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**THE CONCEPT OF HUMAN NATURE FROM THE  
PERSPECTIVE OF IMAM AL-QURTHUBI IN TAFSIR  
AL-JAMI' LI AHKAM AL-QUR'AN  
(Study of Analysis of Q.S Ar-Rum Verse 30)**

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**ABSTRACT :**

This research discusses the concept of human fitrah from the perspective of Imam Al-Qurthubi as described in his monumental tafsir, Al-Jami' li Ahkam Al-Qur'an, with a special focus on the interpretation of Q.S Ar-Rum verse 30. This verse emphasizes the importance of fitrah as a fundamental aspect of human creation that reflects the spiritual purity and natural tendency of humans to know and worship Allah SWT. This research uses the library research method, an analytical study of the tafsir work, with the aim of understanding more deeply how Imam Al-Qurthubi interprets the concept of fitrah in relation to human life in general. The results show that Imam Al-Qurthubi sees human fitrah as an innate condition that is pure and straight, but can be influenced by external factors such as environment and education. The factors that cause humans to turn away from their Fitrah are not remembering their covenant with Allah SWT. Disobeying Allah SWT. and Not using his mind properly. Then the way to maintain Fitrah is by returning to the religion of Allah SWT and Purifying the soul (Tazkiyah an-Nafs). Therefore, maintaining fitrah in Islam means keeping the heart and mind clean from deviations that can keep humans away from the truth. The findings provide a deeper insight into the importance of fitrah maintenance in the spiritual life of a Muslim.

**Key words:** *The Concept of Human Fitrah, (s) Human Fitrah from Al-Qurthubi's.*

## INTRODUCTION

The Qur'an is present as hudan li al-nas (guidance for humans) and as a book revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary of the angel Gabriel with the aim that humans are freed from gloom towards light. The Qur'ān is a book of guidance, leading explicitly to Addinul Islam. For Muslims, the Qur'an is a respected book that must be recognized for its validity. He came to legitimize and at the same time admire the holy books of his ancestors, namely the Zabur, Taurat, and Injil, He fills in as a partner

for every individual who needs to get satisfaction in this world and significance in the hereafter."<sup>1</sup>

Humans in the Islamic perspective are seen as creatures created by Allah with a clear purpose, which is to worship and serve Him. Human creation in Islam does not only involve physical aspects, but also includes spiritual aspects known as *fitrah*. This *fitrah* is the original human condition that tends to the truth and submission to the Creator. Q.S Ar-Rum verse 30 emphasizes the importance of returning to the original human *fitrah*, namely the straight religion (Islam), as the foundation of true life. This verse is one of the important foundations in understanding the concept of *fitrah* according to Islam. Imam Al-Qurthubi, a great scholar in the field of *tafsir*, through his work *Al-Jami' li Ahkam Al-Qur'an*, provides an in-depth explanation of this verse and the concept of human *fitrah*.

*Tafsir Al-Qurthubi* has become one of the main references in the world of Islamic scholarship, especially in understanding the basic values of human life contained in the Qur'an. In the context of modern life full of the influence of globalization, materialism, and moral decadence, the concept of human *fitrah* becomes very relevant. External influences often distance humans from the values of *fitrah*, so it is important to re-examine how classical scholars such as Imam Al-Qurthubi articulated the concept of *fitrah* as a guide for Muslims.

This study aims to explore a deeper understanding of the concept of *fitrah* in Imam Al-Qurthubi's perspective through the analysis of Q.S Ar-Rum verse 30, with the hope of contributing to spiritual and moral understanding in the lives of Muslims today. Through an in-depth analysis of this *tafsir*, the research is expected to answer the question of how the concept of human *fitrah* is understood and applied in everyday life in accordance with the instructions of the Qur'an and Sunnah. Thus, this research not only enriches the scientific treasure of *tafsir*, but also offers a perspective to face the moral and spiritual challenges faced by humanity in the contemporary era.<sup>2</sup>

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<sup>1</sup>M. Quraish Shihab, *Reforming the Qur'an: The Function and Role of Revelation in Public Life*, (Bandung: Mizan, 2007), p. 268.

