

The Meaning of Thaharah in Al-Quran (Semantic Analysis by Toshihiko Izutsu)

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Abstract

The word thaharah is a word that is heard very often. In the Qur'an the word thaharah has different contexts. The aim of this research is to find out the meaning of the word thaharah, which is often mentioned in the Qur'an. Each verse that contains the word thaharah has a different meaning so a deep understanding is needed to find out. The method that will be used in this research is the semantic method proposed by Toshihiko Izutsu. The word thaharah means holy, clean. The opposite of thaharah is menstruation or uncleanness. Syntagmatically, the relational meaning of thaharah has the meaning of bathing and giving alms. Meanwhile, paradigmatically thaharah has the same meaning as zaka and qaddasa, the opposite words are najis and menstruation. Historically the word thaharah is divided into several parts or periods. First, the word thaharah is pre-Quramic, which tends to have a spiritual meaning, where thaharah is defined as purity of heart and morals; secondly, the Qur'anic period has a more developed meaning, namely spiritual and external purity or protecting oneself from all uncleanness and hadats.

Keywords: Semantics, Thaharah, Toshihiko Izutsu.

Introduction Section

In the interpretation of the Qur'an there is a lot of understanding in understanding the meaning of the verses of the Qur'an. This difference in understanding in the interpretation of the Qur'an is a factor that triggers disputes. There are many kinds of methods and approaches from scientific disciplines that are developing today proving the nuances of meaning contained by the Qur'an. One of the contemporary methods and approaches used in understanding the meaning of the Qur'an is semantic theory. The term semantic Qur'an became famous since Toshihiko Izutsu introduced it in his book entitled "God and Man in the Koran: Semantics of the Koranic Weltanschauung", he was a scholar from Japan, and included Mufassir from the orientalist class. Semantics is one of the branches of linguistics that is considered the pinnacle of language studies.

In the Qur'an often appears the word thaharah which indicates the meaning of cleanliness and purity. Shar'i, there are two kinds of thaharah, namely the outward thaharah and the bathiniyah thaharah. Outward Thaharah is to purify the body by removing the nature that can hinder the validity of prayer and other things required to be purified, as well as removing unclean. The bathiniyah thaharah is to purify the heart from spite, resentment, hatred and the like when associating with His fellow servants. According to Yusuf al-Qardawi, one of the important elements in civilization is thaharah. Islam regards cleanliness as a system of civilization and worship. Therefore, cleanliness becomes an important part of a Muslim's daily life.* This is what makes the author interested in taking the word thaharah as research material.

Application of Toshihiko Izutsu's Semantic Method of The Al-Qur'an to Lafadz Thaharah

Basic Meaning

Basic meaning is the meaning that is attached to a word and will continue to carry over wherever it is used. The basic meaning is also referred to as lexical meaning, that is, the true meaning of a word.†

* Rohmi Kariminah, "Penafsiran Ayat-Ayat Thahârah dalam Kitab Tafsir Jalalain (Studi Tafsir Semantik)", (Skripsi S1 Fakultas Ushuluddin IAIN Bengkulu, 2019), hlm. 4

† Toshihiko Izutsu, God and Man in the Koran: Semantics of the Koranic Weltanschauung, (Yogyakarta: Tiara Wacana Yogya, 1997) cet.1, hlm. 2

Thaharah comes from the verb thahara - yathharu - thuhran wa thahaaratan which means holy, clean, opposite of unclean.[‡] Alors que la définition de Thaharah selon le dictionnaire Lisan al-Arab, *الطَّهْرُ: نَقِيضُ الْحَيْضِ. وَالطَّهْرُ: نَقِيضُ النَّجَاسَةِ*, which means thaharah means the opposite of menstruation or the opposite of unclean.[§]

Relational Meaning

Relational meaning is a new meaning that arises when it is met with other linguistic aspects, or it can also be explained as a meaning that has a relationship with the focal object of the word.^{**} To determine the relational meaning, Toshihiko Izutsu then divided it into two forms, namely Syntagmatic and Paradigmatic analysis.

