

The essence of life in As-Sa'di's tafsir: A multidimensional analysis of *Al-Hayah* in the Qur'an

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Abstract

In the contemporary era marked by existential and spiritual crises, a deep understanding of the nature of life has become increasingly important. The Qur'an, as the primary source of Islamic teachings, presents the concept of life through the term *Al-Hayah*. This study examines the meaning of the term *Al-Hayah* in the Qur'an using a thematic exegesis approach, with a focus on the work of Abdurrahman bin Nashir As-Sa'di, Tafsir As-Sa'di, as the main reference. The research employs a qualitative methodology with a literature review approach, involving the analysis of Qur'anic verses and related interpretations. The aim of the study is to explore and analyze the meaning of the term *Al-Hayah*, identify key themes, and understand its context and implications within the Qur'anic view. The findings indicate that the term *Al-Hayah* encompasses physical, eschatological, spiritual guidance, and existential dimensions of life, as well as the relationship between humans and Allah. As-Sa'di's interpretation of *Al-Hayah* not only reflects classical understanding but also remains relevant to the context of modern life, making a significant contribution to thematic Qur'anic exegesis and the application of Qur'anic values in daily life.

Keywords: *The Qur'an; Al-Hayah; thematic exegesis; holistic understanding*

1. Introduction

In the contemporary era marked by existential and spiritual crises, a profound understanding of the essence of life has become increasingly crucial. The Qur'an, as the primary source of Islamic teachings, presents a comprehensive concept of life through the term *Al-Hayah*. Tafsir As-Sa'di, authored by Abdurrahman bin Nashir As-Sa'di, offers a unique perspective on understanding this concept by combining classical tradition with modern relevance.

In the context of Qur'anic studies, Izutsu (2002) explains that a deep understanding of key concepts such as life (*Al-Hayah*) is essential, as it provides insight into the Qur'an's view on human existence, creed, life purpose, and ethics. Life in the Qur'anic perspective is not limited to the physical dimension but also encompasses spiritual and moral dimensions. This research is important because by understanding how the Qur'an defines and interprets life, one can identify the fundamental values that guide Muslims in their lives. Consequently, harmony can be found between divine revelation and experiential knowledge—knowledge derived from human reasoning (Al-Ghazali, 2013). The thematic exegesis approach, as proposed by Suharjianto and Maghfiroh (2022), is an effective method for exploring a

holistic understanding of specific words or concepts in the Qur'an. By collecting and analyzing verses related to *Al-Hayah*, this approach enables researchers to identify main themes and correlations between verses, thus offering new, comprehensive, and structured insights. This approach not only enriches the field of Qur'anic exegesis but also aids in applying Qur'anic values in the context of modern life (Rochmah & Munir, 2023). The thematic method (*maudhu'i*) seeks to address various issues and Qur'anic concepts, ultimately leading to an understanding that reflects a unified worldview of the cosmos and life (Al-Sadr, 1995).

Discussing the diverse exegetical works in thematic Qur'anic studies inevitably involves addressing the interpretation of words (Rohman, Nirwana & Dahliana, 2024). From a historical perspective, Azizah and Nabil (2022) note that interpreting words was one of the earliest methods employed by Qur'anic exegetes.

Unfortunately, this has not been accompanied by sufficient, specific, and holistic studies on the term *Al-Hayah*, which is mentioned several times in the Qur'an. This gap may be attributed to a declining proficiency in Arabic language competence (*malakah 'arabiyah*) in contemporary times, which hampers efforts to understand the contents and principles embedded in the Qur'an (Ash-Shiddieqy, 1972).

The primary aim of this research is to explore and analyze the meaning of the term *Al-Hayah* in the Qur'an using a thematic exegesis approach. This study seeks to identify and

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classify verses related to the concept of life, as well as to understand the context and implications of the term's usage. Furthermore, it aims to uncover the main themes emerging from the analysis of verses containing the term *Al-Hayah* and to explore the connections between these themes and the ethical and moral principles in the Qur'an. Thus, this research is expected to contribute significantly to enriching the understanding of life from a Qur'anic perspective and to provide new insights for the development of thematic Qur'anic exegesis studies.

