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THE CONCEPT OF التوبة IN AL-QUR'AN AND ITS APPLICATION

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Keywords	Abstract
<i>Keywords: Taubah, Quran, Concept, Application</i>	This study aims to describe the concept of At-Taubah in Al-Quran and its' application. Descriptive qualitative study is used as the all paragraphs explain related literature to the concept of At-Taubah.

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I. INTRODUCTION

One of the very popular terms of the *Qur'anic* verses among the Muslims is the التوبة (repentance). There are 2 (two) types of the term in Indonesian, namely *taubat* and *tobat*. However, the standard term is *tobat*¹. The Kamus Besar Bahasa Indonesia (The Indonesian Big Dictionary) describes some meanings of the term التوبة such as being aware and disappointed of the wrong action and turning in repentance to the right path of Allah the Almighty².

The term التوبة in Indonesia is daily pronounced by the Muslims in the formal and the nonformal contexts or the informal one. In the formal context, the term is sometimes pronounced by the Muslim scholars when delivering the Islamic Speeches, Islamic Sermons and Islamic Studies. It is read soundly

¹ <https://www.kbbi.co.id/arti-kata/taubat> (KBBI = Indonesian Big Dictionary)

² *ibid*

to call the evil doers, the wrong doers and sinners to turn in repentance to the right path of *Allah* the Almighty. Furthermore in the nonformal context, the term is sometimes sounded loudly in the daily lives from one person to other evil doers or wrong doers. It is a warning to someone not to do the same wrong actions anymore. In addition, the term is sometimes pronounced in the informal context when parents remind their bad sons not to do the evil or wrong actions on the other day.

Meanwhile it is very important to find out the real meaning of the term *التوبة* in *al-Qur'an* because *al-Qur'an* was sent to be a human's way of life either individually or socially. The conclusion and lesson can be learnt from QS. 89 : النحل as follows:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۗ وَجِئْنَا بِكَ شَهِيدًا عَلَيَّ
هُؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى
لِلْمُسْلِمِينَ

Meaning: On the day We shall raise From all Peoples a witness Against them, from amongst themselves And We shall bring these (Thy people): and We have sent down To thee the Book explaining All things, a Guide, a Mercy, And Glad Tidings to Muslims³.

From the *Qur'anic* verse above, الاستاد احمد مصطفى المراغى concluded faithfully that as a messenger of *Allah* The Almighty, the Prophet *Muhammad Peace Be Upon Him*, was told to explain the substances of *al-Qur'an* to *Muslims* dealing with everything needed in their worldly lives and the hereafter as solutions of forbidden (*Haram*) and *kosher* or lawful (*Halal*) matters, guidance (الهدى) and error (الضلالة), and glad tidings (بشرى) for devoted Muslims⁴. In addition, *al-Qur'an* substantially consists of bright and applicable concepts of economy, sociology, politics, psychology and education that are needed by humans in general to live their lives.

³ 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.

⁴ بروت , الجزء الثالث عشر , دار احياء التراث العربى , تفسير المراغى , الاستاد احمد مصطفى المراغى , لبنان , P. 127 -128.

التوبة is a term that relates to the human's activities very much in the Qur'anic verses, some of them deals with the followings:

1. Having wronged by worship. In this context, *QS. Al-Baqarah* : 54 describes that the Prophet Moses asked his people to turn in repentance to Allah The Almighty after having wronged by worship. The original text is as follows:

و اد قال موسى لقومه بقوم انكم ظلمتم انفسكم باتخاذكم العجل فتوبوا الى بارئكم فاقتلوا انفسكم دالكم خير لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم .

Meaning: And remember Moses said To his people: "O my people! Ye have indeed wronged Yourselves by your worship of the calf: So turn (in repentance) to your Maker, And slay yourselves (the wrong doers), That will be better for you In the sight of your Maker. Then He turned towards you (in forgiveness): For He is Oft-Returning. Most Merciful⁵.

2. Having done the evil deeds. In this context, *QS. Al-Tahrim* : 8 describes that every evil doer from all the believers is asked to turn in repentance to Allah The Almighty in order He will remove from them their evil deeds and then admit them to Paradise⁶. The original text is as follows:

ياايها الدين امنوا توبوا الى الله توبة نصوحا عسى ربكم ان يكفر عنكم سناتكم و يدخلكم جنات تجري من تحتها الانهار يوم لا يخزى الله النبي و اللدين امنوا معه

Meaning: O ye who believe! Turn to Allah with sincere repentance In the hope that Your Lord will remove from your evil deeds, And submit you to Gardens Beneath which Rivers flow The Day that Allah will not permit To be humiliated The Prophet and those Who believe with him...