1) Syntagmatic Analysis

Syntagmatic analysis is an analysis that seeks to determine the meaning of a word by looking at the words that are in front of and behind the word being discussed in a certain part.^{††} In other words, in this context the word thaharah which originally had a holy or clean meaning undergoes a new gradation of meaning when juxtaposed with other concepts, in one utterance of the Qur'anic verse.

a. Bathe

The word Thaharah when juxtaposed with the word junub has the meaning of bath. It is mentioned in the Qur'an surah al-Ma'idah verse 6:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

"And if you are junub then take a bath."^{**‡}

The word janabah can be interpreted the same as the word ba'uda which means far away. It is interpreted that way because by law sharia it is a reason to stay away from prayer. The word *فَاطَّهَّرُوا* In this verse it is interpreted by janabah bathing, because if a person is exposed to junub, it is not enough for him to only purify by ablution but is obliged to take a janabah bath.

b. Zakat

In the Qur'an surah at-Taubah verse 103, the word thaharah is juxtaposed with the word sadaqah which then has the meaning of spending wealth for zakat. The expenditure of such possessions is to expect blessings from Him, or to purify oneself.^{§§} Just like the people of Medina who did not participate in the Tabuk war at that time, and they were ordered to issue obligatory zakat as a form of self-purification

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take zakat from some of their possessions, with it you cleanse and purify them and pray for them. Verily your prayer (becomes) peace of soul for them, and Allah is All-Hearing and All-Knowing."^{***}

A group of fiqh scholars say that what this verse means is obligatory zakat, by which Allah cleanses their sins by accepting their sadaqah.^{†††}

2) Paradigmatic Analysis

Paradigmatic analysis is an analysis that seeks to compare words that have similar or opposite meanings.^{†††} The words that are compared paradigmatically with the word Thaharah are as follows:

a. Synonyms of the word Thaharah

The words that have similar meanings with the word Thaharah are as follows:

[‡] Ahmad Warson Munawwir, Al-Munawwir Kamus ArabIndonesia, (Surabaya: Pustaka Progressif, 1997), cet. 14, hlm. 868.

[§] Jamal al-Din Abi Fadhl Muhammad bin Makram Ibnu Mandzur, Lisânul 'Arab, (Beirut: Dar Shadir, t.th), jilid. 4, hlm. 504.

^{**} Toshihiko Izutsu, 1997, God and Man in the Koran: Semantics of the Koranic Weltanschauung..., hlm. 12

^{††} *Ibid*, hlm. 32.

^{‡‡} Departemen Agama RI, Al-Qur'an dan Terjemahnya, (Bandung: PT Sygma Exagrafika, 2007), hlm. 108.

^{§§} Ar-Raghib Al-Ashfahani, al-Mufradat fi Gharibil Qur'an, (Mesir: Dar Ibnul Jauzi, 2017), jilid 2, cet.1, hlm. 142

^{***} Departemen Agama RI, Al-Qur'an dan Terjemahnya, (Bandung: PT Sygma Exagrafika, 2007), hlm. 203.

^{†††} Wahbah az-Zuhaili, Tafsir Al-Munir: Aqidah, Syari'ah dan Manhaj, (Damaskus: Darul Fikr, 2005), jilid. 6, cet. 8 hlm. 51

^{†††} Zunaidi Nur, Konsep al-Jannah dalam al-Qur'an: Aplikasi Semantik Toshihiko Izutsu, Skripsi Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga, Yogyakarta, 2014, hlm. 64

1. Zaka

The word Zaka is a synonym of the word Thaharah, this is because all the words Zaka in the Qur'anic verses are interpreted as holy or clean. In the Qur'an the word Zaka and its derivations are mentioned 27 times in 16 suras. The word zaka is sometimes also attributed to the servant, because he is the subject of the meaning of the word zaka itself or in other words as a person who seeks self-purification. Like Surah Ash-Shams verse 9:

قَدْ أَفْلَحَ مَنْ زَكَّهَا

Surely fortunate is the one who purifies the soul.”^{§§§}

In Tafsir al-Munîr it is explained that the meaning of the word زَكَّهَا They are those who cleanse themselves from sin and correct and improve it with knowledge and deeds.

2. Qaddasa

The word Qaddasa and its derivations are mentioned in the Qur'an 10 times in 8 suras. In al-Wâfi's dictionary the word قَدَّسَ - يَقْدُسُ also interpreted as طَهَّرَ which means holiness or purification rested on God. As in Surah Al-Baqarah verse 30 follows:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

“Yet we always pray by praising You and purifying You.”^{****}

The point is that angels purify everything as a form of obedience to Allah Shubhanahu Wa Ta'ala. There are also those who argue that the meaning of the phrase purify You in that verse is to characterize God with the Holy nature (Most Holy).^{††††}

b. Antonyms of Thaharah Words

The other words that are the opposite of the meaning of Thaharah are:

1. Unclean

The first word opposite to the word Thaharah is Unclean, this is in accordance with the understanding that has been mentioned in the book of Lisanul Arabic that الطُّهْرُ: تَقْيِضُ النِّجَاسَةِ which means the opposite of unclean.

