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PORNOGRAPHY IN AL QURAN (Analysis of Surah Yusuf)

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Abstract: The Study about "Pornography in Al-Qur'an: Analysis of Surah Yusuf" arose from the statement of al-Ajaridah from Khawarij which stated that Surah Yusuf was not part of the Qur'an because it contains the immoral story. This study examined to analyze the message contained in Surah Yusuf of the Al-Qur'an, and how to see the romance between Yusuf and the Ruler's Wife. This paper seeks to contribute on that goal by limiting the thematic study on the interpretation by the will of Allah in the Surah Yusuf, to formulate the concept of the value system and to keep the track of the scope of the social life aspects concerns. This paper found that the Surah Yusuf contains of (1) noble character, (2) economic, (3) speeches and (4) faith. Based on the definitions of pornography, and the messages of Al-Qur'an in Surah Yusuf, and compared to the Bible, the Old Testament, it was concluded that the Surah Yusuf is away from the message of pornography. The story of Yusuf with the Ruler's Wife is the inspiration how Muslims anticipate themselves from the temptation of women, especially women who have given a lot to the success of himself. Faith has an important role of "being avoided" Yusuf from taking a wrong step.

Keywords: Yusuf (Joseph), Messages, Zulaikha, Pornography

1 INTRODUCTION

The problem background of this study is the statement of Ajaridah's al-Khawarij thought that denies Surah Yusuf as part of Al-Quran. According to them it is likely as the romance story. The reason is that there must not be pornography in Al-Qur'an.¹ On the other hand, Gus Dur the former President of Indonesia said for a joke: "The Al-Qur'an also contains elements of pornography." Among the things that strengthen the hypothesis above is the wedding prayer asking to Allah to create an eternal love couples like the love of Yusuf and Zulaikha.

From the above background arise three questions about the Surah Yusuf that related to one another and will be reviewed in this paper, namely: What is the inspiration behind Surah Yusuf? Is it true that the Surah contains pornography? How true is Yusuf's love and the ruler's wife?

This study is a literature review. The main approach used is *maudhu'i thematic interpretation*. Thematic method is divided into two: Quranic and Insani. Quranic is a method that tries to describe a surah as a whole in the form of photo copies, exposure them from beginning to end, and look at the relationship between them that needed to be refined and sharpened, so that it becomes one solid unit. Insani is a method of taking one verse or more by setting a theme that will be studied and described through utterance, the language and the laws associated with it.² Both of these methods are used as the approach in this paper. Insani in this study is to reveal the elements of pornography, and the study of the Quranic is the study about the message in Surah Yusuf as a whole. The main problem of this study lies on the Surah Yusuf itself.

¹ Sahraṣṣānī, *al-Milat wa ar-Riḥāḥ*, j. 2, h. 128. Issue of Alqur'an contains pornography also revealed by Gus Dur.
² Muhammad Ghazali, *Nabwa Taḥqīq Maḥabbat li Suwar al-Qur'an al-Karīm*, h. 5

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¹ Sahrastâni, *al-Milal wa an-Nihal*, j. 2 h. 128. Issue of Alquran contains pornography also revealed by Gus Dur.

² Muhammad Ghazali, *Nahwa Tafsir Maudhûi li Suar al-Quran al-Karim*, h. 5

II. METHODOLOGY

2.1 Surah Yusuf

Surah Yusuf as a part of the Makiyah because it was revealed in Mecca before the emigration. Surah Yusuf consists of 111 verses. Surah Yusuf contains the best story, because it tells about the suffering of Prophet Yusuf (Yusuf) from beginning to end. Starting from the fourth verse, ended up in verse 101. There is only one full story in the Qur'an, and that is the story of Yusuf.

According to Wahbah az-Zuhaili, the story of Yusuf in Surah Yusuf confirms what was documented in previous divine scriptures.³ According to the Ministry of Religious Affairs in 1989 found this surah contains the message of faith, laws, and other stories,⁴ but the writer will study more deeply from Surah Yusuf. Precisely, the study in terms of morals, economics, leadership, mission and faith.

2.2 The Moral Message in Surah Yusuf

The researcher found that Surah Yusuf contains about many morals and good character. Among them:

a. No grudge with Step Brothers and Adoptive Mother

The zeal of the Prophet Yusuf's brothers can be seen clearly when they said: "Truly Yusuf and his brother (Benjamin) are loved more by our father than we, though we are a (strong) one. Indeed, our father is in real mistake."⁵

This jealousy made Yusuf's brothers arranged a plot to set how to eliminate Yusuf from them. A short story of little Yusuf was sent to the old well and they report to their father Jacob that Joseph edible wolf.⁶

