



## IBN KATHIR'S INTERPRETATION OF FEMALE DESIRE: A CRITICAL ANALYSIS OF SURAH YUSUF VERSE 31

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### Abstract

*The study delves into the concept of female desire in Surah Yusuf, verse 31, through the lens of Ibn Kathir's tafsir. This research, a first of its kind, employs a qualitative descriptive analysis of existing literature. The objectives are to: (1) analyze the linguistic nuances in different translations of the verse, (2) examine Ibn Kathir's interpretation of the verse's narrative, and (3) explore the concept of female desire within this interpretation. Key findings include: (1) variations in translations, particularly in conveying the depth of the women's desire and its consequences, (2) Ibn Kathir's portrayal of the women's actions as driven by both individual and collective desire, stemming from Yusuf's captivating beauty, and (3) the identification of drunkenness and physical attraction as indicators of female desire in the tafsir. This study contributes to a deeper understanding of female desire in classical Islamic exegesis and offers insights for contemporary discussions on sexuality and gender.*

**Keywords:** Female Desire; Surah Yusuf; Ibn Kathir's Interpretation

### Abstrak

Penelitian ini mendalami konsep hasrat perempuan dalam Surat Yusuf ayat 31, khususnya dari sudut pandang tafsir Ibnu Katsir. Studi ini terbilang unik karena belum pernah ada penelitian sebelumnya yang membahas topik yang sama. Metode yang digunakan adalah studi pustaka dengan analisis deskriptif kualitatif. Tujuan penelitian ini adalah untuk: (1) memahami perbedaan penafsiran dalam berbagai terjemahan Surat Yusuf ayat 31, (2) mengetahui pemahaman Ibnu Katsir terhadap kisah dalam ayat tersebut, dan (3) menganalisis konsep hasrat perempuan dalam tafsir Ibnu Kathir. Hasil penelitian diharapkan dapat menjadi dasar untuk penelitian lebih lanjut dan memiliki implikasi praktis terhadap pemahaman mengenai hasrat perempuan. Beberapa temuan penting meliputi: (1) adanya perbedaan penafsiran dalam berbagai terjemahan terkait makna kata-kata tertentu, (2) menurut Ibnu Katsir, kisah dalam Surat Yusuf ayat 31 dimulai dari fitnah para wanita, dilanjutkan dengan tipu daya Zulaikha, dan para wanita tidak merasa sakit meskipun jari mereka terpotong karena terpesona oleh kecantikan Nabi Yusuf AS, (3) dalam tafsir Ibnu Katsir, indikasi hasrat perempuan terlihat dari kondisi mabuk dan ketertarikan pada kecantikan Yusuf. Dari indikasi tersebut, dapat disimpulkan bahwa terdapat dua karakteristik hasrat perempuan, yaitu hasrat individu dan hasrat kolektif.

**Kata Kunci :** Syahwat Wanita; Surat Yusuf; Tafsir Ibnu Katsir

### INTRODUCTION

The remarkable handsomeness of Prophet Yusuf has left an indelible mark in history. As recounted in the Quran, Surah Yusuf verse 31, the Egyptian women who had previously criticized Zulaikha for her infatuation with Yusuf were suddenly entranced by the Prophet's captivating beauty. This exemplifies that Prophet Yusuf's physical allure transcended mere aesthetic appeal, possessing a profound power to captivate a multitude of people, including those who had initially been skeptical. The Qur'an, the holy book of Muslims, is the primary source of Islamic teachings that must be believed (Manggala et al., 2023). The Qur'an consists of 114 surahs, among which there is Surah Yusuf in the order of 12. This surah consists of 111 verses. One of the verses in this surah is in verse 31. We will explore more deeply how it is interpreted through the analysis of Tafsir Ibn Kathir. In the verse, there is a concept of lust or lust of women described through the story of the reaction of women who saw the excellent looks of the Prophet Yusuf As, who walked in front of them and cut something until their hands



were cut off. The event is exciting and essential to examine more deeply the concept of lust or lust of women from the perspective of Ibn Kathir's interpretation in Surah Yusuf verse 31.

