Philosophical Insights into Taqwa and Ghaflah in Surah Maryam 59-63: As-Sya'rawi's Tafsir

Wawasan Filsafat tentang Taqwa dan Ghaflah dalam Surah Maryam 59-63: Tafsir As-Sya'rawi

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Abstract

This study examines the depiction of piety (*taqwa*) and the negligent (*ghaflah*) in Surah Maryam 59-63 through the interpretation of Mutawalli As-Sya'rawi, using a philosophical approach. The problem lies in the lack of exploration of As-Sya'rawi's Tafsir in Indonesian scholarly work, particularly in relation to modern issues such as negligence caused by worldly distractions. The aim is to analyze how the concepts of *taqwa* and *ghaflah* are relevant both historically and in contemporary contexts. The research utilizes a descriptive literature method and an analytical approach, focusing on Tafsir As-Sya'rawi's interpretation. The study finds that the pious are characterized by repentance, faith, good deeds, speech restraint, and the pursuit of halal sustenance, while the negligent abandon prayer and follow desires. The novelty of this study is its integration of religious philosophy with traditional Qur'anic exegesis to address contemporary challenges.

Keywords: Ghaflah; Philosophy of Religion; Surah Maryam; Tafsir As-Sya'rawi; Taqwa

Abstrak

Penelitian ini mengkaji gambaran tentang orang-orang yang bertakwa (*taqwa*) dan orang-orang yang lalai (*ghaflah*) dalam Surah Maryam 59-63 melalui tafsir Mutawalli As-Sya'rawi dengan pendekatan filsafat. Masalahnya terletak pada kurangnya eksplorasi Tafsir As-Sya'rawi dalam karya ilmiah Indonesia, terutama terkait isu-isu kontemporer seperti kelalaian yang disebabkan oleh kesibukan duniawi. Tujuan penelitian ini adalah untuk menganalisis relevansi konsep *taqwa* dan *ghaflah* baik dalam konteks historis maupun modern. Metode yang digunakan adalah penelitian literatur deskriptif dengan pendekatan analitis, dengan fokus pada tafsir As-Sya'rawi. Temuan penelitian menunjukkan bahwa orang yang bertakwa ditandai dengan taubat, iman, amal shalih, penjagaan lisan, dan pencarian rezeki halal, sementara yang lalai meninggalkan shalat dan mengikuti hawa nafsu. Kebaruan penelitian ini terletak pada integrasi filsafat agama dengan tafsir tradisional untuk menjawab tantangan kontemporer.

Kata Kunci: Ghaflah; Filsafat Agama; Surah Maryam; Tafsir As-Sya'rawi; Taqwa

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INTRODUCTION

The application of interpretative principles in understanding the stories in the Qur'an, especially in the context of Mutawalli As-Sya'rawi's interpretation, is very important for delving into the essence of each story found in the holy text. As-Sya'rawi strives to bring understanding to the stories in the Qur'an not only by referring to historical context but also by finding relevance that can be applied at any time and place, especially through the principle that a story that does not mention specific characters will be universal and can occur anywhere and anytime.[1] This principle also emphasizes the importance of 'ibrah or lessons from the story. By analyzing the story without clear characters, As-Sya'rawi invites readers to focus more on the meanings and values contained within. This is in line with the interpretative approach that seeks to extract wisdom from each story, without getting caught up in details that are specific to individuals or particular historical contexts.[2]

Overall, the stories in the Qur'an not only serve as narratives but also as educational materials that convey relevant moral, ethical, and spiritual values. A deeper examination of these stories can enrich the understanding of Muslims and strengthen daily practices in accordance with the teachings of the Qur'an. In previous studies, there has also been no research that specifically analyzes the contrast between the two characters (*muttaqīn* and *ghāfilīn*) within this single verse. Aside from the aspect of the verse, the lack of approach from Tafsir As-Sya'rawi has made it not yet widely used as the main object of scientific studies in Indonesia, even though it has distinctiveness in linguistic, spiritual, and sociological approaches. Another special feature of Tafsir As-Sya'rawi is its use of straightforward and easily understandable language, which allows readers from various backgrounds to access a deeper understanding of the Qur'anic texts.[3] And the social contextualization in the interpretation of *taqwa* (piety) and *ghaflah* (negligence). Many tafsir studies have not addressed how the concepts of *taqwa* and *ghaflah* can be relevant to the conditions of modern Muslims (for example, issues of negligence due to worldly busyness, or the distortion of spiritual values).

The literature review on Qur'anic exegesis highlights the importance of text interpretation both in legal contexts and in the development of other fields of knowledge. As explained in studies on legal interpretation, unclear or conflicting texts require in-depth interpretation to achieve an understanding that aligns with the relevant context.[4] This concept is pertinent when discussing Qur'anic exegesis, where verses that may seem abstract need to be interpreted within dynamic social and historical contexts. For example, while traditional exegesis often focuses on texts in specific contexts, the modern era requires interpretative adjustments that can accommodate societal developments and new challenges, as seen in studies on natural resources also facing contextual changes.[5] Research on student motivation for participating in literary extracurricular activities demonstrates how individuals connect with practices through motivation and social

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1   Cici, "Kaidah-kaidah Penafsiran dan Ilmu-ilmu Al-Qur'an: Kaidah-kaidah Kisah dalam Al-Qur'an untuk Dunia Pendidikan," *Kontemplasi Jurnal Ilmu-Ilmu Ushuluddin.* 11, no. 2 (2024), https://doi.org/10.21274/kontem.2023.11.2.215-234.

2   Cici, "Kaidah-kaidah Penafsiran dan Ilmu-ilmu Al-Qur'an: Kaidah-kaidah Kisah dalam Al-Qur'an untuk Dunia Pendidikan."

3   Turohmah, "Analisis Makna Wail Pada Q.S. Al-Ma'un (Study Tafsir Ma'a̅ni˙ Qur'an Dan Tafsir Sya'ra̅wi̅)," *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024), https://doi.org/10.35931/aq.v18i5.3918.

4   Mashal Mufleh Jarrah, Safa Hakem Mestarih, and Ghazi Ayed Alghathian, "Judicial Interpretation of Legal Texts: A Study in Jordanian Legislation," *Cogent Social Sciences* 10, no. 1 (December 31, 2024), https://doi.org/10.1080/23311886.2024.2354359.