3. Having done the crime. In this context, *QS. Al-Ma'idah* : 39 describes that every criminal doer who turns in repentance to Allah The Almighty and amends their conduct Allah The Almighty will turn to him in forgiveness because He is Oft-forgiving and the Most Merciful⁷. The original text is as follows:

فمن تاب من بعد ضلمه و اصلح فان الله يتوب عليه ان الله غفور الرحيم

⁵ Opcit, P. 22.

⁶ Opcit, P. 1776

⁷ Opcit, P. 295.

Meaning: But if the thief repent After his crime, And amend his conduct, Allah turneth to him In forgiveness; for Allah Is Oft-forgiving, Most Merciful.

4. Being guilty of lewdness. In this context, *QS. Al-Nisa' : 16* describes that Allah The Almighty is Oft-Returning and Most Merciful to those who are guilty of lewdness⁸. The original text is as follows:

و اللدان يَتَّبِعَانَهَا مِنْكُمْ فَنَادُوهُمَا فَاذْنِبَا وَ اصْلِحَا فَاعْرَضُوا عَنْهُمَا اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا

Meaning: If two persons among you Are guilty of lewdness, Punish them both, If they repent and amend, Leave them alone; for Allah Is Oft-returning, Most Merciful.

In general, some of the Qur'anic verses above gives us a series of the term التوبة in different contexts dealing with the wrong worship and up to the bad performances against humans as a consequence of human relationship in life (*mu'amalah*) without any discriminations.

In addition to the introduction, it's important to describe the background of human beings mentioned in al-Qur'an. There are some different opinions dealing with a number of terms of human beings, such as 3 terms, 5 terms and 9 terms. However the earlier comes from M. Quraish Shihab, namely the term consisting of (a) ا (Alif), ن (Nun), dan س (Sin). There are some terms are formed from these letters, انسان , انس , ناس , اناس ; (b) بشر , (c) آدمي and 9 درية ادم⁹.

The term انسان relates very much to the application of the term التوبة . It's based on the interpretation of the following Qur'anic verses of QS. الاحزاب , 72 : namely:

اَنَا عَرَضْنَا الْاِمَانَةَ عَلِي السَّمَوَاتِ وَ الْاَرْضِ وَ الْجِبَالِ فَايْبِن اَنْ يَحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا .

Meaning: We did indeed offer The Trust to the Heavens And the Earth And the Mountians; But they refused To undertake it, Being afraid thereof. But man undertook it, He was indeed unjust And foolish.

⁸ Opcit, P. 212

⁹ M. Quraish Shihab, (1996), *Wawasan Al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, Mizan, Bandung, P. 278.

QS. الاحزاب : 72 above uses the term الانسان to represent human beings who are considered unjust and foolish. Furthermore the term الانسان is interpreted as an individual characterized with unjust, foolishness, rejection of faith and all bad attributes¹⁰.

On one hand, to be unjust, having foolishness, rejection of faith and all bad attributes become parts of the human's characteristics, on the other the human beings have their own good characteristics. In this context, Allah The Almighty says in QS. الشمس : 8:

فالههما فجورها و تقواها

Meaning: And its inspiration As to its wrong And its right.

Some numbers of the interpreters have committed that QS. الشمس : 8 above explained that Allah The Almighty makes the soul, and gives it order, proportion and relative perfection for human beings in order to adapt for the particular circumstances in which it has to live its life. Then they breathe into their souls an understanding of what is in, impiety, wrong-doing and what is piety and right conduct.

Based on the general description above, either the Qur'anic verses dealing with the relationship between the term التوبة and the human's bad performances, or the Qur'anic verses dealing with the human's status under the interpretation of the term الانسان , it can be concluded that every human being can not keep away from being at fault and guilty of sin, and from forgetting something. The other Prophet Muhammad's Peace Be Upon Him words stresses the conclusion as follows:

كل بنى ادم خطاء و خير الخطائين التوابون (رواه الترمذى)

Meaning: All the sons of Adam Peace Be On Him are wrong doers, but the best wrongdoers are those who repent (HR. al-Tirmizdi)¹¹.