2. Menstruation

In the book of Lisanul Arabic it is also said, الطُّهْرُ: تَقْيِضُ الْحَيْضِ Thaharah means the opposite of menstruation. In the Qur'an the word menstruation is mentioned 4 times in two verses, once in the form fi'il mudhari' (حَيْضٌ) and three times with the form Ism masdar (المَحِيضُ) which means menstrual blood, time and place.

c. Historical Significance

The historical meaning of the word Thaharah is growing regardless of its lexical meaning both in synchronic and diachronic terms. The terms synchronic and diachronic can simply be interpreted as an analysis of a word whose point of emphasis is on the time or history of the word. Toshihiko Izutsu simplifies the historical semantic analysis of this vocabulary in three time periods: pre-Qur'anic, Qur'anic, and post-Qur'anic.

1. Pre-Qur'anic period

The pre-Qur'anic period is the discussion of the word related to the use of the word in the period before the descent of the Qur'an. In understanding the meaning of vocabulary in pre-Qur'anic times, you can use one of the representative media, namely with ignorant verses. In searching for the meaning of the word Thaharah in jahiliyyah poems, the author found a poem from a woman named Butsainah bintu Al-Mu'tamad bin 'Abbad which reads:

وأردني لنكاح نجل طاهر حسن الخلائق من بني الإنجاد

“And [my father] wanted me to marry a chaste young man. With the best form (creation) of Bani Injad.”^{††††}

§§§ Departemen Agama RI, Al-Qur'an dan Terjemahnya,(Bandung: PT Sygma Exagrafika, 2007), hlm. 595.

**** Departemen Agama RI, Al-Qur'an dan Terjemahnya,(Bandung: PT Sygma Exagrafika, 2007), hlm. 6.

†††† Ar-Raghib Al-Ashfahani, 2017, al-Mufradat fi Gharibil Qur'an..., hlm. 146

†††† Basyir Yamut al-Bairuty, Syairat al-Arab fi al-Jahiliyyah wa al-Islam, (Beirut: Maktabah al-Ahliyyah, 1934), hlm. 212.

In the verse, there is the word Thahir which means holy youth, holy which means good morals, as the completion of Husnul Khulq. So as a father should always want his son to marry someone who is good, has a beautiful face and noble morals. From the above it can be concluded that in pre-Qur'anic times the word Thaharah was conceptualized as good morals.

2. Qur'anic period

In the Qur'anic period, the word Thaharah entered the language system of the Qur'an which built its own concept on the use of the language by carrying the basic meaning of "holy" and its relational meaning of being holy outwardly and mentally. Muslims' awareness of Thaharah is no longer limited to the sacred or clean meaning. This word refers to the attitude of maintaining cleanliness and purity when dealing with His Rabb. It is said in the Qur'an Surah Al-Mudatstsir verse 4:

وَتَيِّبَاكَ فَطَهِّرْ

“And clean your clothes”^{§§§§}

This verse can be interpreted with two meanings: the first is the command to cleanse or purify clothes and to keep them from being unclean, and the second, it is interpreted by cleansing yourselves from despicable deeds. Both of these meanings are truths. For indeed sensory purity coincides with meaningful purity, in the sense of being clean and far from immoral sin.^{*****}

3. Post-Qur'anic Period

In the Indonesian Dictionary the word holy is defined by the meaning of clean (in a religious sense, such as not being exposed to unclean), free from sin, reproach and stain. The word tharahah (holy) for the people of Indonesia, has the same meaning as the word clean. This word clean is often expressed to express the external state of an object, such as clean water, clean environment, clean hands and so on. Sometimes the word clean gives a sacred meaning, like holy water. But usually the word holy is used to express bathiniyah nature, such as a holy soul.

From the three periods above, it can be seen that the word Thaharah experienced a significant development, it can be seen that in the pre-Qur'anic period the word Thaharah was interpreted with holy bathiniyah, which then developed in the Qur'anic and post-Qur'anic periods, in this period thaharah is sometimes interpreted as outwardly holy, where people more often use the word holy to remove feces only and is rarely associated with bathiniyah purity.

