

**THE CONCEPT AND TERMINOLOGY OF IKHLAS
IN AL-QUR'AN AND ITS APPLICATION**

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Keywords	Abstract
<p><i>Keywords: ikhklas, Koran, terminology</i></p>	<p>This paper is aimed to describe the most important concept in doing, namely إخلاص and its application. The description of this important concept covers some aspects: 1) the definition and meaning of إخلاص both etymologically and terminologically, 2) the interpretations of the Muslim scholars dealing with the concept, 3) the conjugation or تَصْرِيْفُ of the term إخلاص, 4) the definition and meaning of إخلاص, 5) the instruction to apply إخلاص in the religious observance, 6) the advantage of إخلاص in al-Qur'an. Based on the descriptions above, it can be concluded that the concept of إخلاص covers some aspects as follows: 1) the term إخلاص is not directly written as an order for instance, but it's derivations or the other verb, 2) the term إخلاص deals with tauhid purity and all kinds of religious service either المحضة العبادة or المحضة غير العبادة, 3) The term of إخلاص with its derivations in al-Qur'an goes not only to the verbs, like the muslim servant's activities, like مُخْلِصِينَ اللَّهَ لِيَعْبُدُوا, but also to the nouns, like خالصا لبنا (QS. النحل : 66), 4) the application of إخلاص starts from a heart decision, 5) to have and apply إخلاص is a key to have the immense value, Heaven.</p>

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INTRODUCTION

The term إخلاص has been well-known among Muslims since *al-Qur'an* introduced it. In Indonesia, the term is not only pronounced by the Muslims, but unbelievers as well. They express it when they want to convince the others dealing with their seriousness, earnestness, solemnity, and sincerity. Besides, they express it to attract the others' attention to the work

on progress. Although they have expressed it hard, finally they still don't show the satisfied result, and they still have bad performance.

Based on the description above, it's assumed that there is a relationship between the satisfied result or the bad performance and the term إخلاص (Sincerity) understood by Muslims. In this context, the writer is going to discuss the term إخلاص in some Qur'anic verses under the *Thematic Tafsir* approach. Under this approach, the meaning of إخلاص and its classification of the Qur'anic verses concerning to the term إخلاص based on the meaning of the pronunciation, and change of the pronunciation showing the different meaning in every one Qur'anic verse will be dealt. Based on this description, it's hoped to describe and explain about the real meaning of the term إخلاص in *al-Qur'an* clearly and it becomes a valuable guidance for Muslims to worship Allah The Almighty for sakes of life in the world and the hereafter.

Muslims have the Sacred and Glorious Book of Islam, *al-Qur'an*. It belongs to the Six Pillars of Islamic Faith (اركان الايمان), namely The Faith of the Scriptures of God (الايمان) (بالكتب). It faithfully covers, as numbers of Muslim scholars (Ulama) have been committed, the fundamental teachings written in the other Scriptures of God, namely Zabur (of David)¹, al-Torah (of Moses)² and Injil or the Gospel (of Jesus)³. In this context, al-Qur'an comes to explain all things, to guide humans living in the universe and to give a Mercy. Allah The Almighty says:

وَجِدْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ .
وَنَزَّلْنَا لِيكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ
لِّلْمُسْلِمِينَ

Meaning: And We shall bring thee As a witness against these (Thy People): and We have sent down To thee the Book explaining All things, a Guide, a Mercy, And Glad Tidings to Muslims. (QS. Al-Nahl : 89)⁴

¹ Read QS. Al-Anbiya' : 105

² Read QS. Al-Jatsiyah : 17

³ Read QS. Ali Imran : 3

⁴ Mushaf Al-Madinah An-Nabawiyah, The Holy Qur'an English Translation of the Meanings and Commentary, Revised and Edited By The Presidency of Islamic Researches, IFTA, CALL AND GUIDANCE, King Fahd Holy Qur'an Printing Complex, 1411 H/1990 M. P. 759

From the Qur'anic verse above, it's faithfully understood that *al-Qur'an* consists of various kinds of knowledge dealing with, such as economy, sociology, politics, education, psychology. In this context, Muslims are aware that *al-Qur'an* contains many bright concepts that are applicable and needed by humans to live their lives.

