

## **THE EXEMPLARY STORY OF PROPHET YUSUF AS IN AVOIDING ZINA THROUGH FAKHRUDDIN AL-RAZI'S LENS**

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### **ABSTRACT**

Promiscuity between men and women becoming a popular topic in modern society has resulted in the increasing pregnancy and abortion cases among the youths. This condition may lead to disruption in the order of the society. This article focuses on Imam Fakhruddin Al-Razi's perspective in his book *Mafatih Al-Ghaib* about Prophet Yusuf (AS) resistance to Zulaikha's seduction mentioned in the Quran. This study uses a qualitative approach with textual analysis as the method. The researcher conducted an in-depth analysis of the exemplary values reflected in the Prophet Yusuf's (AS) behaviours in abstaining from immoral acts. The finding of the study shows that the Prophet Yusuf (AS) did three major acts in refraining himself from committing *zina* (adultery). First, mentioning the name of Allah SWT as a way to remember God's presence regardless of when and where. Secondly, resisting with all his might and even overcoming formidable obstacles, and finally, migrating to a new place. Prophet Yusuf (AS) is a religious figure who embodies noble and exemplary values that can establish a more moral and ethical society.

**Keywords:** *Story, Prophet Yusuf AS, Promiscuity.*

### **ABSTRAK**

Pergaulan bebas antara laki-laki dan wanita telah menjadi topik hangat dalam masyarakat modern sehingga meningkatnya kasus kehamilan dan aborsi di kalangan pemuda yang dapat merusak tatanan kehidupan masyarakat. Artikel ini fokus pada pandangan Imam Fakhruddin al-Razi dalam kitabnya *Mafatih Al-Ghaib* tentang penolakan Nabi Yusuf As terhadap rayuan Zulaikha di dalam QS. Yusuf ayat 23 sampai 34. Penelitian ini merupakan penelitian kualitatif dengan menggunakan metode studi teks. Penulis melakukan analisis secara mendalam terhadap nilai-nilai keteladanan yang tercermin dari perilaku Nabi Yusuf As dalam menjauhi perbuatan keji. Penelitian ini menunjukkan bahwa Nabi Yusuf As dalam menghindari zina melakukan tiga hal utama: Pertama, menyebut nama Allah Swt sebagai upaya mengingat kehadiran Tuhan dimanapun dan kapanpun. Kedua, menghindar dengan sekuat tenaga walaupun dengan melewati rintangan yang berat. Ketiga, hijrah ke lingkungan yang baru. Nabi Yusuf As sebagai figur agama yang menerapkan nilai-nilai keteladanan yang patut dicontoh demi menciptakan masyarakat yang lebih bermoral dan beretika.

**Kata kunci:** *Kisah, Nabi Yusuf As dan Pergaulan bebas.*

## **A. Introduction**

The story of the Prophet Yusuf (AS) is mentioned by Allah SWT as the best story in the Quran.<sup>1</sup> There are many extraordinary moral lessons that can be learned through the story of the Prophet Yusuf (AS) facing various difficulties throughout his life from being thrown into a well by his brothers to being seduced into adultery by a woman. Despite the great ordeal, Prophet Yusuf (AS) remained steadfast and obedient to Allah SWT. All of the information is told in the Quran in surah Yusuf.

The Prophet Yusuf is an excellent model figure of how one can uphold his honour and chastity no matter the situations. Despite being faced with very strong temptations, he firmly refused to engage in acts that violated the teachings of his religion. *Zina*, which is an act of sexual intercourse outside of the marriage, is one of the major sins in Islam. Facing the temptation of adultery is a moral test in today's modern life as the development of sophisticated technologies allows everyone to access whatever they like, coupled with the rapid development of social media with various 'meeting' applications leading to adultery.<sup>2</sup>

One of the ways to prevent the moral decline today can be done by looking for the source of inspiration from the story of the Prophet Yusuf (AS), who showed exemplary courage in facing the temptation to commit adultery. In this context, the story of Prophet Yusuf (AS) is one of the most famous stories in the Quran, which contains various exemplary values that are still relevant with the context of avoiding adultery. The Prophet Yusuf is a prime example of how a person can maintain his integrity, steer clear of major sins, and remain faithful to his moral and religious principles, even in the most difficult situations.