Previous studies related to the theme of this paper include: First, Syahwat in the Qur'an (Pane, 2016), with the same discussion of Syahwat but different readings that are comprehensive in the Qur'an. Second, The Limits of Women's Aurat in the Perspective of Islamic Law (Oktariadi S, 2016) by making lust one of the factors for loosening the limits of Aurat for women when dealing with men mahram or others. Third, a Comparative Study of the Concept of Moral Education According to Hamka and Zakiah Daradjat (NUR ROHMAN, 2013), a study mentions the word lust as one of the concepts of moral education according to HAMKA on the point of justice. Fourth, The Relationship between the Human Heart, Intellect, and Lust (Suparoh et al., 2023), with a discussion of lust points that are correlated with the heart and mind. Fifth, Al-Ghazali's Psychological Construct of Nafsu (Fachrunisa & Chizanah, 2020), This title discusses more about al-Ghazali's Psychological Construction of Nafsu.

Sixth, the Comparison of Intellect, Lust, and Qalbu in Sufism (Amelia et al., 2023). The title discusses more about the comparison of lust, aqal, and qalbu in Sufism. Seventh, The Application of Qanaah Nature in Controlling Worldly Lust. (Abdusshomad, 2020), This title discusses more about how to control lust with the nature of Qanaah. Eighth, Educational Values in Al-Qur'an Surah Ali 'Imran Verse 159 and Al-Qur'an Surah At-Taubah Verses 128–129: A Study of Ibn Kathir's Tafsir Perspective Zidni & Rojudin (2023) discuss more verses in Surah Ali's 'Imran Verse 159 and Al-Qur'an Surah At-Taubah Verses 128–129, although they use the same study of Ibn Kathir's interpretation. Ninth, Interpersonal Communication of the Prophet Yusuf and Al-Aziz's Wife in Surah Yusuf Verses 23–29 (Maskanah, 2023). This title focuses more on Surah Yusuf Verses 23–29 about the Interpersonal Communication between the Prophet Yusuf and Al-Aziz's Wife. The discussion that has been discussed above is more likely to discuss Nafsu, Syahwat, or Surah Yusuf with different verses. Some use the same study of Ibn Kathir's Tafsir, but different objects are studied, so the concept of Syahwat or Nafsu in Surah Yusuf verse 31 has a novelty that is important to be studied more deeply how the story of Prophet Yusuf can provide valuable inspiration and lessons for us all, as interpreted through the lens of Ibn Kathir's tafsir. The purpose of this paper is to understand three things: First, the Translation of Surah Yusuf verse 31. Second, Surah Yusuf verse 31 in the Perspective of Ibn Kathir's Tafsir. Third, the concept of women's desire in Surah Yusuf from the perspective of Ibn Kathir's Tafsir. Researchers limit the theme to the three things above in the hope that the focus makes this paper conveyed according to its purpose and useful for further research.

## LITERRATURE REVIEW

### The Concept of Female Desire

The study of desire has an etymological understanding, terminology, and specific characteristics. Etymologically, the study on the theme of desire is that the word desire comes from the Latin Arabic ash-shahawâti, sahwat/lust (Pane, 2016). In terminology, the study on the theme of lust is that the term is a human nature that has a vital role in driving human behavior (Pane, 2016). According to KBBi Online, lust comes from Arabic shahwah (*KBBi Online*, n.d.). The meaning of the word Syahwah is lustful desire (Jones, 2008). The verb of lust is Syahiya with the meaning of lusting (Manzūr, n.d.).

The word Wanita comes from Sanksakerta, which means woman, lover, or wife (Jones, 2008). So, the concept of Syahwat Wanita can be interpreted as a concept that discusses the lust of women who become fitrah as humans who have an important role in driving human behavior.

### **Surah Yusuf**

The Qur'an, the holy book of Muslims, is the primary source of Islamic teachings that must be believed (Manggala et al., 2023). The Qur'an consists of 114 surahs, among which there is Surah Yusuf in the order of 12. This surah consists of 111 verses. One of the verses in this surah is verse 31.