5   Mohammad Suhail et al., "Issues of Water Resources in Saudi Arabia: Past, Present, and Future," *Sustainability* 16, no. 10 (May 16, 2024): 4189, https://doi.org/10.3390/su16104189.

context, which can be compared to how modern societies relate exegesis to their realities.[6] However, despite numerous studies related to exegesis and its applications, there is still a gap in the literature regarding the more philosophical application of As-Sya'rawi's tafsir, which has not been widely explored in Indonesian studies.[7] This distinguishes it from more conventional exegesis studies. Therefore, this research aims to fill that gap by linking As-Sya'rawi's exegesis with a philosophical approach to analyze the concepts of *taqwa* and *ghaflah* in the Qur'an, Surah Maryam 59-63, which are not only relevant in historical contexts but can also be applied to contemporary spiritual and social challenges.

As an initial assumption, *taqwa* has a profound meaning in the context of Islamic epistemology, where this concept not only refers to a person's awareness and obedience to Allah's commands but also touches on the aspects of knowledge and understanding that an individual must possess in their daily life. In the Qur'an, *taqwa* is often interpreted as obedience that begins with true knowledge about God and His teachings, which Allah has imparted to His followers so that they can navigate this life well and with spiritual awareness.[8]

The contextualization of the piety can be seen through the interpretation of the Qur'an, Surah Maryam, verses 59-63. In those verses, Allah describes the state of the unfaithful, where they strive to oppose the truth and choose to walk on a misguided path. The verses emphasize that after the emergence of the prophets, there are always groups that ignore the messages conveyed, thus they are known as "bad successors".[9]

Method

This research is a descriptive literature study, as used by Mohammad Thah in his research,[10] that applies an interpretive (analytical) methodology to explore the concept of *taqwa* (piety) in the interpretation of the Qur'an, specifically within a philosophical dimension. The study aims to understand how the concepts of *taqwa* and *ghaflah* (negligence) are presented in the interpretation of Surah Maryam verses 59-63, with an emphasis on the philosophical insights that can be drawn from these verses. The research involves collecting data from written interpretation manuscripts, such as Tafsir As-Sya'rawi, and analyzing them through logical reasoning and philosophical analysis.[11] This allows the study to bridge textual interpretation with broader philosophical questions, offering new insights into how *taqwa* can be understood in contemporary contexts.

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6   Ismiati Pertiwi et al., "Motivasi Siswa SMP Negeri 13 Kota Serang Dalam Mengikuti Ekstrakurikuler Berbasis Sastra Di Sekolah," *AKSARA: Jurnal Bahasa Dan Sastra* 25, no. 1 (May 16, 2024), https://doi.org/10.23960/aksara.v25i1.pp246-253.

7   Abderachid Saadi, "On the Distributional Fractional Derivative: From Unidimensional to Multidimensional," *Mathematical Methods in the Applied Sciences* 47, no. 15 (October 15, 2024): 12350–65, https://doi.org/10.1002/mma.10203.

8   Ihsan, N., "Makna Kata Taqwa Dalam Al-Qur'an : Surat Al Baqarah," *Jurnal Studi Pesantren* 2, no. 2 (2022), https://doi.org/10.35897/studipesantren.v2i2.791.

9   Mustaqim, M., "Persepsi Orang Tua Terhadap Pendidikan Agama Islam Masyarakat Air Raya Kabupaten Natuna Kepulauan Riau," *Research and Development Journal of Education* 9, no. 1 (2023), https://doi.org/10.30998/rdje.v9i1.16306.

10 Abdalla Ali Morshed Mohammad Thah and Yousef Mohammed Abdo Mohammed Al-Awadhy, "مراجعة منهجية تراثية للشبهات حول الإعجاز العلمي في القرآن الكريم," *Dirasat Qur'aniyyah Wa Hadithiyyah* 1, no. 1 (2026): 74–88, https://doi.org/10.14804/daqiyah.v1i1.63.

11 Ahmad Farid Fanani et al., "Asabiyah and Social Inequality in the Digital Age: An Ibn Khaldunian Perspective on TikTok Culture in Indonesia," *Jurnal Adabiyah* 25, no. 2 (December 25, 2025): 494–519, https://doi.org/10.24252/jad.v25i2a13.

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The research approach is primarily analytical, focusing on the Tafsīr of selected verses in the *tahlili* section. This methodology involves a detailed examination of a specific set of verses, aiming to uncover deeper meanings that may not be immediately apparent. By focusing on a limited number of verses, the study can provide a comprehensive analysis that connects the Qur'anic text with philosophical discourse. The methodology not only emphasizes the linguistic and textual analysis of the verses but also integrates religious philosophy to better understand the implications of these teachings in the present day. This approach is informed by the work of other scholars in the field of religious philosophy.[12]

Data for the study were collected from primary sources, including classical and modern *tafsir* manuscripts, scholarly articles, and relevant Qur'anic commentaries. The analysis of the data is conducted using qualitative methods, with a focus on thematic analysis. The findings are cross-referenced with established philosophical frameworks to validate the interpretations presented. Techniques for data validity include triangulation of sources and critical comparison with the work of notable scholars in the field. This ensures that the interpretations derived from the Qur'anic verses are robust and reflect both traditional insights and modern philosophical understanding.

RESULTS AND DISCUSSION

Muhammad Mutawalli As-Sya'rawi and Tafsir: Historical Studies

Muhammad Mutawalli As-Sya'rawi was a prominent scholar and exegete widely known for his work in the interpretation of the Qur'an, titled Tafsir As-Sya'rawi. He was born in 1911 in the village of Daqadus, Mait Ghamr District, Daqahliyah Province, Egypt. From the beginning, As-Sya'rawi showed a great interest in religious knowledge and education. He pursued his education at Al-Azhar, which is one of the oldest and most prominent centers of Islamic education in the world, where he developed his knowledge in the fields of *tafsir*, *fiqh*, and *tauhid*.[13]

Tafsir As-Sya'rawi is written profoundly and based on moderate thinking. In it, As-Sya'rawi not only provides explanations of the verses of the Qur'an but also applies an approach relevant to the modern context and the daily experiences of Muslims. For example, in his interpretation, he links several scientific aspects with the verses of the Qur'an, such as the process of rain, which can be understood through a scientific perspective, even though he does not use complicated scientific terminology.[14]

As-Sya'rawi is known for his views that emphasize moderation in religion. He sought to promote inclusive and tolerant values in his interpretations, allowing Muslims to adapt to the challenges of the times while still adhering to the fundamental teachings of Islam. He is also remembered for his communicative and easily understandable interpretation methods, making his works widely read and referenced by Muslims around the world.[15] As a scholar, As-Sya'rawi spent a lot of time in preaching and teaching activities. He had a strong influence in the world of Islamic education, and many students regarded him as a role model.[16] In addition, he also

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12 Jarrah, Mestarih, and Alghathian, "Judicial Interpretation of Legal Texts: A Study in Jordanian Legislation."