The study of the Prophet Yusuf in the Quran has always attracted everyone's attention to read it. Many researchers studied this in accordance with the specialisation of their respective knowledge. There were studies conducted using certain approaches such as literary psychology<sup>3</sup>, animeiotic approach<sup>4</sup>, modern literature<sup>5</sup>, character studies<sup>6</sup>, and *Maqshidi Tafsir*<sup>7</sup>. Buya Hamka in his *Al-Azhar tafsir* commented on the beauty of the story of the Prophet Yusuf without denying the beauty of other stories in the Qur'an. In addition, the story of the prophet Yusuf (AS) is a true story that is truly inspiring and special describing

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<sup>1</sup> QS. Yusuf: 25.

<sup>2</sup> Cervia Ferdiana, Eko Harry Susanto, and Sisca Aulia, 'Penggunaan Media Sosial Tinder Dan Fenomena Pergaulan Bebas Di Indonesia', *Koneksi*, 4.1 (2020), 112 (pp. 112–18) <<https://doi.org/10.24912/kn.v4i1.6622>>.

<sup>3</sup> Hanik Mahliatussikah, 'ANALISIS KISAH NABI YUSUF DALAM AL-QURAN MELALUI PENDEKATAN INTERDISIPLINER PSIKOLOGI SASTRA', *Arabi : Journal of Arabic Studies*, 1.2 (2016), 75 (p. 75) <<https://doi.org/10.24865/ajas.v1i2.13>>.

<sup>4</sup> Muhammad Akrom, 'ANALISIS KETAMPANAN NABI YUSUF DALAM PERSPEKTIF SEMIOTIKA AL-QUR'AN', *ARABIYAT: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 1.2 (2014), pp. 223–36 <<https://doi.org/10.15408/a.v1i2.1141>>.

<sup>5</sup> Rahman Fasieh, Hamsa, and Muhammad Irwan, 'Analisis Unsur-Unsur Intrinsik Pada Kisah Nabi Yusuf AS Dalam Al-Quran Melalui Pendekatan Kesusantaraan Modern', *Jurnal Al-Ibrah*, VIII.1 (2019), pp. 93–107.

<sup>6</sup> Ali Nurdin, 'ETIKA PERGAULAN REMAJA DALAM KISAH NABI YUSUF AS (Telaah Tafsir Tarbawi Dalam Surat Yusuf Ayat 23-24)', *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 1.3 (2019), pp. 490–510 <<https://doi.org/10.36671/andragogi.v1i3.69>>.

<sup>7</sup> Moh. Mauluddin, Khusnul Muttaqin, and Ahmad Syafi'i, 'Ibrah Kisah Penolakan Nabi Yusuf Terhadap Ajakan Imra'at Al-Aziz Perspektif Tafsir Maqshidi', *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 5.1 (2022), pp. 126–41 <<https://doi.org/10.58518/alfurqon.v5i1.987>>.

the life journey of the prophet Yusuf (AS) including joy and sorrow as lessons learned for those who read it.<sup>8</sup>

The explanation above shows that no one has discussed the story of the prophet Yusuf from the perspective of Fakhrudin al-Razi<sup>9</sup> in his *tafsir Mafatih al-Ghaib*. In this *tafsir*, the discussion is more interesting due to the explanation of the *uslub* (style of speech) language of the Qur'an which is more in-depth and more thoroughly explained on how the prophet Yusuf (AS) avoided the abominable act. Therefore, the author aims to research the story of the Prophet Yusuf (AS) in the Quran Surah Yusuf verses 23 to 34 according to the perspective of Fakhrudin al-Razi in his *tafsir Mafatih al-Ghaib*.