### **Definition of syahwat, nafsu, and aurat**

Syahwat, nafsu, and aurat are important concepts in Islamic teachings. While nafsu is the inner self or ego that can be influenced by these desires. Aurat, on the other hand, refers to the parts of the body that should be covered in public to maintain modesty and uphold Islamic values. Understanding these concepts is crucial for practicing Muslims as they navigate their daily lives and strive to maintain their faith and moral integrity (Hasmad & Alosman, 2021; M. Rikwan E.S. Manik et al., 2023).

### **Tafsir Ibnu Katsir dan Ibnu Katsir**

Tafsir Ibnu Katsir is a renowned Islamic exegesis written by Ibn Katsir, a prominent scholar and jurist in the Islamic tradition. This comprehensive commentary on the Quran provides readers with deep insights into the meanings and interpretations of the verses of the holy book. Ibn Katsir's Tafsir is widely respected for its meticulous analysis of the Quranic text and its adherence to traditional Islamic scholarship. In this paper, we will explore the key themes and interpretations found in Tafsir Ibnu Katsir, shedding light on its significance in the field of Islamic studies (Al Ghoni et al., 2024; Mohamad et al., 2024).

The impact of his Tafsir on the Muslim community - Comparison with other Tafsir works III. Key Themes in Tafsir Ibnu Katsir - Exploration of major themes such as justice, mercy, and guidance in the Quranic verses analysed by Ibnu Katsir - Analysis of his interpretations of controversial or difficult passages IV. Significance of Tafsir Ibnu Katsir in Islamic Studies - Influence on contemporary scholars and students of the Quran - Role in preserving and transmitting traditional Islamic teachings - Future directions for research on Tafsir Ibnu Katsir. Impact of Tafsir Ibnu Katsir on Islamic Jurisprudence - Examination of how his interpretations have shaped legal rulings in Islamic law - Comparison with other influential Tafsir works in the development of Islamic jurisprudence - Analysis of the role of Tafsir Ibnu Katsir in the formation of Islamic legal principles and methodologies. Overall, the study of Tafsir Ibnu Katsir offers valuable insights into the interpretation of the Quran and its significance in shaping various aspects of Islamic thought and practice. The influence of Tafsir Ibnu Katsir on later scholars and its impact on Islamic jurisprudence cannot be understated. His interpretations have played a significant role in shaping legal rulings in Islamic law, providing guidance on various issues and serving as a reference for jurists. When compared with other influential Tafsir works, it becomes clear that Ibnu Katsir's insights have contributed greatly to the development of Islamic jurisprudence. Through a detailed analysis of his interpretations, one can gain a deeper understanding of the formation of Islamic legal principles and methodologies. The reception of Tafsir Ibnu Katsir in the Muslim world further highlights its importance and relevance in the study of the Quran and its application in Islamic practice.

## **METHODS**

The focus of this research is the concept of lust in Surah Yusuf verse 31 from the perspective of Ibn Kathir. The data sources in this research come from primary data in

the form of Ibn Kathir's Tafsir book and secondary data in the form of journals and previous research accessed through Google Scholar and Mendeley search. The type of research conducted by this researcher is a qualitative descriptive analysis, namely, researchers trying to analyze and summarize various data collected. Researchers conduct content analysis, discourse analysis, and interpretative analysis. This research data analysis technique refers to literature studies, which are related to theoretical studies and other references related to values, culture, and norms that develop (Sm, 2019). The relationship between one another indicates that between one variable and another, there is a match according to the title, in the sense that the discussion related to the concept of lust (Lust) in Surah Yusuf verse 31 from the perspective of Ibn Kathir has a connection in this article. The selection process is carried out by comparing one library with another, then the last is concluding until a concept of lust is formed in Surah Yusuf verse 31 from the perspective of Ibn Kathir.

