or conclusion and suggestions at the end of writing the thesis.

CHAPTER II

AL-QUR'ANIC INSIGHTS ON SIMPLE LIFE

A. Definition of Simple life

1. Simple life in General

In general, simple life can be defined as a condition or quality when everything is considered to be owned. There are many terms used as synonyms for simple life. From the many meanings used to describe simple life, it can be concluded that simple life is a lifestyle. Similar to the terms frugal living and slow living, if these two terms are only understood superficially, their meanings will be the same as simple life. However, when examined in depth, they have different main focuses and objectives.

Frugal living is a lifestyle in which a person consciously manages their finances carefully, conducting thorough analysis and devising appropriate strategies to achieve measurable long-term financial goals.¹ In conclusion, frugal living tends to focus on material things, with an emphasis on the longer term. For example, when someone has more assets, they will set aside some for the coming days. They will divide and categorize which assets are needed for immediate needs, and set aside a portion of their assets as long-term investments.

Meanwhile, slow living is a concept or lifestyle that emphasizes slowing down the pace of daily life, enjoying every little moment, and focusing on quality of life rather than the quantity of activities performed.² Slow living prioritizes physical health and a quality of life that is beneficial to oneself. This form of simple life is more about comfort in life, maintaining both physical and mental well-being. It

¹ Dessy Nur Isna Inayati, dkk, "Penerapan Konsep Frugal Living Dalam Perencanaan Keuangan Pribadi", *Innovative: Journal Of Social Science Research*, Vol. 4, No. 1, (2024), p. 4.

² Rasyidah Alwi, dkk, "Perancangan Ruang Publik: Slow Living Space Di Palangka Raya", Vol. 19, No. 1, Juni 2024, p. 29.

reduces excessive stress and minimizes boredom caused by a fast-paced lifestyle.

According to Wijaya, modest is a person's habit of behaving according to their needs and abilities. Simple life can also mean not excessive and does not contain elements of luxury.³ Simple life generally refers to a way of life that is not excessive, avoids luxury, and emphasizes essential values. This lifestyle encourages a person to let go of unnecessary desires and focus on what truly matters. Thus, Simple life is not just about reducing material possessions but also about prioritizing life to make it more meaningful and purposeful.

In a broader context, Simple life can be understood as a minimalist approach to daily living. This approach requires a balance between needs and wants, enabling a person to live sufficiently without feeling deprived or excessive. By applying this principle, individuals can avoid social pressure to constantly follow trends or consumerist lifestyles that often bring stress and dissatisfaction.

Moreover, Simple life is often associated with deeper happiness and satisfaction derived from non-material things. Close social relationships, gratitude for what one has, and self-fulfillment through experiences and spiritual values become sources of lasting happiness.

Therefore, Simple life not only enriches the physical quality of life but also deepens a person's emotional and spiritual well-being.

Simple life is very necessary to achieve peace in life, because without being based on being simple life a person will not always pursue his desires that have no limits. Because the definition of Simple life is where we limit our desires in order to achieve the enjoyment of material souls.⁴ Simple life can also be a sign of freedom from hard

³ Ryan Filbert Wijaya, *Menjadi Kaya Dan Terencana Dengan Reksa Dana* (Jakarta: Jurnal Ekonomi, 2014), p. 117.

⁴ Ni Ketut Dewi Yulianti, "Nilai-Nilai Karakteristik Dalam Teks Sastra The History of The Life of Ajamila," *Pustaka: Jurnal Ilmu-Ilmu Budaya*, Vol. 19, No. 1 (2019), p. 11.

work, effort, or strength, and can refer to a simple life lifestyle. Living simply does not mean being poor, meaning that someone who lives simply also continues to work and make efforts diligently and painstakingly in order to improve the quality of life to be better and prosperous. If after getting the results of what has been worked on during that time, then you can use the results by spending things that are important and need to be used at that time.⁵ Simple life without boasting will keep away from human worldliness.⁶ Someone who applies a simple life lifestyle will have the ability to distinguish between what is truly a need and what is merely a desire. With this way of living, the individual is less likely to be tempted by consumerist urges or temporary trends. They will focus more on fulfilling essential needs that support their well-being, resulting in more stable and well-directed financial management. Furthermore, the ability to differentiate between needs and wants helps a person live more wisely, avoid excess, and appreciate what they already have, ultimately supporting personal growth and inner peace.⁷

2. Simple life in Islamic View

Islam teaches to be modest in order to always not be excessive in using wealth. This principle is deeply rooted in the teachings of the Quran and Hadith, which emphasize moderation and warn against extravagance. By practicing Simple life, a person can maintain a balanced life, ensuring that their resources are used wisely and responsibly without falling into wastefulness.

⁵ Samlianto, "Konsep Hidup Sederhana Buya Hamka(Studi Tentang Buku Falsafah Hidup Hamka)" (Universitas Islam Negeri Raden Fatah Palembang, 2021), p. 24-25.

⁶ Erwin Saputra, Budi Purnomo, dan Anny Wahyuni, "Nilai Kesederhanaan Abdul Rozak Fachruddin Sebagai Tauladan Bagi Generasi Z Dan Post Gen Z," *JEJAK: Jurnal Pendidikan Sejarah & Sejarah*, Vol. 1, No. 2 (2021), p. 78.

⁷ Moh. Mauluddin and Nur Habibah, "Pola Hidup Sederhana Dalam Kajian Tafsir Maudhu'i," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, Vol. 5, No. 2 (2022), p. 235, <https://doi.org/10.58518/alfurqon.v5i2.1397>.

Furthermore, living simply in Islam is not only about controlling material possessions but also about cultivating contentment and gratitude. When individuals avoid overindulgence, they become more aware of the blessings they have and develop a stronger sense of appreciation for what is sufficient. This attitude helps prevent greed and jealousy, fostering a peaceful heart and harmonious relationships within the community.

In addition, the Islamic approach to Simple life supports spiritual growth by encouraging believers to focus on what truly matters beyond material wealth. By prioritizing spiritual values and charitable acts, Muslims are reminded that wealth is a trust from God that should be used for good purposes. This balanced perspective promotes both personal well-being and social justice, aligning with the broader goals of Islam to create a just and compassionate society.

Among Sufi groups, Simple life can also be said to be *Zuhud*. However, this *zuhud* is more inclined and is often interpreted as an attitude that prioritizes the hereafter over the world.⁸ So this *zuhud* means leaving everything related to the world and focusing on worship and getting closer to Allah Subhanahu wa Ta'ala.

Simple life in Islam, apart from being related to *zuhud*, can also be interpreted as follows:

a. Simple life in fulfilling food and drink needs

In a hadith that explains eating and drinking, the Prophet said.

عن المقدام بن معدي كَرَبَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا لَا آدَمِي وَعَاءًا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتِ

⁸ Yusno Abdullah Otta, Nur Shadiq Sandimula, "Zuhud dan Materialisme (Kajian Sufistik tentang Fungsi Harta), *I'tisham : Journal of Islamic Law and Economics*, Vol. 3, No. 1, Januari-Juni 2023, p. 45.

يَعْمَنَ صُلْبُهُ فَإِنْ كَانَ لَا مُحَالَةَ قَتَلْتَ الطَّعَامَهُ وَثَلَّثَ لَشْرَابِهِ وَثَلَّثَ لِنَفْسِهِ

((رواه ابن ماجه)).

“Al-Miqdam ibn Ma'dikarib (radiyallahu 'anhu) reported: "No man has filled a vessel worse than his stomach. Sufficient for the son of Adam is a few mouthfuls that can straighten his spine. If it must be more than that, then one-third for his food, one-third for his drink and one-third for his breath." (HR. Ibn Majah)

The hadith above explains that excessive consumption of food can be harmful to the body. Islam advocates Simple life which is reflected in a balanced diet and healthy lifestyle. The human body needs nutrients, air and water. All three must be met in balance. Excess of one of them will reduce the other portions, so this can have an impact on one's health.⁹

b. Simple life in appearance

Rasulullah SAW always encouraged his people to always wear clothes neatly. Dressing does not have to be luxurious, it just has to be able to place how to dress according to the place and conditions. Dressing and adorning also has its own aesthetic value for humans. Allah SWT also likes beauty and harmony. As in the firman of Allah SWT as follows:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى

ذَلِكَ خَيْرٌ ذَلِكُمْ مِنْ آيَةِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ.

"O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the

⁹ M. Abdul Jalil, *Al-Qur'an Hadits MA Kelas XII* (Jakarta: Direktorat KSKK Madrasah Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2020), p. 14.

raiment of righteousness — that is the best. That is one of the Signs of Allah, that they may remember." (Q.S. Al-A'rāf/7: 26).¹⁰

The hadith also explains that:

مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْحَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلٍّ الْإِيمَانِ شَاءَ يَلْبَسُهَا.

"Whoever abandons (luxurious) clothing out of humility to Allah SWT, even though he is able to wear it, surely Allah SWT will call him on the Day of Resurrection in the presence of all creatures to be told to choose whichever type of garment of faith he wishes to wear." (HR At-Tirmidhi from Mu'az bin Anas Al-Juhani r.a).

The Prophet said:

حَدَّثَنَا الثُّفَيْلِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِي أُمَامَةَ قَالَ ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عِنْدَهُ الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَسْمَعُونَ أَلَا تَسْمَعُونَ إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ يَعْنِي التَّقَحُّلَ قَالَ أَبُو دَاوُدَ هُوَ أَبُو أُمَامَةَ بْنُ ثَعْلَبَةَ¹¹ (سنن أبي داود). الْأَنْصَارِيُّ

"Narrated to us (An Nufaili), narrated to us (Muhammad bin Salamah) from (Muhammad bin Ishaq) from (Abdullah bin Abu Umamah) from (Abdullah bin Ka'b bin Malik) from (Abu Umamah) who said, "One day the companions of the Messenger of Allah

¹⁰ Agama, *Al-Qur'an Kemenag RI*.

¹¹ Sulaimān ibn al-Asy'as ibn Ishāq ibn Basyir ibn Syidād ibn 'Amru al-Azdiy al-Sijistāniy Abū Dāwud, *Sunan Abī Dāwud*, ed. Muḥammad Muḥyī al-Dīn Abd al-Ḥamīd (al-Maktabah al-'Aşriyyah), p. 3630.

(peace and blessings be upon him) were discussing the world with him, so the Messenger of Allah (peace and blessings be upon him) said: "Did you not hear? Did you not hear? Indeed, modesty in dress is part of faith. Indeed, modesty in dress is part of faith." What this means is to dress modestly and appropriately." Abu Dawud said; "He is Abu Umamah bin Tsa'labah Al Anshari." (Sunan Abu Dawud)

According to the hadith, the commandment to live simply is highly recommended. Just be simple life in dressing and not excessive and dress according to the conditions and time. Buying clothes and other items really needs to be reconsidered. Because if one day if you have already bought an item, and in fact it is not used or only used once or twice, then it then becomes a pile of goods in the warehouse that is no longer touched and then just abandoned.

Looking modest means choosing a style that is not overdone, but still neat and comfortable. By looking simple life, one shows that they value Simple life in life without having to follow trends or force themselves to look fancy. A simple life appearance can actually make a person more confident because they are not burdened by complicated or expensive styles. In addition, looking simple life also reflects a humble attitude and focus on the more important things in life, not just about external appearances.

