

The Meaning of Hawa in the Qur'an Semantic Studies According to Toshihiko Izutsu

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Abstract

Research on 'hawa' is important to do, because the Qur'an often mentions the word 'hawa' in a various meanings. In this case, it is often used with negative connotations. This is interesting to study using Toshihiko Izutsu's semantic analysis to get the network of meaning and the maudu'i method to get the meaning. Izutsu's semantic analysis to get the network of meaning and the maudu'i method to get the concept. Research qualitative research is the approach used. Source The source of the data comes from literature. Hawa is a necessity that cannot be denied. Hawary human being has them. Any inclination towards the delights of the world and disregard for reason and the rhawalation of Allah, is a dangerous Hawa.

Keyword: Hawa, Semantik

Introduction

The Qur'an is a book revealed by Allah SWT to Prophet Muhammad SAW and has become a guidance for human life. Its existence as the main guideline in human life is recognised by Muslims all over the world. Every letter, word, sentence, verse, and surah in the Qur'an is always interesting to read, study, and practice. (Rahman, 2016) Even in every letter and word it contains infinite wonders and wisdom. The Qur'an is not just a collection of words, but an invincible source of knowledge and eternal guidance. The Qur'an is the solution to hawary problem in human life, whether spiritual, physical, social, scientific, economic, political, legal, and others that apply according to its time, therefore it is "salih li kulli zaman wa makan". (Qattan, 1972) By studying and practising the Qur'an, humans can find the right direction in life and obtain true inner peace for success in this world and the hereafter.

One of the interesting aspects that can be revealed in Qur'anic studies is the concept of *hawa*. The word *hawa* is mentioned 38 times in 13 forms in the Qur'an. This word is spread over 37 verses in 22 surah. To gain a deep understanding of the meaning of *hawa*, an appropriate research method is required. In this context, the tafsir method applied is the maudu'i method, which allows researchers to explore issues or themes relevant to human beings comprehensively through the analysis of all relevant Qur'anic verses. The analytical approach uses Toshihiko Izutsu's semantic method, where semantics as part of linguistics makes an important contribution in analysing keywords in the Qur'an, including the word *hawa*. By combining the maudu'i method and Toshihiko Izutsu's semantic analysis, this study aims to maximise reference, legitimacy and significance in uncovering the meaning of *hawa* in the Qur'an.

Method

This research approach is to use a qualitative approach method. (Mustari & Rahman, 2012) Data is drawn from desk research relating to the main issue. (Silverman, 2019) This research was conducted using a description-analysis approach. The semantic analysis of the combinatorial analysis model of the Qur'an also called the encyclopaedic version, combines maudu'i analysis and Toshihiko Izutsu's semantic analysis and serves as a mechanism for applying these analyses. The steps are divided into several steps, such as:

- 1) Choose a focus word and give a reason for it.
- 2) Gather all Qur'anic verses related to the focus word and its derivations.
- 3) Study dictionaries, poems, verses, hadith, and tafsir.
- 4) Determine the basic meaning and relational meaning by paying attention to synchronic and diachronic aspects.
- 5) Drawing basic and relational areas of meaning.
- 6) Writing concepts based on welthanschauung.(Darmawan et al., 2020)

Research data is taken from library materials such as: books *Nuzhatu al-A'yun al-Nawadhir fii ilmi al-Wujuh wa al-Nadhair*.

Discussion

Al-Hawa derived from the word هَوَى - يَهْوِي - هَوِيًّا - هَوِيًّا - هَوِيًّا which means something that falls from a high place.(Yunus, 1973)

According to Ar-Raghib Al-Asfahani:

هوى : الهوى ميل النفس إلى الشهوة

Means : “*Hawā is the soul's tendency to desire.*”(Al-Ashfahani, 2017)

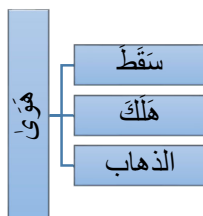
The tendency of the human soul towards things that he likes, corresponds and is in harmony with his nature. If he is inclined towards things that violate the Shari'a, it is called following despicable of *hawa*, and if it tends to things that are in accordance with the Shari'a, it is called following praiseworthy of *hawa*.