As a human being, of course, Yusuf felt that his brothers had committed the crime on him. They had separated himself with his family. But that quoted Arab proverb says Muhammad Gazali in his commentary: "*Al-Kabir lâ yahqid*" (charismatic leader is not vindictive).⁷ Prophet Yusuf said to his brothers: "This day let no reproach against you, hopefully Allah forgives (you), and He is the Most Merciful of the merciful."⁸

The second story that raises revenge is his adoptive mother who caused him into prison. Allah answered his pray, and turned away from him intrigue women who tease him.⁹ When Yusuf came out of the prison he requested that the Egyptian authority should clear his name by saying: "Before I would be released, go back to your master and ask him what happened to the women who cut their hands."¹⁰

The King said (to the ladies): "*What happened when you sought Yusuf to yield himself (to you)?*" They said: "*Allah is the Perfect One! We know no evil on his part*". Al Aziz's wife said: "*Now it is clear that the truth was I who sought to seduce him (to me), and he was among the righteous*"¹¹

Yusuf said: "That is for him (al-Aziz) knew that I have never betrayed him in his absence, and that Allah is not willing of the betrayers".¹² The purpose of Yusuf's talk is

³ Wahbah. *At-Tafsir al-Wajiz*, h. 236

⁴ Departeman Agama (1989), *al-Quran dan Terjemahannya*, h. 347

⁵ QS Yusuf [12]: 8

⁶ QS Yusuf [12]: 9-12

⁷ QS Yusuf [12]: 9-12

⁸ QS Yusuf [12]: 92

⁹ See QS Yusuf [12]: 34

¹⁰ See t QS Yusuf [12]: 50

¹¹ See QS Yusuf [12]: 51

¹² See QS Yusuf [12]: 52

seeking the return of his reputation. Not everyone who was imprisoned because of his crimes and offenses. According to Yusuf Ali there are still many people who think: "It's better one person (even good) who suffered in prison from many people who have experienced anxiety. Not the first and not the last pious man who should bear the others' mistakes."¹³

He thought that reputation is important because he would be entrusted to lead the nation of Egypt. The charismatic leader does not have disabilities as much as possible, because the people's trust is closely related to their records against the leading figure in the time before he became a leader.

On the other hand, along with this sub-title, Prophet Yusuf did not have any little grudge against her mother and the women of the town who devised against him. A charismatic leader is not washed away by revenge. Vision and mission of his life is to build a future for themselves and become better people. Both in this world and Hereafter.¹⁴

What Prophet Yusuf did was not having any grudge, it also carried out by the Prophet Muhammad when Fath Mecca. He remembered his brother who said: "This day there is no reproach against you, hopefully Allah forgives (you), and He is the Most Merciful of the merciful."¹⁵

"What do you expect of me?" They answered, "Man of honor from noble nephew." The Prophet said, "Go, because you are free now."¹⁶ At the time of Fath Mecca there were some people who wanted to kill, then revealed: "And if you punish by revenge, then punish them with the same with which you had. But if you endure patiently, verily it is better for people who are patient."¹⁷ The Prophet said: "Hold yourselves against the Quraysh."¹⁸

b. Ethics of Romance

In Surah Yusuf, there is ethical romance couple of different sex. Romance built based on faith, not passion. This is what makes Prophet Yusuf refused the adoptive mother's wish.¹⁹ Therefore this romance is inappropriate for him and her. Although the ties with her husband is just by name. It is also due to his own fault, and he tied the rope to honor the marriage and can not be underestimated just because she pushed it to do so only for passion.²⁰

Prophet Yusuf's demands in refusing her are: (1) I am indebted to my job, so are you to your husband, Aziz; (2) kindness, courtesy and honor he has given me, he is entitled to receive more than just thank from me; (3) however, cannot you see that you're keeping the love of sin, and that all that resulted from sin will not be good? We all have to obey the law, a man and religion.²¹ The story of Yusuf is seen clearly how love ethics is built norms and belief in Allah. From this story seen as well there is no element of pornography in it. Instead the romance ethics is placed on the right portion.

¹³ Yusuf Ali, Tafsir, translation of Ali Audah, h. 552, fn. 1684

¹⁴ QS Yûsuf [12]: 109

¹⁵ QS Yûsuf [12]: 92

¹⁶ Ibnu Hibban, *Sirah Nabawiyah*, h. 315, see also Ibn Kathir, *Sirah Nabawiyah*, j. 3, h. 570

¹⁷ QS an-Nahl [16]: 126

¹⁸ Al-Syuyuthi, *Lubabun an-Nuqul fi asbab an-Nuzul*, h. 404

¹⁹ Actually the woman had an evil desire (to do so) with Yusuf, and Yusuf intended (to do so) with the woman *If he did not see the sign from His God*. And so, we made him turn from evil deed and violence. Truly, Yusuf is part of our chosen servant. (QS Yûsuf [12]: 24)