13 Rahmawati, J, "Kontribusi Asy-Sya'rawi Terhadap Perkembangan Tafsir," *Mustafid* 5, no. 2 (2022), https://doi.org/10.30984/mustafid.v1i1.471.

14 Mu'iz, A., R*Ain as a Natural Balance From Sheikh Sya'rawi's Perspective (Analysis Study of Surah Al-A'raf Verse 57)*, 1, no. 3 (2024), https://doi.org/10.61166/values.v1i3.29.

15 Hujaji, H, "Paradigma Moderasi Muhammad Mutawalli As-Sya'rawi," *Al Burhan Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur An*, ahead of print, 2024, https://doi.org/10.53828/alburhan.v24i01.1815.

16 Pratama, Muhammad Yusuf, Ahmad Nabil Annuha, Ahmad Farid Fanani, and Muhammad Azlan Lubis. "Islamic Religious Education in Indonesia: Roles, Implementation, and Methods in Shaping Islamic Character

contributes to explaining various social and ethical issues in Islam.[17] His works and thoughts remain relevant and valued in contemporary Islamic studies, showing that we can utilize traditional knowledge while remaining open to modern developments. In the final years of his life, As-Sya'rawi passed away in 1998, but his legacy through Tafsir As-Sya'rawi continues to live on and significantly influences the understanding of Islam in various parts of the world.[18]

Overview of Tafsir As-Sya'rawi, Surah Maryam 59-63

In his interpretation, Mutawalli As-Sya'rawi provides detailed explanations for each verse, offering insights into their meanings, such as in his analysis of Surah Maryam 59-63:

﷽ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝

> *"But they were succeeded by generations who neglected prayer and followed their lusts, and so will soon face the evil consequences."* [59]

The presence of this succeeding generation occurs because the previous generation no longer follows the path desired by Allah Swt. Therefore, Allah replaced them with a better group of society. This replacement can occur after the entire previous population has passed away, or Allah brings another group that attacks and takes over their position. There is a difference between the words *khalf* and *khalaf*. *Khalf* means descendants or generations that come after one generation, while *khalaf* means good people.[19]

So, what do we actually expect from those who do evil? The answer has been stated in the above verse, namely those who *'neglect prayer and follow their desires'*. So, this verse explains that they are a bad succeeding generation. The first thing they neglect is prayer, even though prayer is the main pillar of the religion. The practice of prayer is obligatory and must not be neglected under any circumstances. This is because both the shahada and prayer are the main foundations of Islam.

Next, As-Sya'rawi explains that the impact of following one's desires is finding misguidance. As a result, they will face misguidance in the future. Orientalists who tend to look for faults in the Qur'an will certainly criticize this statement. According to their view, the word *'al-ghai'* means darkness, misguidance, immorality, and deviant beliefs. These meanings are what will truly be felt by those who abandon prayer and follow their desires. Then it is explained that repentance for those who commit sins is a very precious grace from Allah. Imagine if there were no way to return after committing sins, all hope would vanish, and human life would become difficult. They would remain trapped in their sins because there would be no path to redemption available.[20]

Allah has decreed that the way out for a servant who sins is to repent to Him. Therefore, there is also an exception in the following verse:

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in the Modern Era." *Indonesian Journal of Islamic Educational Review* 2, no. 3 (October 13, 2025): 282–92. https://doi.org/10.58230/ijier.v2i3.422.

17 Ajizah and Khomisah, "Aktualisasi Perempuan Dalam Ruang Domestik Dan Ruang Publik Persepktif Sadar Gender," *Az-Zahra Journal of Gender and Family Studies* 2, no. 1 (2021), https://doi.org/10.15575/azzahra.v2i1.11908.

18 Idris, M., "The Contribution of Al-Sya'rawi to the Development of Tafsir: Study on the Book of Tafsir Al-Sya'rawi," *Jurnal Fuaduna Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 2 (2020), https://doi.org/10.30983/fuaduna.v4i2.3599.

19 As-Sya'rāwī, *Tafsir As-Sya'rāwī: Khawatir As-Sya'rāwī Hawl al-Qur'an al-Karīm.* (Kairo: Idārah al-Kutub wa al-Maktabāt, 1991).

20 As-Sya'rāwī, *Tafsir As-Sya'rāwī: Khawatir As-Sya'rāwī Hawl al-Qur'an al-Karīm.*

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْئًا ۝

"As for those who repent, believe, and do good, it is they who will be admitted into Paradise, never being denied any reward." [60]

In undergoing the process of repentance, a servant needs to sincerely pay attention to the following matters: completely abandoning the sins that have been committed, feeling deep remorse for those sins, and having a strong determination not to repeat the same mistakes in the future. However, this does not mean that if they commit the same sin again, Allah will not accept their repentance. Therefore, when someone sins, they should immediately repent before death comes to them. In the faith of Mutawalli, it is explained: *"wa āmana wa 'amila shāliḥan"*. Believing and doing good deeds here indicates the presence of faith shown after someone repents, which is related to renewing faith, because when a servant sins, at that moment faith also distances itself from them, and vice versa. As for the reward and recompense that will be obtained by those who repent and return to faith, it is *"yadkhulūna al-jannata"*, meaning they will enter paradise. Allah will grant them paradise without questioning their past sins, for they have repented sincerely. All these acts of kindness are a gift from Allah to those who sincerely repent, regret their actions, and are determined not to repeat them.

جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ بِالْغَيْبِ إِنَّهٗ كَانَ وَعْدُهٗ مَأْتِيًّا ۝

" (They will be in) the Gardens of Eternity, promised in trust by the Most Compassionate to His servants. Surely His promise will be fulfilled." [61]

The word *wa'ada* is a promise of something before the time to provide motivation for what is promised. The opposite is *wa'id* (threa)t, which is the announcement of punishment/sanction that will be imposed on someone who does something before the act is committed, so that they avoid and do not commit it. The use of the word *"al-rahman"* (the most merciful) in this verse aims to provide inner peace to individuals who have committed sins and intend to return to Allah. This implies that God, as the place they seek forgiveness, possesses the attribute of the Most Merciful, so their repentance will surely be accepted. God has given assurance and encouragement to His servants, and God's promise is an undeniable truth. In the sentence *"innahu kāna wa'duhū ma'ṭīyyā,"* the final part of this verse emphasizes to us that Allah will surely fulfill His promise. That promise will definitely be realized and will be visible to the naked eye.[21]