Every item we buy will one day be held accountable. Either it is used for worship to do good things, or it is used as a medium to do immorality. Therefore, making the best use of the goods that are needed is very important and beneficial for oneself and others.

c. Simple life in housing needs

The Simple life of the Prophet Muhammad SAW in housing needs reflects the principle of life that is not tied to luxury and material. He lived in a simple life house, made of materials that are

easily available. Although the fact that the Prophet Muhammad SAW is a person who is privileged and exalted, but he does not show his wealth, especially in housing needs. He often slept on mats made of fiber leaves. As written in the hadith that the Prophet SAW slept on a mat containing fibers, which is as follows:

عَنْ عَائِشَةَ قَالَتْ كَانَ فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَدَمَ

وَحَشَوُهُ مِنْ لَيْفٍ ۝

“Aisha reported that the sleeping mat of the Messenger of Allah (blessings and peace of Allah be upon him) was made of leather with fibers inside.” (H.R. At-Tirmidhi).

This attitude shows that the Prophet Muhammad SAW prioritized function and comfort over a glamorous outward appearance. Thus, the Prophet's residence not only reflects his obedience as a servant of Allah, but also serves as a role model for Muslims to live a balanced life, abstain from excess, and focus on the more important things in spiritual life.

Choosing a simple life place to live means that it doesn't have to be luxurious or big, but comfortable enough to fulfill basic daily needs. With a simple life home, one can focus more on the important things in life without being burdened by high maintenance costs or installments. In addition, a simple life abode also promotes a quieter and less complicated lifestyle, creating an atmosphere that is warm and feels like a true home. This attitude also helps maintain financial stability and makes room for greater personal growth.

B. Verses of Simple life

The Qur'an has several meanings and contents in each verse, which can serve as a guide for human life. Each verse not only carries spiritual teachings but also holds wisdom, moral guidance, and social rules relevant

to different life situations. Therefore, understanding the Qur'an requires deep study and a careful approach so that the meanings contained can be accurately grasped.

Moreover, the content of the Qur'an is often multi-dimensional, meaning that a single verse can have several layers of meaning that complement each other. Approaches such as tafsir (exegesis) and hermeneutics are important to explore these messages so they can be applied contextually according to the development of the times and the needs of the community. Thus, the Qur'an is not only a sacred text to be read literally but also a rich source of knowledge that is relevant for guiding human life comprehensively.

The Qur'an is God's treatise for all mankind. Many of the propositions that are mutawatir narrated are related to the problems in this world, especially the verse that teaches about the form of Simple life, namely as follows:¹²

1. Verses About the Commandment to Live Simply

a) Q.S Al-Isrā' Verse 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Meaning: "And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted." (Q.S al-Isrā'/17: 29).

b) Q.S Al-Furqān Verse 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: "And those who, when they spend, are neither extravagant nor niggardly but moderate between the two." (Q.S al-Furqān /25: 67).

2. Verses About the Prohibition of Extravagance

a) Q.S Al-Isrā' Verses 26-27

¹² Syaikh Manna Al-Qaththan, "Pengantar Studi Ilmu Al-Quran by Syaikh Manna Al-Qaththan (z-Lib.Org).Pdf," 2004.

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

Meaning: "And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly." (Q.S Al-Isrā'/17: 26).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: "Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord." (Q.S Al-Isrā'/17: 27).

"When the verse wa āti dha al-qurbā haqqohū was revealed, the Prophet Muhammad called Fatimah and gave her the land of fadak." ibn "Mawardawaih also narrated from Ibn Abbas r.s, the reason for the revelation of the same verse.¹³

3. Verses About the Prohibition of Miserliness

a) Q.S Muhammad Verse 38

هَآأَنْتُمْ هَآؤَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ
عَنْ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا
ع. أَمْثَالَكُمْ

Meaning: "Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you." (Q.S Muhammad/47: 38).

b) Q.S Al-Imrān Verse 180

¹³ Az-Zuhaili, *Tafsir Al-Munir*, Jilid 8 (Jakarta: Gema Insani, 2013).

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ ۚ بَلْ هُوَ شَرٌّ
لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ ۚ يَوْمَ الْقِيَمَةِ ۚ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

Meaning: "And let not those, who are niggardly with respect to what Allah has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is well aware of what you do." (Q.S Al-Imrān/3: 180).

4. Verse About Eating and Drinking in Moderation

a) Q.S Al-A'raf Verse 31

يٰۤاٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ۚ

Meaning: "O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds." (Q.S Al-A'raf/7: 31).

b) Q.S Al-An'am Verse 141

وَهُوَ الَّذِيۤ اَنْشَأَ جَنَّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا۟ اُكْلُهُۥ
وَالرَّيْثُوْنَ وَالزَّيْتُوْنَ ۚ وَالرُّمَّانَ مُتَشٰبِهًا وَّغَيْرَ مُتَشٰبِهٍ ۚ كُلُوْا مِنْ ثَمَرِهٖۤ اِذَا اَتَمَرَ وَءَاتُوْا حَقَّهٗ يَوْمَ
حَصَادِهٖۚ وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۚ

Meaning: "And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and

unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds." (Q.S Al-An'am/6: 141).

5. Verses About the Prohibition of Being Arrogant

a) Q.S Al-Qaṣaṣ Verse 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief." (Q.S Al-Qaṣaṣ/28: 77).

b) Q.S Luqman Verses 18-19

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ

Meaning: "And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster." (Q.S Luqman/ 31: 18).

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Meaning: "And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass." (Q.S Luqman/31: 19).

C. Scholars' Interpretation of Simple Life

In every verse in the Qur'an, there must be an explanation of the origin of why the verse was revealed on earth. Some were revealed as commands for Muslims, some were revealed to provide guidance for people who were lost not in the direction of Allah SWT, the stories of the

previous Prophet's time were also written in full in the Qur'an, all forms of prohibited prohibitions, halal food, and the procedures for purification recommended by Islam have also been written in His book. Isn't it very special about the revelation of the holy Qur'an, all forms of anything that has been written in it.

Translation in the Qur'an is highly discouraged because it is feared that there will be a misunderstanding of meaning in people who understand verse by verse in the Qur'an. If language by language translation in the Qur'an is highly discouraged, then Islam has another way to facilitate understanding of the meaning of the Qur'anic verse, namely by using the interpretation of the Mufasssir. The interpretation of the verse of Simple life is explained in several Tafsir with different mufasssirs.

1. The Commandment of Simple life Living

Said bin Manshur narrated from Sayyar abul Hakam. The Messenger of Allah received a shipment of clothes. Because he was very generous, he distributed them to people. At that time some people came, but he had finished distributing the goods. Then this verse was revealed. Ibn Mawardawih and others narrated from Ibn Mas'ud. A boy came to the Messenger of Allah (SAW) and said, "my mother asked for this and that." He replied, "today we have nothing." The boy said, "then give me your shirt." He took off his shirt and gave it away, so that he could only stay without clothes at home. Then Surah Al-Isrā' verse 29 was revealed.¹⁴

In his tafsir, Sayyid Qutub argues that excessive attitude and too much holding of wealth produces imbalances in society and the economic field. Withholding wealth causes problems, as well as if too release it without control. This can lead to damage to the heart and morals in each individual. Meanwhile, Islam regulates this aspect of

¹⁴ Amy Rejha, Ahmad Zuhri, dan Yuzaidi Yuzaidi, "Konsep Berinfak Dalam Alquran: Studi Penafsiran Makna Kata 'Basith' Dalam Surah Al Isra' Ayat 29 Dalam Perspektif Ibnu Kaşir," *Dakwatussifa: Journal of Da'wah and Communication* 2, no. 2 (2023).

life starting from the individual soul. Thus, making balance one of the characters of faith. "...are neither extravagant nor niggardly but moderate between the two." (Q.S Al-Furqān /25: 67)¹⁵

2. Wasteful Prohibition

Surah Al-Isrā' verses 26 to 28 contain the command to help one another and the prohibition of wasteful behavior. The word "wasteful" is chosen to be the meaning of the phrase "*mubāzīr*" or "*tabzīr*". Imam Shafī'i said that *mubāzīr* is spending money not in the right way. Imam Malik said that *mubāzīr* is taking money from a proper way, but spending it in an improper way. A Mujahid said, "Even if he spends all his wealth in the right way, he is not a *mubāzīr*. But even if he spends only a bushel of rice, but not in the right way, it is *mubāzīr*". Qatadah said, "*Tabhẓīr* is spending wealth in the way of worshiping Allah, in a way that is not right and destructive."¹⁶

In Tafsir Al-Miṣbah, the word *tabẓīr* (extravagance) is understood by scholars in the sense of spending that is not right. Therefore, if a person spends all his wealth in goodness or *right*, then he is not a spendthrift. Sayyidina Abu Bakr (may Allah be pleased with him) gave all his wealth to the Prophet Muhammad (peace and blessings be upon him) in order to wage jihad in the cause of Allah. Sayyidina 'Uthman ra, also spent half of his wealth. Their livelihood was accepted by the Prophet Muhammad SAW. and he did not judge them as spendthrifts. On the other hand, washing the face more than three times in wudhu' is considered a waste even if the person is doing wudhu' from a flowing river. If so, then this wastage has more to do with "place" and not with quantity.¹⁷ Allah says: "*Verily, the spendthrifts are the brothers of Satan.*" (Q.S Al-Isrā'/17: 27). The word "*ikhwāna*" is the plural of the

¹⁵ Sayyid Qutb, *Tafsir Fī Zilal Al-Qur'an*, 2012, <https://tafsirzilal.wordpress.com/wp-content/uploads/2012/06/al-furqan-indon.pdf>.

¹⁶ Syaikh Abdulmalik bin Abdulkarim Amrullah (HAMKA), *Tafsir Al-Azhar*, Cetakan ketiga (Surabaya: Penerbit Yayasan Latimojong, 1982), p. 48.

¹⁷ M. Quraish Shihab, *Tafsir Al-Miṣbah Pesan, Kesan Dan Keserasian Al-Qur'an*, ed. Wahid Hisbullah, Cetakan I (Jakarta: Lentera Hati, 2002), p. 452-451.

word "*akhun*" which means brothers. The brotherhood of Satan and the spendthrift is the similarity of their characteristics, as well as the love between them. Both of them are doing things that are false, out of place. The brotherhood is understood by Ibn 'Ashur in the sense of togetherness and inseparability of Satan and the spendthrift. The brotherhood and togetherness of the spendthrift with Satan can lead to kufr.¹⁸ Wisdom is the middle between the two extremes. Courage is the middle between recklessness and cowardice. Generosity is midway between extravagance and stinginess. And so on. Meanwhile, scholars make the word *malūman* (despicable) an effect of stinginess, while *maḥsūran* (incapable) is an effect of extravagance.¹⁹

3. Prohibition of Miserliness

In Q.S. Al-Imrān verse 180, Allah *Ta'ala* recommends sacrificing with property. As in the battle of Uhud, the polytheists rushed to do everything to solidify disbelief, including sacrificing their property. And it may be that at that time the hypocrites were reluctant to give some of their property to support the Prophet's struggle, so that's why this verse was revealed to criticize them that *never the miserly people, who are* reluctant to carry out the demands of the obligation. Everything that is given to humans such as property, objects, knowledge, and the energy they gain all comes from *His* bounty not from anyone other than the almighty creator. All forms of stinginess are bad for humans. No wealth will be brought to the hereafter. All creatures will be *killed* by Him and everything that is given will return to *Him*, including what is inherited by the inhabitants of heaven and earth.²⁰

Verses 33 to 38 of Q.S. Muhammad correlate with the greeting to the Muslims, and the invitation to them to continue to strive with their wealth and souls without delay or without calling out to the *kafīr* who

¹⁸ M. Quraish Shihab, *Tafsir Al-Miṣbah*....., P. 452.