²⁰ And the woman (Zulaikha) whom Yusuf live with her persuade Yusuf to her and she closed all the doors by saying: "Come over here" Yusuf said: "I am under Allah's protection, really my master treats me well" Really the evil people will not be lucky. (QS Yusuf [12]: 23) See Ali Yusuf, Tafsir, translation. Ali Audah, h. 547, fn. no 1666

²¹ Lihat *ibid*, h. 547, fn. no 1667

c. Not Mention the Name

One interesting thing is that the ethics of Al-Qur'an in the story-telling never mentioned the name of the person who will be as a lesson. In this story, Al-Qur'an does not mention the name of the ruler's wife who disturbs and seduce Prophet Yusuf. This has important reasons to be appointed. Al-Qur'an explains that Surah Yusuf contains the best stories or *ahsan al-Qasas*,²² and closed with *fi qasasihim ibrah* in their stories found inspiration to take. It did not tell the person let alone aim to reproach and reveal someone's issues.

For that reason, Al-Qur'an does not mentioned the name of Rule's wife, because it is not the purpose of Al-Qur'an to record their names. If their names were recorded, then the readers will say: "This is a story that happened to them, and it will not happen to us." But when it does not mention the name, the message of this story will be a source of inspiration, because its messages may be repeated.²³

Prophet Yusuf according to the Old Testament married with Asnat, a daughter of Potiphera, priest of On.²⁴ Tabari in his commentary says: "that the woman's name is Rail binti Ra'ail."²⁵ While Wahbah az-Zuhaili mention her name was Zulaikha.²⁶ Ibn Kathir says that woman's name Ra'ail or Zulaikha binti Rail.²⁷ The mention of the name of Zulaikha was also adopted by the Ministry of Religious Affairs of RI 1989 translation.²⁸

While in al-Kabir commentary, Razi said: "That woman's name Zulaikha or Rail. " But Razi continue writing with the phrase: "This name is not implied by the Al-Qur'an, and no tidings are valid, then a healthy mind should not mention this name."²⁹

Along with ar-Razi, Ministry of Religious Affairs of RI translation in 2004 revised what has been established in 1989 and prior to the statement reads: "The man from Egypt who bought Joseph was ruler of Egypt al-Aziz, commonly known by the name of Qitfir. In some books, said that the name of the rules' wife was Rail, and there is also mentioned Zulaikha or Zalikha. But the history that says the names can not be accounted for.³⁰ Thus it is clear that the name of Zulaikha can be valid and true. Moreover Al-Quran message that does not mention the name is for the sake of imaging and needs to be upheld.

Furthermore, the eternal love of Zulaikha and Yusuf in prayer marriage is unnatural. Because of the name itself is still questionable, and the marriage between Prophet Yusuf with a Ruler's Wife or adoptive mother was not stated exactly in the Al- Qur'an or the Old Testament. It is interpreted that Aziz, who was the Zulaikha's husband died and his position was replaced by Yusuf with broader powers,³¹ with the understanding that the Aziz's wife became Prophet Yusuf's wife. But it all possible. It may occur and not. However, both according to Al-Qur'an or Old Testament, even according to the commentators that the marriage between them cannot be valid.

²² QS Yûsuf [12]: 3

²³ Sya'rawi, *Tafsir*, j. 1. h. 236.

²⁴ *Alkitab*, Perjanjian Lama, Kejadian 41: 45

²⁵ Thabâri, *Tafsir, tahqiq* at-Turkî, j. 13, h. 62

²⁶ Thabâri, *Tafsir, tahqiq* at-Turkî, j. 13, h. 62

²⁷ Ibnu Katsîr, *Tafsir*, j. 2, h. 473

²⁸ Departeman Agama (1989), *al-Quran dan Terjemahannya*, h. 319, fn. nomor 410.

²⁹ Ar-Râzî, *Tafsir*, j. 18, h. 111

³⁰ Departeman Agama (2004), *al-Quran dan Terjemahannya*, h. 352, Yusuf [12]: ayat 31.

³¹ See the word *Azîz* to Zulaikha (Yûsuf [12]: 30) dan Aziz untuk gelar Yusuf. (Yûsuf [12]: 78) Yusuf Ali, *Tafsir*, Terj. Ali Audah, h.550 dan 560

Thus there is no romance between Yusuf and Zulaikha, because the name of Zulaikha is uncertain. The romance between an adoptive mother to an adopted child can not be used as the symbol of eternal love. In fact, according to Al-Qur'an, this love is forbidden, because it is built on lust and passion.

d. Mutual Understanding

Some women love gossip, as well as recorded in Surah Yusuf how the officials's wives or flirtatious ladies gossip about adoptive mothers who wants to intercourse with her adopted son. Yusuf's adoptive mother is not desperate, she invites the ladies behind the screen and turns them into delinquency that they talk about. Muhammad Gazali illustrates the event with the phrase: "If you were in my position."