The word *hawa* and its derivatives are mentioned 38 times in 13 forms in the Qur'an. This word is spread over 37 verses in 22 surah. Word derivation *hawa* (هوى) in the Qur'an:

No.	Lafadz	Amount	Al-Qur'an
1	هَوَى	2	Surah Thaha verse 81
			Surah an-Najm verse 1
2	تَهَوَّى	3	Surah al-Baqarah verse 87
			Surah al-Maidah verse 70
			Surah an-Najm verse 23
3	تَهْوَى	2	Surah Ibrahim verse 37
			Surah al-Hajj verse 31
4	أَهْوَى	1	Surah an-Najm verse 53
5	أَسْتَهْوَتْهُ	1	Surah al-An'am verse 71
6	الْهَوَى	4	Surah an-Nisaa' verse 135
			Surah Shad verse 26
			Surah an-Najm verse 3
			Surah an-Nazi'at verse 40
7	هَوَلَهُ	6	Surah al-A'raf verse 176
			Surah al-Kahfi verse 28
			Surah Thaha verse 16
			Surah al-Furqon verse 43
			Surah al-Qashash verse 50
			Surah al-Jaatsiyah verse 23
8	أَهْوَاءَ	3	Surah al-Maidah verse 77
			Surah al-An'am verse 150
			Surah al-Jaatsiyah verse 18

9	أَهْوَاءُكُمْ	1	Surah Al-An'am verse 56
10	أَهْوَاءُهُمْ	12	Surah al-Baqarah verse 120
			Surah al-Baqarah verse 145
			Surah al-Maidah verse 48
			Surah al-Maidah verse 49
			Surah ar-Ra'du verse 37
			Surah al-Mu'minun verse 71
			Surah al-Qashash verse 50
			Surah ar-Rum verse 29
			Surah asy-Syuraa verse 15
			Surah Muhammad verse 14
Surah Muhammad verse 16			
Surah al-Qamar verse 3			
11	بِأَهْوَائِهِمْ	1	Surah al-An'am verse 119
12	هَوَاءٌ	1	Surah Ibrahim verse 43
13	هَٰوِيَّةٌ	1	Surah al-Qari'ah verse 9

The essential meaning of a word is its meaning that is always there and carries with it wherever it is. (Izutsu, 1997) A dictionary is a useful tool for determining a word's core meaning. The dictionary used in this search made reference to is the book *Nuzhatu al-A'yun al-Nawadhir fii ilmi al-Wujuh wa al-Nadhair*. Lafadz *hawa* in this book has three forms of meaning. Among these are the following:



1. Lafadz *hawa* meaningful *nazala* (go down). As found in surah an-Najm verse 1:

وَالنَّجْمِ إِذَا هَوَىٰ

2. Lafadz *hawa* meaningful *halaka* (destroy). As found in pada surah Thaha verse 81:

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدُ هَوَىٰ

3. Lafadz *hawa* meaningful *adz-dzahaab* (go). As found in pada surah al-Hajj verse 31 :

خَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

The Relational Meaning of *Hawa* in Pre-Qur'anic Arabic

Context-dependent meanings and their relationship to the vocabulary of other keywords are called relational meanings. (Izutsu, 1997) Arabic poems jahiliyah can be used to understand the relational significance of pre-Qur'anic phase.

وليس فؤادي عن هَوَاكِ بِمُسْتَلٍ

تَسَلَّتْ عَمَائِثُ الرِّجَالِ عَن الصِّبَا

نصيح علي بأنواع الهموم لبيئتي

الآ رب خصم فيك ألوى رددته

The term *hawa* appears in the stanza of the poems written by Umru al-Qais (died 539 M) “*wa laisa ‘an fu’adi ‘an hawaki bi munsali*”. Abu Abdillah al-Husayn bin Ahmad al-Zauzani argues that the temple signifies “*annahu za’ama anna ‘isyqa al-qisaq qad batala wa zala wa ‘isyquhu iyyaha thabit la yazulu wa la yabtilu*” He assumes that his love has vanished and been lost, even if his love for that woman are still there and will never go away. (Al-Zauzani, 1992) As a result, the poem uses the context of *hawa* to convey the love senses (*isyq*) according to the opposite manner sex (woman), a love that exists according to instincts among humans. The use of the concept of “*hawa*” in the poem can also refer to magnetic forces or attraction between two individuals who are attracted to each other. Just as air draws things into it, love can attract two hearts close together in a relationship of affection and intimacy. One element that might be used to convey feelings of love is “*hawa*”, which in this context can refer to atmosphere, passion, or lust involving feelings of love towards the opposite sex. Although a relationship of meaning is correlated with the heart, the female body.