<sup>2</sup>Muhammad Husain Al-Zahabi, *Tafsir Tarbawi Wa Al-Mufasssirun*, Volume I , (Cairo: Dar Al-Kitab Al-Hadithah, 1961), p. 142.

## Methods

The research method used by researchers here is the library research method and descriptive analysis, which is a method used to find out the description, situation, a thing by describing it as detailed as possible based on existing facts. A method for obtaining in-depth data, data that contains meaning and can significantly affect the substance of the research. This means that this method presents directly the nature of the relationship between researchers and participants or objects and research subjects. This method also seeks to analyze the research subject in order to obtain in-depth data.<sup>3</sup>

## Result

### Subsection 1

#### Short Biography of al-Qurthubi.

##### A) Biography of Imam al-Qurthubi.

His full name is al-Imâm Abû Abdillâh Muhammad bin Ahmad bin Abû Bakar bin Farh al-Anshorî al-Khazrajî al-Andalusî Imâm AlQurthubî al-Mufasssir, or known as Imâm Al-Qurthubî.<sup>4</sup> Imâm Al-Qurthubî himself is the name of an area in Andalusia or what is now called Spain, namely Cordoba, which is attributed to al-Imâm Abu Abdillah Muhammad, the place where he was born, but clearly Imâm Al-Qurthubî lived when the Spanish region was under the influence of the Muwahhidun dynasty centered in West Africa and Bani Ahmar in Granada (1232-1492 AD) which is around the 7th century Hijri or 13th AD.<sup>5</sup>

Imâm Al-Qurthubî is one of the scholars in the field of tafsîr who is intelligent, productive, and much appreciated by scholars. Adz-Dzahabî (d. 784) explains that Imâm Al-Qurthubî was an Imâm who had broad and deep knowledge. He has a number of works that are very useful and show how broad his knowledge is and perfect his intelligence."<sup>6</sup>

Since childhood he lived in the area of people who love knowledge. His parents were people who loved knowledge, and the city of Qurthubah was one of the centers of knowledge in Andalusia at that time. Religious study groups were widespread in mosques throughout the city, so he was free to learn the desired knowledge. Therefore, since childhood he has studied the Qur'ân language and poetry. What he chose was considered

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<sup>3</sup>Nana Syauidih Sukmadinata, Educational Research Methods, (Bandung, PT Remaja Rosdakarya, 2009), p. 74.

<sup>4</sup>Muhammad Husain al-Dzahabî, Al-Tafsîr Wal Mufasssirûn, Volume 2 (Cairo: Darul Hadis, 2005), p. 401.

<sup>5</sup>Abû Abdillâh Muhammad ibn Ahmad al-Anshorî Imâm Al-Qurthubi, Al-Jâmi' Li Ahkâm Al-Qurân, Volume 1 (Cairo: Maktabah al-Shafa, 2005), p. 16.

<sup>6</sup>Faizah Ali Syibromilasi and Jauhar Azizî, Discussing Modern Classical Tafsir (Jakarta: Research Institute of UIN Syarif Hidayatullah, 2011), pp. 19-20.

strange, because most of his peers studied the Qur'an alone. It turned out that the results of learning Arabic and poetry made it easier for him to learn and even understand the Qur'an. During his life, he was known as a pious servant of Allah, a scholar who knew Allah, acted zuhud against the world and was busy with things that were beneficial to him in the afterlife. His time was used to worship Allah and compose very useful books. So that he is among the scholars who are very productive in producing books that benefit many people."<sup>7</sup>

Imâm Al-Qurthubî was known to have a strong passion for knowledge. When the French took control of Cordoba in 633 AH/1234 AD, he left Cordoba to seek knowledge in other countries in the East. Imâm Al-Qurthubî then traveled to write and study with scholars in Egypt, Iskandariyah, Mansurah, al-Fayyûn, Cairo, and other areas, until finally he died on the night of Monday, 9 Shawwal in 671 AH/1272 AD and was buried in Munyaa in the city of Bani Khausab, North Egypt.<sup>8</sup>