The Hadits of Rasulullah Peace Be Upon Him above tells us that Islam pays to Muslims' spiritual and material needs very much. As human beings who are characterized with wrong doers, Islam introduces them the ways to minimize or remove the sins and faults, such as reading *istighfar* (asking for forgiveness), *sholat taubat* (special praying for asking for forgiveness).

¹⁰ http://jurnal.upi.edu/file/02_Manusia_Menurut_Alquran-Munawar_Rahmat.pdf.P.111

¹¹ <https://sunnah.com/urn/2117860>

Based on the description above, it's assumed that there is a relationship between the bad characteristics of human beings and the term التوبة (Repentance) understood by Muslims. In this context, the writer is going to discuss the term التوبة in some Qur'anic verses under the *Thematic Tafsis* approach. Under this approach, the meaning of التوبة and its classification of the Qur'anic verses concerning to the term التوبة 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 التوبة in *al-Qur'an* clearly and it becomes a valuable guidance for Muslims to keep a way from doing sins and to have them really forgiven by Allah The Almighty. In addition, the Muslims truly understand the right conducts and performances that should be implemented after repenting.

As the Sacred and Glorious Book of Islam, *al-Qur'an* comes to explain all things, to guide humans living in the universe and to give a Mercy. Allah The Almighty says:

ان هذا القران يهدى للتي هي اقوم و يبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا

Meaning: Verily this al-Qur'an Doth guide to that Which is most right (or stable), And giveth the glad tidings To the Believers who work Deeds fo righteousness, That they shall have A magnificent reward (QS. 9: لاسراء).¹²

From the Qur'anic verse above, it's truly understood that *al-Qur'an* consists of various kinds of knowledge dealing with, such as economy, sociology, politics, and education. 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 educational issues deals with التوبة that the writer would like to discuss. The word التوبة etimologically is a المصدر form, in English belongs to a *Participial Noun/Gerund*. The word التوبة and the root words of it was found 85 times in *al-Qur'an* with its derivations in 27 different Surahs¹³. It takes 7 forms according to the Arabic Structure and various sentences written in *al-Qur'an*¹⁴. It deals with 2 (two) meanings, namely *al-Ruju'* (Turning

¹² Opcit., P. 777 – 778.

¹³ Moh. Sadik, STAIN Datokarama Palu, in Hunafa Jurnal Studia Islamika Vol. 7, No. 2, December 2010, P. 211.

¹⁴ Ibid.

to), for example, Allah the Almighty says,¹⁵(39) (المائدة: 39) فمن تاب من بعد ظلمه (But if the thief turns (in repentance) to Allah after his crime); the other meaning is *al-Nadm* (Repentance/Regret), for example, Allah the Almighty says: (Meaning: 16(67) (القصص: 67) فاما من تاب و آمن و عمل صالحا. (Meaning: 16(67) (القصص: 67) فاما من تاب و آمن و عمل صالحا. But any that (in this life) Had repented, believed and worked righteousness).

As mentioned above that the word التوبة takes 7 forms according to the Arabic Structure, the 7 various forms are described as follows:

1. The form of فعل الماضي (the Past Tense). Allah The Almighty says in QS. التوبة: 3:
فاء ن تبتيم فهو خير لكم.
Meaning: If then, ye repent, It were best for you;¹⁷.
2. The form of فعل المضارع (the Present Tense/Present Continuous Tense). Allah The Almighty says in QS. النساء: 17:
ثم يتوبون من قريب
Meaning: and repent Soon afterwards¹⁸.
3. The form of فعل الامر (The Verb of Command). Allah The Almighty says in QS. التحريم : 8:
يا ايها الذين امنوا توبوا الى الله توبة نصوحا
Meaning: O ye who believe Turn to Allah with sincere repentance.¹⁹
4. The form of اسم الفاعل (The Noun of Subject). Allah The Almighty says in QS. التوبة: 112:
التائبون العابدون الحامدون
Meaning: Those that turn (to Allah) in repentance, that serve Him, And praise Him²⁰.
5. The form of مشبهة باسم الفاعل (The Resemblance of Noun of Subject). Allah the Almighty says in QS. البقرة : 37 :
انه هو التواب الرحيم
Meaning: for He Is Oft-Returning. Most Merciful²¹.
6. The form of المصدر (The Participial Noun/Gerund). Allah the Almighty says in QS. 3 : الغافر:
غافر الذنب و قابل التوب شديد العقاب ذي الطول
Meaning: Who forgiveth Sin, Accepteth Repentance, Is Severe in Punishment, And is all-Bountiful²².
7. The form of اسم المكان (Noun of Place). Allah the Almighty says in QS. 30 : الرعد :
قل هو ربي لا اله الا هو عليه توكلت و انه متتاب

¹⁵ Opcit., P. 295

¹⁶ Opcit., P. 1140

¹⁷ Opcit., P. 497.