Second poem:

وأصبح لا يشكو ولا يتعتب	سلا القلب عما كان يهوى و يطلب
و قلب الذي يهوى العلى و يتقلب	صحا بعد سكر و انتخى بعد ذلة
و أبذل جهدي في رضاها و تغضب	إلى كم أدري من تريد مثلتى
لها دولة معلومة ثم تذهب	عبيلة ! أيام الجمال قليلة
ولا القلب في نار الغرام معذب	فلا تحسبني أنى على البعد نادم
ومن كان مثلي لا يقول و يكذب	وقد قلت إنى قد سلوت عن الهوى
من الناس غيري فالليبيب يجرب	هجرتك فامضى حبش شئت وجرى
ينوح على رسم الديار و يندب	لقد ذل من أمسى على ربع منزل
يطاعن قرنا و الغبار مطنّب	وقد فاز من في الحرب أصبح جانلا
كؤوس المنايا من دم حين أشرب	نديمي وعالك الله قم غن لي على
يضل بها عقل الشجاع و يذهب	ولا تسقني كاس المدام فإنها

According to the poems by Antarah ibn Syaddad (died 615 M) (Bunyamin & Salad, 2017) Additionally, the term *hawa* appeared three times, two times in the form *fi’il mudari’* (verb), and a single time in the form of *isim mufrad* (noun). As for the verb form, that is, in stanzas: “*sala al-qalb ‘amma kana yahwi wa yatlubu*” (This heart forgot what it actually wants and seeks) and “*wa qalb al-ladzi yahwa al-’ula yanqalibu*” (And a heart that wants glory will surely turn glorious). While in the noun form, which is in the stanza: “*wa qad qultu inni qad salautu ‘an al-hawa*” (and I said that I had forgotten my love for you). The meaning of *hawa* in the stanza is a confession of forgetting love (*mahabbah*) amongst a lover, namely *Ablah*. *Hawa* in this stanza deals with the First, heart/feelings (*qalb*) used to describe a state of the heart filled with deep feelings of love towards someone, disappointment due to unrealized love, longing for a loved one, or joy due to meeting a loved one. It is also used to describe a state of the heart filled with nervous, anxiety, or fear. Second, love of glory (*al-’ula*) refers to human’s desire or desire for wealth, glory, or high social standing. Jahiliyah poems often describe a strong love for wealth and luxury, as well as a deep desire to acquire it. Third, drunkenness of love (*sukr*) refers to the inner state of a person who is immersed in deep and intoxicating feelings of love. Fourth, misleading and taking away of common sense implies irrational urges or desires and can point a person in the wrong direction or away from the truth. This lustful impulse is considered a source of human weakness that can lead them to mistakes, sins, or bad decisions.

Based on both of the poems previously (Mudakir et al., 2022), it’s possible to assume that the term *hawa* during in the time of jahiliyah was interpreted as a great love, especially for women, which made her common sense became confused and lost. This context reflects how strong the impulses of love and lust were at that time, which can make a person become irrational and lose self-control. How easy it is for one to be tempted and fall into unhealthy feelings of love or inappropriate relationships that can lead one’s common sense astray and lost which can cloud judgment and lead one to irrational or unwise actions. This kind of love was widely used during jahiliyah times.

The Relational Meaning of Hawa in the Qur'an

Hawa in the phase of the Qur'an have a unique relationship in comparison to former phases. Currently, *hawa* have some negative connotations. Listed below are a few of the relationships of *hawa* in the Qur'an:

First, *hawa* in the Qur'an is frequently followed with a pronunciation word *la tattabi'* or don't follow. This concept shows that people often tend to be tempted by their own desires and passions, so they need to be reminded not to follow these tendencies if they contradict religious teachings. The Qur'an warns that following *hawa* can bring bad consequences and harm to people in this world and the Hereafter. That relationship appears in practically every verse concerning *hawa*, including 21 verses. Based on Izutsu, when *ittiba'* is linked to lafadz *hawa*, it turns into *ittiba' al-hawa*, which means *zann* (prejudice). that is, to follow his personal prejudices (Izutsu, 1997).