Meaning of Thaharah in The Qur'an

a. Thaharah Which Means Holy From Hadas and Unclean

It is listed in the Qur'an surah al-Maidah verse 6. This verse gives instructions about the physical preparation of a person when he wants to perform prayers or worship to Allah Shubhanahu Wa Ta'ala, if he is in a state of impurity or small faces, it is obligatory for him to perform ablution and when he is in a state of junub it is obligatory for him to take a janaba bath. And it is also explained that if you do not find water to purify or cannot use water for some reason that is allowed by religion, then it is permissible to tayamum with good dust.^{††††}

b. Thaharah which means avoiding Shirk

As Allah says in Surah Al-Hajj verse 26 it is explained that Allah Shubhanahu Wa Ta'ala commanded Prophet Ibrahim and Prophet Ismail to build Baitullah on the foundation of piety and tawhid to Allah and cleanse it from disbelief, heresy and impurity so that it becomes a large place for people who worship Allah.^{****}

c. Thaharah which means avoiding Shirk

In the Qur'an Surah at-Tawbah verse 103 Allah commanded the Prophet Muhammad Shalallahu 'Alaihi Wa Sallam to take part of the property of the people of Medina as zakat and alms because of their non-participation in the Tabuk war. It is from zakat and alms that they are cleansed from their sins by admitting their guilt of not participating in the war because

§§§§ Departemen Agama RI, Al-Qur'an dan Terjemahnya, (Bandung: PT Sygma Exagrafika, 2007), hlm. 575.

***** Ahmad Mujahid dan Haeriyah, “Thahârah Lahir dan Batin dalam al-Qur'an” dalam Al-Risalah, Jurnal Ilmu Syariah dan Hukum, Vol. 19, no. 2 (November 2019), hlm. 201.

†††† M. Quraish Shihab, Tafsir al-Mishbah Pesan, Kesan dan Keserasian al-Qur'an.... Jilid 3, hlm. 35.

**** Tim Ulama Mushaf Syarif Mujamak Malik Fahd, at-Tafsir al-Muyassar..., hlm. 335.

they want to have fun with the wealth they have or because it is the property that prevents them from leaving, therefore they. §§§§§

d. *Thaharah which means to keep Jesus away from the Unbelievers*

As Allah says in the Qur'an surah Ali-Imran verse 55, Allah purified Prophet Isa from those who distrusted him and those who opposed the truth that Prophet Jesus told them by lifting Jesus to heaven and turning him off after his death. The meaning of the phrase is glad tidings for Jesus who was saved from the Jews and taken up into the sky without torture. Qatadah said, "It means: verily I lifted you up towards Me, and I put you to death after that."

e. *Thaharah which means Clean from Evil Deeds*

The heinous and filthy deeds committed by the people of Prophet Luth had never been committed by anyone before this time, stated in Sura al-A'raf verses 80-81. Al-Fakhisah in this verse means to a man through his rectum or can also be called homosexual. The Prophet Luth first denied his deeds and then condemned them by saying that they were the first to commit such heinous deeds. *****

Conclusion

Based on the description of the discussion above, the author can conclude that:

1. The meaning of the word Thaharah in the Qur'an.

- a) The word Thaharah means holy, has two types, namely outwardly holy and bathiniyah, and the meaning of thaharah in the Qur'an generally refers to these two types of holy.
- b) In terminology the outward meaning of Thaharah in the Qur'an is purification from unclean and hadith.
- c) Thaharah bathiniyah is the process of purifying the soul from all sinful and immoral deeds. The meaning of Thaharah bathiniyah in Islamic terminology: Thaharah which means avoiding Shirk Deeds. Thaharah which means Clean from the Stain of Sin. Thaharah which means Keeping Prophet Jesus away from the infidels. Thaharah which means Clean from Evil Deeds.

2. Application of the Semantic Method used by Toshihiko Izutsu to the lafadz Thahârah.

- a) The basic meaning of the word Thaharah is the opposite of menstruation.
- b) Its relational meaning syntagmatically, thaharah has the meaning of bathing and zakat. Paradigmatically, Thaharah has a condemnation of meaning with zaka and qaddasa. While the opposite words are unclean and menstruation.
- c) It is historically known that the word thaharah underwent significant changes. So that the meaning that can be concluded to be the weltanschauung of the thaharah is to maintain self-purity from all forms of impurities, both impurities of the heart and impurities in the form of feces and hadiths.

3. Meaning Of Thaharah In The Qur'an.

- a) Thaharah Which Means Holy From Hadas and Unclean.
- b) Thaharah which means avoiding Shirk
- c) Thaharah which means avoiding Shirk
- d) Thaharah which means to keep Jesus away from the Unbelievers
- e) Thaharah which means Clean from Evil Deeds

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§§§§§ M. Quraish Shihab, Tafsir al-Misbah Pesan, Kesan dan Keserasin al-Qur'an...., jilid 5, hlm. 706.
***** Ibid. jilid 2, hlm. 330.

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