## **B) Background of Writing the Book**

The background of writing this tafsir has been explained by Imâm Al-Qurthubî himself in the preface to his tafsir, that according to him the Qur'ân is a book of Allah that collects all matters relating to the laws of the Shari'ah that have been revealed by Allah from the highest heaven down to earth so that he has spent part of his life to produce this tafsir book. In addition, the most important thing that motivates Imâm Al-Qurthubî in producing his work is his desire that people who read his work are able to read the Qur'ân properly by understanding its meaning in depth, taking teaching from each verse, reading it with various forms of reading (qira'at) revealed by Allah, knowing the miracle of each verse and knowing the meaning of each sentence in it.

Based on this desire, Imâm Al-Qurthubî tried to describe all the wonders contained in the Qur'ân, especially in terms of the law of sharia in it. Among the efforts made by him is by explaining the tafsîr for a verse, explaining the verse from the point of view of Arabic language, I'rab or grammar, explaining some forms of reading or qiraat for the verse, followed by a rebuttal to the views that deviate if found for the verse besides he also included the hadîs of the Prophet SAW as reinforcement in the discussion related to the law

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<sup>7</sup>Abdullah, AS, Review of Tafsîr "al-Jâmi" li ahkâm al-Qur "ân" by Al-Qurthubî, Al-I "Jaz: Journal of Islamic Revelation, Jan-Dec 2018, p. 3.

<sup>8</sup>Imâm Al-Qurthubî, Al-Jâmi" Li Ahkâm Al-Qur'ân, Juz I (t.t: Dar Al-Kutub AlMisriyyah, 1967), p. 1

and asbab nuzul verse. He also includes the views of previous scholars such as the imâm-imâm madhhab and the generation after them in explaining issues related to law and others.

That is how Al-Qurthubî's tafsîr is known as al-Jâmi" Li Ahkâm al-Qu "rân or tafsîr Al-Qurthubî. But the full name of his tafsir as given by Al-Qurthubî himself is al-Jâmi" Li Ahkâm al-Qu "rân Wa al-Mubayyin Limâ 'Tadhammanuhu Min al-Sunnati Wa Âyi al-Furqân.<sup>9</sup>

### **C) Method and Style of Qurthubi's Tafsir**

Seen as a whole, the discussion in this tafsîr is very detailed. He tried to explain all aspects contained in the Qur'ân from beginning to end and revealed all the intended meaning. Thus it can be concluded that the method used by Al-Qurthubî is the tahlili method.

The steps taken by Al-Qurthubî in interpreting the Qur'an can be explained in the following details: (1) giving a description in terms of language; (2) mentioning other related verses and traditions by mentioning them as evidence; (3) rejecting opinions that are considered incompatible with his understanding; (4) quoting the opinions of scholars as a means of explaining issues related to the subject matter; (5) discussing the opinions of scholars with their respective arguments, after which comparing and favoring and taking the opinion that is considered the most correct."<sup>10</sup>

As an example to clarify Imam al- Qurtubi's steps above, can be seen from the discussion of Surah al-Fatihah. He divides it into the following four chapters, 1). chapter one talks about the virtues and names of Surah al-Fatihah, 2). chapter two discusses the descent of Surah al-Fatihah and twenty fiqh legal issues related to this letter, 3). chapter three about ta'mîn (reciting amen) with eight problems, 4). chapter four reviews the contents of Surah al-Fatihah, both from the aspect of meaning, qira'ât, i'rab and the virtues of those who praise with thirty-six problems.

The style of interpretation of Imâm Al-Qurthubî in his tafsir is Fiqhiy because it discusses more fiqh issues than other issues. He gives a very wide review space in fiqh issues.

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<sup>9</sup>Muhammad bin Ahmad Al-Qurthubî, Preface to Tafsîr Al-Qurthubî, Volume. 1 (Kaherah: Dar al-hadis, 2010), p. 6.