Second, *hawa* in the Qur'an it deals with heresy/*dalal*. Allah Almighty. Reminds people in various verses of the Qur'an about the dangers of following *hawa* that can lead them astray and to destruction in this world as well as in the Hereafter. One striking example is in Surah An-Najm verse 23, where this verse emphasizes that following *hawa* will not protect people from the punishment or torment of Allah Almighty. for those who commit immoral deeds and break His commandments. And another example in Q.S. al-Ma'idah verse 77. In this verse, the term *dalal* is appears Three separate times for directing to persons that follow *hawa* (*qad dallu*). Then, *dalal* explain that once they get lost, then they mislead others as well "*wa adallu kathiran wa dallu 'an sawa' al-sabil*". This implies that a *dalal* (heresy) that defines the correct and straight way is the conclusion of following to *hawa*. And this context, *hawa* often leads people astray and keeps them away from the truth of religion. Allah SWT. also confirms in the Qur'an that *hawa* is the main cause for humans to commit sins and violate His laws.

Third, *hawa* in the Qur'an contradicts the truth. In the Qur'an, *hawa* is often explained as man's tendency towards things that are contrary to the truth, Allah's instructions, and religious teachings. The concept of *hawa* describes worldly desires that tend to go against moral norms and teachings that have been established by Allah SWT. In Q.S. al-Maidah verse 48 it is mentioned "*wa la tattabi' ahwa'ahum 'amma ja'aka min al-haqq*". The same way in Q.S. al-Mu'minun verse 71, "*wa lawi ittiba' al-haqq ahwa'ahum*". The *Haqq* referred to in this verse is the revelation of Allah (Q.S. Al-Najm: 4, Q.S. al-Syura: 15, Q.S. al-Ra'd: 37, and Q.S. al-Ma'idah: 49), which means *hawa* frequently contradicts with the Qur'an. Thus, in the Qur'an, *hawa* is explained as a force that can lead people away from the truth and guidance of Allah. Muslims are taught to always beware of the influence of passions that can lead astray and hinder them from attaining true happiness in this world and the Hereafter.

Fourth, *hawa* in the Qur'an it deals with corruption. In the Qur'an, the concept of "*hawa*" is often associated with corruption and heresy that can have negative effects on humans. *Hawa*, or uncontrolled impulses, are often considered the source of much damage in human life, both individually and socially. In Q.S. al-Mu'minun verse 71 it is mentioned that *hawa* has been able to cause damage to the sky, the earth, and all things within them "*lafasadat al-samawat wa al-ard wa man fihi*". This is what happens because of disregarding a common sense and Allah's messages, and putting his own desires first.

Fifth, *hawa* in the Qur'an deals with a inattentive and locked heart (*gafal* and *taba'*) as appears in Q.S. al-Kahf verse 28 and Q.S. Muhammad verse 16. In both verses, the heart following *hawa* represents a heart that's inattentive to remember Allah "*wa la tuti' man agfalna qalbahu an dzikrina*" and closed to receive the truth "*taba'a Allahu 'ala qulubihim*". Those who are locked in their hearts by *hawa* may not learn the lessons of history and seem incapable of receiving God's guidance. Thus, in the Qur'an, the connection between *hawa*, inattentive and locked heart emphasizes the need to keep the heart open to Allah's instructions and not fixated on *hawa* impulses

The Relational Meaning of Hawa After the Qur'an

After the Qur'anic phase of developing the idea as an entire, the post-Qur'anic phase begins, which leads to a more in-depth investigation of the formulated concept. The post-Qur'anic phase extends. From classics to contemporary.

First, *hawa* is related to the desire for pleasing and righteous things, as Ibn 'Atiyah says when interpreting Q.S. al-Najm verse 3 "*wa ma yantiqu 'an al-hawa*".(Al-Andalusi, 1993) *Hawa*, in the Islamic context, refers to the human desire for pleasurable and lustful things, especially those involving physical pleasures and carnal desires. *Hawa* is often associated with lust which is the human urge or inclination towards worldly pleasures.

Second, hawa in tafsir is concerned with eschewing common sense and the Shari'a, such as Ibn 'Athiyah's interpretation when interpreting Q.S. al-Najm verse 23 "*wa ma tahwa al-anfus*". It says: "*huwa iradatuh a almuladzzati laha... wa innama yarda'uha wa yasuquha ila husn al-'aqibah al-'aql wa al-syar*". (Al-Andalusi, 1993) In Islamic interpretation, the avoidance of reason can refer to impulsive and uncontrolled actions contrary to common sense. People who are caught up in this kind of air often make decisions without considering the consequences and consequences, which can lead them to error and sin. In addition, the eschewing of the Shari'a is related to the rejection of religious norms and the laws of Allah that have been laid down in the Qur'an and Hadith. People who are tempted by this kind of air can ignore religious rules, do things that are forbidden, and follow a path that is not in accordance with the guidelines of Islamic law. Therefore, understandably, *hawa* is by nature fond of delicacy, but contrary to common sense and sharia.