**RESULT(S) AND DISCUSSION**

**Translation of Surat Yusuf Ayat 31**

The Ministry of Religion's translation of Surah Yusuf verse 31 is So when the woman (wife of Al Aziz) heard their reproach, she invited the women and prepared for their seats, and gave each of them a knife (to cut the banquet). She said (to Yusuf), "Come out (show yourself) to them." So when the women saw him, they were amazed at his beauty, and they cut the fingers of his hand, saying, "Most perfect is Allah; this is not a man. Surely this is no other than a noble angel (*Quran Kemenag*, 1990)."

There is also a similar translation as follows: So, when she (the wife of al-Aziz) heard their insults, she invited the women and made seats for them. She gave a knife to each woman (to cut up the food). She said (to Yusuf), "Go out (show yourself) to them." When the women saw him, they were mesmerized (by his good looks), and they (unknowingly) cut their own hands, saying, "Allah is perfect. This is not a human being. This is truly a noble angel (*Quran et al.*)"

In addition to these two, there is also the following translation: And when she heard their reproach, she invited the women and made for their seats, and gave to each of them a knife (to cut the banquet), then she said to Joseph: "Come out to them". So when the women saw him, they were amazed at his beauty, and they cut the fingers of his hand, saying: "Most perfect is Allah, this is not a man. Surely this is no other than a noble angel (*Tafsirweb*, n.d.)".

The three language translations presented above differ in their explanation of some of the words in Surah Yusuf verse 31, such as the use of the words al-Aziz's wife and Zulaikha. Some also use the description of food and banquets for something that the women cut. In addition, there are words for injuring his fingers and hand without realizing it.

Figure 1 Comparison of word meanings in the translation of Surah Yusuf verse 31

Ministry of Religious Affair	Quran NU	Tafsir Web
Al-Aziz's Lady Wife	Al-Aziz's Lady Wife	Zulaikha's Woman
Banquet	Food	Banquet
Her Finger	Her Hand	Her Finger

**Surah Yusuf verse 31 Perspective of Tafsir Ibn Kathir**

Tafsir Ibn Kathir The word of Allah: فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ means So when the woman heard their reproach. (Yusuf, [12:31]). What is meant is that they (the women) said to

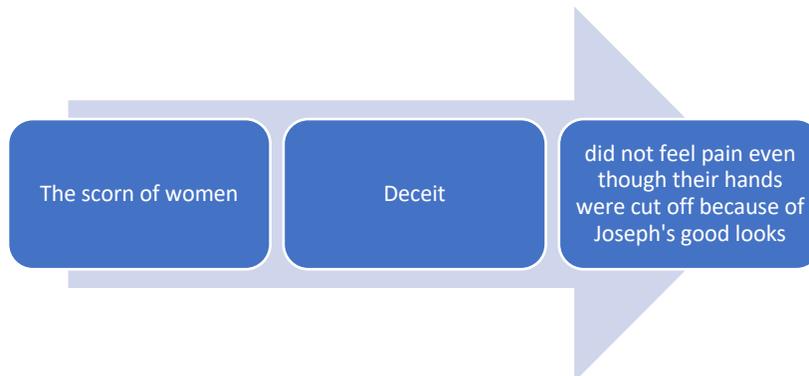
some of them that love had made Al-Aziz's wife intoxicated. Many scholars have mentioned that the woman (Zulaikha) said to them after entertaining them with food until they were pleased, then served them a dish of lemons, and she gave each of them a knife, "Do you want to see Yusuf?" They said, "Yes." Zulaikha called Yusuf and told him to show himself to them. Muhammad Ibn Ishaq said, "In fact, news had reached them of Joseph's good looks, so they wanted to see him. So they uttered these words as a stratagem so that they could witness and see with their own eyes the good looks of Yusuf." At that time, Al-Aziz's wife: *أُرْسِلَتْ إِلَيْهِمْ* invited them. (Yusuf, [12:31]) to her house and entertained them as her guests. *وَاعْتَدَتْ لَهُمْ مَتَكًا* and provided them with seats. (Yusuf, [12:31]) (*Al-Quran Dan Tafsir Ibnu Kasir*, 2017; Katsir, 2017).