This research uses a qualitative approach that focuses on the study of the text of *tafsir* QS. Yusuf verses 23-34 from the *book Mafatih al-Ghaib* by Imam Fakhrudin al-Razi. This is a library research that uses data from various literatures and journals. Meanwhile, the author in this study focuses on the following: first, the story and its urgency in the Qur'an; second, the testimony recorded in the Quran about the success of the Prophet Yusuf AS in resisting the desire for adultery, let alone committing adultery; third, the exemplary values of Prophet Yusuf AS in avoiding adultery which is an immoral act. It is hoped that this study will become a compass that can guide a person to resist the temptation of adultery around him. In the author's view, Imam al-Razi is a *mufasssir* who thoroughly explained the story of the Prophet Yusuf AS in facing the temptation of women.

## **B. Results and Discussion**

Exemplary is something that can be imitated or emulated.<sup>10</sup> Exemplary can not only be displayed by people who are still alive, but can also be given by people whose existence is no longer in the world<sup>11</sup>, such as the exemplary of the Prophets, the exemplary of the companions, the exemplary of the saints of God, the exemplary of the pious people, including the exemplary of Prophet Yusuf AS told in the Qur'an.

Literally, the word 'story' in Arabic comes from '*qassa*' which consists of two letters namely '*qaf*' and '*shad*' which means following something. In the book of Lisan al-'Arab it is mentioned *قصص الشيء إذ تتعبت أثره شيئاً بعد شيء*, *qasastu al-syai'* means 'I follow the traces step by step'. In terminology, it means the followed news. While '*qasas al-Qur'an*' means the news in the Qur'an about events that occurred at the time of the prophets and their previous followers, the history of certain people, the mention of places and names, the disclosure of the relics of certain people in the past. The story serves as a revelation of past events with a description that seems to be able to tell the real events that occurred in the past.<sup>12</sup>

According to Salah Abdu al-Fattah al-Khalidy, the stories of the Quran are divided into two categories. First, the stories are categorised in terms of the length, middleness, and

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<sup>8</sup> Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2015), p. 638.

<sup>9</sup> Muhammad Arif, 'Pendidikan Kejiwaan Dan Kesehatan Mental (Perspektif Fakhrudin Ar-Razi)', *Farabi*, 16.2 (2019), p. 161 <<https://doi.org/10.30603/jf.v16i2.1081>>.

<sup>10</sup> Tim Penyusun Kamus Besar Bahasa Indonesia, *KBBI* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), p. 1575.

<sup>11</sup> E. M Chaerulsyah, 'Persepsi Siswa Tentang Keteladanan Pahlawan Nasional Untuk Meningkatkan Semangat Kebangsaan', *Indonesian Journal of History Education*, 3.1 (2014), pp. 1–5.

<sup>12</sup> Manna` Qaththan, *Mabahis Fi `Ulum Al-Quran* (Mesir: Dar al-Rasyid), p. 300.

shortness of a story, for example, short stories such as the story of The Prophet Ilyas AS with his people in surah *al-Shaffat*. The middle story is like the story of The Prophet Sulaiman AS with ants, the bird *Hudhud* and the queen of *Saba'*. Meanwhile, long stories such as the story of the Prophet Yusuf AS in surah Yusuf and the story of the Prophet Musa AS and Pharaoh are mentioned in many *surahs* in the Quran. Second, in terms of themes, characters and events, the stories are divided into two parts, namely the story of the prophets and the story of other than the prophets. The story of other than the prophets is categorised into two parts, first, the story of the Children of Israel such as the story of the heifer, the story of *ashab al-sabt*, and the story of *Saul*. Second, the story of other than the Children of Israel, which is the story of *Ashab al-Kahf*, the story of Zulqarnain and Luqman Hakim.<sup>13</sup>