Third, hawa in tafsir it deals with heresy (*dalal*) and misleading (*adallu*). Often, this misleading *hawa* stems from people's desire to make changes or innovations in their religion without regard to the validity of Islamic law. This can be a deviation in worship, a religious way, or a religious concept that has no clear basis in the Qur'an and Sunnah. Those who are called followers of *hawa* (*ahl-hawa*), among others: *first*, the Muktazilah and Shi'a and their groups, namely those who violate the Ahlu Sunnah wal Jama'ah who always interpret the Qur'an and Sunnah so that many people go astray, such as misguided infidels and polytheists. *Second*, the experts of the world (*ahl al-'uqba*) because the world is imaginary, and the pursuers of delusion are not intelligent and mature people. While people who seek the world only for the purpose of the afterlife, are not called experts of the world, because only for their primary needs. *Third*, idol worshiper (al-Brusawi & Nagati, 1877). Including according to al-Maragi, a heretical person is one who performs polytheism in all kinds of worship that is not for Allah, such as interceding or praying to creatures, asking for intercession, slaughtering on behalf of creatures, idolatrous or grave thawaf, and polytheism in other worship. (Al-Maragi, 1992) Interpretation of Q.S. al-An'am verse 119 "*wa inna kathira la yudilluna bi ahwa'ihim*". Prophet Muhammad SAW said, "Whoever makes things up in the affairs of our religion who is not part of it, is rejected." (HR. Muslim). With this warning, Islam stresses the importance of maintaining the purity of religious teachings and not investigating the instructions of Allah and Allah's Messenger.

Fourth, hawa in the interpretation of the meaning of *hawiyah*. "*Hawiyah*" is a term used to refer to one of the layers of hell that is used as a place of torment for those who sin and disobey Allah SWT. The term literally means deep burrow or abyss. Interpretations of the meaning of hell *hawiyah* in Islam often emphasize the nature and torture experienced by its inhabitants. According to Ibn 'Atiyah, *hawiyah* is the place of return of the infidels "*faja'ala Allah al-hawiyah umm al-kuffar lamma kanat ma'wahu*". They were thrown into hell with their heads upside down. Hell is so deep "*ummu ra'suhu li annahum yahwuna 'ala ru'usihim*". (Al-Andalusi, 1993) This meaning is an interpretation of Q.S. al-Qari'ah verse 9 "*fa ummuhu hawiyah*".

Synchronic and Diachronic of Hawa

During the Jahiliyyah, the word "*hawa*" was a generic term that later, during the Islamic period, acquired a deeper and more complex meaning. In the pre-Islamic phase / days of jahiliyyah, *hawa* was defined in terms of human psychology, specifically in terms of the deep feelings of love in relationships between men and women. This love is often associated with deep feelings of happiness but can also lead to excessive longing and obsession. Many face disappointment in love and cope with it by drinking as an escape. However, there were also those who took a different approach by deeming love for women as unwise, preferring to focus on fighting on the battlefield as a form of devotion to their tribe. Thus, the concept of *hawa* in the pre-Islamic period has a complex psychological background and provides a picture of the various individual responses to such emotional experiences.

Further in Qur'anic phase, the Qur'an not only expanded the meaning of *hawa*, but also shifted it away from meanings that almost all had negative connotations. The Qur'an gives the word a new dimension, incorporating it into the context of faith, law and social interaction, thus the Qur'an affirms that following *hawa* is a negative act and contrary to the teachings of Islam in various aspects of life. The Qur'an defines *hawa* as a heresy in *qidah*, reminds people of the dangers of following their passions in the context of belief or belief. *Hawa* can lead people to error in understanding and adhering to the true *aqedah* for refusing to believe in Allah and associate with Allah. The notion of *hawa* is also associated with the denial of Allah's Book and Messengers of Allah, such as the Torah, the Injil, and the Qur'an. In the context of law, the Qur'an describes *hawa* as a law which leads to injustice because *hawa* often refers to laws or decisions made based on subjective desires or tendencies,

which can create injustice or arbitrariness. Thus, the Qur'ān gives a new dimension to the meaning of *hawa*, placing it within a broader framework of faith, law and social interaction.