<sup>10</sup>Ahmad Zainal Abidin, "Epistemology of Tafsîr Al-Jâmi" Li Ahkâm Al-Qur "ân by Al-Qurthubî," Ejournal.radenintan.ac.id, Vol. 11, No. 2, December 2017, p. 499.

From this it can be said that Al-Qurthubî's tafsir has a fiqh style, because in interpreting the verse of the Qur'an more is associated with fiqh issues."<sup>11</sup>

#### **D) Advantages and Disadvantages of Tafsir Al-Qurthubi**

Some research results show that Al-Qurthubi's tafsir work has several advantages, including:

- a) Explaining the law of the Qur'an widely.
- b) Much relies on traditions directly to the person who narrated it.
- c) Al-Qurthubi has tried to avoid mentioning many Isra'iliyyat stories and dhoif (false) hadiths, but unfortunately there are a number of minor errors (relating to the mention of these Isra'iliyyat stories and false hadiths) that he has passed over without giving a single comment.
- d) Compiling verses, traditions and scholarly opinions on legal issues and then favoring one of them over the other with arguments.

The drawbacks, according to this research, are:

- a) The author when narrating isra'iliyyat in his tafsir, does not mention whether the isra'iliyyat is saheeh or dha'if.
- b) Al-Qurthubi quotes some traditions in his commentary but does not mention whether they are da'if or maudhu' traditions.
- c) Al-Qurthubi also sometimes quotes various references without annotating them.<sup>12</sup>

## **RESULTS AND DISCUSSION**

### ***Subsection 2***

#### **A) Definition of fitrah**

In language, the word fitrah comes from the word fathara (فطر) which means "to make". The word comes from the root al-fathr (الفطر) which means "split or fragment". Fitrah means "the first thing created by Allah", "the initial state", "the original or the beginning".<sup>13</sup> Fitrah is the form in which something is created for the first time. The structure or scientific characteristics inherent in every human being born from his mother's womb is that he always has fitrah, because fitrah is something that is always placed on

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<sup>11</sup>Moh. Jufriyadi Sholeh, "Tafsîr Al-Qurthubî: Methodology, Advantages and Disadvantages," *Refletika Journal*, Vol. 13, No. 1, January-June 2018, p. 56.

<sup>12</sup>Abidin and Zulfikar, "Epistimology of Tafsir Al-Jami' Li Ahkam Al-Qur'an by Al-Qurthubi," pp. 517-518.

<sup>13</sup>Arifin, *Islamic Education; A Theoretical and Practical Review Based on an Interdisciplinary Approach*, Cet. V, (Jakarta: Bumi Aksara, 2000), p. 88.

humans in their creation. Thus it is inevitable that every human being born will always be accompanied by fitrah.

While the definition of fitrah in terms, there are various understandings from several figures. Among them are as follows:

1. Ibn Kathir defines fitrah by recognizing the Oneness of Allah SWT or tawhid. That is, humans from birth carry tawhid, or at least they tend to deify their God and continue to seek to achieve this tawhid.<sup>14</sup>
2. Al-Maraghi says that fitrah means the tendency to accept the truth. Because by nature humans tend and try to seek and accept the truth even though it only resides in their small hearts (sanubari). Sometimes humans have found the truth, but due to exogenous factors that influence them, humans turn away from the truth obtained.<sup>15</sup>
3. Yasin Muhammad defines fitrah as the natural disposition of man.
4. Muhammad Arifin explained that fitrah means the basic ability or basic human potential brought from birth. Fitrah is the basic human potential that contains psychological components that are interrelated with each other. These components include: (a) the basic ability for religion and worship (b) the basic ability in the form of an urge to know the truth (c) the basic ability in the form of potentials that enable him to become a noble human being.<sup>16</sup>
5. According to Ibn Ashur quoted by Quraish Syihab, Fitrah is the form and system that Allah SWT manifests in every creature. Fitrah in humans is something created by Allah SWT relating to the body and mind (as well as the spirit)."<sup>17</sup>