**a. The Urgency of the Quranic Story**

First, the story of the Qur'an is a revelation because it is an inseparable part of the Qur'an itself which is a divine revelation revealed to the prophet Muhammad SAW as a consolation and encouragement to the soul of the Prophet SAW. Secondly, the story of the Qur'an is a truth that is not fabricated, meaning that the story in the Qur'an truly happened. It is not a lie nor is it an estimate, change, addition and subtraction.<sup>14</sup> Thirdly, the story of the Qur'an has a significant purpose in every substance, namely to glorify Allah SWT in worship and to avoid shirk. Finally, the Quranic stories are related to the reality felt by humans from the time the prophet Adam AS was created until today. They describe human nature, the good and bad ones as well as the strong and the weak ones. The verses of the Qur'an tell about humans in ancient times as if they were presented before the readers.<sup>15</sup>

**b. The Purpose of Quranic Stories**

The stories in the Qur'an are not only a complement to the contents of the Qur'an, but there are many objectives to be achieved including:

1. The story of the Quran is the proof of the true message of the prophet Muhammad SAW who was sent to mankind by Allah SWT. The message he carries is the same as the message of the previous prophets, the monotheism of Allah SWT. This means the mission of the prophets is one, to uphold the sentence *laa ilaaha illallah*<sup>16</sup> in accordance with His words:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

*“Indeed, We sent Noah (as an apostle) to his people, and he said, ‘O my people, worship Allah (for) there is no God for you but Him.’ Indeed (if you do not worship Allah) I fear you will be afflicted with the punishment of the great day (the Day of Judgment)”.* (QS al A'raf: 59).

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

<sup>13</sup> Abd al-Fattah Al-Khalidy, *Ma'a Qasas Al-Sabiqin*, 1st edn (Beirut: Dar Qalam, 2007), p. 15.

<sup>14</sup> Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azim*, 3rd edn (Beirut: Dar al-Tahyiyabah, 1999), p. 82.

<sup>15</sup> Al-Khalidy, p. 246.

<sup>16</sup> Muhammad Sayyid Al-Thanthawi, *Al-Qishshah Fi Al-Quran Al-Karim* (Kairo: Dar Nahdhah Mishr, 1996), p. 4.

“(We sent) to 'Ad their brother, Hud. He said: “O my people, worship Allah; there is no God for you but Him. Do you not fear?” (QS al A'raf: 65).

2. The story is the proof that the Qur'an is a holy book that was given to the Prophet Muhammad SAW as it tells many stories of previous prophets and people despite the fact that the Prophet Muhammad SAW did not witness it directly.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَا هُمْ هُدًى

“We tell you (Prophet Muhammad) their story in truth. Indeed, they were young men who believed in their Lord and We guided them”. (QS. Al-Kahf: 13)

3. The story serves as a way for Allah to encourage the heart and spirit of the Prophet and the Muslims to always be faithful to the teachings of Islam and to strengthen the believers' belief in the truth.<sup>17</sup>

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

“All the stories of the messengers We have narrated to you (Prophet Muhammad), the stories by which We have established your hearts. Therein has been given to you (all) truth, advice, and a warning for the believers”. (QS Hud: 120).

4. The story emphasises that the religion brought by the Prophets was from Allah since the time of Prophet Noah (peace be upon him) to the time of Prophet Muhammad (peace be upon him) and all believers are one people, while Allah is the Lord of them all.<sup>18</sup> In Surah *al-Anbiya* after mentioning the stories of Prophets Moses, Aaron, Ibrahim, Luth, David, Solomon, Ayyub, Ismail Idris, Zulkifli, Zunnun, and Zakaria, the words of Allah SAW end with:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

“Surely this (the religion of monotheism) is your religion, the one religion, and I am your Lord. Therefore, worship Me”. (QS. Al-Anbiya: 92).

5. The story warns people that the devil will continue to try to mislead people with all his tricks, so it is necessary to always take refuge in Allah SWT to be safe from all his traps like the story of Prophet Yusuf AS.
6. The story serves as a powerful lesson learned, because the human brain will imagine the plot of a story so that moral messages will easily penetrate into a person's subconscious mind, indirectly changing his mindset and turning it into a real action.