The realization of God's promise is an inevitability, and what has been promised will remain as decreed. Individuals who possess wisdom will take the initiative to achieve it through righteous deeds, rather than being passive and powerless.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا إِلَّا سَلٰمًا وَلَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّعَشِيًّا ۝

"There they will never hear any idle talk – only (greetings of) peace. And there they will have their provisions morning and evening." [62]

The word *laghwa* means speech that is useless and unbeneficial. Such actions usually only waste time, thereby squandering energy and opportunities in vain. The meaning of the conversation here is the conversation in paradise, because during their time in the world, they sometimes heard futile conversations. Therefore, they no longer encounter useless things in heaven. Because paradise is a place of pleasure filled with everything that is beneficial. The exception placed in this verse, *"illa"*, does not mean that they will listen to the greeting forever. However,

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21 As-Sya'rāwī, *Tafsir As-Sya'rāwī: Khawatir As-Sya'rāwī Hawl al-Qur'an al-Karīm.*

greetings are a sign of respect in heaven. And greetings are also a form of respect among the angels. Besides being a greeting, "*salam*" in heaven also implies that its inhabitants are free from all diseases and dangers. They will also not experience fatigue or hardship, but will only feel eternal pleasure and happiness. However, the main interpretation of "*salam*" in the context of this verse is as a form of greeting and offering.

In the sentence "*wa lahum rizquhum fīhā bukratan wa 'ashiyyā*," it means: Allah does not say that He is the provider of their sustenance. This emphasizes that all the pleasures they obtain are an inevitability that has been promised. That has been decreed by Allah in this world and prepared in the hereafter. As for sustenance, it is something that can be beneficial, and in the hereafter, it will be obtained by humans accordingly.[22]

<div dir="rtl">

تِلْكَ الْجَنَّةُ الَّتِيْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝

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"That is Paradise, which We will grant to whoever is devout among Our servants." [63]

The meaning of *tilka al-jannah* is the description of paradise mentioned above; this is the paradise that Allah bequeaths to His pious servants. However, this statement raises the question: "Before they enter paradise, has anyone entered it so that paradise is inherited?" As is known, when Allah created His creatures, He already knew the end of their journey, whether they would believe or disbelieve. God does not impose His will upon His creatures; rather, He is All-Knowing with His Vast Knowledge. Therefore, Allah created heaven with the prediction that all of His creatures would enter it. He prepared hell with the prediction that all His creatures would also enter it. So, when there are inhabitants of paradise who do not enter it but instead enter hell, then the place that has been prepared for them in paradise is transferred to the inhabitants of paradise. And this is what is referred to as inheritance in this verse. So, it is as if the people who enter hell bequeath their place in heaven to those who enter it.[23]

Taqwa and Ghoflah: Classical Understanding

Let's first review the concept of *taqwa* (piety), starting from its initial understanding, the concept of *taqwa* according to the views of scholars, and finally, we will compare it with Qur'an, Surah Maryam 59-63, regarding the series of *taqwa* contained within it. Overall, the understanding of *taqwa* according to scholars refers to the integration of spiritual awareness, ethical behavior, and social contribution. *Taqwa* reflects the importance of not only focusing on personal worship but also on how one can play a role in improving oneself and society.[24] Then, based on the premises and perceptions that have been discussed above, let us revisit the series of piety as intended and contained in Surah Maryam, verses 59-63, which we can contextualize as follows:

A Person Who Repents (Illa Man Taba)

The first thing explained in the form of piety in Surah Maryam 59-63 is repentance. This raises a question as to why repentance is placed first as a characteristic of those who are saved from misguidance. Whereas the context of a person who repents is to realize all the mistakes they have made and seek forgiveness from Allah, proven by a strong determination not to repeat the mistakes that have been made. In the context of Islam, Islam broadly classifies sins into two categories: sins against Allah Swt, and sins related to humans. For sins related to Allah Swt. Entering into faith specifically, whereas sins committed against humans fall into the realm of righteous deeds specifically.

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22 As-Sya'rāwī, *Tafsir As-Sya'rāwī: Khawatir As-Sya'rāwī Hawl al-Qur'an al-Karim*.

23 As-Sya'rāwī, *Tafsir As-Sya'rāwī: Khawatir As-Sya'rāwī Hawl al-Qur'an al-Karim*.

24 Fadillah, "Analisis Konsep Taqwa dalam Al-Qur'an: Studi terhadap Ayat-ayat yang Menyebutkan Taqwa," *Akademik Jurnal Mahasiswa Humanis*. 3, no. 3 (2023), https://doi.org/10.37481/jmh.v3i3.612.

A Person of Faith (Wa Amana)

In Surah Maryam 59-63, it is explained that one of the people who are saved from misguidance is the one who has faith. This faith is manifested in the form of performing the five daily prayers as an expression of servitude and also as a sign of love and trust in Allah.[25] Faith is placed after repentance. The explanation of a pious person is not without reason, but a believer becomes the main foundation for him to become a servant of God. Without faith, he will not make God his place of return. Therefore, it cannot be said that he is pious if faith has not yet taken root in his heart as a servant of Allah.

A Person Who Does Good Deeds (Wa 'Amila Sholikha)

People who do good deeds, this characteristic is still general. Why is it not specified who is meant by a person who does good deeds? Good deeds are actions that are beneficial for oneself and others, and are carried out in accordance with the teachings of Islam. The manifestation of righteous deeds can be interpreted as being good to Allah and good to fellow creatures.

Someone who guards their speech (Illa Salama)

In Surah Maryam, verse 62, it is explained that in Paradise, there are no useless words. This illustrates that those who, during their lifetime, guard their tongues from bad words and refrain from hurting others' hearts will experience and enter Paradise.

A person who seeks halal sustenance (Wa Lahun Rizquhum Fiha Bukrotan wa Asyiya)

In verse 62, it is also mentioned that in paradise, sustenance is provided in the morning and evening, or in the afternoon. This also serves as a depiction that those who, during their lifetime in this world, seek *ḥalal* sustenance from morning to evening to provide for themselves and their families. These people are also examples of those who are pious toward Allah by fulfilling their duties as heads of families, providing for their families.

Description of A Careless Person

The word *ghaflah* (negligence) refers to people who neglect prayer and follow their desires. Because those who neglect prayer and follow their desires fall into the category of being negligent in religion, as people of faith should inherently know the consequences of what must be done as religious followers. Negligent People who are negligent in their religious practices are often marked by indifference towards worship and the religious teachings that should be followed. This negligence can arise from various factors, including a lack of understanding of religious teachings, the influence of the social environment, and personal motivation issues. From the perspective of religious education, weak understanding and a lack of motivation to worship can lead someone to become negligent.