One of the psychological issues deals with إخلاص that the writer would like to discuss. The word إخلاص etimologically is a المصدر (Arabic) form in English is *abstract noun*. The verb form is خَلَصَ with 31 various forms and 14 different sentences written in *al-Qur'an*⁵. It deals with some meanings, such as process of becoming and process of purifying. The process needs the continuous purification steps to be close to God Allah The Almighty during the life. The other means that to be sincere in the worship of Allah The Almighty is to obtain purification from all stain of evil and exemption from all influence of evil.

The form of إخلاص won't be exactly found out in *al-Qur'an*. The Surahs of *al-Qur'an* talking about the term إخلاص takes various forms, some of them shows its different forms and some others ask to be sincere in the worship of Allah The Almighty. Some of the Surahs can be identified as follows:

1. Allah The Almighty says in QS. مريم : 22:

وَإِذْ نُكِّرُ فِي الْكِتَابِ مُوسَىٰ ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

Meaning: Also mention in the Book (The story of) Moses: For he was specially chosen. And he was a messenger And a prophet⁶.

2. Allah The Almighty says in Shaad : 46:

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Meaning: Verily We did choose them For a special (purpose)-The remembrance of the Hereafter⁷.

3. Allah The Almighty says in QS. يونس : 22

⁵ Shofaussamawati, STAIN Kudus, Jawa Tengah, in *Hermeunetik Journal*, Vol. 7, No. 2, December 2013. P. 333.

⁶ Opcit., P. 554.

⁷ Opcit., P. 1383.

دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ

Meaning: They pray unto Allah, sincerely Offering (their) duty unto Him. Saying, “if Thou dost deliver us From this, we shall truly Show our gratitude⁸.

4. Allah The Almighty says in QS. النحل : 66:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا
خَالِصًا سَائِغًا لِلشَّارِبِ

Meaning: And verily in cattle (too) Will ye find an instructive Sign, From what is within their bodies, Between excretions and blood, We produce, for your drink, Milk, pure and agreeable To those who drink it⁹.

The four different Qur’anic verses above show the derivations of the term إخلاص in the various forms, such as مُخْلِصِينَ (Subject plural form) مُخْلِصًا (Object singular form), الْأَخْلَاصُ (Subject singular form) and أَخْلَصْنَا (Transitive verb form). The derivations of the word إخلاص in al-Qur’an have been rewritten for 31 times either in the different verses or different chapter¹⁰. Each derivation can be discussed from some aspects from which there will be some different meanings contextually. The discussion deals with the meaning of إخلاص and its classification of the Qur’anic verses based on the meaning of the pronunciation. In addition, the change of the pronunciation will show the different meaning in every one Qur’anic verse.

There will be some other important issues dealing with the term إخلاص that should be discussed in this writing. Some of them are:

1. The conjugation or تَصْرِيْفٌ (Arabic Structure) of the term إخلاص
2. The real meaning of the term إخلاص
3. The significance of the implementation of the term إخلاص
4. The ways to implement this concept?

Those issues above are will be discussed in this writing starting from describing the changes of the term إخلاص and analyzing the definition and the meaning of the term

⁸ Op.cit., P. 544

⁹ Opcit. P. 750 - 751

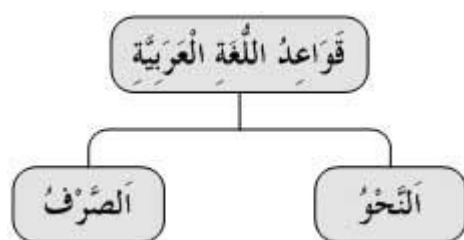
¹⁰ Ahmad Thib Raya, Memahami Makna Kata Ikhlas, dalam <https://tafsiralquran.id>

etimologically and terminologically, and then introducing and analyzing some of the Muslim interpretations. Finally the writer will share the ideal application of the concept in human lives.