### c. Prophet Yusuf was Protected from Zina

Prophet Yusuf (peace be upon him) was a very handsome and attractive man. When a woman saw him, she felt tempted by him. Zulaikha was no exception and when she wanted to subdue the Prophet Yusuf AS, she closed the doors with the excuse that bad deeds are only done in hidden places especially if they violate religious laws, and the perpetrator will feel great fear. The Qur'an mentions with the *lafaz* (expression), *غَلَقَتِ الْأَبْوَابَ*, *ghallaqatil abwab* indicating that the door that was closed was not just one, but ‘*abwab*’ (plural of ‘*bab*’)

<sup>17</sup> Ahmad Ali Al Majdub, *Ahli Kaafi Fi Al-Taurah Wa Al-Injil Wa Al-Qur'an* (Kairo: al-Dar al-Mishriyyah al-Bananiyyah), p. 25.

<sup>18</sup> Sayyid Quthb, *Indahnya Al-Qur'an Berkisah* (Jakarta: GIP, 2004), p. 163.

which means doors. There are seven layered doors, and the way to close them is called 'ghallaqat' which implies that the door was closed very tightly and strongly.<sup>19</sup>

The *uslub* of this verse describes a person's nature when committing a crime. This person usually tries to hide it, so that no one sees and prevents the crime he is going to commit. This kind of condition is favoured by Satan and his army because it is convenient to tempt someone to do forbidden things. Adultery that is rampant in certain places always happens behind a closed door because the perpetrator does not want his sin to be known by others.

The prophet Yusuf AS was trapped in a similar situation, hidden and cornered in a room, and this was the major test faced by him. Moreover, those who seduced him were the wives of his masters who were officials in Egypt at the time who had made him their slave. In Surah Yusuf verse 24 Allah says:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ  
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

*“Indeed, she had willed him (Yusuf). And Yusuf would have desired her had he not seen a sign from his Lord, so We turned away from him evil and abomination. Indeed, he (Yusuf) was among Our chosen servants.”*

Some Muslims assume that this verse implies that the Prophet Yusuf AS had the desire to commit an abominable act (in this case adultery) with Zulaikha as she had the desire for the Prophet Yusuf AS. However, surely such assumption is wrong because:<sup>20</sup>

- a. The Prophets are endowed by Allah SWT with the attribute of *maksum* (being infallible), which refers to being guarded from sins and mistakes. To put it simply, is it possible that a Prophet who is said to be infallible has the desire to commit adultery with a woman? Isn't it when we hear, for example, there are scholars who have the desire to commit adultery, we might already feel bothered? Moreover, this is a Prophet. In terms of language, the verse contains the phrase “if only” after the phrase “and he (Yusuf) also wanted her”. One of the functions of the word “if” is the negation of the previous sentence. Therefore, it can be said that the sentence “and he (Yusuf) also wanted to him” never actually happened. This is like saying, “He would have been run over by a car, had he not been careful.”
- b. The testimonies of the expressions written in the Quran about the sanctity of the Prophet Yusuf AS are:
  1. From the Prophet Yusuf himself when he said,  
He (Yusuf) said, “*He who tempts me....,*” (QS. Yusuf: 26) and when he said, “*O my Lord, prison is more to my liking than fulfilling their invitation*” (QS. Yusuf: 33).
  2. From Zulaikha when she said, “*She (al-Aziz's wife) said, "That is the one who caused you to reproach me because (I was attracted to) him. Indeed, I have indeed been tempted to conquer him, but he refused.*” (Yusuf: 32) and when she said,

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<sup>19</sup> Fakhr al-Dīn Al-Rāzi, *Mafātihul Ghayb*, 18th edn (Beirut: Dār al-Fikr, 1981), p. 438.

<sup>20</sup> Al-Rāzi, p. 440.

"Now the truth is clear. I was the one who seduced her, and indeed she was among the righteous" (Yusuf: 51).