In the context of Islamic teachings, people who are negligent in their religious duties, which leads them to stray, are as follows: the context of those who are negligent in their religion:

A Person Who Neglects Prayer (Adho'u as-Sholah)

In the practice of prayer, it is also a means of communication between humans and God. The explanation regarding the importance of prayer has been widely discussed, but in practice, some worshippers sometimes forget that, in carrying out this means of communication with their God, it is very important to pay attention to aspects of communication. For example, many people treat prayer as an obligation.

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25 Atikah Septiani Susanto and Ahmad Nurrohim, "Mental Resilience in the Story of Maryam in QS. 19: 23-26," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, January 21, 2025, 895–902, https://doi.org/10.23917/iseth.5478.

Someone Who Follows Their Desires (Wattaba'u as-Syahawat)

In the context of Islamic teachings, a person who follows their desires is described as an individual who tends to fall into excessive worldly desires and often contradicts Allah's commands and religious values. This attitude can cloud their spiritual vision, make them less sensitive to religious obligations, and distance them from obedience to Allah. Following one's desires tends to drag humans into bad matters that lead to moral, social, and even legal degradation. A concrete example of this impact is corruption, where the lust for wealth and power blinds a person to the extent that they are willing to harm the state and the people for personal gain. Similarly, alcoholic beverages, which start from a momentary desire for pleasure, can damage one's rationality, trigger acts of violence, and become a gateway to other crimes such as adultery or even murder. Gambling is also a manifestation of lust that promises instant wealth, but ultimately only brings financial ruin, family conflict, and debt traps.

Heaven and Hell: An Approach to the Philosophy of Religion

The content of verses 59-63 of Surah Maryam describes the rewards that will be received by the pious, namely Paradise. It is explained that in this Paradise, no useless words will be heard except for greetings (salutation), and sustenance will be provided in this Paradise from morning until evening. The verse concludes with the words, *"That is Paradise, which We will grant to whoever is devout among Our servants."* This is interesting to discuss by rationalizing the supernatural. To help rationalize this, assistance is needed in the form of Islamic philosophy, which is the science that discusses life, the universe, morality, thought, and knowledge.

In the context of Islamic philosophy, the effort to rationalize things that outwardly seem beyond the reach of reason (the unseen) is not an unfamiliar endeavor. Classical Muslim philosophers, such as Al-Kindi, Al-Farabi, Ibn Sina (Avicenna), and Ibn Rushd (Averroes), although acknowledging the existence of the unseen realm informed through revelation (the Qur'an and Sunnah), also strive to understand and explain its aspects through a framework of rational thought.[26]

This approach does not outright reject or deny the supernatural, but rather seeks to find a point of convergence or coherence between revelation and reason. One of the approaches taken is through the concept of *ta'wil* or the philosophical interpretation of religious texts. Verses of the Qur'an or hadiths that literally seem difficult to comprehend by reason are interpreted metaphorically or symbolically to align with rational principles considered universal. For example, the concept of heaven and hell is not only understood as physical places but also as spiritual conditions or logical consequences of human actions in the world. Furthermore, philosophers of Islam developed cosmological and ontological arguments to prove the existence of God as *Wujud al-Wajib* (The Necessary Being), whose existence transcends the material realm and becomes the source of all that exists. Understanding of angels and jinn is also pursued through the framework of the hierarchy of existence and the emanation of intellects (theory of emanation), although this interpretation often becomes a subject of debate among theologians and philosophers. Thus, the rationalization of the supernatural in Islamic philosophy is not an attempt to negate it, but rather an intellectual endeavor to bridge the gap between the revealed transcendent dimension and the human mind's ability to comprehensively understand reality. This approach demonstrates the intellectual richness of the Islamic tradition, which is not solely based on faith but also encourages the use of reason in understanding the nature of existence, including dimensions that transcend sensory experience.

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26 Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, "Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective," *Science and Engineering Ethics* 26, no. 2 (April 11, 2020): 1053–66, https://doi.org/10.1007/s11948-020-00192-7.

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First, from an ontological perspective, the supernatural is often confronted with the framework of thought that there exists a reality beyond the reach of human senses.[27] explaining how suprarational phenomena, such as supernatural powers believed in religious traditions, are often opposed by rigid logic. This shows that there is a fundamental difference between what can be understood by human logic and what is believed to be the truth in religion. The thought of Mulla Sadra, who was able to integrate various disciplines in philosophy, provides a new perspective for understanding the metaphysical reality and its implications for Islamic civilization.[28]

Second, in an epistemological approach, it is important to delve into how knowledge about the supernatural is accessed and understood. The philosophy of science can play a role in formulating and structuring a framework to discuss the supernatural more systematically.[29] shows that the philosophy of science can help provide a foundation for sciences related to religion, including understanding and interpreting the supernatural. Additionally, it emphasizes the importance of planning in Islamic Religious Education so that understanding of the supernatural is also obtained through systematic and structured teaching.[30]

Third, the axiological aspect in philosophy also plays an important role in rationalizing the supernatural. An approach that prioritizes moral and ethical values is necessary so that we can develop a broader understanding of the supernatural. Moral education is crucial in character formation, thus supporting the acceptance of supernatural matters within the correct ethical framework. Therefore, this approach does not only focus on intellectuality but also on the moral and spiritual dimensions.[31]

In rationalizing the supernatural according to the approach of Islamic philosophy, it is important to apply methods that can bridge various disciplines so that a comprehensive understanding can be obtained. Various techniques and approaches, including phenomenology, can be used to understand the experiences and meanings of the supernatural.[32] In turn, this can encourage deeper discussions among academics and practitioners to explore realms that are often considered beyond the reach of rational thought. Thus, rationalizing the supernatural in Islamic philosophy requires critical thinking and openness in exploring a broader reality. The ontological, epistemological, and axiological approaches are expected to provide better enlightenment about the relationship between humans, God, and the unseen reality.

Fachrudin Ar-Razi, as an Islamic philosopher and exegete, has profound views on the supernatural and the role of reason and revelation in understanding that reality. In his famous work, "Mafatih al-Ghayb," Ar-Razi attempts to rationalize the supernatural with a logical and philosophical approach, in line with the Islamic philosophical tradition that integrates religious teachings with rational thought. In this context, Ar-Razi defines the unseen as a reality that

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27 Barqah and Fauzi, A, "Tradisi Semedi Di Makam Raja-Raja Masjid Gedhe Mataram Kotagede Yogyakarta Tinjauan Filsafat : Ontologi," *Jurnal Filsafat Indonesia* 6, no. 2 (2023), https://doi.org/10.23887/jfi.v6i2.56289.