¹⁹ M. Quraish Shihab, *Tafsir Al-Miṣbah*....., P. 454.

²⁰ M. Quraish Shihab, *Tafsir Al-Miṣbah*....., p. 293.

are *ẓalim* and transgress against peace under any circumstances to safeguard an interest.²¹ Qatadah said: "Allah, may He be exalted, knew that the command to spend money would lead to hatred. In fact, as Ibn Kathithīr says, this is the case and it is what it is. This is because wealth is something that the soul loves, and it is spent on something that it loves more."²²

The wealth that is stored is only for a short period of time and then it will return to the Almighty. There is nothing left for them but when the wealth is given away to seek the pleasure of Allah SWT. This is the only wealth that is kept for them in the sight of Allah *Ta'ala* as a savior from the shackles of Hellfire that will be put around their necks on the Day of Judgment.²³

4. Eat and Drink in Moderation

Allah SWT calls on us to enjoy good food and drink without excess. Surah Al-A'rāf verse 31 explains about the ignorant people's forbidding of a good thing given by Allah to *His* servants. Allah told them to wear clothes when performing worship. However, some of them violated the rules by leaving their clothes on or being naked during tawaaf. Allah SWT has given kindness and pleasure in the form of clothes, but these people make it haram. They should obey and accept the favors that Allah has given in the form of clothes, instead of ignoring them to make them forbidden.²⁴

Then, Allah allows eating and drinking without excess. Allah SWT also calls on us to eat and drink what is good, delicious, and not to overdo it. Life must be accompanied by balance, not too frugal, not too

²¹ Mauluddin dan Habibah, "Pola Hidup Sederhana Dalam Kajian Tafsir Maudhu'i," p. 243.

²² Wahbah az-Zuhaili, *Tafsir Al-Munīr Aqidah, Syariah, Manhaj* (Jakarta: Gema Insani, 2020), p. 238. 238.

²³ Sayyid Quthb, *Tafsir Fī Zīl al-Qur'an* (Muslim Jepang, 2015), [https://archive.org/details/TAFSIRFIZILALILSayyidQuthb/3 al-imran/mode/1up](https://archive.org/details/TAFSIRFIZILALILSayyidQuthb/3%20al-imran/mode/1up), p. 132.

²⁴ Sayyid Quthb, <https://archive.org/details/TAFSIRFIZILALILSayyidQuthb/8%20al-araf/page/n51/mode/1up>, p. 50.

excessive, not stingy and not exceeding spending capacity, nor crossing the halal limit to the haram in eating and drinking. Imam Ahmad has narrated from Abdullah bin Amr that the Prophet SAW, said,

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ مَخِيلَةٍ وَلَا سَرَفٍ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى

أَثَرَ نِعَمَتِهِ عَلَى عَبْدِهِ ۝

"Eat and drink, dress, give alms without pride or exaggeration. Verily, Allah wants His favor to be seen in His servant." (HR Imam Ahmad).²⁵

Excessive consumption of food and drink is forbidden in Shara' because gluttony can make the digestive organs work hard and take away intelligence. Drinking too much causes flatulence and makes people feel lazy to perform religious duties and do work. If exaggeration prevents one from doing what is required, then it is haraam and the one who does it is one of the exaggerators who will be punished by Allah.²⁶

Sayyid Qutub explains the interpretation of sharing the harvest with those in need. Allah created the beginning of the gardens planted on the earth, Allah also gave life in it. Gardens that grow wildly without any care from humans with the destiny of Allah, many kinds of plants, fruits that vary in taste, shape. It is said that the nature of the sustenance obtained by man is a gift from the Almighty.

The command to give crop rights on the day of harvest is the reason for the narration that states that before verse 141 in surah al-An'am is a Madaniyah verse. In addition, the command to give the right to crops on the day of harvest is not always interpreted as zakat, because there are narrations that interpret that what is meant is charity

²⁵ Wahbah az-Zuhaili, *Tafsir Al-Munir Aqidah, Sharia, Manhaj*, p. 438.

²⁶ Wahbah az-Zuhaili, *Tafsir Al-Munir.....*, p. 442.

with no specific limit. Meanwhile, the nishab for zakat was determined by the Sunnah, in the second year of Hijri.²⁷

5. Prohibition of being arrogant

Allah, the Almighty, says in the Qur'an, Surah Al-Qaṣaṣ verse 77, that it is important to determine the most important things in one's life. In Ibn Kathleen's interpretation, this verse shows how important it is to utilize everything given by Allah *Ta'ala* for the greater purpose of achieving happiness in the hereafter. According to Ibn Katharīthūr, every gift given by Allah, including wealth and happiness in this world. This shows the reason why Muslims should prioritize using all their resources to get closer to Allah and improve their lives in the hereafter.

Sayyid Quthb explains in surah Luqman verses 18 and 19, that the attitude of puffing up the chest and raising the voice has a very profound effect on the soul. More than just a form of prohibition, this verse leads us to think about how important humility and impressiveness are in interactions. Arrogance and haughtiness not only reflect spiritual immaturity, but can also undermine harmonious relationships between people. Therefore, a deep appreciation of the message of this verse will shape a character that is humble, compassionate and respectful of others.²⁸

D. Benefits of Simple life

Living simply is everyone's choice. Many people choose to enjoy life by buying everything they need on a whim and following the latest trends. In today's modern era, many people tend to enjoy life by purchasing various needs based on momentary desires or following popular viral trends, which are often consumptive and unsustainable. However, there are also those who are wiser in enjoying life by

²⁷ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Di Bawah Naungan Al-Qur'an Jilid 4*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani Press, 2002), p. 234.

²⁸ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Di Bawah Naungan Al-Qur'an Jilid 9*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani Press, 2004), p. 177.

considering the long-term future, choosing to live simply as a form of gratitude for all the blessings given by Allah SWT. This attitude of Simple life not only reflects maturity in managing life but also brings significant benefits. Simple life living helps a person to focus more on the true quality of life, reduce financial burdens caused by excessive lifestyles, and foster a deeper sense of contentment and genuine happiness. Moreover, applying simple life living can also strengthen social relationships by reducing competitive and materialistic attitudes, thereby creating a more harmonious and empathetic environment. Here are some of the benefits of implementing a simple life life, namely:

1. Frugality or not being wasteful

Managing finances frugally or avoiding extravagance is one of the main advantages of living a simple life life that has a positive impact on one's financial stability. By adopting a frugal attitude, one can clearly distinguish between needs and wants, so that spending can be well controlled without buying non-essential items. This habit helps to keep away from consumptive and wasteful behavior that often leads to financial problems such as debt or economic distress. In addition, living frugally allows us to save and prepare emergency funds, so that our financial condition becomes stronger and our future is more secure. Therefore, frugality not only creates a calmer and more organized life, but also fosters a sense of responsibility and maturity in managing personal finances.

By getting used to living simply teaches a person to be frugal so that it is not easy to spend money on something that is not really needed. Frugality can also minimize expenses and increase income, so that the income can be set aside partly for savings and can then be used for future life.

2. Be more grateful for everything you have

Humans will always thank Allah SWT when they feel that their lives are always sufficient. Enough does not mean less or more, in the

sense of feeling enough for what is already owned. In addition, it can also prevent humans from feeling jealous of other people's ownership. People who live simply will be more focused on what they have and will make the best use of it in their lives.

Being more grateful for everything we have in a simple life life brings great benefits, because with an attitude of gratitude we can appreciate every little thing that is often forgotten. Simple life living teaches us to focus on the happiness that comes from the essentials, not from excessive desires, thus reducing stress and increasing inner peace. By being grateful, we become wiser in managing what we have, strengthening our sense of contentment and opening the door to true happiness that is not dependent on material possessions. This attitude also strengthens our social relationships as we share and receive more easily, making life more meaningful and full of gratitude.

3. Life becomes calmer and happier

Living a calmer and happier life is one of the main benefits of applying the concept of Simple life in daily life. By adopting a simple life lifestyle, a person can reduce the mental burden that often arises from the pressure to fulfill excessive and unrealistic needs or desires. Simple life teaches us to be grateful for what we have, thereby creating a sense of contentment and peace in the heart.

In the book *Simplify Your Life*, it is explained that *The key* to happiness is *living the simple life*. Psychologically, Simple life is beneficial in balancing positive and negative energy in self and life. This energy of gratitude and sincerity in Simple life is a nutrient to achieve happiness, so that our hearts are always filled with positive feelings and the mind will be able to think more clearly and calmly. The calmness in one's soul will be able to synergize with the maturity

of human spirituality.²⁹ When someone is able to maintain inner balance through Simple life, it becomes easier for them to attain true peace and happiness. This spiritual maturity not only strengthens a person's relationship with themselves but also enhances the quality of their relationships with others and their environment. Thus, living simply impacts not only psychological aspects but also enriches the spiritual and social dimensions of human life.

4. Cultivate generous behavior

Someone who makes it a habit to live simply will be more happy to do good things such as sharing and giving alms to others, because the happiness of the person who is given also makes him feel happy. This reflects a person's generous attitude because getting happiness is not only from having a lot of wealth, but can also be created from sharing with others.

By living a lifestyle of moderation, one learns to be content and is able to allocate his or her surplus to share with others in need. This generous attitude not only brings happiness to the recipient, but also provides inner satisfaction and happiness for the giver, who finds the meaning of happiness beyond material and wealth. Living simply teaches us to be more selective in fulfilling our needs, so that the rest can be used for alms and helping others, fostering a deeper sense of empathy and social care.

5. Learn to manage finances

Living a simple life lifestyle can make people realize the importance of financial management, so that they can selectively and more carefully divide and adjust their ability to buy. By getting used to this, people will buy things that are important to need not only based on prestige alone but also think about long-term functions.

²⁹ Muhammad Fajar Adyatama, "Konsep Hidup Sederhana Dalam Al-Qur'an: Telaah Tafsir Surat Al-A'rāf 31, Al-Furqān 67 Dan Luqman 18-19," *Al-Munqidz: Jurnal Kajian Keislaman*, Vol. 12, No. 3 (2024), p. 36.

Living simply brings great benefits in honing the ability to manage finances more carefully and structurally. By living a simple life lifestyle, a person is usually more careful in spending money, only buying goods or services that are really needed so as to avoid waste. This habit helps maintain financial stability, avoid unnecessary debt, and make it easier to plan finances for the future. In addition, simple life living also supports personal development by instilling discipline and awareness in the utilization of resources, so that financial conditions become healthier and more controllable.

6. Train responsibility

Humans who are more concerned with function than prestige prefer to buy something based on long-term quality. Everyone must have a sense of responsibility for everything, especially for an item they own. If there is one item that has been damaged, it would be better if you try to repair it first. However, if there is no possibility to be repaired anymore, then it can be considered to buy goods of better quality.