The definition of the post-Qur'anic *hawa* has also underwent significant expansion to include aspects of theology, philosophy and sufism. Interpreters, among others, interpret *hawa* with the term *ahl al-hawa* or followers of *hawa*. They can be divided into three groups: *First*, organizations that always interpret the al-Qur'an and violate the sunnah of the Prophet and the community, like the Muktazilah, Shi'a, and heretics. *Second*, those who constantly chase materialistic interests, without regard to spiritual values or religious truths. *Third*, idolatry worshiper, they constantly deviate from the teachings of the Qur'an and sunnah, making *hawa* the main goal of their lives.

Basic Concepts of Hawa

According to Ibn Faris, says: *hawa* is something that falls. And *hawiyah*: is the name of the names of *jahannam*. *Hawiyah* also: everything places fall. And *huwwatu*: means a deep abyss. A people fell into a valley: some fell after others. And it says *hawa* by *fathah* the letter *ha*: went downhill. Basically, *hawa* means down, falling and leaving.

The abode of *hawa* is in the heart (fu'ad). Satan is a very serious creature that tempts people to be lured by lustful delicacies and worldly adornments. Man will be tempted by Satan's seduction and follow *hawa* when his heart neglects (abyss) to remember Allah and is locked in *khatama/taḥa'* to receive truth and goodness.

There are several reasons not to following *hawa*, including: *first*, *hawa* will lead astray (Q.S. al-Jatsiyah: 23, Q.S. Sad: 26), i.e. having no faith in Allah and idolatry; *Second*, *hawa* will lead to tyranny (Q.S. Al-Baqarah: 145); *Third*, *hawa* is the root of pride (Q.S. al-Baqarah: 87), *Fourth*, *hawa* leads to lies (Q.S. al-An'am: 150); *Fifth*, *hawa* is one of the factors in the occurrence of murder (Q.S. al-An'am: 150); *Sixth*, *hawa* is foolishness (Q.S. al-An'am: 638); *Seventh*, *hawa* is degrading (Q.S. al-An'am: 632); *Eighth*, *hawa* destroyed heaven and earth and their contents (Q.S. Al-Mu'minun: 71); *Ninth*, *hawa* will only cause misery in the afterlife, when she is filled with horror, confusion, trembling, raging, fear, anxiety (Q.S. Ibrahim: 43). While in hell *hawiyah* is provided (Q.S. al-Qari'ah: 9).

There are various methods to avoid harmful *hawa*, among others: First, devotion to Allah (khauf) (Q.S. al-Nazi'at: 40), because committing tyranny and shirk has resulted in a grievous punishment. By being afraid Allah, the sin that was previously relished will be despised. *Second*, resist (*naha*) from Satan's temptations and patiently (*sabr*) forsaking what Allah has prohibited (Q.S.al-Nazi'at: 40, Q.S.al-Kahf :28). *Third*, emulate the Prophets and ash-shiddiqin, with examples like the Prophet Daud in leadership (Q.S. Shad: 26), the Prophet Yusuf in the face of *hawa* (Q.S. Yusuf: 23). Fourth, asking Allah for protection, always remembering Allah, because Allah can eliminate the filthiness of *hawa*, like asking for protection from poor morals, actions, and desires "*Allahumma inni A'udzu bika min munkarat al-akhlaq wa al-'amal wa al-ahwa'*".(Sawrah, 2002)

Conclusion

The meaning of *hawa* in the Qur'an with the semantic analysis of Tosihiko Izutsu to obtain a meaning that is in accordance with the worldview of the Qur'an and combined with the procedure of the method of interpretation to obtain the concept, has made a tremendous impression on the miracles of the language of the Qur'an and the contributions of the mufassir, and provided benefits so that its contents can be put into practice in reality. *Hawa* is an undeniable inevitability. Every human being has it. Lafadz *hawa* in the Qur'an it is often found related to *hawa* or something that the soul desires. As per the previous description, and it says *hawa* by *fathah* the letter *ha*: means to go downhill. Maybe what is meant when it does not go according to their wishes or makes their desires higher this makes them go downhill (fall) which makes them later staggered. Any inclination toward the delicacies of the world, and disregard for Allah's common sense and revelation, is dangerous. Beyond all that is written above there may be other views related to lafadz *hawa* view the Book *wujuh an-nazhair fii al-qur'an* itself has many kinds.

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