28 Ikbal Salam, A. M, "Pemikiran Mulla Shadra Dan Pengaruhnya Terhadap Filsafat Kontemprorer," *Sang Pencerah Jurnal Ilmiah Universitas Muhammadiyah Buton* 7, no. 4 (2021), https://doi.org/10.35326/pencerah.v7i4.1552.

29 Ifmawati, I., "Nilai-Nilai Filosofis Dalam Pendidikan Agama Islam," *Journal of Islamic Education and Innovation* 1, no. 2 (2020), https://doi.org/10.26555/jiei.v1i2.3384.

30 Hidayat, T, "Filsafat Perencanaan dan Implikasinya dalam Perencanaan Pembelajaran PAI di Sekolah," *Lentera Pendidikan Jurnal Ilmu Tarbiyah Dan Keguruan* 21, no. 2 (2018), https://doi.org/10.24252/lp.2018v21n2i5.

31 Fahira, W. R., Sari, Y. G., Putra, B. E, "Peranan Filsafat Pendidikan Dalam Pembentukan Moralitas Siswa," *Edu Sociata (Jurnal Pendidikan Sosiologi* 6, no. 1 (2023), https://doi.org/10.33627/es.v6i1.1122.

32 Mahmudin, A. S., "Pendekatan Fenomenologis Dalam Kajian Islam," *At-Tajdid Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2021), https://doi.org/10.24127/att.v5i01.1597.

cannot be accessed by the senses, but can be understood through reason grounded in revelation.[33] This is in line with the general view in Islamic philosophy, which holds that reason and revelation do not contradict each other, but rather reinforce each other.[34] Ar-Razi argues that rational knowledge can reach a certain limit, whereas revelation provides information about matters that surpass human reasoning capabilities. This explanation shows that although the unseen is not visible, its existence is acknowledged through accountable arguments.[35]

Furthermore, Ar-Razi explores the concept of God's justice and wisdom in the context of the unseen. He argues that everything unseen, including spiritual and metaphysical phenomena, is created with a specific purpose and wisdom. This perspective allows individuals to understand supernatural events within a framework of morality and ethics, thereby encouraging the development of a responsible attitude and inner peace in living life.[36] In other words, Ar-Razi demonstrated that the supernatural, although difficult to fully comprehend by the human mind, still holds profound moral and ethical relevance in human life.

On the other hand, Ar-Razi also emphasized the importance of knowledge in approaching the supernatural. He invites Muslims not to reject reason and knowledge, but rather, to use these tools to delve deeper into the understanding of religious teachings. This means that, although the supernatural must sometimes be accepted based on faith, scientific and philosophical approaches can enrich our understanding of the meanings behind that reality.[37] Thus, Ar-Razi's view on the supernatural reflects the integration of rationality and spiritual belief, where both function in harmony to form a comprehensive understanding of the world and God. This approach paves the way for dialogue between modern science and religious thought, where each can inspire and enrich the other.

The views of religious philosophy on the concepts of heaven and hell are very diverse, depending on the thoughts of each philosophical and religious tradition. In many religious philosophies, heaven and hell can be seen as representations of the results of the moral and spiritual actions performed by individuals during their lives. Religious philosophy often adopts a more universal and rational approach to explore the meanings of both beyond mere theological dogma. From the Islamic perspective, heaven and hell are seen as forms of divine justice, where heaven is a place of pleasure for those who do good deeds, while hell is a punishment for those who commit bad actions.[38]

In this discussion, critics such as Al-Ghazali and Ibn Sina contributed profound thoughts on the existence of heaven and hell, emphasizing the importance of reason and faith. [39]Al-Ghazali

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33 Ahmad Humaidi and Dian Erwanto, "The Construction of the Meaning of Al-Aql and Al-Qalb in Tafsir Mafatih Al-Ghaib," *Al-Shamela : Journal of Quranic and Hadith Studies* 3, no. 2 (September 30, 2025): 95–109, https://doi.org/10.61994/alshamela.v3i2.1210.

34 Syam, I, "Kajian Historis Tafsir Falsafi," *Hanifiya Jurnal Studi Agama-Agama* 6, no. 1 (2023), https://doi.org/10.15575/hanifiya.v6i1.18321.

35 Rizqiyah, A., "Progresivisme Dan Rekonstruksionisme Dalam Perspektif Pendidikan Islam," *Al Ulya Jurnal Pendidikan Islam* 9, no. 1 (2024), https://doi.org/10.32665/alulya.v9i1.2793.

36 Ifmawati, I., "Nilai-Nilai Filosofis Dalam Pendidikan Agama Islam."

37 Rizkillah, R., "Ontologi dan Klasifikasi Ilmu," *Al-Fiqh* 1, no. 1 (2023), https://doi.org/10.59996/al-fiqh.v1i1.96.

38 Habibie, H, "Konsep Kekekalan Akhirat: Komparasi Eskatologi Islam dan Kristen," *Sinthop Media Kajian Pendidikan Agama Sosial Dan Budaya* 1, no. 1 (2022), https://doi.org/10.22373/sinthop.v1i1.2337.

39 Ridlo Maghriza, "Pendekatan Pendidikan Nilai Dalam Filsafat Islam: Analisis Kontribusi Imam Al-Ghazali Dan Ibnu Sina," *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024), https://doi.org/10.59698/afeksi.v5i2.253.

believed that the understanding of rationality and spirituality can complement each other in explaining the consequences of individual actions, while Ibn Sina argued about the balance between God's justice and human freedom in achieving happiness or experiencing suffering. Meanwhile, the views of Western philosophers such as Immanuel Kant emphasize the concept of morality as the foundation for understanding the existence of heaven and hell. Kant argued that both could be considered consequences of ethical actions, where a person who behaves well can be expected to receive a reward (heaven), while those who behave poorly will receive punishment (hell) as a form of justice. This approach, although not directly leading to eschatology, provides a relevant moral framework in understanding the origins and purposes of the existence of heaven and hell.

The philosophy of humanism focuses on the quality of human relationships with one another in this world, providing the argument that heaven and hell can be understood as representations of the consequences of our moral interactions in this world. Humans are invited to see both as rewards or punishments that are not only awaited after death but also occur in this life when the values of good and evil are actualized in daily actions.[40] From a Christian perspective, there is an emphasis on loss and redemption, where heaven is a place for the saved, and hell is an eternal separation from divine love for those who have turned away from faith. These concepts encompass the complexity of moral life determined by the conscious decisions of individuals in this world.[41] Overall, the views of religious philosophy and the thoughts of philosophers around the world reflect a profound quest to understand justice, morality, and existence. Heaven and hell function not only as final consequences but also as motivators in more moral and ethical actions throughout a person's life. In a global context, this understanding invites individuals to reflect on their moral responsibilities and give meaning to a greater purpose in life.