Humans often wag another human being, because they were not in the person's position whom they talk about. Yet when they were in that position, maybe they would make a greater mistake and evil than those whom they talk about. It is clear, when the Prophet Yusuf had just come out in front of them, unconsciously their hands had been cut by a sharp knife that would be used to cut fruit.³² Yusuf Ali commented: "It seems like Aziz's wife would say: "You see now! My love is not a cheap one! You yourself have been hit. You would do the same thing."³³

e. Women Inspiration Source

According to the language of Al-Quran in Surah Yusuf that temptation woman was large³⁴ and in another verse found that the temptations of Satan is weak. When we understand it shortly, it would be concluded that the women's rush conclusion is more evil than satan's and the woman is the source of evil. Because Hawa (Eve), Adam was tempted; because the Ruler's Wife, Yusuf was almost cheated. According to the writer, this conclusion can be accepted but not entirely true. Because actually, women are the source of inspiration for him. Behind the success of the leader there is a wife who contributed him. Behind the failure of leaders there are also wives undermined him. It means, women determine the success of men. Arabic proverb says: "*ash-shadiq qabla ath-Thâriq*" meaning choose the right friends before walking. Life is a journey, choosing the right mate is mandatory and necessary, because the success and failure is very associated with this life partner (spouse).

f. Leadership means for Charity

Yusuf said: "Make me as a treasurer (Egypt), actually I am a good keeper and have well knowledge."³⁵ In this verse, the Prophet Yusuf asked a position because he is sure that he can solve the people's problems, especially of famine that will come upon the people of Egypt and the surrounding area. He said: "I am hafidz and alim (professional and trustworthy)."

Muslim can be the leaders if they have confidence that their leadership can solve the problems of the people. Asking a position is forbidden, when the person is not able and his leadership seeks to find fame and prestige or to enrich himself. The reasons for Prophet Yusuf's request a position can be illustrated by Sya'rawi as follows:

³²QS Yûsuf [12]: 31

³³ Yusuf Ali, *Tafsir*, Terj. Ali Audah, h. 551, fn. 1680

³⁴Then when the woman's ruler saw Yusuf's clothes torn at the back then he said: "Actually (the incident) is your own trick, actually your trick is great." (QS Yûsuf [12]: 28)

³⁵ QS Yûsuf [12]: 55

For example, when you are in a small boat, then come the strong winds that sank the boat captain, so that no one can control it. And the person who thinks he is able to, replace the captain to control the boat, and donate himself to it. While who is unable hopefully go back, because here is not the place to learn. He said: "Make me the treasurer as I am a good keeper and have well knowledge." (Surah Yusuf [12]: 55). Indeed, the drought problem that the people face cannot be regulated by an inexperienced person. So, Yusuf's demands to overcome the drought is reasonable, because Yusuf has the ability to keep and he is a well knowledge man.³⁶

Thus, never refused to lead as Allah has taught. When you are not required, and no one can except him, he is still expected to lead. Yusuf can enjoy his power fully. He can just enjoy the position, salary, give the heavy or perhaps unpleasant task to others. But that is not innate, nor is the nature and native person who wants to serve. All tasks are heavy and he takes his burden.³⁷

The Prophet Yusuf³ Egyptian Ruler did not forget the sacrifices of her parents, even he put both of them seated on a throne.³⁸ This is the characteristic of a charismatic leader who works for the people and love to all, especially the parents.

g. Patience and Trust (Tawakal)

In the story of Yusuf there is a message repeated patiently by his father Prophet Yakub twice. The first time he said: "*ash-shabr Jamil, Allah wa al-musta'an*"³⁹ and for the second time he said: "*ash-shabr Jamil*", but this time followed by "*Allah an ya'tiyani bihim jamian*"³

They brought his shirt (stained) with false blood. Yakub said: "Nay, but you see the bad story (good enough), so patience is most suitable (my patience). Allah alone who will help against what you describe. Yakub said: "souls have a bad story (good enough) for you. So patience is most suitable (for me). May Allah will bring them all together to me; surely He is the Knower, the Wiser."⁴⁰

Patient was mentioned twice in this Surah means inspires that patience is infinite, the patient all the time. When at the beginning of the story, when Yusuf is gone, Yakub had to wait, then in the middle of the story, when the brother of Yusuf (Benjamin) was also taken, he also must be patient. Endless patience makes Yakub was portrayed as a wise old man and charismatic. He was sure that the patient will surely wi¹

In addition to inspiring message for patience, in the story of Prophet Yusuf there is also a message of trust in the sense of optimism, not pessimism. Trust after trying as much as possible, trust after thinking about the best strategy for the success.