Living a simple life consistently helps a person hone a sense of responsibility, especially in managing and caring for what is owned with care and selectivity. People who live a simple life lifestyle usually only buy and use items that are absolutely necessary, so they learn to appreciate and maintain these items so that they remain useful and durable. This attitude not only shows maturity in managing resources, but also courage in taking responsibility for life decisions, including choosing happiness that does not depend on excessive materialism. Thus, living simply shapes individuals who are responsible and wise in living their daily lives.

7. Reduce stress levels

Living simply has important benefits in reducing stress levels because by living this lifestyle, one feels content and satisfied with what one has without having to constantly chase excessive desires.

Simple life removes the pressure to fulfill material demands and consumptive lifestyles that are often a source of anxiety and burden on the mind. By focusing on the things that really matter and reducing consumption of unnecessary items, life becomes calmer and more peaceful, resulting in improved mental health. In addition, simple life living also helps manage finances more wisely, avoid debt, and provide space to enjoy the small, meaningful moments in everyday life.

Choosing to behave simply can prevent humans from putting forward ambition to pursue something, so that they will always feel enough and thank God for everything they have. Living a simple life can also make people feel always happy to reduce stress due to excessive thoughts.

8. Exercising patience

Practicing patience is one of the important benefits of living a simple life, because Simple life teaches us to accept all circumstances gracefully and not to rush into decisions. By living simply, one gets used to controlling excessive desires and facing life's challenges calmly, so patience can be honed consistently. This habit helps reduce stress and increase inner calm, as we learn to focus more on the things that really matter and not be easily distracted by meaningless little things. Through this process, patience becomes a strong foundation in our daily lives, making us wiser and able to face situations with a cool head.

A simple life lifestyle teaches a person to be patient when their financial capabilities and desires do not match the expected reality. Therefore, a person will not feel rushed and prefers to collect money first in order to reach the target needs.

9. The house becomes more tidy

By implementing a simple life lifestyle, one must buy only the things that are needed, this makes the house less crowded with

unnecessary items. The house becomes tidier and looks spacious because it is not filled with useless items.

Practicing simple life living at home creates a more organized and tidy atmosphere as people tend to sort and store items according to their needs, thus avoiding messy accumulations. This organized home not only provides visual comfort, but also helps to reduce stress and anxiety as a tidy environment makes the mind calmer and more focused. In addition, a clean and organized home means that daily activities run more smoothly as items are easier to find and spaces become more functional, improving the overall quality of life.

10. Not easily tempted

With this attitude, one can focus more on the needs that really matter without getting caught up in excessive desires that are only temporary. Not being easily tempted also helps maintain financial stability and supports healthier personal growth, as we learn to control ourselves and make wise decisions in managing our resources.

Someone who prioritizes function over prestige will not be easily tempted and feel envious when viral items appear in his time. Because it is not uncommon for someone when they have money, they certainly have the desire to immediately buy the items they want. So by applying this simple life life serves as a brake for one's lust.³⁰

³⁰ Mauluddin dan Habibah, "Pola Hidup Sederhana Dalam Kajian Tafsir Maudhu'i," p. 240.

CHAPTER III

BIOGRAPHICAL SETTING OF MUSTHAFA AL-MARĀGHI AND TAFSIR AL-MARĀGHI

A. Biography of Musthafa Al-Marāghi

1. Family Background

Al-Marāghi's full name is Ahmad Mustafa bin Muhammad bin Abdul Mun'im al-Marāghi. He was born in 1300 AH/1883 AD in al-Maraghah City, Suhaj Province, exactly 700 meters south of Cairo. Maraghah City is the capital of al-Maraghah District which is located on the west bank of the Nile. And has a population of about 10,000 people whose main livelihoods are wheat, cotton, and rice.¹

Al-Marāghi came from a family that was very devoted to science and justice for generations, so his family was often known as a family of judges. He grew up in a family steeped in religious education with his eight siblings. It was in this family that al-Marāghi became acquainted with the basics of Islam before taking his primary education at a madrasa in his village. At the madrasa, he was diligent in reciting the Qur'an, both in improving his reading and memorizing verse by verse. Therefore, before the age of 13, Al-Marāghi had become a memorizer of the Qur'an.²

The al-Marāghi family was a very devout family and mastered various fields of religious knowledge. This is evidenced by the fact that five of his seven brothers and four of the eight sons of Sheikh Mustafa al-Marāghi (Ahmad Mustafa al-Marāghi's father) became well-known scholars. His brothers who became great scholars are:

- a. Sheikh Muhammad Mustafa al-Marāghi, who served as Rector of al-Azhar University for two terms, from 1928-1930 and 1935-1945.

¹ Dicky Adi Setiawan, "Mengenal Al-Marāghi: Biografi Dan Karakteristik Tafsirnya," tanwir.id, 2021, <https://tanwir.id/mengenal-al-Marāghi-biografi-dan-karakteristik-tafsirnya/> (diakses tanggal 1 Mei 2025).

² Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), p. 151.

- b. Sheikh Ahmad Mustafa al-Marāghi, author of *Tafsir al-Marāghi*.
- c. Sheikh Abdul Aziz al-Marāghi, was Dean of the Faculty of Ushuluddin at al-Azhar University and Imam of King Faruq.
- d. Sheikh Abdullah Mustafa al-Marāghi, a General Superintendent at al-Azhar University.
- e. Sheikh Abdul Wafa Mustafa al-Marāghi, became Secretary of the Research and Development Board of al-Azhar University.³

Not only did his brothers become famous and respected by the public, al-Marāghi also had four sons who were all successful judges recognized by the public. Of course, this made al-Marāghi very happy as he was able to help the people to get the proper justice that he had taught his sons. The four sons of Musthafa al-Marāghi who became judges are:

- a. M. Aziz Ahmad al-Marāghi, who became a judge in Cairo.
- b. Hamid al-Marāghi, became a judge and advisor to the Minister of Justice in Cairo.
- c. Asim Ahmad al-Marāghi, became a judge in Kuwait and the High Court in Cairo.
- d. Ahmad Midhat al-Marāghi, became Judge of the Cairo High Court and Deputy Minister of Justice in Cairo.⁴

Thus, it is evident that not only was al-Marāghi a descendant of scholars who also became famous scholars, he also educated his sons to become scholars and scholars who always devoted themselves to society, upheld justice, and even gained important positions as judges in the Egyptian government.

The designation (*nisbah*) al-Marāghi from the name of Sheikh Ahmad Mustafa al-Marāghi and others with similar names was not originally associated with the name of a tribe, clan, or family lineage. Just as the designation of the name al-Hashimi is associated with the

³ Hasan Zaini, *Tafsir Tematik Ayat-Ayat Kalam Tafsir Al-Marāghi* (Jakarta: Pedoman Ilmu Jaya, 1996), p. 16.

⁴ Hasan Zaini, *Tafsir Tematik Ayat.....*, p. 16.

descendants of Banu Hashim, but the name al-Marāghi is associated with the name of the region or city called Maraghah.⁵

2. Academic Background

Al-Marāghi is a descendant of a highly intellectual family and has a very broad understanding of the Islamic world. His parents were very concerned about his understanding of religion, so this led al-Marāghi to study the Qur'an and Arabic at a Qur'anic school in his hometown before he entered primary and secondary education.⁶

al-Marāghi's basic education began at the madrasa in his village, where he read, recited, and memorized the Qur'an before the age of 13. In addition, he also studied tajweed and other basic religious sciences to strengthen his knowledge of religion. After al-Marāghi completed his primary education in 1314 AH/ 1897 CE, he continued his studies at al-Azhar University in Cairo and Darul 'Ulum University. He successfully completed his studies at Darul 'Ulum in 1909 AD.⁷ During his studies, al-Marāghi studied Arabic, Qur'anic Tafsir, Hadith, Akhlaq, Fī qih, and Falak.

While studying at al-Azhar, al-Marāghi was taught by lecturers who had great names such as Shaykh Muhammad Abduh, Shaykh Muhammad Hasan al-Adawi, Shaykh Muhammad Bukhait al-Muthi', and Shaykh Muhammad Ahmad Rifa'i al-Fayumi. Thanks to the guidance and teaching of these great figures, al-Marāghi's intellectual character was formed so that he became a Muslim scholar who almost mastered all branches of religious knowledge. Al-Marāghi also became the youngest and best alumnus of his university in 1907 CE. After completing his education, he began to be active in the field of

⁵ Hasan Zaini, *Tafsir Tematik Ayat.....*, p. 16.

⁶ Lukman Burhanudin Al-amin, Halimatussa'diyah Halimatussa'diyah, dan Hedhri Nadhiran, "Penafsiran Ahmad Musthafa Al-Marāghi Terhadap Qs. Al-Ma'Un Dan Relevansinya Dalam Pengentasan Kemiskinan," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir*, Vol. 2, No. 1 (2021): 41–63, <https://doi.org/10.19109/almisykah.v2i1.9052>, p. 45.

⁷ Muhamad Iqbal Mustofa, Laelati Dwina Apriani, dan Zhilal Fajar Firdaus, "Manhaj Tafsir Al-Marāghi Karya Syekh Ahmad Mustafa Al-Marāghi : Analisis Metode Umum Dan Metode Khusus Tafsir Pada QS . At-Tahrim", Vol. 5, No. 2, (2024), p. 355.

education. He became a teacher in various secondary schools. With his mastery of knowledge, al-Marāghi was appointed director of the Mu'allimin Madrasah in Fayum, a town about 300 km from Cairo. In 1916 AD, he was appointed as a lecturer to teach the field of Islamic sharia science at the Faculty of Ghirdun Sudan by an envoy from al-Azhar University. Four years later, in 1920, al-Marāghi was appointed as a lecturer in Arabic and Shari'ah at Darul 'Ulum University until 1940. At the same time, he was also appointed as a lecturer in Balaghah and History of Islamic Culture at the Faculty of Adab at al-Azhar University.⁸ In the same year, he also became an educator at Ma'had Tarbiyah Mu'allimah and served as Principal at Madrasah Uthman Basya Cairo.⁹ For his contribution to education, al-Marāghi was honored by King Faruq in 1361 AH.

During his tenure, al-Marāghi faced various dynamics and challenges, especially regarding the fundamental reform measures he undertook towards the institution of al-Azhar. The many conflicts between those who supported and those who rejected his policies over a period of six years led al-Marāghi to finally decide to resign from an important position in the institution. However, in 1935, he was asked to return to assume the mandate as Grand Imam of al-Azhar until the end of his life.¹⁰ During his time in Egypt, al-Marāghi lived in Hilwan, a small town south of Cairo. Al-Marāghi passed away in 1371 AH/1952 AD, at the age of 69. He breathed his last at his residence located at 37 Zul Fī kar Basya Street in Hilwan City and was buried in the family cemetery located in Hilwan, about 25 kilometers from the center of Cairo.¹¹ Thanks to al-Marāghi's merits, his name was immortalized as the name of a street in the city.¹²

⁸ Departemen Agama, *Ensiklopedi Islam* (Jakarta, 1993), p. 696.

⁹ Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*, p. 152.

¹⁰ Tim Penulis, *Ensiklopedi Islam, Jilid 4* (Jakarta: PT. Ichtiar Baru Van Hoave, 2005), p. 330.