Ibn Abbas, Sa'id ibn Jubayr, Mujahid, Al-Hasan, As-Saddi, and others said that what is meant by MUTTAKA-AN is a sitting place with rugs and cushions, where there are dishes that must be peeled with a knife, such as lemons and others. That is why it is mentioned in His words: *وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا* meaning and he gave each of them a knife. (Yusuf, [12:31]). This was the woman's stratagem and ruse to avenge their insults against her by showing Yusuf to them. *وَقَالَتِ اخْرُجْ عَلَيْهِنَّ* means So when the women saw him, they were amazed at his (good looks). (Yusuf, [12:31]). When Joseph came out to meet them, they were amazed and charmed by his good looks, so they forgot themselves, and the knives in their hands cut their own hands. They thought that they were cutting lemons with their knives. The meaning is that they cut their hands with the knives, according to scholars who are not the only ones. Mujahid and Qatadah mentioned that they cut their hands until they fell off. Many scholars mentioned that the woman (Zulaikha) said to them after entertaining them with food until they were pleased, then served them a dish of lemons, and she gave each of them a knife, "Do you want to see Yusuf?" They said, "Yes." Zulaikha called Yusuf and told him to show himself to them. *وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ* and they said, "Glory be to Allah, this is no man. Surely this is nothing but a noble angel." (Yusuf, [12:31]). Then they said to Zulaikha, "We do not reproach you after this which we have seen," for in Joseph they saw a beauty unequaled among men, and there was none like him in beauty. Indeed, the Prophet Joseph was endowed with half of the good looks, as mentioned in the sahih hadith narrated in the hadith of Isra, that the Prophet met with Yusuf *العليا* in the third heaven. He said: "And it turned out that Yusuf was endowed with half of the good looks of (Al-Quran et al., 2017)."

Hammad ibn Salamah has narrated from Sabit, from Anas who said that the Messenger of Allah said: "Yusuf and his mother were blessed with half the beauty." Sufyan As-Sauri has narrated from Abu Ishaq, Abul Ahwas, and Abdullah Ibnu Mas'ud, who said that Yusuf and his mother were blessed with one-third of good looks. Abu Ishaq has also narrated from Abul Ahwas, from Abdullah, that Yusuf's face was like lightning (its brilliance); when a woman came to him for a need, Yusuf covered his face for fear that his good looks might tempt her. Al-Hasan Al-Basri narrated a mursal report from the Prophet, who said: "Yusuf and his mother were endowed with one-third of the beauty of the world's inhabitants, while all human beings were endowed with two-thirds of it. Alternatively, Al-Hasan Al-Basri said: Yusuf and his mother were blessed with two-thirds, while humanity was blessed with one-third." Sufyan has narrated from Mansur, from Mujahid, from Rabi'ah Al-Jarashi, who said that the beauty was divided into two parts: one half was given to Yusuf and his mother (i.e., Sarah). In contrast, the other half was given to the people all among themselves. Imam Abul Qasim As-Suhaili said that Yusuf *العام* had half the good looks of Adam *الام* because Allah created Adam by His hand in the most beautiful form. None of his children and grandchildren equaled his good looks, and Yusuf was endowed with half of his good looks. That is why when

the women saw him, they said: "HASYA LILLAH. According to Mujahid and others who are not the only ones, the meaning of this phrase is 'We seek refuge in Allah'. مَا هَذَا بَشَرًا means this is not a human being. (Yusuf, [12:31]). Some scholars read it as bisyara, which means 'This is not a person who is acquired by purchase'. (*Al-Quran Dan Tafsir Ibnu Kasir*, 2017; Katsir, 2017).

Figure 2 The Storyline of Surah Yusuf verse 31



### The Concept of Syahwat in Surah Yusuf verse 31 in the perspective of Tafsir Ibn Kathir

The interpretation of Surah Yusuf verse 31 in Tafsir Ibn Kathir in the sentence: *'... their words (women) to some of them, that love has made Al-Aziz's wife intoxicated ...'* (*Al-Quran Dan Tafsir Ibnu Kasir*, 2017). The sentence shows an indication of lust that is not mentioned directly but implies that the love that makes you drunk implies that there is lust that arises from Al-Aziz's wife towards the Prophet Yusuf As.