In verse 67 Yakub said: "O my children do not enter (together) through one gate and enter by different gates; however, I can not avail you the slightest of (destiny) of Allah. The decision establishes except Allah: on him I rely on, and on him let other people rely on. "

The message not to focus on one gate, is an important message, because many people are depressed because the doors are closed tightly in front of him. He did not see on the left and on the right of the door was closed while so many other doors open. This is the optimistic inspiration from Yakub. The person who has a smart strategy like this surely cannot be

³⁶ Sya'rawi, *Tafsir*, j. 2 h. 1214.

³⁷ Yusuf Ali, *Tafsir*, terj. Ali Audah, h. 560, fn.. 1716.

³⁸ QS Yūsuf [12]: 100

³⁹ QS Yūsuf [12]: 18

⁴⁰ QS Yūsuf [12]: 83

labeled as a morose over the loss of his son Yusuf that made him blind, due to excessive grief and mourning. Yakub's intelligence strategy emphasized with his speech not to give up.

"O my children, go and inquire about Yusuf and his brother and do not despair of Allah's mercy. Indeed, no one despairs of Allah's mercy except the unbelieving people."
(Yusuf [12]: 87)

2.3 Setting the Economic State

a. Exploring the Potential

In verse 20 Yusuf was sold at low prices,⁴¹ with the reason that the finder of Yusuf was not interested in the figure of the Prophet Yusuf. In the world of economy, goods and wages become cheaper when the potential of goods and people was low. Yet Allah has created every thing has the best functionality, He also created man in the best of circumstances.⁴² This depends on the man himself, whether he has been exploring the potential that he has become a high value himself, or he can explore the potential of nature around him so he can sell them at an incredible price.

For example, a large stone in the forest sold at a low price, but in the rock there is an intelligent human being so that it can process them into stone the first ring of only a thumb but the price to be billions. That's because the stone has found himself. Yusuf who was sold cheaply, later become a charismatic leader, because he has explored the potential existed until the discovery of identity (faith, knowledgeable and sincere).

b. National Food Security

When Muslims of Indonesia are tottering with chilly price, Habibi said: "It is the time for Indonesian Muslims to control and to secure national food. How can a country that any stick put on the soil can grow into plants, let alone the people die of starvation." Yusuf with the State of Egypt who fished just on the outskirts of the mouth of the river Nile can set national food, certainly as citizens of Indonesian Muslim inspired by this story can be like the Prophet Yusuf who was able to feed anyone who came to Egypt for seven years.

c. Storing Wheat in Stems

A better agricultural strategy in storing wheat is to store them on the stalk.⁴³ This is better than storing wheat in burlap sacks in a state has separated the grain from the stalks. The study results of Prof. Dr. Abdul Majid from the University Wajdah in Morocco stipulates that stored wheat stalks for two years with no change at all, good content, content elements, as well as its ability to grow. While wheat stored without stalks have lost 20 percent of protein ingredient for a year and 32 percent over two years. In addition, the wheat lost the ability to grow, develop and bear fruit.⁴⁴

e. Saving strategies

Among the saving strategy of Prophet Yusuf was exchanged wheat with valuables owned. Thus, people are not arbitrarily spent grain is given, as each grain is eaten synonymous with endless rage and furnishings in the house. Once back to normal agricultural conditions, the Prophet Joseph return all items that are deposited in the people of Egypt and outside Egypt to

⁴¹ They sold Yusuf with low price, that is just a few dirham, and *they are not interested in Yusuf*. (QS Yûsuf [12]: 20)

⁴² Indeed we put Adam's children in high position, *We put them on the land and on the sea*. We gave them gifts from the good source and We give them more with a perfect one than other created things. (QS al-Isrâ' [17]: 70)

⁴³ QS Yûsuf [12]: 27

⁴⁴ Syahrudin el-Fikri, *Situs-Situs dalam Alquran*, h. 123

its owners. Since the purpose of the exchange of goods with wheat grain with goods instead of purchasing, but that all people can learn and appreciate saving every grain taken from the state. Some lessons can be drawn from this is the need for the government to make savings in the current policy because the future has engulfed the region that he lead.

d. Thinking of Many People

Although saving and problem period is long enough (seven years), it does not mean the Prophet Yusuf and the Egyptian state and people become stingy in the name of "austerity". In fact, according to the Prophet Muhammad, the best of gift is when the man is in good health and is in need of wealth as well as fear of poverty.

Giving in a proper time and when the fear of poverty is the provision of the best, this is what the Prophet Yusuf did. He not only gave the Egyptian people staple food is necessary, but more than that he was also able to give the people around Egypt, including Palestine. From this Palestine, parents and siblings come from. In fact giving does not make the Prophet Yusuf and the Egyptian state to be poor. Even granting that do put it mildly, has made Yusuf as a charismatic leader.