## **B) Types of Fitrah**

Some of the fitrah (potential) based on the verses found are:

1. Religious Fitrah. According to the Qur'an, human nature is homo religious (religious creature) which since birth carries a religious tendency. In this case, in QS. Ar-Rum verse 30 Allah SWT says which means: "So set your face straight to the religion (of Allah); (stay on) the fitrah of Allah who has created man according to that fitrah. There is no change in the nature of Allah. (That is the straight religion, but most people do not know". Fitrah in the verse above, contains the interpretation that humans were created

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<sup>14</sup> [Ibn Kathir, Tafsir Al-Qur'an al-Azhim. Cairo: Maktabah as-Shofa, (2004). p. 432.

<sup>15</sup> Al-Maraghi. Tafsir al-Maraghi juz VII. Lebanon. Darul Ahya, p. 44.

<sup>16</sup> [Muhammad Arifin, Science of Education, Islam (Jakarta: Bumi Aksara, 1996), p. 82

<sup>17</sup> Muhammad Quraish shihab, Tafsir Al-Misbah, (Jakarta: Lentera Hati, 2007), p 287.

by Allah SWT to have religious instincts, namely the religion of tawhid. In this case, the Qur'an and hadith explicitly talk about the basic concept of religiousness in question.

2. Pure Fitrah. Allah SWT says in Surah al-Muthaffifin verse 14 that the essence of man is a pure heart.

كَلَّا بَلْ سَرَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

*"It is not so; in fact, what they seek to do covers their hearts."* كَلَّا بَلْ means that it is not what they think that the Qur'an is a collection of tales of the ancients. Rather, their hearts are covered with the sins they have committed. كَلَّا بَلْ can also mean: "It is true" (that their hearts have been covered with the sins they committed).

3. Intellectual Fitrah (Aqliyah). Aqliyah potential consists of the five senses and the mind (hearing, sight and heart). With this potential, humans can prove with reasoning and scientific power about the 'power' of Allah SWT. And with this potential he can learn and understand correctly all things that can benefit him and things that are harmful to him. Aqliyah potential is also the potential that Allah SWT bestows on humans so that humans can distinguish between right and wrong, clean and dirty, good and bad.<sup>18</sup>

### C) Fitrah According to Al-Qurthubi

Al-Qurtubi said that fitrah means purity of soul and spirit. Fitrah here is the word of Allah SWT which is determined to humans, namely that humans from birth are pure in the sense that they have no sin.

The word of Allah SWT in Q.S Ar-rum verse (30) which reads.<sup>19</sup>

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*"So set your face straight to the religion of Allah; (stay on) the fitrah of Allah who created man according to that fitrah.<sup>20</sup> there is no change in the fitrah of Allah. (That is the straight religion, but most people do not know."*

The command to face means to fix one's aim without looking at anything else. The face or face because it is the place where all the five senses are best gathered, and the most

<sup>18</sup>Suryono, The Concept of Fitrah in Islamic Perspective, Journal of Islamic Studies, Volume 14, no. 2, December 2016, p. 170.

<sup>19</sup>Al-Qurtubi (2000). Tafsir al-Qurtubi juz VI (Al-Jâmi' li Ahkâmil-Qur'ân). tahqîq: 'Abdur-Razzaq al-Mahdi, Dâr Al-Kitab Al-'Arabi, p. 5106.

<sup>20</sup>Fitrah Allah: It means the creation of Allah. humans are created by Allah to have religious instincts, namely the religion of monotheism. if there are humans who do not have the religion of monotheism, then it is not natural. they do not have the religion of monotheism only because of the influence of the environment.



honorable part of the body. Here it must be emphasized that “fitrah” means “the religion of Islam”. Because humans were created to practice this religion. As Allah says in the Qur'an surah Az-Zariat verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind but that they should worship Me”. (QS. Az-Zariat: 56).

In another surah, for example, surah Al-Hijr verse 99

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

“And worship your Lord until death comes to you”. (QS. Al-Hijr: 99).