3. From Zulaikha's husband when he said: "This is your deception. Your trickery is really great. O Yusuf, forget this and (O my wife,) ask forgiveness for your sin, for surely you are among the guilty." (QS.Yusuf: 28-29).
4. A witness from Zulaikha's family as she explained, "He (Yusuf) said, 'She is the one who seduced me.'" A witness from the woman's family testified, "If his garment is torn in the front, the woman is truthful and he (Yusuf) is among those who lie. If his garment is torn at the back, she is lying and he is truthful." (QS. Yusuf: 26-27).
5. Zulaikha's friends when they said, "The women of the city said, "The wife of al-Aziz seduced his servant to conquer him. Her servant completely intoxicated her with love. We have indeed seen her in manifest error." (Yusuf: 30) and when they answered the king's question, "Allah is perfect. We do not know any evil from him," (Yusuf: 51).
6. The testimony of Iblis (the devil). In QS. Yusuf: 24 Allah says that, "Surely he (Yusuf) is among Our chosen servants (Al-Mukhlashin)". In another verse the devil swears, "He (Iblis) said, 'My Lord, since You have misled me, surely I will make (evil) taste good to them on earth and surely I will mislead them all, except for Your chosen servants (because of their sincerity) among them.'" (Al-Hijr: 39-40). This verse shows that Iblis admitted that he was unable to mislead the chosen servants of Allah. *Qiraat* scholars differed in reading the phrase المخلصين. The majority of the scholars of Madinah and Kufa read *fathah lam* (المُخْلِصِينَ) and its *ta'wil* (interpretation) is: verily Yusuf is our servant whom we cleansed, purified and chose to be our Prophet and Messenger. Some of the Basrah scholars read with a *kasrah lam* (مُخْلِصِينَ) which is interpreted as Yusuf was one of Our servants who was pure in devoting and worshipping Us. He did not associate any partners with Us nor did he worship any other than Us.<sup>21</sup>

#### d. The Exemplary of the Prophet Yusuf in Avoiding Zina

Holding steadfast to the principles and submission to Allah is the main factor to pass the trials and temptations as practised by the prophet Yusuf AS who faced his employer's wife who fell in love with him and tried to seduce him. Prophet Yusuf AS passed all the trials by doing three things:

1. Dhikr by mentioning the name of Allah Swt

Taking refuge in Allah SWT by remembering his name is a spiritual act that shows the weakness of a servant. It is a way of seeking Allah's protection, help and mercy in various situations. Taking refuge in Allah Swt can be expressed in the form of supplication or dhikr.

Dhikr aims to reverse the overall character of man and divert his attention from the dimension of the world he loves towards the dimension of the eternal hereafter. By doing

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<sup>21</sup> Mawardi Mawardi, 'Kritik Riwayat Penafsiran Israiliyat Al-Tabari Tentang Kisah Nabi Yusuf Dalam Surat Yusuf Ayat 24', *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 6.3 (2022) <<https://doi.org/10.29240/alquds.v6i3.5283>>.

frequent dhikr either by moving the tongue or by the heart, people can achieve an inner calm which only few can experience like a situation where one doing dhikr can sense God's existence before him.<sup>22</sup> Zikr becomes a surefire practice to prevent someone who wants to commit sin. Dhikr becomes a fortress for someone, shielding him from the temptation of the satan as mentioned in a hadith:

وَأْمُرْكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنْ مَثَلُ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ، كَذَلِكَ الْعَبْدُ لَا يَحْرُزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ

*"I command you to remember Allah". The analogy to this is like a man who goes out followed by enemies at a fast pace, until such time as he reaches a strong fortress and can protect himself from them. Thus, a servant will not be able to protect himself from the devil except through dhikr.*"<sup>23</sup> Allah says in QS. Yusuf verse 23:

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

*"The woman in whose house he was staying tempted him. She shut all the doors and said, "Come closer to me." Yusuf said, "I seek refuge in Allah. Verily he (your husband) is my master. He has treated me well. Verily, the wrongdoers will not prosper."*