¹¹ Hasan Zaini, *Tafsir Tematik Ayat-Ayat Kalam Tafsir Al-Marāghi*, p. 18.

¹² Hasan Zaini, *Tafsir Tematik Ayat.....*, p. 151.

3. Work of Al-Marāghi

Al-Marāghi as a famous scholar has many works authored by him, his tendency is not only based on the Arabic language, but also to the realm of the field of Tafsir Science and even to the Science of Fī qih. One of the distinctive features of his thought is the emphasis on the relevance of tafsir to the social conditions of society and the importance of the role of reason in interpreting the Qur'ān. In addition to teaching in several educational institutions in Egypt, al-Marāghi also made a great contribution to his people through various works he wrote. One of them is the 30-volume Tafsir al-Marāghi, a very famous book of interpretation in his time until now, which has been widely distributed in various Islamic universities around the world including Indonesia, and has been translated into several languages including Indonesian.¹³ Among al-Marāghi's other works are as follows:

- a. Al-Hisbah fī al-Islam
- b. Al-Wajīz fī Uṣul al-Fiqh
- c. 'Ulūm al-Balāghah
- d. Muqaddimah al-Tafsīr
- e. Buhuth wa Ara' fī Funūn al-Balaghah
- f. Al-Diyanat wa al-Akhlāq
- g. Hidāyah al-Ṭālib
- h. Tahzīb al-Taudih
- i. Tarīkh 'Ulūm al-Balaghah wa Ta'rīf bi Rijālihā
- j. Mursyid al-Tullāb
- k. Al-Mūjaz fī al-Adab bi al-'Arābi
- l. Al-Mūjaz fī 'Ulūm al-Uṣul
- m. Al-Rifq bi al-Hayawān fī al-Islām
- n. Sharh Ṣalāṣīn Hadīths
- o. Tafsīr Juz Innama al-Sabīl

¹³ Tim Penulis, *Ensiklopedi Islam, Jilid 4* (Jakarta: PT. Ichtiar Baru Van Hoave, 2005), p. 282.

- p. Risālah al-Zaujat al-Nabi
- q. Risālah Isbat Ru'yah al-Hilāl fī Ramaḍān
- r. Al-Khutāb wa al-Hilāl fī Daulatin al-Umawiyah wa al-Abbasiyah
- s. Al-Malūṭala'ah al-'Arabiyyah lī al-Mudaris al-Sudanniyah
- t. Risālah fī Mustalah al-Hadīth¹⁴

As a Mufassir, Muhammad Mustafa (older brother of Mustafa al-Marāghi) also produced a number of works of tafsir. However, he has not compiled a complete Tafsir al-Qur'an. According to a quote from Husain al-Dhahabi, al-Marāghi's brother has interpreted about 22 groups of verses. Five of them are short surahs, namely al-Hujurāt, al-'Aṣr, al-Hadīd, Luqman, and al-Mulk. And most of his interpretations were delivered during the month of Ramadan.¹⁵ This was controversial because Muhammad Mustafa was also known as a Mufassir at the time.

B. Description of Tafsir Al-Marāghi

Tafsir al-Marāghi is one of the largest and most phenomenal works of al-Marāghi's works. This work is included in the ranks of tafsir that has a social, cultural, and societal orientation. This interpretation emphasizes on the accuracy in the redaction of the verses of the Qur'an, then compiles the meaning of the verses in order to be a guide in life. In addition, this tafsir also displays the meaning of the verse with natural laws that apply in the midst of the development of world society in general.

1. Background of Writing

The name of the book Tafsir al-Marāghi is taken from the author's last name, Ahmad Mustafa al-Marāghi. This book was written for approximately ten years, from 1940 AD-1950 AD.¹⁶ It was first published in 1951 AD in Cairo, Egypt.

¹⁴ Agama, *Ensiklopedi Islam, Jilid II*, p. 696.

¹⁵ Muhammad Husain al-Dhahabi, *Al-Tafsīr Wa Al-Mufasssīrūn, Jilid II* (Kairo: Dār al-Kutub al Hadīṣah, 1976), p. 591-592.

¹⁶ Tim Penulis, *Ensiklopedi Islam, Jilid 4*, p. 282.

The background of the writing of Tafsir al-Marāghi originated from the many questions addressed to al-Marāghi regarding what books of interpretation can be easy to understand, useful for readers, and which can be learned in a relatively short time. This was due to the difficulty experienced by the community in understanding the Qur'an, while the many books of interpretation that had been published at that time were still difficult to understand by the general public. In addition, other books of tafsir were often accompanied by stories that did not match the facts and truth. However, al-Marāghi also explained that there are also books of interpretation that have been loaded with scientific analysis and are relevant to the development of science today. Based on these conditions, al-Marāghi began to be encouraged to compile a work of tafsir that is systematic, easy to understand, and presented using simple life and communicative language in order to reach the wider community.¹⁷

According to one source, al-Marāghi had a very disciplined routine when compiling his tafsir. He only rested for four hours a day, while the remaining 20 hours were dedicated to teaching and writing. During the third third of the night, around 3 a.m., al-Marāghi began his day by performing tahajjud and hajat prayers, asking Allah *Ta'ala* for guidance. After performing the night prayers, he continued writing verse by verse in his tafsir. In the morning, he rested his writing while going to work. After work, he continued writing his tafsir which lasted until late at night.¹⁸

In the muqaddimah of his tafsir, it can be seen that his writing was influenced by two factors, namely external and internal factors:

a. External Factors

Al-Marāghi often received questions from the public asking what kind of tafsir is easy to understand, most beneficial for the

¹⁷ Aḥmad Mustafā Al-Marāgī, *Tafsīr Al-Marāghī Juz I*, ed. Bahrūn Abu Bakar, dkk (Semarang: PT. Karya Toha Putra, 1992), p. 4.

¹⁸ Saiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*, p. 153.

reader, and can be learned in a short time. In response to these questions, he found it quite difficult to give a satisfactory answer. Although many valuable books of tafsir discuss various religious issues and difficulties that are not easy to understand, the fact is that they are often composed using terms from various branches of science such as balaghah, nahwu, sharaf, fiqh, tawhid, and similar sciences. The use of these terms actually becomes an obstacle for the general public in understanding the contents of the Qur'an as a whole. Because in essence, not all people know and understand the terms in the various branches of science.

In addition, there was also a book of tafsir at that time that had been equipped with a scientific approach in its interpretation. But according to al-Marāghī, this kind of approach was not relevant to be used at that time. In addition, the Qur'an does not need to be interpreted using scientific analysis which is relative and can change according to the times. Because, the Qur'an is not a holy book that only applies to a certain time or period, but applies throughout the ages and is relevant at all times.¹⁹

b. Internal Factors

If the external factors were due to the emergence of various questions from the community, this factor arose from al-Marāghī's own personal motivation. From the beginning, he had aspirations to become a lamp in the world of Islamic scholarship, especially in the field of tafsir. Starting from that, al-Marāghī felt obliged to develop the knowledge he had mastered. He who in fact had been engaged in the field of Arabic for more than half a century, both as a student and teacher, felt strongly called to compile a book of tafsir using a systematic method, simple life language, effective, and easily understood by the reader.²⁰

¹⁹ Aḥmad Mustafā Al-Marāghī, *Tafsīr Al-Marāghī Juz I*, p. 1.

²⁰ Aḥmad Mustafā Al-Marāghī, *Tafsīr Al-Marāghī Juz I*, p. 2.

2. Interpretation Methods of Al-Marāghi

Based on the source of interpretation, the method of interpretation used by al-Marāghi in interpreting the verses of the Qur'an is to combine the *bil Ma'thur* and *bi Ra'yi* methods or what is usually referred to as the *bil Iqtirani* method. According to al-Marāghi, in this modern era it is impossible to interpret the verses of the Qur'an using only the *bil Ma'tsur* method. Because the number of narrations is only limited and the development of science is growing rapidly, so that events or cases that arise require explanations that are also in accordance with the development in modern times.

Likewise, if interpreting the Qur'an only by relying on reason alone also cannot be justified. Because along with the times, it is feared that there will be deviations due to understanding of interpretations that cannot be accepted in the future. And in essence, the Qur'an cannot be understood by using reason alone, but must also be compared with the sunnah and authentic narrations so as to make understanding stay on the right track.

In terms of the way of explanation, al-Marāghi uses the *Muqarin* method in his tafsir. This method is often referred to as comparative, or comparing the text of the verses of the Qur'an that have similarities and differences with the same case, comparing the verses of the Qur'an with the hadith, as well as comparing the various opinions of the scholars of interpretation in interpreting the Qur'an.²¹ In interpreting verses, al-Marāghi often takes the thoughts of other mufasssirs regarding lafadz or verses that are sometimes able to strengthen one of these opinions. Some of the commentaries that are used as a source of reference for al-Marāghi's interpretation include; *Tafsir al-Tabari*, *Tafsir al-Kashaf al-Zamakhshari*, *Anwar al-Tanzil wa Asrar al-Ta'wil al-Baidowi*, *Mafatih al-Ghaib al-Razi*, *al-Bahr al-Muhit*, *Tafsir Abi*

²¹ Hadi Yasin, "Mengenal Metode Penafsiran Al Quran," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, Vol. 3, No. 1 (2020), p. 43.

Muslim al-Asfahani, Tafsir al-Manar, Tafsir al-Jawahir, and many more which are the source of reference.²²

In terms of the breadth of explanation, this tafsir uses the Itnabi Tafsili method, namely by interpreting the verse of the Qur'an in detail, in detail, with a long and wide description. Al-Marāghi first explains mufrodat or vocabulary that is difficult for ordinary people to understand, and includes notes in the form of explanations of vocabulary that make it difficult for people to read his interpretation. He also observed the meaning of the word to make it easier to find the explanation of the verse.

Tartibul Ayat used in this tafsir uses the tahlili method, which is by describing and interpreting the verses of the Qur'an by following the orderly sequence of verses and surahs in the mushaf starting from surah al-Fatihah to an-Nas. In al-Marāghi's tafsir, al-Marāghi rarely includes the use of scientific terms such as Nahwu, Shorof, Balaghah, as well as scientific explanations that are too in-depth he did not include in his tafsir. Because, according to al-Marāghi, the use of these terms makes it difficult to understand for people who just want to learn the science of tafsir. Tafsir al-Marāghi presents a language style that is easily understood by its readers, while still referring to the opinions of previous mufassirs. In his book also does not include stories of *Israiliyat* in interpreting the meaning of the verse of the Qur'an.²³

3. The Style of Al-Marāghi's Tafsir

The style of interpretation used by each mufassir is very diverse. As the times developed, the scholars used a language style that was easily understood in accordance with the understanding of the people at that time. The style used in al-Marāghi's interpretation is known as *adab al-ijtima'i* style, which is an interpretation oriented to the cultural

²² Ahmad Mustafā Al-Marāgī, *Tafsīr Al-Marāghī Juz I*, p. 23-45.

²³ Irsyad Al Fikri Ys dan Deden Rohmanudin, "Keunikan Teknik Khusus Penyusunan Tafsir Al-Qur'an Oleh Ahmad Mushtafa Al-Marāghi," *Jurnal Iman Dan Spiritualitas*, Vol. 2, No. 1 (2022). p. 13, <http://dx.doi.org/10.15575/jjs.v2i1.15695>

aspects and social life of the community. In this interpretation, al-Marāghi tried to reveal the beauty of language and the miracle of the Qur'an while explaining the meaning of the verses with interesting language and easy to understand. Al-Marāghi in interpreting the Qur'an, he followed the style initiated by his teacher Muhammad Abduh. With this style, tafsir al-Marāghi not only interprets the text of the Qur'an linguistically, but also relates it to the social and scientific context so that it is relevant to the times.