In the hadith the Prophet Muhammad said: (رواه) **إِنَّ اللَّهَ خَلَقَ آدَمَ وَبَنِيهِ حُنَفَاءَ مُسْلِمِينَ**.

**احمد** “Verily Allah has created Adam and his progeny inclined to the truth and Muslims obedient to Allah”. (HR. Ahmad). That is the teaching of monotheism because Allah created human beings on the fitrah of monotheism while they were still in their mother's stomach, considering that Allah has asked for their covenant as told in the Qur'an surah Al-A'raf verse 172 which reads

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

“And (remember) when your Lord brought forth from the sulbi (spinal column) of the sons and daughters of Adam their offspring and Allah bore witness to their spirits (saying), “Am I not your Lord?” They said, “Yes (You are our Lord), we bear witness.” (We did so) so that on the Day of Resurrection you may not say, “We were ignorant of this at the time.”<sup>21</sup>

Therefore, do not change the religion of Islam, do not change the teachings of monotheism, for this is the straight religion. Allah SWT has given His servants the Islamic nature, then some of them were possessed by corrupt religions. So that is why people do not know (that Islam is the right religion. **الانعام** : **وَأِنْ تَطِغْ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ**).

**١١٦** “And if you follow most of the people on earth, they will surely lead you astray from the path of Allah”. (QS. Al-An'am: 116)

<sup>21</sup> QS. Al-A'raf [6]:172 Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'ān and its Translation, Improvement Edition, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 137.

The phrase, **فَاقِمْ وَجْهَكَ** is addressed to the Messenger of Allah (SAW). He ordered him to turn his face to the straight religion **فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا** therefore, turn your face to the straight religion, what is meant here is the religion of Islam, the meaning of turning the face is to straighten the goal and strengthen the spirit and determination in religious deeds, here only the face is mentioned, because there are all human senses and is the noblest part of the body. The people of the Messenger of Allah (SAW) are also included in the words of Allah SWT whose purpose is to him, is the agreement of the Ta'wil experts, the meaning of Hanifa itself is Mu'tadil (Straight or Balanced) and away from deviant religions.

The Prophet SAW said which was narrated by al-Bukhari

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَيْهَمَةُ بِبَيْهَمَةٍ جَمْعَاءَ، هَلْ تَحْسُونَ فِيهَا مِنْ جَدْعَاءَ، ثُمَّ يَقُولُ: فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

Meaning: *Abdan Narrated to us (saying) Abdullah told us (originating) from al-Zuhbri (who stated) Abu salamah bin Abd al-Rahman told me that Abu Hurairah, ra. Said: Rasulullah SAW said "every child is born (in a state of) Fitrah, both parents (have a share in) making the child a Jew, Christian, or even a Magi. as a farm animal begets an animal (which is perfect in its limbs). Do you see any defect in the animal's offspring (missing an ear or other limb)? Then he recited, (remain on) the fitrah of Allah, who has created man according to that fitrah. There is no change in the fitrah of Allah. That is the straight religion.*

The hadith above emphasizes that the fitrah brought from birth for the child is greatly influenced by the environment. Fitrah itself will not develop without being influenced by the surrounding environmental conditions, which may be modified or can be drastically changed when the environment does not allow it to make it better. External factors combine with fitrah, the nature of which depends on the extent to which the external interaction with fitrah plays a role.<sup>22</sup>

Scholars differ on the meaning of fitrah. Some are of the opinion that fitrah means "Islam". This was said by Abu Hurairah, Ibn Shihab, and others. They said that this opinion was well-known among the main salaf who adhered to takwil. Some other scholars

<sup>22</sup>Abdurrahman Saleh Abdullah, Educational Theories According to Al-Qu'r'an (Jakarta: Rineka Cipta, 1994), p. 62.

interpreted “fitrah” to mean “the event” by which Allah SWT makes the child know his Lord. It is as if they are saying, “Every child is born with an event.” With that event, the child will know his Lord when he becomes intelligent and knowledgeable. This is different from the case of animals, which do not reach the knowledge of their Lord.