THE CONJUGATION OR **تَصْرِيْفٌ** OF THE TERM **إِخْلَاص**

It's very important to start the discussion from the aspect of conjugation because there should be a change of the form of a certain word if someone wants to have a special meaning according the Arabic Structure. The change of the form of the certain word will have a different meaning from one to another. According to the Arabic Grammar, the conjugation is dealt in a special field called **الصَّرْفُ** (Morphology).

Look at the Table Below: There are at least two important elements of the Arabic Grammar, namely an-Nahwu and al-Shorf.



An-Nahwu is a knowledge that deals with the change of lines at the end of the Arabic word because of the influence of the sentences. Meanwhile a Shorf is a knowledge that deals with a special change in a form of the Arabic Participial Noun to reach the intended goal.

The conjugation is known according to the Arabic Structure, **الصَّرْفُ** with **تَصْرِيْفٌ**. It means a change in a Participial Noun (**المصدر**) from which a verb comes, for examples, the word **إِخْلَاص** (pure) is Participial Noun from the Prefix Verb **أَخْلَصَ** that comes from the verb **خَلَصَ**. One of the **المصدر** functions according to the Arabic Grammar is to describe the coming of the word as it mentioned above.

Furthermore **المصدر**, based on the terminology, is a noun that means an action without any period, place and substance¹¹. The conjugation happens as well based on the English Grammar, for examples dealing with verb:

¹¹ In the Arabic Structure, the definition is expressed as follows:

المصدر هو ما دل على معنى او حدث مجرد من الزمان والمكان و الذات

For example:

I *eat* a mango, and

He *eats* an orange

The change from *eat* for the first person singular into *eats* for the third person singular. Beside that, the conjugation deals with a period of time at which an action happens. It influences the change of the verb in a sentence, for example:

We are going to a school

We went to a school yesterday

The change from *going* into *went* deals also with a matter of conjugation, and there is no change in the meaning except for a period of time at which the action happens.

The conjugation according to the Arabic Grammar is classified into 2 (two) types namely:

1. تَصْرِيْفُ لُغَوِيٌّ (Etymology Conjugation),

2. تَصْرِيْفُ اِصْطِلَاحِيٌّ (Terminology Conjugation)

The Etymology Conjugation is a change of verb based on a number and type of a gender doer. The simple description is showed as follows:

No	Dhomir (Pronoun)	Fi'il Madhi (Past Tense)
1.	هُوَ (He)	خَلَصَ
2.	هُمَا (They, 2 males)	خَلَصَ + ا
3.	هُمْ (They, more than 2 Males)	خَلَصَ + او
4.	هِيَ (She)	خَلَصَ + تْ

قِرَاءَتُهُ جَيِّدَةٌ أَحْمَدُ يَقْرَأُ الْقُرْآنَ

Meaning: Ahmad is reading al-Qur'an, his reading is good.

المصدر = قِرَاءَتُ (reading)

5.	هُمَا (They, 2 females)	خَلَصَ + اِنَّ
6.	هُنَّ (They, more than 2 Females)	خَلَصَ + نَ
7.	أَنْتَ (You, one male)	خَلَصَ + تَ
8.	أَنْتُمَا (You, 2 males)	خَلَصَ + اَتَم
9.	أَنْتُمْ (You, more than 2 males)	خَلَصَ + تُمْ
10.	أَنْتِ (You, one female)	خَلَصَ + تِ
11.	أَنْتُمَا (You, 2 females)	خَلَصَ + اَتَم
12.	أَنْتُنَّ (You, more than 2 females)	خَلَصَ + نُنَّ
13.	أَنَا (I)	خَلَصَ + ثَ
14.	نَحْنُ (We, more than one)	خَلَصَ + اِن

On the other hand, the Terminology Conjugation is a change of a verb from one form into the other with different meaning. There are 10 types of change that should be kept in the mind based on the the Terminology Conjugation. They are described on the table below:

NO.	PATTERN	ARABIC	ENGLISH
1.	فعل ماضٍ (Past Tense)	خَلَصَ	He was Sincere

2.	فعل مضارع (Present and Continuous Tense)	يَخْلُصُ	He is Sincere
3.	لمصدرا (Participial Noun/Gerund)	خُلُوصًا / إِخْلَاصًا	Sincerity
4.	اسم فاعل (Noun of Subject)	الْخَالِصُ	Sincere Man
5.	اسم المفعول (Noun of Object)	مُخْلِصًا	Asked To be Sincere
6.	لأمرأ (Command)	خَلِّصَا	Be Sincere
7.	فعل نهي (Forbiddance)	لا تخلص	Don't be Sincere
8.	اسم زمان (Noun of Time)	مخلص	Time of Sincere
9.	اسم مكان (Noun of Place)	مخلص	Place of Sincere
10.	اسم آلة (Noun of Means)	مخلص	Media to be Sincere

From the two tables above, we can see the changes of the form of the word from one form into the other based on the function it plays either from the Etymology Conjugation or the Terminology Conjugation. The term conjugation in Arabic varies more than in English. There is a key word dealing with the Arabic Grammar: لكل فعل فاعل. It means that every type of verb has got its own doer. So that when someone wants to build an Arabic sentence, they must know well the change of every verb. It happens to the term, إخلاص, that is focused in this writing. Whenever it changes, the meaning is different as it's been shown above.

According to Shofaussamawati that the term خالص with its derivations in the al-Qur'an were mentioned for 31 times, meanwhile there are 14 different phrases, as follows:

1. اخلصناهم = We did choose them For a special (purpose) (QS. ص : 46)

2. استخلصه = I will take him specially (to serve) (QS. يوسف : 46)
3. الخالص = Sincere (QS. الزمر : 3)
4. المخلصين = Chosen people (QS. الاعراف : 28)
5. بخالصة = For a special purpose (QS. ص : 46)
6. خالصا = Pure (QS. النحل : 66)
7. خالصة = Specially reserved (QS. : الانعام : 139)
8. خالصة = Purely (for them) (QS. : الاعراف : 31)
9. خلصوا = They held a conference in private (QS. يوسف : 80)
10. مخلصا = Specially chosen (QS. مريم : 51)
11. مخلصا = Sincere (and Exclusive) (QS. الزمر : 14)
12. مخلصون = Sincere people (in faith) (QS. البقرة : 139)
13. مخلصين = Being Sincere in devotion. (QS. الاعراف : 29)
14. اخلصوا = Making a religious devotion sincere. (QS. النساء : 146)

THE DEFINITION AND MEANING OF إخلاص

In this context, it's known well that al-Qur'an is a living Holy Book and always an important guidance from its early descendent up to the Hereafter. Therefore a chance to interpret the al-Qur'an should be opened and shouldn't be closed. In addition to this, the al-Qur'an comes as significant resource to stimulate the Muslims to apply Islamic teachings well and appropriately, especially dealing with the meaning of إخلاص. in the broaden perspectives either etymologically or terminologically.

The term إخلاص can come from the word خُلُوصًا - يَخْلُصُ - خَلَصَ. It is really an Arabic word that comes from the original word that consists of 3 (three) letters, namely خ - ل - ص meaning something to be vacant from the other thing can't be mixed with another possible element. For example, a glass of honey is completely pure when it has never got another external element.

When a study is conducted to find out the really type of the term in the holy Qur'an, the original form, *اخلاص* completely couldn't be found. However there have been some words derive originally from *اخلاص*, some has been shown above, for examples: *مخلصين* (Subject plural form), *مخلصا* (Object singular form), *الخالص* (Subject singular form) and *اخلاصنا* (Transitive Verb form). All the words could be found in some of Qur'anic verses.

The various types of patterns of the word *اخلاص* show the a variety of meanings contextually. In this case, according to *Shofaussamawati* that the term of *اخلاص* in the Qur'anic verses has different meaning from the other reference even in the *Kamus Besar Bahasa Indonesia* (KBBI, The Standard Indonesian National Dictionary) which describes 3 meaning of the term *اخلاص*, namely good hearth (justice); broad hearth, and honesty¹². The meaning of *اخلاص* according the Qur'anic verses covers some aspects of human lives, it covers not only one field of human lives, namely social life, economic life, devotion, education, etcetera. So that, the meaning of *اخلاص* can mean etimologically various *الصفى* (clean), *النجى و سلم* (Safe), *وصل* (arrive), and *اعتزل* (leave away).