2. Methodology

This study employs a qualitative approach using the library research method. This method was chosen due to the nature of the research, which focuses on analyzing Qur'anic texts, their interpretations, and related literature (Zed, 2014).

The primary data sources for this research are the Qur'an, specifically the verses related to the term *Al-Hayah*, and the tafsir work by Abdurrahman As-Sa'di, *Taisir Al-Karim Ar-Rahman fi Tafsir Kalam Al-Mannan*. Secondary data are derived from classical and contemporary tafsir literature, which provide a modern context and a comprehensive discussion of the topic (Baidan, 2012).

The analysis is conducted through the following stages:

1. Collecting verses containing the term *Al-Hayah*.
2. Categorizing meanings based on the context of the verses.
3. Interpreting and synthesizing the findings based on Tafsir As-Sa'di.

3. Results and Discussion

3.1. Biography of Abdurrahman As-Sa'di

According to As-Salman (1998), Abdurrahman bin Nasir As-Sa'di (1307-1376 AH/1889-1956 CE) was a prominent scholar from Nejd, Saudi Arabia, renowned as an expert in Tafsir (Qur'anic exegesis), Fiqh (Islamic jurisprudence), and Usul al-Fiqh (principles of Islamic jurisprudence) within the Hanbali school of thought. Born and passed away in Unaizah, As-Sa'di dedicated his life to teaching and producing Islamic scholarly works.

As-Sa'di mastered various Islamic disciplines, including Tafsir, Hadith, Fiqh, and Arabic language. His intellectual framework was significantly influenced by the teachings of Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah. He was known for his straightforward and accessible interpretive approach and his moderate stance on jurisprudential issues (At-Tayyar, 2000).

As-Sa'di's works cover diverse fields of Islamic studies, including:

1. *Taisir al-Karim ar-Rahman fi Tafsir Kalam al-Mannan*: A complete 30-part Qur'anic exegesis considered his magnum opus.
2. *Al-Qawa'id al-Hisan li Tafsir al-Qur'an*: Principles of Qur'anic interpretation.
3. *Bahjat Qulub al-Abrar wa Qurrat 'Uyun al-Akhyar fi Syarh Jawami' al-Akhbar*: Commentary on selected Hadiths.

4. *Al-Irsyad ila Ma'rifat al-Ahkam*: A concise manual on Islamic jurisprudence.
5. *Manhaj as-Salikin wa Taudhih al-Fiqh fi ad-Din*: A summary of Fiqh on worship and transactions.
6. *Al-Qawa'id wa al-Ushul al-Jami'ah wa al-Furuq wa at-Taqasim al-Badi'ah an-Nafi'ah*: Principles of Fiqh and Usul al-Fiqh.
7. *Taisir al-Latif al-Mannan fi Khulasah Tafsir al-Qur'an*: A summary of Qur'anic exegesis.
8. *Al-Haqq al-Wadih al-Mubin fi Syarh Tauhid al-Anbiya wa al-Mursalin*: A treatise on the monotheism of prophets and messengers.

As-Sa'di's methodology in Tafsir and Fiqh is characterized by clarity, accessibility, and an emphasis on the practical application of Islamic teachings. He endeavored to present Islam as a moderate and relevant religion for modern life while adhering to the principles of *Ahlu Sunnah wal Jama'ah*.

According to Al-Humd (2001), As-Sa'di's influence remains significant among contemporary scholars, particularly in Saudi Arabia and the Gulf countries. His works continue to be studied in various Islamic educational institutions and serve as key references in contemporary Islamic studies.