Whoever is designated in the first book as a wretch, he will be given a lifespan until what is written by the qalam comes into effect, then he annuls the promise (testimony) that he made in the vein of Adam with disbelief. Whoever is written in the first book as a happy person, then he will be given life until what is written by the qalam takes effect, then he becomes a happy person. The children of the Muslims who die in childhood before what was written by the qalam comes into effect, they will be with their fathers in Paradise, because they died on the testimony that was pronounced in Adam's rib, and that testimony is not canceled. And there is a tradition narrated by Iyadh bin Hinar AI Mujasy'i, that one day the Messenger of Allah SAW said to the people, Will I tell you what Allah SWT told me in His book. Verily Allah SWT created Adam and his children in a straight and Muslim state. He gave them lawful wealth, not haraam, but they made what Allah had given them lawful and haraam.<sup>23</sup>

Based on this interpretation, the meaning of this Hadīth is “no one in this world is born except on fitrah”, that Allah SWT created all the children of Adam free from disbelief, they also if they die before puberty (wet dreams for men, and menstruation for women) will enter heaven, whether they are children of Muslims or children of disbelievers.

The meaning of Allah's Word *فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا* (*Stay on the fitrah of Allah who has created man according to that fitrah*), *لَا تَبْدِيلَ لِخَلْقِ اللَّهِ* (*There is no change in the fitrah of Allah*) this fitrah has no change from the side of the Creator and nothing will come that violates this fitrah. That is, there will be no harm to the one whom Allah created to be happy and no harm to the one whom He created to be unhappy.

*ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ* (*There is no change in the creation of Allah. (That is the straight religion, but most people do not know,)* i.e., they do not think until they know that they are choosing a creator who deserves to be worshipped and a beginningless Lord whose provisions have been established and whose rulings are definitely carried out.<sup>24</sup>

<sup>23</sup> Al Qurthubi, “Tafsir Jami Li Ahkam Al-Qur'an” (Pustaka Azzam), p. 69.

<sup>24</sup> *Ibid.*, p. 72.

The above verse states that Islam is the religion of fitrah. This means that religion was designed by Allah SWT in accordance with the fitrah or original nature of human events. Thus, the human being is already attached (fused) a potential truth (dinnullah). If this potential is used, he will always walk on a straight path. Because Allah SWT has guided him since he was in the spirit world (in the womb).

The potential of ruhiyah is the potential attached to the conscience to distinguish and choose the right and the wrong path, the path to devotion and the path to disobedience. The form of this spirit itself is essentially inexplicable. This potential is found in Surah Ash-Shams verses 7-8, namely:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ

*“And the soul and its perfection (creation), So Allah inspired the soul (the way) of wickedness and piety”.*

In the potential of the soul, there is responsibility for giving humans the power of thought that is able to choose and direct the potentials of nature that can develop in the fields of goodness. Therefore, the human soul is free but responsible. It is a power burdened with duties, and it is a gift burdened with obligations. This is what Allah Swt has intended for mankind.<sup>25</sup>

### Subsection 3

#### D) Factors Causing Humans to Turn Away from Their Fitrah

According to the author's opinion, there are 3 factors that cause humans to turn away from their nature, namely

- 1) Not remembering his covenant with Allah SWT. By looking at the human journey that is so long and associated with the words of Allah SWT in Surah al-A'raf verse 172,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۖ

*“And (remember) when your Lord brought forth from the sulbi (spinal column) of the sons and daughters of Adam their offspring and Allah bore witness to their spirits (saying), “Am I not your Lord?” They said, “Yes (You are our Lord), we bear witness.” (We did so) so that on the Day of Resurrection you may not say, “We were ignorant of this at the time.”<sup>26</sup>*

<sup>25</sup> Al Qurthubi, “Tafsir Jami Li Ahkam Al-Qur'an” (Pustaka Azzam), p. 79.

<sup>26</sup>QS. Al-A'raf [6]:172 Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'ān and its Translation, Improvement Edition, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 137.