The interpretation of Surah Yusuf verse 31 in Tafsir Ibn Kathir in other sentences is also like this: *So when the women saw him, they were amazed at his (good looks). (Yusuf, [12:31]). When Yusuf came out to meet them, they were amazed and mesmerized by his good looks, so they forgot themselves, and the knives in their hands cut their own hands. They thought (felt) that he was cutting lemons with their knives. The meaning is that they cut their hands with knives, according to scholars who are not the only ones (Al-Quran Dan Tafsir Ibnu Kasir, 2017).* The sentence shows an indication of lust that is not mentioned in direct words (called lust) but implies the act of being complacent and not feeling pain when a knife cut his fingers because they saw the excellent looks of the Prophet Yusuf As.

The interpretation also shows that there are two characters of lust. First, the individual desire felt by al-Aziz's wife with the words 'Drunk in Love' (*Al-Quran et al., 2017*) so that she lost her mind. Second, the collective lust felt collectively by the women who were cutting fruit with a knife so that the condition occurred without feeling pain and unconsciously also hurt their fingers when they saw Joseph's good looks.

Figure 3 Flow Analysis of the Concept of Syahwat in Surah Yusuf verse 31 from the perspective of Tafsir Ibn Kathir



## RESULT AND DISCUSSION

A comparison of Surah Yusuf verse 31 from the perspective of Tafsir Ibn Kathir to better understand how each interpretation has its characteristics. The Tahlili interpretation of Quran Nu is as follows: The gossip of the women also reached the ears



of the minister's wife, which caused her to feel anger mixed with shame. She did not think that news about her would spread like that because she had done enough to cover up the secret. She tried to figure out how to cover up the widespread embarrassment. So, he invited the prominent women to come to his house for a banquet. For the feast, the best place had been arranged, and delicious food and drinks of various kinds had been prepared. Fresh and sweet fruits of various kinds and varieties were set on the table. Good chairs had been arranged for people to sit and relax, enjoying the delicious food and fruits. The invitation was warmly welcomed, especially by the women who wanted to know what had happened, especially to see the young man named Joseph. The party was vivacious. There was laughter, talk, and jokes. All kinds of food were served with success. The same went for drinks. Finally, fruit was served. Each person present was given a knife to peel the fruit.

At that moment, the minister's wife, who was the hostess, ordered Joseph to go out into the midst of the guests who were sitting and cutting the fruits to introduce himself. So Joseph went out and stood before the guests. As soon as the women saw Joseph's face, which was as beautiful as the full moon, they were amazed, even forgetting about themselves because they were mesmerized by Joseph's courage and good looks. Unconsciously, the knives that were in their hands they cut into their own hands and fingers, not to cut fruits, and they did not feel the pain. From their mouths came the words, "Glorious is Allah; he is not a man, but a glorious angel." So amazed and dumbfounded were they at the sight of Joseph, who was so charming and heart-stirring, this was the man they talked about daily, blaming and mocking the minister's wife. (*Quran Nu*, n.d.).

There is also the interpretation of al-Muyassar in Surah Yusuf verse 31 that when the wife of the minister heard their gossip about her and their actions to criticize her, she sent someone to invite them to visit her house. Moreover, she had prepared their equipment for them to lean on in the form of pillows and food that they would eat, and she gave each woman a knife for them to use to cut food. Then he said to Joseph, "Go out before them." When they saw him, they glorified him, honored him, and were fascinated by his kindness and good looks, so they cut their own hands while they were slicing the food because of the extraordinary state of shock and loss of consciousness. This is not of the human race, for his beauty is not expected of the human race. He is none other than a noble angel of the angels (*Tafsirweb*, n.d.)."