Some meanings of *اخلاص* based on the terminological perspective can be described from the Muslim scholars as follows:

1. According to Abu Thalib al-Makki that *اخلاص* meant a purification of the religion; a purification of the religion from the desire and split behavior; a purification of the religious observance from all types of disease and hidden spot of dirt; a purification of speech from useless things, bad words, persuading; and a purification of ethics following the the wish of God the Almighty¹³.

The idea's above says that there shouldn't be anything obstructing between a servant and Allah SWT. The obstructing thing can be either material or immaterial in relation to a Muslim individually.

2. Al-Qusyairi said that *اخلاص* was a process of unity of al-Haqq to guide all the adherence orientations. A Muslim's adherence aimed to come closely to Allah the Almighty nothing else, without feigning, without aiming to human beings, without aiming to get human's praises or others besides being close to Allah the Almighty. In other expression that *اخلاص* is a purification of an

¹² Shofaussamawati, *Ikhlas Perspektif al-Qur'a: Kajian Tafsir Maudhu'I*, quoted in C:/Users/user/Downloads/927-3371-PB%20(2).pdf. accessed on 9th of June '21.

¹³ Lu'luatul Chizanah, *Ikhlas Prososial?: Studi Komparasi Berdasar Caps*, dalam *Jurnal Psikologi Islam*, Vol. 8 No. 2 (Tahun 2011) H. 147. Accessed from ejournal.uin-malang.ac.id/index.php/psiko/article/view/1555/2732.

action from all human's interventions or a purification of an action from individual influences¹⁴.

Al-Qusyairi's ideas are focused on the application of adherence. The profane things sometimes affect a servant of God The Almighty to do his worship, such as being seen by a special person, gaining a praise from the others or many other worldly orientations that can sway the real purpose in the religious observance.

3. According to Al-Ghazali that the devotion dealing with the request of heaven was bad. In principle that there is no request from the devotion except for the agreement of Allah The Almighty. That is an indicator of the truthful sincere people¹⁵.

Al-Ghazali's background of focused study seems to influence him to express his ideas dealing with اخلاص. The influential Tasawwuf values seem to influence to share his ideas dealing with اخلاص, even he said that going to heaven as a goal to do the devotion belonged to be insincere.

4. The other Muslim expert's point of view, Muhammad Abduh, has ever said that اخلاص dealt with a sincere action towards the Allah The Almighty being close to Him, and proclaiming that no one like unto Him, and the worship was not aimed to other things, like avoiding the calamity or attaining the the success, and a servant of Allah The Almighty must not have a Cherisher except for Allah The Almighty¹⁶.

The Muslim expert's point of view, Muhammad Abduh, refers his idea dealing with اخلاص to one of the contents of the Opening Chapter of al-Qur'an, al-Fatihah, the Second Ayat, الحمد لله رب العالمين : Meaning: *Praise Be to Allah The Cherisher and Sustainer of the Worlds*. The Arabic word, رب is usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. It's convinced that Allah The Almighty cares for all worlds He has created¹⁷.

¹⁴ Abul Qasim Abdul Karim Hawazin al-Qusyairi an-Nasaburi, Risalah Qusyairiyah: *Sumber Kajian Ilmu Tasawuf*,, h. 297. Quoted from Eduprof: Islamic Education Journal. Volume 1 Nomor 1 Maret 2019/P-ISSN: 2723 – 2034.

<https://doi.org/10.47453/eduprof.v1i2.3>.

¹⁵ Al-Ghazali, *K\D'8OXPLddin* (Jakarta: C.V. Faizan, 1989), h. 61.

¹⁶ Muhammad Rasyid Ridla, *Tafsir al-Qurann al-Hakiim*, j. V, cet. 2 (Kairo: Majallah alManar, 1947), h. 475.

¹⁷ The Holy Qur'an, English Translation of the Meanings and Commentary, King Fahd Holy Qur'an Printing Complex, 1991, P. 3.