III. DISCUSSION

Prison is a human isolation for evil deeds in order to get out of it to be good. But it's not always the bad guys in prison, nor was that the prisoner a good person. Perhaps there are evil people who are free to roam outside, and there are also good people who were put in prison. Including in this case the Prophet Joseph, he was imprisoned because he is a good person.⁴⁵

Prophet Yusuf went to prison rather because he says prayer that the prison is better than serving temptation ruler's wife. Allah then grants his prayers through the whisperings of the first lady to her husband that Yusuf was thrown into prison. That is, based on the Al-Qur'an, the Prophet Yusuf went into prison because of his own request to Allah, for the goodness of himself.

Yusuf Ali argued: "When Yusuf's reputation is completely untenable, after that he would not be ashamed any longer to be put into prison."⁴⁶ Based on the story of Prophet Yusuf, it is found that preaching can be done anywhere, including in prisons. In fact, according to the writer preaching in prison was more impressive. In addition because the activity is limited around the prison, the prisoners have enough spare time to hear the preaching.⁴⁷

When palace servants are in prison, the Prophet Yusuf spoke to them about the divinity based on their status mindset as servants. Yusuf said: "Which one is happier serving many masters or serving only one master?"⁴⁸ Both the waitress said: "Based on the experience,⁴⁹ in fact serving one master is much happier than many masters." Yusuf said: "So it is with Allah, the worship of one God is better than the worship of many gods."

Belief in the roar

a. Prophet Yakub the infallible is Optimistic Not Blind

⁴⁵ Yusuf said: "O My Lord, prison is I like better than fulfill their wish to me. And if You do not hider me their trick, surely I will tend to (fulfill their wish) and surely I belong to foolish persons." (QS Yûsuf [12]: 33)

⁴⁶ Yusuf Ali, *Tafsir*. Terj. Ali Audah, h. 552, fn. 1684.

⁴⁷ QS Yûsuf [12]: 37-42.

⁴⁸ See QS Yûsuf [12]: 39

⁴⁹ Because they are King's officials who got the fanger. The one is drink servant (servant chief), the other is a bread maker for the king. See Yusuf Ali, *Tafsir*, terj. Ali Audah, h. 553, fn. 1686

Among the Muslim's faith of the prophets, that the prophets are infallible. They are infallible/preserved from mistakes, because prophets are models for mankind. Among the infallibility which must be confirmed in our study of Surah Yusuf is Muslims believe that the Prophet Yakub, who was not blind infallible, not having cataract caused by deep sorrow and lament excessive. He just cried like a prophet crying when his son Ibrahim died.

Prophet Yakub turned away from them (the children) and said: "O my sorrow for Yusuf," and his eyes became white for sorrow, and he is a man who restrain his anger (towards his children)⁵⁰ The intent of the verse that reads: "his eyes white sorrow" is the tears which many at the time, so the eyeball that looks black and white, no more and no less. That is, the tears did not cause blindness and also have cataracts, which makes black to white eyeballs permanently. No. The ordinary sadness that people experience when calamity strikes. It also mentioned the sadness of the Prophet Muhammad when widowed by his son Ibrahim.⁵¹

Based on what we have mentioned above, that Prophet Yakub is not blind and does not experience any eye disease. This contrasts with the statements of the commentators who said that the Prophet Yakub was blind for 80 years.⁵² The writer's reason is that it is impossible a prophet of optimism and asks for their children to never give up,⁵³ but even he was weeping to blind or whiteness.

The writer does not say that the blind and whiteness was unlikely to be accepted by the prophets, the proof of the Prophet Ayub was suffering from skin disease for many years, but the reason is not blind or whiteness is how Yakub's optimistic full trust,⁵⁴ becomes a whiny man for missing his son Yusuf, when he still had ten other children.

What can the writer interpret the meaning of the word *fartadda bihi Kashira* is that the hearts of the prophet Yakub grew clearer and return to normal. Because this verse related to three things, first, losing Yusuf's brother, Benyamin, who previously warned about the missing. Second, Yakub was kissing his shirt while still being away from home. Third, when the shirt was brought to him his belief in the existence of the Prophet Yusuf and his 'living' status is still increasing.

Bashira or heart eyes can be understood with the mind or telepathic contact, which are usually owned by the parents to their children. It was also mentioned by Yusuf Ali in his commentary.⁵⁵ For parents who have children in the far region, they sometimes have spiritual or telepathic contacts, to be able to feel the feelings of the child. Yakub has *Bashira* or heart eyes or inner contact with Yusuf, because Yusuf was his son. More than that, he was the most loved and had a wonderful dream.

b. Faith is the source of strength

In verse 23 of Surah Yusuf, Yusuf's glory seen from his knowledge and wisdom that Allah has given to him. This knowledge and wisdom made Prophet Yusuf did not commit adultery with her adoptive mother. In addition, thanks to knowledge and wisdom, an extramarital affair can be prevented, thanks to the sincerity mentioned in verse 24.