In accepting the concepts of heaven and hell, there are two divisions, so that the concepts of heaven and hell are logically accepted.

The news of the abrogation of the Qur'an and Hadith

The concept of the nash of the Qur'an and Hadith is referred to as *khobar shodiq* (خبر صادق) in understanding the existence of heaven and hell, playing an important role in explaining and justifying the logic of the existence of both in Islamic tradition. *Khobar shodiq* refers to news or statements that are considered true and trustworthy, especially those originating from the Prophet Muhammad and are part of Islamic teachings. In this context, let us examine some important elements of the concept of *khobar shodiq* and how it relates to heaven and hell.

Khobar shodiq relies on the belief that the revelations received by Prophet Muhammad from Allah are absolute truths. The existence of heaven and hell as consequences of human actions during life on earth is explained in many hadiths and verses of the Qur'an, thereby strengthening the belief in their existence. For example, there are many verses that mention life after death and God's judgment, which serve as indicators that there is a reward for every deed. Meanwhile, in the logic of *khobar shodiq*, heaven and hell can be understood as manifestations of divine justice governed by moral and ethical principles. In the tradition of Sufism, as explained by Al-Ghazali, those who perform good deeds will be rewarded with paradise. On the other hand, those who do evil will face consequences in the form of hell. This affirms that good deeds yield deserving rewards in the afterlife, and this can be rationalized in the context of moral justice.[42]

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40 Mariani, Rafli, "Filsafat Humanisme Dalam Perspektif Pembelajaran Bahasa Terhadap Konsep Merdeka Belajar," *Jimr* 2, no. 5 (2024), https://doi.org/10.62504/jimr462.

41 Habibie, H, "Konsep Kekekalan Akhirat: Komparasi Eskatologi Islam Dan Kristen."

42 Fasya, A., "Konsep Tasawuf Menurut Imam Al-Ghazali," *Jousip Journal of Sufism and Psychotherapy* 2, no. 2 (2022), https://doi.org/10.28918/jousip.v2i2.6723.

From the perspective of Islamic philosophy, especially in philosophical Sufism, it is stated that a person's closeness to God affects their condition in the afterlife. Heaven, in this sense, is not just a place, but also a status of spiritual closeness to Allah.[43] In this case, *khobar shodiq* connects spiritual experiences and conceptual understanding of heaven and hell, making it more logical and rationally acceptable.

The concept of *khobar shodiq* is also related to human morals and behavior. The teachings of Sufism emphasize the importance of good morals, which directly affect an individual's fate in the afterlife.[44] The emphasis on morality in *khobar shodiq* motivates individuals to do good deeds, which, in turn, will determine whether they enter heaven or hell. This makes the logic behind the existence of these two entities not only religious but also moral and ethical. The belief in heaven and hell, as expressed by *khobar shodiq* , has a positive impact on society. This belief encourages individuals to behave well and avoid bad deeds, thereby resulting in noble moral conduct in daily life. Sufi teachings impart these values to the community, thereby creating a better and more ethical society.[45]

Rationality

One approach to rationalizing this concept is through an understanding of moral justice. In philosophy, justice is considered one of the main principles underlying moral judgment. For many philosophers, justice requires that good actions receive rewards and bad actions receive punishments. In line with that, the idea that heaven and hell function as systems of reward and punishment in many religious traditions makes it logically acceptable. The concepts of heaven and hell are not only relevant in a religious context but can also be understood and rationalized through the lens of Western philosophy.[46] With this approach, we can use principles of logic and ethics to provide arguments that can be accepted by rationality and critical thinking.

First, from an ethical and moral standpoint, heaven and hell can be seen as representations of a system of rewards and punishments. In many traditions, good moral actions are considered a prerequisite for gaining access to heaven, while evil actions lead to consequences in hell. shows that perspectives on God significantly impact individual morality and prosocial behavior, where the belief in consequences after death, whether in the form of heaven or hell, can motivate individuals to behave well and be more prosocial within society.[47]

Furthermore, the views of philosophers like Immanuel Kant shed light on this concept. Kant argued that a person's actions should be based on universal moral principles, where goodness should be rewarded and evil should be punished. In this view, the existence of heaven and hell is seen as a reinforcement of that morality, where divine justice fulfills the rules of moral logic. By having the belief that every action will have consequences both in this world and in the hereafter, individuals are expected to behave more responsibly. The concept of "divine rewards

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43 Rukmini, "Pendidikan Tasawuf Falsafi Sebagai Landasan Etika Dalam Pendidikan Islam," *Ijim* 2, no. 4 (2024), https://doi.org/10.31004/ijim.v2i4.100.

44 Rajab, H., "Akhlak Tasawuf Basis Pendidikan Multikultural di Indonesia," *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, ahead of print, 2020, https://doi.org/10.32923/tarbawy.v7i1.1206.

45 Ilallah, M., "Konsep Akhlak Tasawuf dalam Proses Pendidikan Islam," *Cendekia Jurnal Ilmu Pengetahuan* 2, no. 4 (2022), https://doi.org/10.51878/cendekia.v2i4.1711.

46 Katrin Flikschuh, "The Idea of Philosophical Fieldwork: Global Justice, Moral Ignorance, and Intellectual Attitudes," *Journal of Political Philosophy* 22, no. 1 (March 29, 2014): 1–26, https://doi.org/10.1111/jopp.12006.

47 Johnson, K., "Friends in High Places: The Influence of Authoritarian and Benevolent God-Concepts on Social Attitudes and Behaviors," *Psychology of Religion and Spirituality* 5, no. 1 (2013), https://doi.org/10.1037/a0030138.

and punishments" has been discussed in the literature of social psychology.[48] Belief in the existence of consequences after death, whether in the form of heaven or hell, can influence individual behavior within society.[49] This shows that the influence of divine understanding is not only relevant within a theological framework but also contributes to social interactions and moral norms.