¹⁸ Opcit., P. 212 - 213.

¹⁹ Op.cit., P. 1776

²⁰ Op.cit., P. 537

²¹ Op.cit., P. 17

²² Op.cit., P. 1423

Meaning: Say: “He is my Lord! There is no god but He! On Him is my trust, And to Him do I turn²³.

The seven different Qur’anic verses above show the derivations of the term **التوبة** in the various forms, such as **تبتم**²⁴ (form of فعل الماضي); **توبون**²⁵ (فعل المضارع form); **توبوا**²⁶ (Addressed to you more than two); **التائبون**²⁷ (form of جمع المدكر السالم جمع); **التوب**²⁸ (مصدر المدكر); **التواب** (The form of الفاعل باسم الفاعل , the Resemblance of Noun of Subject); **المتاب** (The Noun of Place). Each derivation can be discussed from some aspects from which there will be some different meanings contextually. The discussion deals with the meaning of **التوبة** and its classification of the Qur’anic verses based on the meaning of the pronunciation. Furthermore 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 **التوبة** that should be discussed in this writing. Some of them are:

1. The conjugation or **تَصْرِيفُ** (Arabic Structure) of the term **التوبة**
2. The Definition of the term **التوبة** and Its Conditions
3. The significance of the implementation of the term **التوبة**
4. The Advantage of **التوبة** in the Al-Qur’an.

Those issues above will be discussed in this writing starting from describing the conjugation or the change of the term **التوبة** and analyzing the definition of the term etimologically and terminologically and its conditions, and then introducing and analyzing some of the Muslim interpretations. Does the instruction to implement the concept of **التوبة** apply only to those who have done wrong, how about those who do good. The question will be answered with the sequence of Qur’anic verses. Finally the writer will share the ideal advantages of **التوبة** in the Al-Qur’an.

²³ Opcit. P. 683

²⁴ There can be the other Subjects, like **تابا** (Two Male Subjects), **تابوا** (More than Two Male Subjects), **تبت** (The Subject is I);

²⁵ There can be the other forms, such as, **تتوبا** (Two Male Subjects); **تتوبون** (More than Two Male Subjects); **تتب** (Singular Male Subject);

²⁶ There can be the other forms, such as, **تب** (Addressed to you alone)

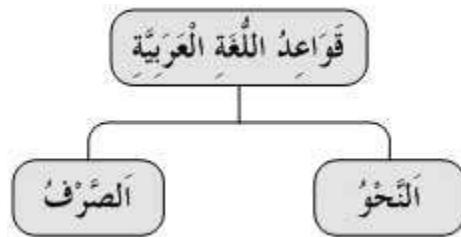
²⁷ There can be the other forms, such as, **التائبات** (جمع المؤنث السالم , Plural Female Subjects)

²⁸ There can be the other form, namely, **المؤنث مصدر** (form) **التوبة**,

II. THE CONJUGATION OR تَصْرِيفُ OF THE TERM التَّوْبَةُ

To know the real and special meaning of an Arabic word according to the Arabic Structure, it's very important to start from the aspect of conjugation because there should be a change of the form of a certain word, especially the word التَّوْبَةُ. 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 تَصْرِيفُ. It means a change in a Participial Noun (المصدر) from which a verb comes, for examples, the word التَّوْبَةُ (repentance) is Participial Noun from the verb تاب - يتوب - توبة. One of the المصدر functions according to the Arabic Grammar is to describe the coming of the word as it's mentioned above.

Furthermore المصدر, based on the terminology, is a noun that means an action without any period, place and substance²⁹. The conjugation happens as well based on the English Grammar, for examples dealing with verb:

²⁹ 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:

He and She listen to the radio

She listens to the radio

The change from listen for the plural subject into listens for the subject of 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:

They are reading al-Quran in their rooms.