⁵⁰ QS Yûsuf [12]: 84

⁵¹ See hadist "Mata ini menangis dan hati ini bersedih, sungguh kami dengan berpisah denganmu wahai anakku Ibrahim merasa sedih." (HR Muslim dari Syaiban bin Furukh) Baghawi, *Syarh Sunnah*, Madinah: Maktabah Syamilah, j. 1, h. 375.

⁵² Ar-Râzî, *Tafsir*, jld 18, 199.

⁵³ QS Yûsuf [12]: 87

⁵⁴ Lihat QS Yûsuf [12]: 67

⁵⁵ Ali Yusuf, *Tafsir*, terj. Ali Audah, h. 574, fn. 1770.

Knowledge and sincerity aligned with the Satan's temptations. When Satan was cursed by Allah because of his denial and arrogance's subject to Adam, Allah teaches Adam knowledge in order not to be arrogant.⁵⁶ Second, when the Devil swore to Allah and beseech the blessing of being able to disturb or seduce a man, then he has an important note, that sincere servant of Allah will not be disturbed.⁵⁷ This also dismissed the allegations of some people that Prophet Yusuf is impotent against the opposite sex. Prophet Yusuf refused the offer from his adoptive mother to have sex just because of his knowledge and insight sincere devotion that he did to anyone.

Faith is a source of strength, faith becomes a source of strength when the mindset of believers who come to believe that God is God intact best and the enactment of regulations is very good and the revelation of destiny (whether good or bad) is actually a benefit for themselves. A source of strength of faith when faith is believed to be based on extensive knowledge, which led to the sincerity only earn Allah's approval.

This is the key to the success of Prophet Yusuf in leading the world, facing the women's temptation and property, facing his jealousy. As a charismatic leader, Prophet Yusuf has no revenge, but has knowledge, honest and trustworthy. More than that he has vision and mission to welfare his nation and people under the faith power to Allah.

c. Prayer for the happiness in the world and hereafter

On verse 109, it is clearly seen how Prophet Yusuf prays for goodness in the hereafter. There is a clear relationship between verse 108⁵⁸ and verse 2⁵⁹ in the beginning. That Al-Qur'an as a source of inspiration of scripture used "to use the mind" language. When you want to be happy in the afterlife using mind (108) and read the Al-Qur'an as a source of inspiration by using healthy mind.

Praying for good in the hereafter does not mean forgetting the good of the world. Prophet Yusuf made the world a happy medium to reach the afterlife. This is also the prayer of [6] Prophet Muhammad at most. Prayer itself is a prayer that was recorded in Surah al-Baqarah [2]: 201. And among them are some who say: "Our Lord, grant us good in this world and good in the Hereafter and save us from the torment of hell."

Analysis of Insani Tafsir of Surat Yusuf about Pornography

Thomas Bombadil (2007) said that pornography is any act of seeing others as something used for sexual gratification.⁶⁰ Law of Anti Pornography and Porno (Undang-undang Anti Pornografi dan Pornoaksi) Article 1 states that pornography is a substance in the media or means of communication that made to convey the ideas of sexual exploitation, obscenity, and / or erotica.⁶¹ In Kamus Besar Bahasa Indonesia: "Pornography / por- no-gra- fi/ n means: first, the depiction of erotic behavior by drawing or writing to arouse lust; The second reading material deliberately and exclusively designed to arouse lust in sex.⁶²

According to the "American Heritage Dictionary" pornographis is any images, text or other material that has the main objective to meet the sexual desire. This is supported by the

⁵⁶ See QS al-Baqarah [2]: 31

⁵⁷ See QS al-Hijr [15]: 40

⁵⁸ We do not send before you, otherwise a man that We told the message among the people on this land. Then they do not go around on this earth then see what the people did after them (who denied the prophet) and truly the hereafter country is better for loyal followers. Then you do not think about it?

⁵⁹ Actually We revealed it in the form of Al-Qur'an in Arabic language, so that you would think about it.

⁶⁰ 4

⁶¹ Undang-undang Anti Pornografi dan Pornoaksi, Pasal 1

⁶² Kamus Besar Bahasa Indonesia,

statement of "Greek Word Pornographia" that pornography is writing or images that smelled of prostitution.⁶³

The Council of Europe defines pornography as all forms of audio-visual material in a sexual context.⁶⁴ International Criminal Police Organisation (INTERPOL) delegates define pornography as a form of representation of sexual exploitation, which focuses on sexual behavior or genitals.⁶⁵ According to the Dictionary of Family Bahasa Inggris Collin, pornography is the writings, photographs or film designed for the purposes of sexual gratification or pleasure.⁶⁶