As-Sa'di's interpretive method is primarily analytical (*tahlili*), where each verse is explained comprehensively yet concisely. He employed both *bi al-ma'tsur* (based on transmitted narrations) and *bi al-ra'y* (based on reasoning) in his interpretations. From the perspective of academic tafsir traditions, his work can be categorized as *adabi ijtimai* (literary-social), emphasizing linguistic aspects and the social contexts of Qur'anic verses. His Tafsir integrates textual and contextual approaches, exploring not only the literal meanings of verses but also their social and practical implications within the Qur'anic message.

3.2. The term *Al-Hayah*

The term *Al-Hayah* is mentioned in the Qur'an approximately 170 times. This term appears in various forms and contexts, including past-tense verbs (*fi'il madhi*), present or future-tense verbs (*fi'il mudhari'*), singular and plural nouns, infinitives (*masdar*), and active participles (*ism fa'il*) (Baqi, n.d.).

The use of the term *Al-Hayah* is closely related to human life, particularly in Indonesia, where the Arabic term is derived from the Qur'an. Due to its relevance to daily life, this term has been adopted into the Indonesian language. Suharso and Retnoningsih (2017) explain that it is rendered as *hayat*, which refers to meanings such as "life," "existence," and "soul."

Ibnu Al-Qayyim (1987) elaborates that *Al-Hayah* refers to the essential quality of living beings that possess sensory perception and movement. In the Qur'an, the use of the term varies depending on the contextual indicators (*qarinah*).

3.3. Physical dimension of life: As-Sa'di's interpretation of *Al-Hayah* in the physical context

The term *Al-Hayah* in the Qur'an can refer to the act of

God breathing life into living beings at the moment of their initial creation, as found in Allah's words in Surah Al-Baqarah:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How can you deny Allah, when you were lifeless, and He brought you to life? Then He will cause you to die and bring you back to life once more, and ultimately, you will return to Him. (QS. Al-Baqarah: 28)

Ibnu Al-Qayyim (1987) explains that the phrase “*fa ahyakum*” (He brought you to life) refers to the state where humans did not yet exist but were created by Allah for their initial life. As-Sa’di (2010) interprets this verse as expressing astonishment and reproach. The rhetorical question in the verse highlights the absurdity of disbelief in Allah, who brought humans from nonexistence into being, granted them life, provided blessings, caused their death, resurrected them, and will ultimately judge them fairly. In this context, disbelief is portrayed as a great folly, and humans are urged instead to show gratitude, faith, piety, and hope for divine rewards.

This interpretation aligns with modern scientific perspectives on the complexity of biological life, emphasizing the harmony between revelation and scientific understanding (Collins, 2006).

A similar meaning is found in Surah Aal Imran, verse 27:

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You merge the night into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You grant provision to whomever You will without limit. (QS. Aal Imran: 27)

Ibnu Al-Qayyim (1987) explains that “*al-hayyu*” in this verse signifies bringing forth life from nonexistence for the first time. This includes creating seeds, plants, trees, and bird eggs out of nothing. These elements, though distinct, are all subject to Allah’s dominion (As-Sa’di, 2010).

The same context of *Al-Hayah* is found in Surah Al-Hajj:

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ

He is the one who granted you life, then will cause you to die, and then will resurrect you. Truly, humanity is deeply ungrateful. (QS. Al-Hajj: 66)

The term “*ahyakum*” (gave you life) here signifies that Allah created humans from nonexistence (Ibnu Al-Qayyim, 1987). As-Sa’di (2010) explains that Allah brings humans into being, causes their death after their first life, and resurrects them after death. This process underscores the purpose of holding humans accountable for their actions. However, humanity is generally described as being prone to ingratitude, denying divine favors, and even rejecting resurrection and Allah’s power.

A similar meaning is found in Surah Al-Jathiyah:

قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Say, "It is Allah who gives you life, then causes you to die, and He will gather you on the Day of Resurrection, about which there is no doubt. Yet, most people remain unaware." (QS. Al-Jasiyah: 26)

Ibnu Al-Qayyim (1987) states that “*yuhyikum*” (gives you life) here means that Allah created humans during their initial creation. As-Sa’di (2010) expands on this, explaining that Allah is the one who creates humans, causes their death, and resurrects them for judgment. This highlights Allah’s authority over all creation and serves as a reminder of His ultimate power and justice.