From the 4 ideas above, it's understood that the term اخلاص deals with the purity of heart in applying the religious observances to come closely to Allah The Almighty. In addition, the term اخلاص deals with the application of the religious duties which describes the spiritual motivation and the growth in purity that tend to turn away and go ashtray.

THE INSTRUCTION TO APPLY اخلاص IN THE RELIGIOUS OBSERVANCE

Allah The Almighty has created Jins and men to serve Him. He says His main goal of the creation in some Qur'anic verses. One of them is written in QS. : الدريات : 56, as follows:

وما خلقت الجن و الانس الا ليعبدون

Meaning: I have only created Jinns and men, that They may serve Me.

Based on this Qur'anic verse, Allah The Almighty says with the beautiful Arabic pattern, *Subject + Negative Statement + Object + But + Positive Statement*, that the creation of His creatures, Jinns and Men, has no other goal *but* observance. The free translation of QS. : الدريات : 56 can be as follows: *I did not create Jinns and Men But To Worship Me*. In other words, the creatures, jin, and men, should do worship Allah The Almighty during their lives. On the other Qur'anic verses with different pattern, Allah The Almighty, commands the whole people to worship the Guardian Lord, Allah The Almighty. The commandment starts with the calling word, *Ya*. The complete statement is mentioned in QS. البقرة : 21 as follows:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: O ye people! Worship your Guardian Lord, Who created you And those who came before you That ye may become righteous.

QS. البقرة : 21 above starts His commandment of worship with the *حرف النداء* (calling word) *Ya*. Based on this pattern, Allah The Almighty calls all human beings in the universe to worship Him telling the benefit of their worship, namely to be righteous. Meanwhile QS. النبء : 31 says:

إِنَّ لِلْمُتَّقِينَ مَفَازًا

Meaning: Verily for the Righteous There will be An Achievement.

Based on the interpretation of some of the Muslim interpreters. Two of them are Jalalain¹⁸ and Quraish Shihab¹⁹ said that the term مَفَازًا of QS. النبء : 31 is interpreted as a place to have rewards from Allah The Almighty for having done good deeds in the world, namely heaven. As stated on the table above that the pattern belongs to the Noun of Place (اسم مكان)

There is no doubt that every good deed will positively be awarded by Allah The Almighty with the greatest boon, namely heaven. However some of the Qur'anic verses relate the term اخلاص to the application of the religious observance even commanded to do so. Some of them are mentioned below:

1. QS. البينة : 5:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ

Meaning: *And they have been commanded No more than this: To worship Allah, Offering Him sincere devotion, Being True (in faith); To establish regular Prayer; And to give zakat; And that is the Religion Right and Straight*²⁰.

2. Allah The Almighty says in QS. الزمر : 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Meaning: *Is it not to Allah That sincere devotion*²¹.

3. Allah The Almighty says in QS. الزمر : 11:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Meaning: *Say: Verily, I am commanded to serve Allah With sincere devotion*²².

¹⁸ <https://tafsirq.com/78-an-naba/ayat-31#tafsir-jalalayn>. Accessed on 15th of June 2021

¹⁹ <https://tafsirq.com/78-an-naba/ayat-31#tafsir-quraish-shihab>. Accessed on 15th of June 2021

²⁰ Mushaf Al-Madinah An-Nabawiyah, The Holy Qur'an English Translation of the Meanings and Commentary, Revised and Edited By The Presidency of Islamic Researches, IFTA, CALL AND GUIDANCE, King Fahd Holy Qur'an Printing Complex, 1411 H/1990 M. P. 1988

²¹ Opcit., P. 1393.

²² Op.cit.

4. Allah The Almighty says in QS. الزمر : 14:

قُلِ اللَّهُ أَغْبُدُ مُخْلِصًا لَهُ دِينِي

Meaning: Say: It is Allah I serve, With my sincere (And exclusive) devotion²³.

5. Allah The Almighty says in QS. الغافر : 14:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Meaning: Call ye, then, upon Allah With sincere devotion to Him, Even though the unbelievers May detest it²⁴.