4. Systematic Writing of Tafsir Al-Marāghi

As with other commentaries that use a relatively simple life writing system, al-Marāghi's commentary is organized using a more patterned systematic. The systematics and steps of writing that al-Marāghi uses in this tafsir are explained in the *muqaddimah* of his tafsir, as follows:

a. Verses are presented at the beginning of the discussion

When al-Marāghi would begin a discussion in his tafsir, he started with one, two, or more verses of the Qur'an to be interpreted. Which is then arranged in such a way as to provide a deeper understanding. This approach allows readers to gain a deeper and more comprehensive understanding of the theme or topic being discussed, as the tafsir does not focus solely on a single verse in isolation but rather examines the relationships and contexts between interrelated verses that support one another.

b. Explanation of difficult words (*Sharh al-Mufradat*)

Al-Marāghi includes linguistic explanations of words, especially when there are vocabulary terms considered difficult for readers to understand. This approach aims to facilitate the comprehension of his tafsir text so that it is accessible not only to experts or mufassir but also to the general public who wish to deepen their understanding of the Qur'an's meanings. By providing clear definitions and linguistic elaborations, Al-Marāghi helps

readers overcome language barriers that often hinder the understanding of the Qur'an's messages. Furthermore, these linguistic explanations serve to maintain interpretative accuracy, avoid misunderstandings, and enrich readers' insights into the contextual usage of words within the Qur'anic text. This approach reflects Al-Marāghi's commitment to presenting a tafsir that is not only scientifically accurate but also communicative and easily accessible to a wide range of readers.

c. General explanation of the verse (*Ijmal*)

Al-Marāghi includes global or comprehensive verses in his tafsir with the aim of conveying the meaning and intent of the verses in general. With the hope that before entering the understanding of interpretation which is the main discussion, readers can more easily understand the general meaning of the verses.

d. Include the reasons for the revelation of the verse (*Asbab al-Nuzul*)

Al-Marāghi is also includes discussions on *Asbāb al-nuzūl* (the reasons for the revelation) for each verse that has authentic narrations from hadiths which serve as references for mufasssir. This approach aims to provide a deeper historical and chronological context so that readers can better understand the background of the verse's revelation in a clear and comprehensive manner. By linking the verse to specific events or situations during the time of Prophet Muhammad, Al-Marāghi helps clarify the meaning and purpose of the verse, making the tafsir more contextual and applicable. Additionally, including *Asbāb al-nuzūl* strengthens the validity of the tafsir as it is based on reliable sources recognized by scholars of tafsir. This approach reflects Al-Marāghi's commitment to maintaining continuity between the Qur'anic text and its historical reality, while also facilitating readers in connecting the Qur'an's messages with the social and

cultural conditions at the time of revelation. Thus, the systematic inclusion of *Asbāb al-nuzūl* in each verse is one of the main strengths of Al-Marāghi's tafsir method, which emphasizes a balance between textual and contextual aspects.

e. Does not display terms related to science

Mustafa al-Marāghi in writing tafsir al-Marāghi deliberately did not include linguistic terms, such as *Nahwu*, *Sharaf*, *Balaghah*, and other sciences. Although the term of the science has become a familiar thing to understand the previous mufassir, it is inversely proportional to the present era. With the existence of the term makes an obstacle for readers to study the books of interpretation. Because those who understand these sciences are included in a special specialization, only people who are indeed engaged in the field. With this knowledge, it can help readers in understanding the forms of Arabic sentences thoroughly.

f. Language style of the Mufassirs

The earlier books of tafsir were written in a style that suited the readers of the time, which was understood by the readers. The majority of mufassirs presented their works using concise language and it became a matter of pride for them to be able to write in such a way. Seeing that changes from time to time are always characterized by specific characteristics, both in the field of literature, behavior, and the frame of mind of the community, it is mandatory for mufassir in the present not to equate the thoughts of the past and adjust the thoughts of the present.

Thus, al-Marāghi had the obligation to produce a tafsir that had a distinctive language style, which could be easily understood by the reader. He consulted his thoughts with experts in their respective fields, to find out different opinions according to their respective fields. The discussion of tafsir presented is also adapted

to science (science) that can support the understanding of the contents of the Qur'an.

g. Being selective about *Israiliyyat* stories

Al-Marāghi emphasized that one of the weaknesses of the previous commentaries was the citation of stories from the People of the Book. They took and placed the stories in their commentaries without any critical selection. They simply accepted all narrations, whether they were *saheeh* (strong) or *dhaif* (weak). Al-Marāghi emphasizes that one of the main weaknesses in earlier tafsirs is the tendency to quote stories originating from the People of the Book without critically selecting these sources. They often accepted and included various narrations in their tafsir works without distinguishing between those that are *shahih* (authentic) and *dhaif* (weak), resulting in the inclusion of information that is less reliable or even misleading. This approach is considered unscientific because it does not prioritize verification and validation of the narrations used, causing the resulting tafsir to be less accurate and less in accordance with the strict principles of tafsir methodology. Al-Marāghi's critique calls on mufassir to be more cautious and selective in choosing tafsir materials, emphasizing the importance of using authentic and trustworthy sources so that the tafsir produced can provide correct understanding in line with the pure teachings of Islam.

h. Number of juz in tafsir al-Marāghi

The tafsir al-Marāghi is organized into 30 volumes. Each volume consists of one juz of the Qur'an. And the original tafsir al-Marāghi (using Arabic) amounted to 10 volumes, each volume containing tafsir for 3 juz of the Qur'an. This tafsir is compiled with

several volumes in order to make it easier for readers and can be carried for traveling.²⁴

C. Interpretation of Verses on Simple life

1. Simple life Life Verse

Al-Marāghī interprets Sūrat al-Isrā' verse 29 in relation to the prohibition of being a miserly person who does not want to give anything to anyone.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Meaning: "And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted." (Q.S al-Isrā'/17: 29).

It also emphasizes the prohibition of extravagance in spending wealth, giving more than one can afford, or spending more than one earns. Therefore, if a person is stingy, he or she will be disgraced and humiliated before people. He will also be disgraced before Allah, the Almighty, for depriving the poor and needy of their wealth.²⁵

On the other hand, if one squanders wealth in an excessive manner, then the wealth will be lost and quickly depleted and become a person who lacks wealth after having a lot of wealth. Become a despised person after being victorious, and need the help of others. At that time it will also regret the deeds that have been done to make a person despair of the next life.²⁶

Al-Baihaqi narrated from Ibn Abbas that the Prophet said: "Frugality in spending wealth is half of livelihood." In this case it means that a person is prohibited from making his hands grasp like a shackled hand that can no longer be spread. Also, one should not be so extravagant in spending wealth that one will end up regretting it, being

²⁴ Ahmad Muṣṭafā Al-Marāghī, *Tafsīr Al-Marāghī Juz I*, p. 17-21.

²⁵ Ahmad Mustafa Al-Maragī, *Terjemah Tafsir Al-Maragī*, Juz 15, p. 72.

²⁶ Ahmad Mustafa Al-Maragī, *Terjemah Tafsir Al-Maragī*, Juz 15, p. 73.

sad, and not being able to spend anything, because there is no more wealth in any form in life. Like an animal that is paralyzed and helpless.²⁷

2. Verse prohibiting extravagance

According to al-Marāghi in Q.S al-Isrā' verses 26-27 emphasizes the prohibition of being extravagant with wealth, because indeed the extravagant is the brother of the devil.

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

Meaning: "And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly." (Q.S Al-Isrā'/17: 26).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: "Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord." (Q.S Al-Isrā'/17: 27).

The word *at-Tabdzīr* in al-Marāghi's interpretation means spending money out of place.²⁸ In verse 26, Allah Ta'ala commands to do good to three groups, including relatives, the poor who need help, and Ibn Sabil, or a traveler who is on a journey.

The recommendation that has been emphasized to help each other by spending their wealth on fellow human beings is of course also balanced with a modest attitude that does not waste the wealth that has been given by Allah Ta'ala to disobey Him extravagantly by giving it to people who do not deserve it.

In line with this verse, Allah says in Q.S Al-Furqān verse 67.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: "And those who, when they spend, are neither extravagant nor niggardly but moderate between the two." (Q.S al-Furqān /25: 67).

²⁷ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 15, p. 74.

²⁸ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 15, p. 54.

The word *al-Isrāf* in al-Marāghi's interpretation is interpreted as exceeding the limit in spending because they see their rivals who have wealth.²⁹ People who do not behave mubāzīr in spending, nor spend more than necessary, are not miserly towards themselves and their families, spend fairly and are in the middle. Indeed, the best of things is that which is in the middle. Not too extravagant and not too stingy in doing so. Abdul Malik bin Marwan asked Umar bin Abdul Aziz when marrying off his daughter Fatimah, he asked, "What is your maintenance?" Umar replied, "The good between two bad things." Umar also said to his son, Asim, "O my son, eat half your stomach, and do not throw away your clothes before they become bad, nor do you belong to a people who make Allah's sustenance in their own stomachs and on their own backs."³⁰

Anything that is spent on oneself and one's family without being extravagant and wasteful, as well as anything that has been given in charity, will undoubtedly be rewarded. But anything that is spent for the purpose of being seen and heard, then it is the work of the devil. Indeed, the one who squanders his money and wealth in disobedience to Allah, and spends his wealth not in obedience to Allah, is one of Satan's brothers in this world and the next. Satan is a creature who is not grateful for the blessings that have been given, and even disbelieves by disobeying Allah and committing disobedience against Him. A spendthrift, if he uses Allah's favors inappropriately, is also one who disbelieves in Allah's favors. Just as Satan disbelieves in His favors.³¹

3. Verse prohibiting miserliness

Ahmad Mushtafa al-Marāghi explains in Q.S Muhammad verse 38 in tafsir al-Marāghi that believers are invited to spend their wealth as a form of contribution against the enemies of Allah Ta'ala and help

²⁹ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir al-Marāghi*, Juz 19, p. 65.

³⁰ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 19, p. 71-72.

³¹ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 15, p. 69-70.

the religion of Islam, so that it is always on the right path. So whoever is stingy or stingy in spending his wealth in the way of Allah, will return to himself. This is because it is the very nature of being *stingy* that will reduce the reward and keep away from the pleasure of Allah Ta'ala, and be kept away from the pleasures of heaven.³²

هَآأَنْتُمْ هَآؤِلَآءِ تُدْعَوْنَ لِتُنْفِقُوا فِى سَبِيلِ آلِهَ فَمِنْكُمْ مَّنْ يَبْخُلُ ۖ وَمَنْ يَبْخُلْ فَإِنَّمَا
يَبْخُلُ عَن نَّفْسِهِ ؕ وَاللَّهُ الْعَنِي وَأَنْتُمْ الْفُقَرَاءُ ؕ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا أَمْثَلَكُمْ.

Meaning: "Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you." (Q.S Muhammad/47: 38).