The Quran captures the *dhikr* of Prophet Yusuf AS with the expression<sup>24</sup> معاذ الله *ma'azallah* as a sign that it is God's right not to do things forbidden by Him.<sup>25</sup> This expression becomes a shield for a person to avoid committing everything that Allah frowns upon. This phrase means that I seek Allah's refuge from forbidden things. Although the request for protection may vary depending on the situation and the needs of the individual, this request is basically a sign of human awareness of his dependence on Allah. Additionally, a noble characteristic of a servant believes that Allah is the source of all strengths and protection. The person who recites dhikr is described in the hadith as a living person; in particular, his mind and heart are alive or aware of his status as a servant who is always watched by his Lord so that he fears to commit sinful acts because he is always within God's sight.

## 2. Abstain from sin with all might

It is not enough to do dhikr and pray for Allah's protection only, but it is also necessary to work hard to achieve it. As the Prophet Yusuf AS modelled by running as fast as possible to escape from the criminal trap of adultery with maximum effort. Imam Al-Razi described in his *tafsir* that the doors opened to escape from Zulikha's pursuit were as many as seven layered doors that were locked tightly. The Qur'an expresses it with the phrase *واستبقا*

<sup>22</sup> Rahmat Ilyas, 'Zikir Dan Ketenangan Jiwa: Telaah Atas Pemikiran Al-Ghazali', *Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 8.1 (2017).

<sup>23</sup> Abu Isa Muhammad At-Tirmidzi, *Sunan At-Tirmidzi*, 3rd edn (Saudi: Baitul Afkar Ad-Dauliyah, 1999), p. 148.

<sup>24</sup> QS. Yusuf: 25.

<sup>25</sup> Al-Rāzi, p. 439.



الباب<sup>26</sup>“And both of them raced towards the door.” Prophet Yusuf AS tried to escape from Zulaikha's pursuit by trying to get out of Zulaikha's room through the many double doors. However, Zulaikha joined the chase to stop him, and both of them tried to reach the door with determination. If the Prophet managed to reach the door first, then he would open it and come out. However, if Zulaikha succeeded first, she would hold the door so that Yusuf could not get out. Finally, Prophet Yusuf AS made it out of the room safely and immediately, then, they both met Zulaikha's husband at the door.

واستبقا الباب والمراد أنه هرب منها وحاول الخروج من الباب وعدت المرأة خلفه لتجذبه إلى نفسها، والاستباق طلب السبق إلى الشيء، ومعناه تبادر إلى الباب يجتهد كل واحد منهما أن يسبق صاحبه فإن سبق يوسف فتح الباب وخرج، وإن سبقت المرأة أمسكت الباب لئلا يخرج

*“Prophet Yusuf AS and Zulaikha competed for the leading position at the door. This means Prophet Yusuf AS tried to escape and tried to leave through the door, while a woman tried to chase him to attract his attention. Istibaq refers to trying to get the leading position. IN this case, both were trying to reach the door, and each was trying to be first. If the Prophet Yusuf (the one who was trying to escape) reached the door first, then he would open it and come out. However, if Zulaikha reached the door first, she would hold the door so that Yusuf could not get out.”<sup>27</sup>*

The second example given by the Prophet Yusuf AS was to run as hard as he could even though evil was pursuing him. In the modern context today, this can be done by cutting off all access that brings someone closer to adultery. Every person has a different level of temptation, so the handling is also different. If someone can fall into adultery by accessing certain applications on his cellphone, he can delete the application and so on according to their faith levels.