Three from five Qur'anic verses quoted above use the term of command verbs directly, such as امروا (Passive form), امرت (Passive form), ادعوا (the Verb of Command) to stress the importance of being sincere in the application of the religious observances. Whereas the two others, like the Qur'anic verses of الزمر : 3, it reminds all believers that Islam is a religion with purity of faith, and QS. الزمر : 14 is a type of statement starting with the word قل means *Say, Please! That I serve only Allah The Almighty sincerely.* It's interpreted that the only Allah The Almighty is worshipped, no others.

From some of Qur'anic verses dealing with the relation between the term اخلاص and the application of the religious observance above, it can be understood that:

1. اخلاص becomes a believer's fortification from satanic mischief. Allah The Almighty says in QS. الحجر : 39 – 40:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ .

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ.

Meaning: (The Satan) said: "O my Lord! Because Thou hast put me In the wrong, I will Make (wrong) fair-seeming To them on the earth, And I will put them All in the wrong.

In other words that to be sincere in the worship of Allah The Almighty is to obtain purification from all stain of evil and exemption from all influence of evil.

²³ Op.cit., P. 1398

²⁴ Op.cit., P. 1427

2. According to the Islamic principles, the condition of the acceptance of the religious observance deals with *ikhlas* and following the Mohammedan Traditions or Rasulullah's guidance Peace On him. Without them or anyone of them, the religious observances are not complete. In this context, Allah The Almighty says in QS. الملك : 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ
وَهُوَ الْعَزِيزُ الْغَفُورُ

Meaning: He Who created Death And life, that He May try which of you Is best in deed.

Al-fudloil bin 'Iyadl shared his idea that *أَحْسَنُ عَمَلًا* was interpreted as the best deed²⁵.

3. *ikhlas* is to enlarge the small services and *show off* is to make the big service small. In this case, Allah The Almighty says in QS. الفرقان : 23:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّدْثُورًا

Meaning: And We shall turn To whatever deeds they did (in this life), and We shall Make such deeds as floating dust Scattered about. Imam Ibnul Qoyyim shares his beautiful advice:

الْعَمَلُ بِغَيْرِ إِخْلَاصٍ وَلَا إِقْتِدَاءٍ كَالْمُسَافِرِ يَمْلَأُ جِرَابَهُ رَمْلًا يُنْفَعُهُ وَلَا يَنْفَعُهُ

Meaning: The deed without purity of faith and the guidance of the Prophet Muhammad Peace Be Upon him is considered as a traveller with a bag containing sand. The provision in the bag just weighs on, but it means nothing²⁶.

That's the provision in vain, It was heavy but means nothing

25 Jami'ul Ulum wal Hikam, Ibnu Rajab Al Hambali, hal. 20, Darul Muayyad, cetakan pertama, 1424 H

Sumber <https://rumaysho.com/636-faedah-surat-al-mulk-allah-menguji-manusia-siapakah-yang-baik-amalnya.html>. Accessed on 16th of June 2021.

26 Al-Fawa'id. Cetakan keenam, tahun 1431 H. Muhammad bin Abi Bakr Az-Zar'i (Ibnu Qayyim Al-Jauziyah). Penerbit Maktabah Ar-Rusyd.

Sumber <https://rumaysho.com/14725-bekal-yang-sia-sia.html>. P. 81. Accessed on 16th of June 2021.

4. **اخلاص** is the most important work of heart. Our Prophet Peace Be Upon him says: « إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ ». رواه مسلم
Meaning: From Abi Hurairah, The Prophet Muhammad Peace Be Upon him said: Verily Allah The Almighty does not see your bodies and your photos, but He sees your heart and your deeds. (HR. Muslim).

Based on some quotations above, it can be said worship or service is due to none but Him. Allah The Almighty wants exclusive and sincere devotion from His Muslim servants pointing to the unity of the Creator, **الله سبحانه و تعالی**.