This opinion is supported by Risman (2007) who defines pornography includes images or impressions naked / nudity (nudity), who dressed inappropriate / minimal, sexual situations, kissing, touching between the opposite / same, and humor porn. Risman added that pornography is the result of action porno action, where sexually explicit conduct an act of sexual exploitation. Moreover, pornoaction according to Risman (2007) is the act of sexual exploitation, obscenity and / or erotica in public or through means such as print and electronic media.⁶⁷

From the study of Surah Yusuf about the relationship between the ruler's wife and Prophet Yusuf, then it can be viewed from several phases: *First* phase is finding him by the family and the ruler's wife requested that her husband bought and brought him up in the palace. *Second*, the demand the ruler's wife to the Prophet Yusuf to serve her. But Prophet Yusuf refused it. *Third*, the Prophet Yusuf was called to appear before the women of the city. These three phases as stated in the Qur'an regarding Joseph with the wife of the ruler.

Of the three phases, if it is studied thoroughly, the story of pulling the Prophet Yusuf's clothes made in this surah labeled as "pornographic." From the definitions above, can the shirt be called as part of the term pornography? Is there any lust rose or in fact there is the faith grows. Precisely defending himself by faith from persuasion lust.

If seeing the beauty of Prophet Yusuf made the hand scraped and cut, then this section describes the beauty of the Prophet Yusuf was outstanding. The portrait of a beautiful and handsome face cannot be categorized as pornography. Because it does not reflect on one of the definitions of pornography above.

Similarly, Indonesian President Abdurahman Wahid joked: "Al-Qur'an is the holy book in which there is porn for breastfeeding sentence. It means removing the breast. So, it is porn, right?". On another occasion, Gus Dur clarified by saying more polite: "That is, it becomes porno for those who have porn thought and mind. If not, so it's all settled."⁶⁸

This is different from the Old Testament that clearly depicts pornography. Among the examples: *first*, Prophet Luth impregnates his own daughter in two nights alternately.⁶⁹ *Second*, Prophet Daud made a sex scandal with Bathsheba, the wife of his own men. After Bathsheba was pregnant, her husband was killed by Prophet Daud, and he married Bathsheba and brought to the palace.⁷⁰ *Third*, when he is being old, Prophet Daud had a sexual relations with a young virgin.⁷¹ *Fourth*, Yehuda (Yakub's son) impregnating his own daughter.⁷² A sex scandal in Holly Book?

⁶³ Larson, E. M, *The Evil Of Pornography*, 2007. www.cvillechurch.com. Tanggal akses 20 September 2016

⁶⁷ Risman, E, *Penyalahgunaan Teknologi di Kalangan Pelajar*, 2007, <http://www.tanggalakses10Maret2008>.

⁶⁸ M. Hamid, *Gusgerr: Bapak Pluralisme & Guru Bangsa*, Pustaka Marwa, Yogyakarta, 2010, h. 123.

⁶⁹ Alkitab, Perjanjian Lama, Kejadian 19:30-38, h. 18.

⁷⁰ Alkitab, Perjanjian Lama, II Samuel II: 2-27, h. 343-344

⁷¹ Alkitab, Perjanjian Lama, I Raja-raja 1: 1-4, h. 364.

⁷² Alkitab, Perjanjian Lama, Kejadian 38: 13-19, h. 41-42

IV. CONCLUSION

From the discussion above, it can be concluded that in the Surah Yusuf contains the message of: noble character, economic, propaganda and faith. **Messages of noble character** that needs to be used as a source of inspiration, in the message it is (1) no grudge, (2) the ethics of love, (3) not mention the name of the story, (4) understand each other, (5) women a source of inspiration, (6) leadership means to do good deeds, (7) patience and trust. **Messages of economy**, including: (1) explore the potential, (2) national food security, (3) storing wheat on the stem, (4) think of the crowds. **Speech messages**, including: (1) sometimes in prison is better, (2) the monotheistic call in prison, (3) adjusted to the preaching mindset. **Messages of faith**, among other things, (1) the infallible prophet Yakub was optimistic and not blind, (2) faith in the power source, (3) the prayer of happiness hereafter. The love Yusuf and Zulaikha never existed, because it can not be accounted for if the wife's name magnifying named "Zulaikha or else." It is more important that the story of the Al-Qur'an and the Old Testament does not mention the marriage has taken place between the official's wife and Prophet Yusuf. The romance between an adoptive mother to an adopted child can not be used as the symbol of eternal love. In fact, according to the Al-Qur'an, this love is forbidden, because it is built based on the lust and passion.

To answer the problems in the problem background based on the definitions of pornography, and the Al-Qur'an message Surah Yusuf, as well as comparisons with the Bible, the Old Testament, it is concluded that the Surah Yusuf is away from the message of pornography. The story of Yusuf with the the ruler's wife is inspiring how Muslims anticipate himself from the temptation of women, especially women who have given a lot to the success of the services himself. Faith has an important role of "being avoided of Yusuf taking a false step.

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