Tafsir Al-Wajiz / Shaykh Prof. Dr. Wahbah az-Zuhaili, a Syrian expert in fiqh and tafsir, interprets Surah Yusuf verse 31 as follows: When the wife of Al-'Aziz heard their gossip and whispering or criticism (called deceit because they did not intend to gain superiority, but intended to take it out until Zulaikha was alienated and they were superior) she invited them to an event so that they would apologize to her and put them in the position that she had experienced. Zulaikha provided them with cushions on their seats. Ibn Abbas said: "Al-Mutka' is a lime fruit, so Zulaikha gave each of them a knife to cut the food, but when they saw Yusuf and his good looks spoiled them, they messed up and cut their hands with the knife because they were amazed by his good looks they said: "Glory be to Allah from weakness, how marvelous is the power of Allah in creating a creature like Joseph. Is this young man a human being, for his good looks are so extraordinary that he is not among men? This is none other than a noble king. Usually, angels are very handsome and beautiful (*Tafsirweb*, n.d.)."

Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, a 14th-century commentator, interprets Surah Yusuf verse 31 as follows: The statement is just a form of trickery of the woman, not purely to revile and insult her. However, they made these words as a bridge that would lead them to see Yusuf, who was the cause of the slander

of al Aziz's wife, so he became furious and then wanted to pay attention to Yusuf until they understood his condition. Therefore, Allah calls it treason; Allah says, "Then when the woman (zulaikha) heard their insults, she invited them," i.e., to come to her residence to visit "and prepared for them a seat," i.e., a place that has been prepared with various rugs and pillows and its completeness in the form of various kinds of delicious food and drink. Among the treats he offered and presented at the banquet was food that required a knife, whether it was utrujah fruit (a type of lime) or other fruit. "and he gave each of them a knife (to cut the banquet)" to cut the food with it "then he said" to Yusuf "come out (show yourself) to them" in his charm and good looks and the radiance of his beauty, "so when the women saw him, "so when the women saw him, they were amazed at his appearance" meaning they admired him in their hearts and witnessed a panorama that they had never seen so beautiful "and they cut" because of their admiration "his (finger) hand" with the knife that they carried "and said 'the perfect Allah" as a form of purification to Allah "this is not a human being, indeed this is nothing but a noble angel" so that because Yusuf was blessed with fantastic good looks and charm which was a sign (the greatness of Allah) for those who paid attention to him. (*Tafsirweb*, n.d.).

Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Shalih bin Abdullah bin Humaid, Imam of the Grand Mosque, interprets Surah Yusuf verse 31 as follows: When the wife of Al-Aziz heard the news that the women were making snide remarks about her and backbiting her, she immediately sent someone to invite them. She wanted to show Yusuf to them so that they could understand her situation. He prepared a place for them with rugs and cushions. Each invitee was given a knife to cut the food. Moreover, she said to Joseph, "Come out to them!" When the women saw him, they were amazed at his good looks. They were all mesmerized by his good looks.

Moreover, unknowingly, they had cut their own hands with the knives provided for cutting food. They said, "Glory be to Allah! This man is no ordinary man. Because there has never been a man as handsome as him, he must be a noble angel (*Tafsirweb*, n.d.)."

## CONCLUSION

Based on the description above, the following conclusions are presented: 1) The three language transfers presented above have some differences related to the explanation of some of the meanings of words in Surah Yusuf verse 31, such as the use of the words Istri al-Aziz and Zulaikha. Some use the description of food and banquets for something that the women cut. In addition, the word for injuring his fingers and injuring his hand without realizing it. 2) The plot of the story in Surah Yusuf verse 31 Ibn Kathir's perspective is that it starts from the slurs of the women, continues to the deception carried out by Zulaikha, and the women do not feel pain even though their fingers are cut off involuntarily because they are fascinated by the good looks of the Prophet Yusuf As. 3) The interpretation of Surah Yusuf verse 31 in Tafsir Ibn Kathir in the sentence that shows an indication of lust is drunkenness and the women's fascination with the good looks of Yusuf so that they unconsciously cut off their fingers without feeling pain. From these indications, there are two characteristics of lust, namely individual and collective lust, in the story of the verse. This research only focuses on the concept of lust in Surah Yusuf verse 31 from the perspective of Ibn Kathir. It has not focused on the entire Surah Yusuf. There is still much that can be discussed from the side of other interpretations, and there are many more that discuss other lusts from Islamic and Western figures.

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