The Psychological Impact of the Pious and the Negligent

The psychological impact of people who pray and are pious to Allah can be seen from various aspects, which are interconnected between spirituality and mental health. First, prayer as a form of worship has been proven to have a positive effect on mental health. According to research, prayer can be a means to achieve tranquility and inner peace. The process of prayer, which involves concentration, calmness, and gratitude, can help individuals reduce levels of anxiety and daily mental stress.[50]

Furthermore, the spiritual interaction carried out through prayer contributes to the strengthening of faith and piety. *Taqwa* not only means religious awareness, but also creates a higher self-awareness and the ability to overcome life's challenges more effectively. This is in line with the Islamic psychotherapy paradigm, which emphasizes the importance of spirituality in the process of mental healing. In this context, *taqwa* psychotherapy is a model that integrates religious values with psychotherapy practices, helping individuals maintain emotional and mental balance.[51] Research shows that pious people tend to have better peace of mind, as their belief in God creates a sense of peace and reduces stress.[52] For example, the qualities of *taqwa*, which include honesty, discipline, and the willingness to do good, contribute to the development of a healthy and positive character in daily life. This encourages individuals to steer clear of harmful behaviors that can affect their mental health.[53]

On the other hand, the psychological impact on individuals who neglect prayer and tend to follow their desires can have significant implications for their mental health and character development. Disobedience in performing prayers can lead to increased inner emptiness and dissatisfaction. When someone neglects the obligation of prayer, their heart can become "dead" or lose connection with the spiritual dimension that is supposed to provide tranquility. Studies show that neglecting prayer can lead to stress, anxiety, and emotional instability, as individuals do not receive the spiritual support needed to face their life's challenges.[54]

Moreover, following desires, which are often accompanied by sinful actions, can worsen psychological conditions. Desires, if not managed well, can lead a person to destructive behavior and negative thinking. This aligns with the statement that desires have a negative tendency, and

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48 Namrata Goyal, Krishna Savani, and Michael W. Morris, "Spheres of Immanent Justice: Sacred Violations Evoke Expectations of Cosmic Punishment, Irrespective of Societal Punishment," *Journal of Experimental Social Psychology* 106 (May 2023): 104458, https://doi.org/10.1016/j.jesp.2023.104458.

49 Johnson, K., "Friends in High Places: The Influence of Authoritarian and Benevolent God-Concepts on Social Attitudes and Behaviors."

50 Elvina, "Terapi Sholat Sebagai Upaya Pengentasan Anxiety Pada Masyarakat Modern," *Counseling as Syamil Jurnal Ilmiah Bimbingan Konseling Islam* 2, no. 2 (2022), https://doi.org/10.24260/as-syamil.v2i2.981.

51 Dwinanda and Rajab, "Psikoterapi Islam: Model Psikoterapi Taqwa," *Psikobuletin Buletin Ilmiah Psikologi* 4, no. 3 (2023), https://doi.org/10.24014/pib.v4i3.21830.

52 Saputra, "Tatmainn Al-Qulub Memediasi Hubungan Tawakal Kepada Allah dan Fear of Missing Out," *Bandung Conference Series Psychology Science* 2, no. 3 (2022), https://doi.org/10.29313/bcsps.v2i3.4880.

53 Az Zahid, "Meningkatkan Taqwa Dengan Sikap Jujur dalam Muamalah," *Muta Allim Jurnal Pendidikan Agama Islam* 1, no. 1 (2022), https://doi.org/10.18860/mjpai.v1i2.1735.

54 Santoso, S., "Harmonisasi Al-Ruh, Al-Nafs, Dan Al-Hawa Dalam Psiklogi Salam," *Jurnal Islamika* 3, no. 1 (2020), https://doi.org/10.37859/jsi.v3i1.1899.

controlling these desires is very important to achieve inner peace and good character.[55] The inability to control desires can lead to compulsive behavior and addiction that can damage an individual's physical and mental health. The psychological impact that arises can include feelings of guilt, shame, or depression due to actions that contradict one's spiritual and moral values. On the other hand, some studies show that reinforcement from social and spiritual circles is also important to combat lust. Individuals who rely on community support or engage in spiritual reflection can find a way out of the feeling of being trapped in the negative cycle caused by lust and neglectful behavior towards prayer.[56] It can be concluded that the danger of neglecting prayer and following desires not only impacts the spiritual aspect but also causes complex psychological effects, which can influence mental condition, happiness, and individual character development. Therefore, individuals need to strive to maintain closeness to Allah through prayer and resist desires for better mental health.

CONCLUSION

This research presents an insightful analysis of the concepts of *taqwa* (piety) and *ghaflah* (negligence) as depicted in the Qur'an, Surah Maryam 59-63, with a focus on the interpretation by Mutawalli As-Sya'rawi. The findings highlight that the pious, as described in the Qur'an, exhibit repentance, faith, good deeds, speech restraint, and the pursuit of halal sustenance. These characteristics serve as key indicators of *taqwa*, contrasting sharply with those of the negligent, who abandon prayer and pursue worldly desires. Furthermore, the philosophical approach provides a nuanced understanding of Heaven and Hell, rationalized through the lens of Islamic philosophy, where the unseen is explained using reason to bridge the gap between divine teachings and human understanding.

The contribution of this research lies in its application of As-Sya'rawi's Tafsir to the philosophical dimension of *taqwa* and *ghaflah*, addressing a gap in current exegesis studies. The study sheds light on how these two concepts remain relevant in contemporary spiritual and social challenges, bridging traditional Qur'anic interpretation with modern concerns such as materialism, negligence due to busyness, and spiritual neglect. By combining religious texts with philosophical analysis, the research offers a broader, more accessible understanding of *taqwa* that can resonate with today's Muslim community, thereby enhancing the relevance of Qur'anic teachings in the modern world.

However, the study is not without its limitations. The reliance on Tafsir As-Sya'rawi as the primary source of analysis restricts the scope of interpretation, as alternative exegeses or modern interpretations were not sufficiently explored. Additionally, while the philosophical approach offers valuable insights, it might not fully encompass the diversity of perspectives within Islamic thought. Future research could expand the study by integrating different tafsir methodologies, such as contextual or comparative analysis, and exploring how *taqwa* and *ghaflah* are addressed in diverse Islamic schools of thought. Moreover, empirical studies on how these concepts manifest in contemporary Muslim practices would further strengthen the findings and provide a practical dimension to the philosophical discourse.

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55 Khasanah, N., "Dinamika Kepribadian dalam Perspektif Psikologi Islam; Telaah Konsep Amarah, Lawwamah, dan Muthmainnah Serta Korelasinya dengan Iman, Islam, Dan Ihsan," *Salam Jurnal Sosial Dan Budaya Syar I* 8, no. 2 (2021), https://doi.org/10.15408/sjsbs.v8i2.20031.

56 Nofitayanti, N, "Larangan Mengikuti Hawa Nafsu dalam Kajian Tematik Digital Qur'an," *Zad Al-Mufassirin* 2, no. 2 (2020), https://doi.org/10.55759/zam.v2i2.40.

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