4. The Concept of Resurrection: As-Sa'di's Interpretation of 'Al-Hayah' in an Eschatological Context as Evidence of Allah's Power Over Life and Death

The second meaning of the term *Al-Hayah* in the Qur’an refers to the resurrection of the dead after their souls have departed. This is exemplified in Surah Al-Imran, verse 49:

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

And I bring the dead to life by Allah's permission. (QS. Ali 'Imran: 49)

By the will of Allah, Prophet Isa (peace be upon him) was able to bring the dead back to life as a lesson for the Children of Israel. He revived a person named Sam bin Nuh, who then narrated his experience to the Israelites before he died again, just as he had initially (Ad-Damighani, n.d.).

Furthermore, in Surah Al-Qiyamah (75:40), we find:

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

Is the One who created the heavens and the earth not capable of bringing the dead back to life? (QS. Al-Qiyamah: 40)

As-Sa’di (2010) explains that human life begins from a single drop of sperm, which then develops into a clot of blood in the womb. Allah creates and perfects this life, shaping it into male and female. Based on Allah’s power in creation, it is reasonable to believe that He, who possesses such power, can also resurrect the dead.

3.4 Life as a guidance: As-Sa'di interprets 'Al-Hayah' as a metaphor for divine guidance

The third meaning of *Al-Hayah* is guidance, as found in Surah Al-An'am (6:122):

أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Or is the one who was lifeless, and We gave him life and provided him with a light to walk among people, comparable to someone trapped in darkness, unable to escape?. (QS. Al-An'am: 122)

The phrase “*fa ahyainahu*” (then We gave him life) in this verse signifies that Allah has granted guidance to that person (Ibnu Al-Qayyim, 1987).

In this verse, As-Sa’di (2010) elaborates that Allah says: “Is the one who was previously living in the darkness of disbelief, ignorance, and sin, but then is given guidance and brought to life with the light of knowledge, faith, and obedience, better than the one who remains in the same darkness, with unclear paths, accompanied by sadness and suffering?” The difference between these two conditions is as stark as the difference between night and day. Allah reminds that an intelligent person should not be satisfied with a state of confusion and darkness. However, disbelievers often feel that their actions are beautiful because Satan decorates them in their hearts, leading them to accept the evil they do with contentment.

This perspective resonates with the concept of *hayat al-qalb* in Sufism, emphasizing the importance of the inner dimension in understanding the essence of life (Al-Ghazali, 2000).

Additionally, in Surah Yasin, it is mentioned:

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

To warn those who are alive and to ensure that the message is fulfilled against the disbelievers. (QS. Ya-Sin: 70)

Ibnu Al-Qayyim (1987) explains that the phrase *man kana hayyan* (those who are alive) in this verse refers to the believers who have been guided to know Allah.

As-Sa’di (2010) interprets that the purpose of the revelation is for Prophet Muhammad to warn those whose hearts are alive, i.e., those whose hearts are open and receptive to guidance. These individuals will benefit from the Qur’an, which increases their knowledge and deeds. The Qur’an for the heart is like rain for fertile soil. Moreover, the revelation also confirms the punishment for disbelievers, as the proof from Allah has been delivered to them, leaving no valid argument for them to present in their defense.

This interpretation emphasizes the functional aspect of spiritual life, aligning with the concept of a “meaningful life” in positive psychology (Seligman, 2004).