Every human being before being born on this earth was asked to testify to the existence of Allah SWT and they witnessed or knew Him well. Then, they carry that with them until they are born into this world. Therefore, no matter how big, strong and rich a person is, he cannot deny that he does not have his own existence and cannot stand alone in taking care of his affairs.

- 2) Disobeying Allah SWT. The disobedience that is continuously committed by humans can spread and cover the pure heart, so the best solution to clean the heart is to avoid disobedience. Allah SWT says in Surah As-Sham verses 9-10 which reads

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

*“Truly fortunate is the one who purifies the soul, and Truly miserable is the one who defiles it”.* (QS. As-Syams:9-10).<sup>27</sup> Based on the words of Allah SWT, it turns out that there are two human attitudes in treating themselves; the first is those who treat themselves with mahmudah (good character), while the second is madzmumah (bad character).

- 3) Not using one's mind properly. In addition to emphasizing that the issue of monotheism is fitrah, the Qur'an also tries to invite humans to think with their minds that behind the creation of the universe and the changes that occur in it (proves) the existence of the Creator. The verses of the Qur'an that invite us to contemplate natural phenomena and the uniqueness of the creatures in it are numerous.

### **E) How to Maintain Fitrah**

Fitrah (potential) that Allah SWT has given to every human being since he was born into the world needs to be guarded and maintained so as not to fall into the wrong path. To know how to maintain human nature, it is necessary to know the factors that cause humans to turn away from their nature. Thus, according to the author's opinion, the ways to maintain fitrah are.

- 1) Return to the Religion of Allah SWT. Humans should understand that in living their lives in this world there must be clear guidelines, have a strong grip, namely in the form of religion. Religion is human nature that Allah SWT has instilled in every human being since the spirit. Humans who have testified that Allah SWT is their Lord who will be obeyed and obeyed, so that if this is understood by every human being born in this

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<sup>27</sup>QS. As-Sham [91]:9-10 Ministry of Religious Affairs of the Republic of Indonesia, Al-Qur'ān and its Translation, Improvement Edition, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'ān, 2019), p. 476.

world, there will be a growing awareness of the presence of Allah SWT and his soul always feels always under His supervision.

- 2) Purify the soul (Tazkiyah an-Nafs). Allah SWT says: “Truly fortunate is the one who purifies the soul, and truly miserable is the one who defiles it”. A person who has good character towards himself is when he is able to cleanse his soul from impurities. The meaning of cleaning dirt here is not the meaning of dzohiriah, what is meant by dirt here is everything that will contaminate and pollute the faith and faith that a Muslim has. to achieve cleanliness of the heart and purity of the soul there are no special methods or ways other than studying and practicing religious law as a whole.<sup>28</sup>

## **Conclusion**

So we can conclude that in his interpretation, Imam Al-Qurthubi interpreted the verse Q.S Ar-Rum verse 30 as an important reminder of the nature of human creation. Human nature according to Al-Qurthubi is an innate condition that is pure and holy, namely the natural tendency to recognize and worship Allah SWT. In this view, every human being is born with an inherent potential for righteousness, but environmental factors, education, and external influences can change or affect this tendency.

Through analysis of the tafsir Al-Jami' li Ahkam Al-Qur'an, it can be seen that Imam Al-Qurthubi emphasizes the importance of maintaining the sanctity of this fitrah from all forms of deviation that can arise, especially in the challenging modern era. According to him, maintaining fitrah means maintaining a spiritual connection with Allah SWT and rejecting all forms of deviation from the right path. This tafsir provides guidance on how a Muslim can survive amidst the influences of the outside world while still maintaining his original fitrah. In conclusion, Imam Al-Qurthubi in his tafsir emphasizes that human nature is the foundation that must be preserved and maintained so that humans remain on the path of truth in accordance with the instructions of Allah SWT in the Qur'an, especially through understanding Q.S Ar-Rum verse 30.

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<sup>28</sup>Suryono, The Concept of Fitrah in Islamic Perspective, Journal of Islamic Studies, Volume 14, no 2, December 2016, p 171.

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