They read al-Qur'an in their rooms last night

The change from *reading* into *read* 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. تَصْرِيْفٌ لُّغَوِيٌّ (Etymology Conjugation),
2. تَصْرِيْفٌ 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)	تَاب
2.	هُمَا (They, 2 males)	تَابَا = تاب + ا
3.	هُمَّ (They, more than 2 Males)	تَابُوا = تاب + او

على نلعب الكرة فى المددان. لعبه جميل

Meaning: Ali is playing football, his playing is good.

المصدر = (playing) لعب

4.	هي (She)	ثابت = تاب + تْ
5.	هُمَا (They, 2 females)	تابتا = تاب + اتْ
6.	هُنَّ (They, more than 2 Females)	تبن = تاب + نْ
7.	أنت (You, one male)	تبت = تاب + تْ
8.	أنتُما (You, 2 males)	تبتما = تاب + تما
9.	أنتُم (You, more than 2 males)	تبتُم = تاب + تُم
10.	أنتِ (You, one female)	تبت = تاب + تِ
11.	أنتُما (You, 2 females)	تبتما = تاب + تما
12.	أنتُنَّ (You, more than 2 females)	تبتن = تاب + تُنَّ
13.	أنا (I)	تبت = تاب + تْ
14.	نحن (We, more than one)	تبتنا = تاب + نا

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 Terminology Conjugation. They are described on the table below:

NO.	PATTERN	ARABIC	ENGLISH
1.	فعل ماض (Past Tense)	تاب	He Turned
2.	فعل مضارع (Present and Continuous Tense)	يتوب	He Turns & He is Turning
3.	المصدر (Participial Noun/Gerund)	التوبة	Repentance
4.	اسم فاعل (Noun of Subject)	التواب or التائب	A Man who Turns to Allah in repentance
5.	اسم المفعول (Noun of Object)	المتوب	Someone is asked to turn to Allah in repentance
6.	الامر (Verb of Command)	تب	Turn to Allah
7.	فعل نهي (Forbiddance)	لا تبت	Don't Turn to Allah
8.	اسم زمان (Noun of Time)	المتاب م = ma	Time of التوبة
9.	اسم مكان (Noun of Place)	المتاب م = ma	Place of التوبة
10.	اسم آلة (Noun of Means)	المتاب م - mi	Media to Turn to Allah

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, التوبة, that is focused in this writing. Whenever it changes, the meaning is different as it 's been shown above.

According to the Terminology Conjugation in the Arabic Structure, the verb command of the term, التوبة has 6 derivations, as follows:

1. تب = A single man is asked to repent
2. تبا = Two men are asked to repent
3. توبوا = Three or more men are asked to repent
4. تبي = A single woman is asked to repent
5. تبا = Two women are asked to repent
6. تبين = Pure (QS. النحل : 66)

III. THE DEFINITION OF THE TERM التوبة AND ITS CONDITIONS

We know well that al-Qur'an is a living Holy Book and it becomes a very important guidance for Muslims from its early descent up to the Hereafter. Moreover it becomes the first rank of law source in Islam. Therefore the discussion dealing with the term التوبة refers to this living Holy Book. In addition to this, the al-Qur'an comes as the significant source to stimulate the Muslims to apply Islamic teachings well and appropriately, especially dealing with the meaning of التوبة in the broad perspectives either etimologically or terminologically supported by the great Muslim scholars.

The term التوبة can come from the word تاب - تتوب - توبا or توبة. It is really an Arabic word that comes from the original word that consists of 3 (three) letters, namely ت -

و ب meaning returning to Allah the Almighty with obedience and commitment not to commit the offences forbidden by Allah the Almighty³⁰. In fact, Muslims realize the action or التوبة after they have committed the offences and sins. Does the al-Qur'an through its التوبة verses order the Muslims to do exactly like that? In other words, does a muslim turn to Allah the Almighty in repentance only after having committed the offences or sins? This kind of action is commonly applied by Muslims in general. It becomes a significant problem that will be discussed in this paper. In addition, the implementation of التوبة is generally considered as an obligation and medium to come nearer to God the Almighty.

As stated in the Hadits realized by al-Tirmidzi above that every human naturally tends to do wrong on purpose or without any purpose during the life. However he or she can have another way provided by Islam to minimize the natural risk. The way is supposedly to be the strategic and simple solution for humans. To do wrong and to have sins by humans sometimes have been caused by their own carelessness. As an illustration, whenever a human has done one wrong in a day, so that he or she have got 30 sins, but whenever a man has done one wrong in an hour per day, so that it can't be imagined how many sins he or she have got per a month and a year. Islam provides the strategic way to save humans and not to drown in the sinful pool.