It is intended that if you have more wealth, at least it can be donated or given in charity for those in need. Because whoever hoards his wealth for himself, then God will reduce the favor of all the assets he has.

Not only the above sūrah, but Allah, the Almighty, also says in Sūrah al-Imrān, verse 180, which explains about people's greed towards the wealth that Allah, the Almighty, has given to them.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ
لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ ؕ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ ؕ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

³²Aḥmad Muṣṭafā Al-Marāghī, *Terjemah Tafsīr Al-Marāghī*, Juz 26, p. 134.

Meaning: "And let not those, who are niggardly with respect to what Allah has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is well aware of what you do." (Q.S al-Imrān/3: 180).

Al-Marāghi interprets the command to give wealth to the needy. This means not being grateful for Allah's blessings, not paying zakat, and spending one's wealth under certain conditions. As for the one who has been given more pleasure by Allah Ta'ala, he does not want to leave his property to spend on the path of righteousness, then Allah will make that property a necklace that binds his neck on the Day of Judgment. This verse indicates that the wealth, power, position, and knowledge bestowed by Allah Ta'ala will disappear. The only thing that can accompany them is their deeds during their time in this world.³³

4. Verse Eat and Drink in Moderation

Allah Ta'ala says in the Holy Qur'an:

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ
حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۚ

Meaning: "And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds." (Q.S Al-An'am/6: 141).

³³ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 4, p. 257

The understanding of Q.S al-An'am verse 141 according to Mushtafa al-Marāghi is that all of God's creations, whether they come from gardens, or fields can be utilized starting when the harvest is not yet ripe. For example, dates that are not yet ripe or still young can be consumed and even good for health. Moreover, dates that have matured, are used as a staple food that is densely consumed both when traveling and when settling. Likewise with grapes, consuming the fruit does not have to wait to be perfectly ripe. Rather it can be utilized when it is not ripe and when it is dry it is still useful.³⁴

It is also emphasized that if during the harvesting of the fruit, poor people come, then throw some grains for them. When harvesting fruit, if poor people come, then leave some for zakat. In the verse 141 of Sūrat al-An'am, Allah, the Almighty, tells us to eat from what Allah has given us without exaggerating.

In Q.S al-A'rāf verse 31 which reads:

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبْ وَلَا تُسْرِفْ ؕ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ

Meaning: " O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds." (Q.S Al-A'rāf/7: 31).

Al-Marāghi explained that adornment (*az-Zinah*) in the verse means that which adorns something or someone to serve as an ornament. Some scholars argue that wearing jewelry during worship is obligatory according to the custom of each person. This is so that when a believer worships his god, he remains in a beautiful state without reducing the essence of worship itself, and not too excessive.³⁵ In general, it means that adornment varies according to the circumstances

³⁴ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 8, p. 87.

³⁵ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir al-Marāghi*, p. 234..

of each person, and is related to the breadth and narrowness of his or her fortune. If one has a piece of cloth that covers only the *qubul* and *rectum*, then cover it with that cloth so that it covers the aurat for worship. If you have two or more garments, then pray with what you have.

Allah also teaches us to eat and drink in moderation, not in excess. Allah, the Almighty, does not like people who are excessive, and will even be held accountable for their excesses. Ibn Abbas said: "Eat what you will, and drink what you will, and wear what you like. Do not make the mistake of two things: exaggeration and arrogance." Exaggeration is defined as going beyond the limits.

This extravagance is very dangerous, and threatens the life of the nation against the safety of the individual. There are two groups that go astray in two ways: the humble and the extravagant who overindulge in everything, making their possessions the center of their attention.³⁶

5. Verse prohibiting being arrogant

Al-Marāghi explains in Q.S al-Qaṣaṣ verse 77 about the story of Qarun who boasted of his wealth, until he was destroyed by the shaking and crushing of the earth.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief." (Q.S Al-Qaṣaṣ/28: 77).

³⁶ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir al-Marāghi*, p. 238.

The unjust attitude of Qarun and his pride became a parable example for all mankind. It is said that "No one is proud of the world except the one who is content and happy with its abundance. One who knows that in the near future the world will leave him, and he will not boast about it."

Tafsir al-Marāghi explains that there are several advices of the Qarunites, which are as follows:

- a. Using the wealth and favors given by Allah Ta'ala to draw closer to Him and gain rewards in this world and the Hereafter.
- b. It is forbidden to give up part of the pleasures of this world in terms of eating, drinking and clothing. As Ibn Umar said: "Work for your world as if you will live forever, and work for your hereafter as if you will die tomorrow."³⁷
- c. Doing good to Allah's creatures, as Allah has bestowed wealth on mankind, to help with wealth and glory from the self.
- d. It is forbidden to make mischief on earth and do harm to God's creatures, due to the greed of man himself.³⁸

In surah Luqman verse 18, Allah Ta'ala says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ

Meaning: "And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster. " (Q.S Luqman/ 31: 18).

In the commentary of al-Marāghi, it is mentioned that the phrase *Taş'irul Khaddi* in the interpretation of the word difficult to interpret is interpreted as turning away and showing the side of the face. This action is usually done by arrogant people. While the word *al-Aş'ar* in

³⁷ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 20, p. 169.

³⁸ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, p. 170.

this verse is interpreted as a person who turns his face away because of pride. The word *al-Mukhtāl* means one who is arrogant in walking. Allah, the Almighty, warns people not to turn their faces away when talking to people, because this is an arrogant attitude and seems to underestimate the person being talked to. Allah also warns against arrogance and self-admiration. The phrase *al-Fakhūr* at the end of verse 18 is interpreted as someone who boasts about his wealth and position, and boasts about everything he has.

The command to behave modestly is also explained in verse 19 which instructs to walk with a modest step, neither too slow nor too fast, but to walk naturally without being artificial and not by showing off excessive inferiority or *tawadu'*.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Meaning: "And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass." (Q.S Luqman/31: 19).

Unlike the meaning of moderation in the previous verse, in this verse the word *Aqṣid* is mentioned which means the same thing as being moderate or modest.³⁹

Al-Marāghi also explains the command to lower one's voice and shorten one's speech, and the prohibition of speaking loudly when it is not necessary. In fact, it is more authoritative and easier for the listener to accept. In al-Marāghi's commentary, the one who raises his voice is compared to the voice of a donkey. Allah Ta'ala hates those who raise their tone and raise their voice. Therefore, be kind by not belittling anyone under any circumstances, because no one knows the level of degree in the eyes of Allah Ta'ala.⁴⁰

³⁹ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 21, p. 151.

⁴⁰ Ahmad Mustafa Al-Maragi, *Terjemah Tafsir Al-Maragi*, Juz 21, p. 163.

CHAPTER IV

AL-MARĀGHĪ'S INTERPRETATION OF SIMPLE LIFE

A. Interpretation of the Concept of Simple life in Tafsir Al-Marāghī

Simple life, according to al-Marāghī, is not explicitly mentioned in his interpretation. He interprets a number of verses related to this topic, such as verses that prohibit extravagance (*isrāf*), stinginess, and wastefulness, as well as providing guarantees in the form of fair and proportional fulfillment of needs. In this commentary, it is not merely about controlling material possessions, but also encompasses a mindset that is not overly attached to worldly matters, and emphasizes gratitude for the blessings bestowed by Allah the Almighty.

The word *البسط* in Surah al-isrā' verse 29 means "excessive", this verse in the Tafsir al-marāghī contains a prohibition against excessive giving of property beyond what is possible, because what is feared is that if a human being gives too much of what he has in himself, people consider it a form of arrogance. Al-Marāghī also added that the form of wasting wealth in excess will make the property quickly run out. Man can choose to live a more balanced life or just fulfill all his desires. Allah Ta'ala interrupts miserly actions because the attitude reflects excessive greed and causes the resources owned to be not used optimally, thus inhibiting the good that should be obtained from the wise and fair use of these resources.¹

The discussion on simple life is not limited to just one word many interpretations of the verse state that the verse falls into the category of simple life. In verse 26, al-Marāghī interprets *Tabdzīr* as spending wealth inappropriately.² If viewed from the meaning of the word, it means "extravagant." However, in the subsequent verse which states: "*Verily, the*

¹ Fauzia Ulirrahmi, "Efisiensi Ekonomi Dalam Islam: Kajian Terhadap QS. Al-Isra Ayat 26-27", *An-Natiq Jurnal Kajian Islam Interdisipliner*, Vol. 4, No. 1, 2024, p. 20.

² Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi*, Juz 15, p. 54.

extravagant are brothers of satans, and Satan is ungrateful to his Lord."

This verse is correlated with the previous verse which warns against being extravagant, because indeed, whoever has such a habit is a brother of the devil. Helping one another, especially to the poor and needy, is an encouragement commanded by Allah Ta'ala so that humans always give their rights to others in the form of charity and almsgiving. Everything that is used for charity will become a good deed for humans, whereas for those who spend their wealth only to fulfill their desires, and then the items are no longer used, that is not permissible. Al-Marāghi always emphasizes that whoever does not use Allah's blessings in their rightful place, then they are among those who are ungrateful for the blessings.

At. In line with the previous meaning, in Surah al-Furqān verse 67, al-Marāghi only provides an understanding of the word *isrāf*, which means not exceeding the limits of desire, and between needs and desires must always be in the middle.³ His is in line with the concept of balance in life and the management of wealth as a foundation Islam. Keeping oneself always in the middle ground, even in matters of goodness. Rasulullah SAW said, "*The best of affairs are those that are moderate.*"⁴ Giving away all of one's wealth in charity is not good, as it is feared that it may not provide benefits in the future the next day. Humans must be wise in sorting and choosing their needs life.

The word *isrāf* is also mentioned in Surah al-An'am verse 141 and al-A'rāf. Where both have a corresponding meaning. In Surah al-An'am verse 141, al-Marāghi interprets that every plant originating from a garden certainly provides benefits to the people around it. a. From the moment the plants begin to grow and start bearing fruit. Al-Marāghi also added that every produce from the garden should be set aside as a form of zakat

³ Ahmad Mustafa Al-Maragi, *Tafsir al-Marāghi*, Juz 19, p. 65.

⁴ Haji Hamli, dkk, "Internalisasi Nilai Moderasi Beragama Dalam Literasi Finansial (Analisis Qur'an Surah Al-Furqan Ayat 67)", *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, Vol. 18, No. 4, 2024, p. 3046.

charity for the poor and needy in. This is in line with the meaning of Surah Al-A'rāf verse 31, which commands to wear decent clothing when worshiping Allah, eat before feeling hungry, and stop before feeling full, as well as drink and stop before feeling bloated. Indeed, Allah Ta'ala does not like anything that is excessive, because excess is not good for oneself and others. It does not provide any benefit, and it is even feared that it may cause envy among fellow humans. In al-Marāghi's commentary, the boundaries of exaggeration are described as follows:

- a. *Thabi'i* or instinctual limits, such as hunger, satiety, thirst, and loss of thirst. When a person eats when he is hungry, or stops when he is full, even if he still feels good to eat more, or drinks when he is thirsty and enough to not cause bloating, then it cannot be called exaggeration in eating and drinking.
- b. Economic limits, which is when you have an income and spend it according to your needs, not spending it all without leaving anything. This includes those who know based on their income.
- c. This is in accordance with the provisions recommended in the Qur'an, such as the prohibition of eating carrion, blood, pork, slaughtered without mentioning the name of Allah, and the prohibition of drinking alcohol. The same applies to the clothes that Allah has forbidden to men. This is considered too much and violates Islamic Shari'ah.⁵

It is not permissible to use any of these except in cases of emergency, which can be measured according to the size of each situation. Whoever exceeds the limits of his ability with the intention of competing with those who are richer or wealthier, then that person is the one who exaggerates.⁶

⁵ Ahmad Mustafa Al-Maragi, *Tafsir al-Marāghi*, p. 237.