3.5 The dimension of life: As-Sa'di's understanding of 'Al-Hayah' as existence

The next meaning of *Al-Hayah* is the preservation of life, where the soul is kept safe from harm, as stated in Surah Al-Baqarah, verse 49:

وَإِذْ نَجَّيْنَاهُ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكَ
وَيَسْتَحْيُونَ نِسَاءَكَ

And recall when We rescued you from the people of Pharaoh, who were subjecting you to the most severe punishment, killing your sons and letting your women live. (QS. Al-Baqarah: 49)

The term *yastahyun* (kept alive) here refers to the Pharaoh’s followers sparing the lives of the Israelite girls

(Ibnu Al-Qayyim, 1987).

In the early explanation of Allah’s blessings to the Children of Israel, Allah reminds them of their liberation from the grip of Pharaoh. Pharaoh and his followers inflicted severe suffering on the Israelites, including the mass slaughter of their male children to prevent their resurgence, while allowing the female children to live. This highlighted the humiliation and oppressive conditions the Israelites endured. However, Allah eventually granted them complete salvation, drowning their enemies before their eyes, which brought peace to their hearts. This deliverance was a divine test showcasing Allah’s benevolence, which required the Children of Israel to be grateful and follow His commands (As-Sa’di, 2010).

This concept is also found in Surah Al-Ma’idah:

مَنْ أَجْلُ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

As a result, we made it a law for the Children of Israel that whoever kills a soul without justification—either in retribution for a life or due to corruption in the land—it is as if they have killed all of humanity. And whoever saves a life—it is as if they have saved all of humanity. (QS Al-Maidah: 32)

The phrase “*man ahyaha*” (whoever saves it) means that anyone who preserves life is like preserving the life of all humanity.

Allah states that the story of the two sons of Adam (including one murdering the other) serves as an example for future generations, showing that murder is a grave harm both in this world and the Hereafter. Therefore, Allah decreed upon the Children of Israel that killing without legitimate reason is equivalent to killing all of humanity. This is because the murderer makes no distinction between a life that is unlawful to take and others, and their action is driven by desire. Conversely, one who protects and preserves life, despite the temptation to kill, is regarded as giving life to all of humanity (As-Sa’di, 2010).

The next meaning of *Al-Hayah* is the flourishing of the earth through plants, as evidenced in Surah Fatir, verse 9:

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَمَّتٍ فَأَخْيَيْنَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

It is Allah who sends the winds, which move the clouds, and We direct them to a barren land, bringing the earth to life after it had been lifeless. (QS. Fatir: 9)

Allah demonstrates His supreme power and boundless mercy by sending winds that stir the clouds, which then bring rain to parched land, reviving it and making it fertile for crops and sustenance. In the same way, Allah, who brings life to the earth after its death, will resurrect the dead from their graves. They will be raised to stand before Allah, who will judge them with justice (As-Sa’di, 2010).

Ibnu Al-Qayyim (1987) adds that this verse refers to Allah reviving barren land by making it fertile, causing plants and even flowers to grow.

3.6 Relationship with Allah: As-Sa'di's interpretation of 'Al-Hayah' as an attribute of Allah

In another explanation, the meaning of *Al-Hayah* is understood as one of the attributes of Allah, as stated in the verse: Allah, there is no god but Him, the Ever-Living, the Sustainer of all that exists.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah—there is no god but Him, the Ever-Living, the Sustainer of all creation. (QS. Ali 'Imran: 2)

Al-Ashfahani (nd) explains that the interpretation of the above verse is that Allah is Hayyun, meaning the Ever-Living. (the Ever-Living), which signifies that death is incompatible with the nature of Allah. The attribute of being Ever-Living belongs solely to Allah, and only He possesses eternal life.

As-Sa'di (2010) in his tafsir explains that Allah, as the "Eternal Life," possesses perfect and everlasting life. Allah constantly manages His creation with care, overseeing their affairs in religion, worldly life, and their destiny. Allah also revealed the true book to His Messenger, Muhammad, the Al-Kitab, which is free from doubt and presents the truth in its entirety.