Moreover the form of التواب has 2 (two) subjects, namely Allah the Almighty and a human. On one hand, when the subject is Allah the Almighty, it means that He is Oft-Returning (صيغة المبالغة³¹). On the other hand, when the subject is a person, it means that the person turns to Allah the Almighty in repentance very much asking for His forgiveness very much.

Dealing with the conditions to turn to Allah the Almighty in repentance, the writer tries to discuss the ideas of Imam al-Ghazali in his book Minhajul 'Abidin (Ways of Worshippers)³². According to him there are 4 (four) conditions for Muslims who want to

³⁰ Opcit, P. 209.

³¹ Achmad Zirzis, Lihhiati (ed), 2013, Kamus Ilmu Nahwu & Sharaf, Jakarta: AMZAH, P. 139. Shighah Mubalaghah is a form of word denoting the Noun of Subject with an addition of meaning, namely More, Like عالم (a person who knows) becomes علامة (a person who knows more)

³² Imam al-Ghazali (1995), Minhajul 'Abidin, trans. Ir. Zakaria Adham, 6th Edition, Jakarta, Darul Ulum Press, P. 54-55.

repent. If they don't fulfil the conditions, they won't be considered to repent. The conditions are as follows:

1. To leave committing a sin with sincere devotion and purity of heart. It means that anyone who wants to repent won't redo at all
2. To quit and to leave a sinful action that has ever done
3. The past sinful action and the present sin hold balance in number
4. To leave the sinful action is supposed to glorify Allah the Almighty at all and to be away from the anger of Allah the Almighty and His punishment³³.

It can be concluded from the quotation above that an intention to turn to Allah the Almighty in repentance should come from the purity of heart, it isn't mixed with the worldly drives. The repentance is aimed to get away from the the anger and punishment of Allah the Almighty as well. Furthermore anyone who wants to turn to Allah the Almighty should be committed not to do the same bad thing in the future.

Tracing the derivations of the term التوبة from the Holy Book al-Qur'an and al-Hadits, it's found out some Qur'anic verses could be interpreted to denote the conditions of the repentance, as follows:

1. To be Muslim. Anyone who wants to repent should embrace Islam. As stated in the QS. 18 : النساء :

و لست التوبة للدين بعملون السنات حتى ادا حضر ادهم الموت قال انى تبت الان و لا للدين بموتون و هم كفار اولائك اعتدنا لهم عذابا النما.

Meaning: Of no effect is the repentance Of those who continue To do evil, until the death Faces one of them, and he says, "Now have I repented indeed," Nor of those who die Rejecting faith: for them Have we prepared A chastisement most grievous.

2. Sincere. A repentance based on the purity of heart will be accepted by Allah the Almighty. On the contrary, the repentance based on the attention of people and the worldly drives won't be accepted by Allah the Almighty. Allah the Almighty says in QS. 146 : النساء :

الا الدين تابوا و اصلحوا و اعتصموا بالله و اخلصوا دينهم لله فنلائك مع المؤمنن ...

³³ Ibid.

Meaning: Except for those who repent, Men (their life), hold fast To Allah, and make their religious devotion sincere to Allah, If so They will (numbered) With the Believers...

3. Regret. There should be a deep regret for doing something sinful when someone wants to repent. Our Prophet Muhammad Peace Be on him says:

النَّدَمُ تَوْبَةٌ . رواه ابن ماجه

Meaning: Regret is repentance. Delivered by Ibnu Majah

4. To have opportunity to repent before death.

The Prophet Muhammad Peace Be on him says:

ان الله يقبل توبة العبد ما لم يغر . رواه الترمذی

Meaning: Really Allah the Almighty accepts the worshipper's repentance before

5. Kesempatan untuk bertaubat sebelum sakaratul maut yaitu
6. sebelum nafas berada di kerongkongan dan sebelum matahari
7. muncul dari arah barat.
- 8.
9. Adapun syarat taubat dalam perspektif Ahl as-Sunnah wa al-Jama'ah ada tiga hal, yaitu:
 1. Menyesali apa yang telah berlalu.
 2. Segera meninggalkannya.
 3. Bertekad tidak mengulangi seperti yang pernah dilakukan sebelumnya untuk akan datang.Nabi SAW. bersabda: النَّدَمُ تَوْبَةٌ "Penyesalan adalah taubat".
10. Hadis ini diriwayatkan Ahmad dalam Musnadnya, Bukhari dalam Tarikhnya, Ibnu Majah dalam Sunannya, Hakim dalam al-Mustadrak, semuanya bersumber dari Ibnu Mas'ud.