### 3. Migrate to a new place

Zulaikha said: *“If Yusuf does not obey my command, then he will certainly be thrown into prison and become a lowly person”*. (QS. Yusuf: 32). All the women who liked the Prophet Yusuf heard this threat, and so they said, *“there is no advantage for you to go against her orders, or you will go to prison and become a lowly person”*. At that time, various types of temptations arose against the Prophet Yusuf AS, namely:

First, Zulaikha was a very beautiful woman. Secondly, she was rich and was determined to give everything to Prophet Yusuf AS. Thirdly, the women were gathered together and each of them had their own way of seducing and threatening Yusuf. Finally, the Prophet was afraid of Zulaikha's wickedness and the possibility that she would kill him. It was a difficult situation between temptation and threats coming together forcing him to succumb to the temptation of adultery. He feared that these compelling reasons would influence his decision. Therefore, in this situation, Prophet Yusuf AS sought guidance from Allah Swt which is written in the Qur'an:<sup>28</sup>

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<sup>26</sup> QS. Yusuf: 25.

<sup>27</sup> Al-Rāzi, p. 444.

<sup>28</sup> Al-Rāzi, p. 451.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

*Yusuf said: "O my Lord, prison is more to my liking than fulfilling their invitation to me."*

Choosing to migrate to a new place, like a prison, even though it is unpleasant is a decision that reflects the moral strength and steadfastness of Prophet Yusuf's character. This is reflected in the statement of the Prophet Yusuf AS noted in the Qur'an.

This statement does not come out but from a person who is steadfast because he prefers to face hardship and physical imprisonment rather than engage in unlawful relationships. This decision shows the strength of one's faith in upholding the principles of his religion.

The third example of the Prophet Yusuf AS to avoid adultery in today's context is deciding to move to find a better environment and social circle because a bad companion will lead to bad deeds as well. In a hadith, the Prophet advised:

إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكَيْرِ، حَامِلُ الْمِسْكِ إِذَا مَآ أَنْ يُحْدِيكَ، وَإِذَا أَنْ تَبْتَاعَ مِنْهُ، وَإِذَا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَيْرِ إِذَا أَنْ يَحْرِقَ نِيَابَكَ، وَإِذَا أَنْ تَجِدَ رِيحًا خَبِيثَةً<sup>29</sup>

*"The example of a good friend and a bad friend is like a perfume seller and a blacksmith. The perfume seller may give you perfume, or you may buy perfume from him, and even if not, you will still get a good smell from him. The blacksmith, on the other hand, may get his sparks on your clothes, and even if not, you will still get the unpleasant smell of his smoke."*

The decision to choose a new place to avoid sinful acts is one's determination to get closer to Allah and live a more meaningful life from a spiritual and moral point of view rather than getting caught up in temporary pleasures.

### **C. Conclusion**

The increasingly rampant promiscuity should be curbed by reinforcing various measures, including by improving literacy. One of the solutions to this can be done by promoting the exemplary story of the Prophet Yusuf AS in abstaining from sin. To avoid adultery, someone can start seeking refuge in Allah through prayers and dhikr reflecting their awareness of dependence on Him. However, that alone is not enough as there needs to be a further stage of action, such as running away from the temptation of sin with all his might and choosing to migrate to a new place even if it is uncomfortable.

The significance of this article lies in the sharpness of the analysis of Fakhruddin al-Razi's interpretation in explaining the stages of when the Prophet Yusuf struggled to avoid adultery. The findings of this study are definitely relevant to today's era which is full of moral corruption. The exemplary actions set by the Prophet Yusuf AS became a model of defence to protect themselves from heinous acts. However, this article has limitations in terms of thoroughly explaining the *Balagah* dimension of each expression entailed in the story of the Prophet Yusuf AS, so it has not been able to cover a broader *ushub* of the story.

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<sup>29</sup> Abu Bakar Muhammad bin Harun Al-Ruyani, *Musnad Al-Ruyani* (Kairo: Muassasah Al-Qurthubah), p. 318. Abu Bakar Al-Humaidy, *Musnad Al-Humaidy* (Damaskus: Dar Al-Saqa, 1996), p. 30. Imam Ahmad, *Musnad Ahmad*, 32nd edn (Muassasah al-Risalah, 2001), p. 430.

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**Muhajirul Fadhli & Nurkhalis**

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