According to Al-Badr (2019), the affirmation (*itsbat*) of the Ever-Living is a characteristic of Allah, whose life is perfect, without any prior state of non-existence, who will never cease or disappear, and whose existence will never diminish due to any imperfection.

This perspective, as noted by Rahman (2009), emphasizes the ontological dependence of creation on the Creator, in line with the concept of tawhid in Islamic theology.

3.7. Worldly and Hereafter Life: As-Sa'di's interpretation of 'Al-Hayah' also includes both worldly and eternal life.

Another meaning of the term *Al-Hayah* is worldly life, as stated in the verse:

وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجَةٍ مِنَ الْعَذَابِ أَنْ يُعْمَرَ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ

You will certainly find them to be the most eager of people for life, even more than those who associate others with Allah. Each of them desires to live for a thousand years, but this will not protect them from the punishment they deserve. And Allah is All-Watching over what they do. (QS. Al-Baqarah: 96)

In this verse, it seems as though Allah is addressing Muhammad, saying, "You will certainly find people who are excessively greedy for worldly life and greatly despise death. These are the Jews." As-Sa'di (2010) explains that the desire of each individual to live for a thousand years is not just a reflection of greed but also an illusion of something impossible. Although they long for such an extended life, it will neither benefit them nor shield them from punishment. The phrase "And Allah is All-Seeing of what they do" serves as a warning of retribution for their deeds, highlighting that

Allah is fully aware of everything they do and will deliver the just punishment they deserve.

Another meaning of *Al-Hayah* is eternal life in the Hereafter. As stated in the verse:

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say, "If only I had prepared for my life!". (QS. Al-Fajr: 24)

The phrase for my life in this verse refers to the Hereafter, the true life, the eternal life without end. This verse illustrates that the life worth pursuing for its perfection and true enjoyment is the life in the eternal abode, because it is an everlasting place that never ends (As-Sa'di, 2010).

Table 1. Meaning of the Term *Al-Hayah*

Meaning <i>Al-Hayah</i>	Information
First creation	Allah gave life to living creatures by breathing in spirits at the first creation, as explained in the QS. Al-Baqarah verse 28 and other verses imply the initiation of life.
Return to life (resurrection)	This includes the concept of bringing back the dead, as exemplified by the Prophet Isa in the QS. Ali Imran verse 49 and other verses that show the power of Allah in bringing people back to life.
Instruction	<i>Al-Hayah</i> also refers to the spiritual and intellectual guidance given to humans for a meaningful life, as explained in the QS. Al-An'am verse 122 and other verses describe the journey from darkness to the light of guidance.
Stay alive (maintain life)	It is protecting life from imminent threats, as in QS. Al-Baqarah verse 49 and QS. Al-Maidah verse 32 which describes the importance of protecting life and justice.
The earth is fertile	This meaning includes life and fertility of the universe, as in QS. Fatir verse 9 describes God's role in reviving the dead earth with rain.
Almighty	As an attribute of the Almighty Allah, as explained in QS. Ali Imran verse 2 which confirms His eternal life and eternity.
Worldly life and the hereafter	<i>Al-Hayah</i> also refers to the temporary life of this world and the eternal life of the afterlife, as in QS. Al-Baqarah verse 96 and QS. Al-Fajr verse 24 which highlights the difference between mortal life and eternal life.

4 Conclusion

This study shows that Tafsir As-Sa'di offers a thorough and multifaceted interpretation of the concept of life in the Qur'an. As-Sa'di understands 'Al-Hayah' as a concept that encompasses physical, spiritual, eschatological, epistemological, and relational dimensions. This interpretation

emphasizes the balance between worldly and hereafter life, with the ultimate goal of achieving happiness in the afterlife and closeness to Allah.

Through an in-depth study of the verses of the Qur'an, As-Sa'di highlights how human life is directed towards achieving a higher and noble goal, namely eternal happiness in the afterlife. As-Sa'di's interpretations are not only relevant to the context of his time, but also offer valuable insights for facing the complex challenges of contemporary life.

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