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 honesty³⁴. 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* (Safe), *وصل* (arrive), and *اعتزل* (leave away).

³⁴ 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.

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 Almighty³⁵.

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 action from all human's interventions or a purification of an action from individual influences³⁶.

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 people³⁷.

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.

³⁵ 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.

³⁶ 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>.

³⁷ Al-Ghazali, *K\D'8OXPLddin* (Jakarta: C.V. Faizan, 1989), h. 61.

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 Almighty³⁸. 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 created³⁹.

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.

IV. 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:

و ما 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

³⁸ Muhammad Rasyid Ridla, Tafsir al-Qurann al-Hakiim, j. V, cet. 2 (Kairo: Majallah alManar, 1947), h. 475.

³⁹ The Holy Qur'an, English Translation of the Meanings and Commentary, King Fahd Holy Qur'an Printing Complex, 1991, P. 3.

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. النبأ: 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 Jalalain⁴⁰ and Quraish Shihab⁴¹ said that the term مَفَازًا of QS. النبأ: 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

⁴⁰ <https://tafsirq.com/78-an-naba/ayat-31#tafsir-jalalayn>. Accessed on 15th of June 2021

⁴¹ <https://tafsirq.com/78-an-naba/ayat-31#tafsir-quraish-shihab>. Accessed on 15th of June 2021

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*⁴².

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

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Meaning: Is it not to Allah That sincere devotion⁴³.

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 devotion⁴⁴.

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

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

Meaning: Say: It is Allah I serve, With my sincere (And exclusive) devotion⁴⁵.

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 it⁴⁶.

Three from five Qur'anic verses quoted above use the term of command verbs directly, such as امروا (Passive form), امرت (Passive form), ادعوا (فعل الامر/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

⁴² 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

⁴³ Op.cit., P. 1393.

⁴⁴ Op.cit.

⁴⁵ Op.cit., P. 1398

⁴⁶ Op.cit., P. 1427

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 وَلَا أَغْوِيَنَّهُمْ 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.

2. According to the Islamic principles, the condition of the acceptance of the religious observance deals with *اخلاص* 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 الْعَفُورُ.

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 deed⁴⁷.

⁴⁷ Jami'ul Ulum wal Hikam, Ibnu Rajab Al Hambali, hal. 20, Darul Muayyad, cetakan pertama, 1424 H

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 إِفْتِدَاءٍ كَالْمُسَافِرِ يَمْلَأُ جِرَابَهُ رَمْلًا يُثْقَلُهُ 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 nothing⁴⁸.

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

4. *ikhlas* is the most important work of heart. Our Prophet Peace Be Upon him says: عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « 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 تعاللى.

V. THE ADVANTAGE OF *ikhlas* IN THE AL-QUR'AN

The writer has developed the clear explanation of definition and meaning of the *ikhlas* 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

⁴⁸ *Al-Fawaid*. Cetakan keenam, tahun 1431 H. Muhammad bin Abi Bakr Az-Zar'i (Ibnu Qayyim Al-Jauziyah). Penerbit Maktabah Ar-Rusyd.

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 حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً 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 Fire"⁴⁹.

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.

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 عظيم* is heaven. Syaikh Muhammad bin Shalih asy-Syawwi said that the *اجر عظيم* was something that relates to Allah's The Almighty knowledge not the human's

⁴⁹ Op.cit, P. 86

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 heart⁵⁰.

النساء : 146 describes special people with their characteristics, namely تَابُوا (those who repent), and أَصْلَحُوا (those who mend their lives), and اِعْتَصَمُوا (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 الصافات : 39 – 41:

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ . وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
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

⁵⁰ <https://tafsirweb.com/1678-quran-surat-an-nisa-ayat-146.html>, Accessed on 17th June 2021

grievous chastisement from Allah The Almighty, namely those who make the religious devotions sincere to Allah The Almighty⁵¹.

VI. 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 خلاصا (QS. النحل : 66)

⁵¹ <https://tafsirq.com/37-as-saffat/ayat-40#tafsir-jalalayn>. Accessed on 17 th June 2021

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