⁶ Ahmad Mustafa Al-Maragi, *Tafsir al-Marāghi*, p. 237.

Al-Marāghi gives another simple meaning by avoiding the trait of stinginess and always being grateful for the blessings that Allah provides. Surah Muhammad verse 38 and Surah Ali-Imran verse 180 provide the correct meaning regarding the prohibition of being stingy. The trait of stinginess will reduce one's own rewards.⁷ Every wealth certainly has its own portion, there is a part to be given to those in need, and there is another part used to fulfill daily life. Whoever hoards their wealth and does not set aside any for good deeds, it will only become a burden and a liability. If some of the wealth is set aside for charity, then that is what becomes a savings for the hereafter.

Repeatedly, al-Marāghi says in his commentary that humans should be grateful for the blessings given by Allah, starting from the smallest things and those that are indeed visible. All of that will return to the Almighty. As humans, we will only be equipped with the deeds we have done during our time on Earth. If the deeds are good, they will be rewarded in the afterlife, and if the deeds are forbidden, they will be held accountable on the day of reckoning. As humans, we should always feel humble, because in essence, humans are small creatures in any corner of the world. Everything that is boasted about is of no benefit to oneself or to those around. In Surah Al-Qasas, verse 77, Al-Marāghi wrote about the story of Qarun who boasted about himself. And in Surah Luqman verses 18 and 19, it contains Luqman's advice to his son to not act arrogantly and to speak simple life.⁸ Allah Ta'ala does not like arrogance and pride in His servants. Therefore, Allah commands that every Muslim should have an attitude of humility. A Muslim is advised to walk with a humble demeanor, meaning not to walk too quickly to the point of ignoring those around them, and also not to walk too slowly like someone who is ill. In addition, Muslims are also instructed to speak with a gentle voice and polite tone when communicating with others. . This means not speaking in

⁷ Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi*, Juz 4, p. 257.

⁸ Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi*, Juz 21, p. 163

a loud voice or shouting, but also not speaking too softly to the point where others find it hard to hear. Because the worst voice is the voice of a donkey.⁹

B. The Relevance of Al-Marāghi's Interpretation of Simple life in Current Conditions

Simple life is defined by a lifestyle that is not pretentious, using according to needs. A simple life attitude keeps away from excessive thinking and brings peace of mind. In the modern era full of complexity and the development of science, al-Marāghi also integrates a simple life scientific approach in his tafsir, so that the verses of the Qur'an can be related to contemporary phenomena without eliminating religious values. This approach helps today's Muslims to understand the Qur'an in a contextual and applicable manner, bridging between the customs of society and the development of the times, and avoiding tafsir from rigidity that is difficult to accept by the wider community.

The reality is that people who have too much money nowadays think that the income they have is only for *self-reward*, without seeing that the favors they are given are from Allah Ta'ala and some of it needs to be left over to give to those who need it. To make matters worse, some people use their wealth to indulge in extravagance and legalize everything that is prohibited by sharee'ah. It can be seen that people who have a lot of wealth are often the furthest from inner happiness. They tend to feel more anxious and find it difficult to feel peace of mind. According to a book on the philosophy of life, it is said that true happiness does not lie in the abundance of wealth, but in a sense of calm and sincere acceptance.¹⁰

In contrast to minimalism which is often associated with prioritizing the value of function and aesthetics. This Simple life is more focused on

⁹ Nahliyah Septi Zahrah Manik, dkk, "Ayat-Ayat Yang Berkaitan Dengan Pendidikan Islam Dalam Surah Al-Luqman Ayat 17-19 Kajian Tafsir Al-Misbah", *Jurnal Pendidikan dan Konseling*, Vol. 3, No. 1, 2021, p. 6.

¹⁰ Buya Hamka, *Falsafah Hidup (Memecahkan Rahasia Kehidupan Berdasarkan Tuntunan Al-Qur'an dan As-Sunnah)*, (Jakarta: Republika Penerbit, 2018), p. 189.

living as it is, living a balanced life according to needs, and avoiding complexity in thinking about the function of goods.

According to al-Marāghi, extravagance or *mubazir* is the companion of the devil.¹¹ In daily life, *mubazir* is not always associated with eating and drinking, by buying goods that are only used for a short time, without thinking about the long term. Then buying a new one, even though the item has not been worn out for a long time. That habit reduces the modest attitude in humans. A modest attitude is a very important value and should be instilled in a person since childhood, both in people who are classified as capable and less capable. For someone who has more ability, Simple life can keep themselves humble, not feel proud of everything they have, and be wise in managing their wealth and resources, so that it has a positive impact on the surrounding environment. As for someone who is less fortunate materially, a simple life attitude can help to always be grateful for what is owned, avoid excessive lifestyles, and focus on effort and self-development without feeling inferior.

The balance between expenses and income needs to be considered by the community. Because in this day and age many people want things on the basis of prestige without considering function. Children need to be instilled with a simple life attitude since they were young, not everything must be obeyed if they want something. Children need to be given special understanding with language that is easy for children of their age to understand. The millennial generation is now also following the trends that have sprung up in cyberspace, they are obsessed with imitating the lifestyle out there. In reality, they don't think about their own situation, they just want to be trending on social media. It often happens that people who are less well-off try to follow the lives of the well-off, while their income is smaller and their expenses are more than their capital. People who are caught up in this pseudo-luxurious lifestyle have explained how difficult social relations are between the lower classes and those in high

¹¹ Ahmad Mustafa Al-Maragi, *Tafsir Al-Maragi*, Juz 15, p. 54.

positions. A person with a low income often tries to maintain his good name and self-esteem (prestige), despite his limited income. He is willing to buy rather expensive clothes, sometimes even half of his monthly salary. She wants to welcome important guests to her home by providing lavish food and drink so as not to feel embarrassed. When her employer moved to another place, she showed her loyalty by selling his belongings. When there are dinners or receptions at the homes of prominent people, he tries to act as if he can afford to drink like a European. All these conditions force the person to spend more energy and money than he can afford.¹²

One should leave some of his wealth to be given in charity to those in need. Helping each other is the commandment that Allah Ta'ala encourages to fellow human beings. In essence, all the wealth and enjoyment obtained by every human being comes from Allah and will return to Allah. By sharing with each other, in the sense of remembering those who need help, channeling wealth for good purposes in the way of Allah Ta'ala.

It is not wealth that is at fault for the lack of Simple life. Rather, it is the human nature that is greedy for lust that creates inequality. People who work just for the sake of earning a wage are not working sincerely. If the expected wage does not match expectations, then the work he does is only at will, forgetting quality and good results.

Many people say that the most important thing in this world is to have wealth. In fact, when wealth has reached the community, what is feared is that people forget the land, forgetting everything that has been fought for from scratch. The proverb says that the peanut forgets its shell. They boast about what they have, causing envy towards people who don't like them. Always looking for loopholes to spend what they want. People only think that wealth can save their lives. The majority of people do everything they can to get what they want using their wealth. Allah Ta'ala who gives all favors with an open hand. With full pleasure for his servants.

¹² Buya Hamka, *Falsafah Hidup...*, p. 191.

While the One who is the Giver of Rizki does not ask for the slightest reward for what has been given to his servants.¹³

Simple life does not necessarily refer to wealth. Simple life in celebrating, Simple life in finding a partner, in thinking, and actually there is much more in this world that needs to be simplified so as not to seem excessive. When humans cry over life, there is no need to cry until they want to faint and forget the things that previously made them happy. The world is still the world, it will not change. What changes is only the human mindset. Even the Messenger of Allah, who was a respected person who was honored to emphasize Simple life, did not want to appear that he was a messenger of Allah. When worshipping to face Allah, there is no need to exaggerate in order to look pious.

The majority of what is discussed on the theme of Simple life in tafsir al-Marāghi is the issue of wealth that must be given by those who are able, grateful for the blessings given by Allah Ta'ala, not excessive in spending it. Whereas in a broader concept, the discussion of Simple life is also exemplified in the overall lifestyle that humans do. Such as simple life in thinking, simple life in attitude, in asking for a position, simple life in household, and many more aspects of life that prioritize simple life issues.¹⁴

¹³ Buya Hamka, *Falsafah Hidup...*, p. 193.

¹⁴ Buya Hamka, *Falsafah Hidup...*, p. 195.

CHAPTER V

CLOSING

A. Conclusion

1. There are 9 verses listed and divided into 5 categories. Surah al-Isrā' verse 29 and surah Al-Furqān verse 67 discuss the command to live simply. Surah al-Isrā' verses 26 and 27 instruct on the prohibition of extravagance. Surah Muhammad verse 38 and Surah al-Imrān verse 180 explain the prohibition of being miserly with wealth. Surah al-A'rāf verse 31 and al-An'am verse 141 instruct to eat and drink in moderation, and the commentaries also explain a little about wearing modest clothing. Surah al-Qaṣaṣ verse 77 and Surah Luqman verses 18 and 19 prohibit being arrogant about wealth, which in the beginning belongs to Allah, comes from Him, and will return to Him.
2. The relevance of al-Marāghī's interpretation in understanding the verses of Simple life is very important for Muslims today. His understanding that follows the times provides a fairly broad insight into Simple life. By not squandering treasures for extravagance, consuming enough food and drinking enough, can provide benefits for yourself and others. Simple life is more focused on living as it is, living a balanced life according to needs, and avoiding complexity in thinking about the function of goods. Having many possessions does not guarantee one's happiness, but one can be happy with possessions.

B. Suggestions

From the description above, the author can take several suggestions that can be followed up, of course, including:

1. This research can increase people's self-awareness of Simple life, so that they always prioritize quality over prestige, which will have an impact on the surrounding community. The application of a simple life attitude can reduce social pressure that often arises from excessive competition in terms of material possessions and status, thereby

improving overall quality of life and fostering a deeper sense of gratitude and genuine happiness.

2. The research findings can be used to educate and socialize especially among Muslims, helping them apply the simple life values from tafsir al-Marāghi in daily life. Understanding this concept promotes a moderate lifestyle, reduces consumptive and hedonistic behaviors, and benefits individuals financially and personally while fostering harmonious communities and addressing modern lifestyle challenges.
3. It is hoped that the younger generation will embrace simple life according to Islamic teachings to live balanced lives, avoid materialism, and strengthen social solidarity through education and character building.

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CURRICULUM VITAE

Name : Zulfa Maulidina Rosyar
TTL : Demak, May 13, 2003
Gender : Female
Religion : Islam
Address : Pedurungan Lor, Pedurungan, Semarang
Phone : 0895639460671

Formal Education :

1. RA At-Thohiriyyah Semarang
2. SDN Pedurungan Lor 01 Semarang
3. MTs Mu'allimat NU Kudus
4. MA Mu'allimat NU Kudus
5. UIN Walisongo Semarang

Non-Formal Education:

1. Pondok Pesantren Putri Al-Fadl Lillah Kudus