THE ADVANTAGE OF اخلاص IN THE AL-QUR'AN

The writer has developed the clear explanation of definition and meaning of the **اخلاص** concept broadly above. In addition, the writer has showed some Qur'anic verses that have relationship between good service and sincerity. The description of the relationship between both parts at least could support the Muslim people to bring the good service and sincerity in application. Furthermore a Muslim's sincere conduct in doing everything, especially the religious observance, will produce the advantage either in the living world or in the Hereafter. Allah The Almighty said in QS. البقرة : 201:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَدَةً وَفِي الْآخِرَةِ حَسَدَةً
وَقِنَا عَذَابَ النَّارِ

Meaning: And there are men who say: “Our Lord! Give us Good in the world And Good in the Hereafter. And save us From the torment Of the Fire²⁷.”

QS. البقرة : 201 shows the indication that a sequence of all devotions and religious observances conducted by Muslims is applied to attain the final two targets, namely being happy in the world and the Hereafter. Al-Qur'an expresses the verses in the type of prayer called by all Muslim people in the end of his prayer. Even the prayer includes not only the hope to be good in world but also and in the Hereafter, even to stay away from the Hell. To achieve this ultimate goal of lives, Muslim people should serve Allah The Almighty sincerely.

²⁷ Op.cit, P. 86

In order to be more motivated, the writer will describe the advantage of the *اخلاص* according to the Holy Book, al-Qur'an. The advantage can be traced from the Qur'anic verses. One of them is stated in *النساء* : 146:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Meaning: Except for those who repent, mend (their life), hold fast to Allah, and make their religious devotions Sincere to Allah: if so They will be numbered With the Believers. And soon will Allah Grant to the Believers A reward of immense value.

It is nearly all the Muslim scholars according to their interpretations say that *اجر* *عظيما* is heaven. Syaikh Muhammad bin Shalih asy-Syawwi said that the *اجر عظيما* was something that relates to Allah's The Almighty knowledge not the human's knowledge. The immense value is interpreted as something never seen by eyes, it is never heard by ears, and it never pulses in human's heart²⁸.

النساء : 146 describes special people with their characteristics, namely *تَابُوا* (those who repent), and *أَصْلَحُوا* (those who mend their lives), and *اعْتَصَمُوا* (those who hold fast to Allah The Almighty), and *أَخْلَصُوا* (those who make their religious devotions sincere to Allah The Almighty). From the list of these special people it can be understood that to get the *أَجْرًا عَظِيمًا* (the immense value or the greatest boon) of Allah The Almighty needs some religious reactions, namely repentance, mending, holding fast and sincere devotions. The final characteristics *أَخْلَصُوا* is mentioned to complete the other characteristics. In other words that whatever the religious reactions a Muslim expresses without sincere devotions can not get the greatest boon from Allah The Almighty or the religious reactions is in vain.

Furthermore Allah The Almighty says in *الصفات* : 39 – 41:

²⁸ <https://tafsirweb.com/1678-quran-surat-an-nisa-ayat-146.html>, Accessed on 17th June 2021

إِنَّكُمْ لَذَائِقُو الْعَذَابِ . وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
الْأَلِيمِ
إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

Meaning: Ye shall indeed taste Of the Grievous Chastisement. And You are requited naught save what ye did. But the chosen Servants of Allah.

The other benefit to make the religious devotions Sincere to Allah The Almighty, according to الصافات : 39 – 41 above is to be saved from the Grievous Chastisement except for the polytheist. Tafsir Jalalain said that there was an exception to have grievous chastisement from Allah The Almighty, namely those who make the religious devotions sincere to Allah The Almighty²⁹.

CLOSING

After doing some scientific steps dealing with The Concept of إخلاص in Al-Qur'an and Its Application, the writer comes to the end of his writing with some important points as follows:

1. A Muslim should know and have a clear term of إخلاص well
2. In principle, the application concept of إخلاص runs in all types of religious services.
3. To make the religious devotions sincere to Allah The Almighty is a key to have the immense value, Heaven
4. The application of إخلاص starts from a heart decision
5. There are numbers of Qur'anic verses deal with the application of إخلاص with its advantages.
6. The term of إخلاص with its derivations in al-Qur'an goes not only to the verbs, like the muslim servant's activities, like لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ , but also to the nouns, like لبنا خلصا (QS. النحل : 66)

²⁹ <https://tafsirq.com/37-as-saffat/ayat-40#tafsir-jalalayn>. Accessed on 17 th June 2021

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