

Semantic Analysis of Toshihiko Izutsu's Perspective on the Meaning of *Amal* (أمل) in the Qur'an

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Abstract

This study aims to analyze the meaning of the word *amal* (أمل) in the Qur'an using the semantic approach of Toshihiko Izutsu. This approach emphasizes understanding the basic, relational, and historical meanings of a term in the linguistic and theological context of the Qur'an. This study uses a qualitative descriptive method with syntagmatic and paradigmatic analysis of Qur'anic verses that contain the word *amal*. The results of the analysis show that the meaning of *amal* in the Qur'an includes two main poles: as an empty hope that is negligent (QS. Al-Hijr: 3) and as a positive, directed, and related hope to righteous deeds and awareness of the hereafter (QS. Al-Kahfi: 46). Paradigmatically speaking, *amal* has synonymous relationships with *raja'*, *tama'*, and *tamanni'*, as well as antonyms with *ya'isa* and *qanata*. Historically, the meaning of *amal* has evolved from a worldly expectation in the pre-Qur'anic period to a religious and transcendental meaning in the Qur'anic and post-Qur'anic periods. In the context of the Qur'anic *weltanschauung*, *amal* reflects a view of life that emphasizes optimism, spiritual responsibility, and awareness of divine values. These findings confirm that the language in the Qur'an is not just a means of communication, but also a medium for the formation of a distinctive and dynamic worldview.

Keyword: *Amal* (أمل), Toshihiko Izutsu, Semantic Analysis, Qur'anic Worldview

Introduction

The study of semantics in the study of the Qur'an is one of the important approaches to understand the meaning of words or concepts in their social, cultural, and historical contexts. This approach attempts to explore the meaning contained in the sacred text by paying attention to the dynamic use of language (Kahfi, Muhammad Rajul and Ahmadi 2021). Semantic analysis is a valuable approach to unravelling the meanings of diverse religious vocabulary. The Qur'an revealed in Arabic demands a deep understanding of the language to capture its essence and message (Nugroho 2021). Toshihiko Izutsu, a Japanese scholar who was born in Tokyo on May 4, 1914 and died on January 7, 1993 in Kamakura, is widely known for his innovative approach to analyzing key terms in the Qur'an, which he sees as a window into understanding *weltanschauung* or the worldview of pre-Islamic and Islamic Arab societies (Fahriana 2019). The semantic approach developed by Izutsu not only focuses on the literal meaning of words, but also explores the relationship between the basic meaning and the relational meaning of the terms used in the Qur'an (Taqiyudin, Supardi, and Huda 2022). This is important because it can provide deeper insight into the social and cultural context behind these sacred texts.

One of Izutsu's major contributions is the emphasis on the importance of understanding key terms in the historical and cultural contexts in which they are used. For example, in his analysis of the word "الماء" (water), Izutsu shows that the word has a complex and multifaceted meaning, encompassing physical and metaphysical aspects related to the values of fortitude and gratitude in life (Gunarti and Ahmadi 2023). Thus, Izutsu's semantic approach helps uncover a depth of meaning that may not be seen through more superficial traditional analysis.

Furthermore, the research conducted by Izutsu has had a significant impact on the study of the Qur'an, especially among Muslim academics. His works, such as "God and Man in the Qur'an" have been well received and are considered valuable contributions in understanding the ethics and morality contained in the Qur'an (Gunarti and Ahmadi 2023). In this context, Izutsu's semantic approach is not only relevant for the study of texts, but also for the development of contemporary Islamic thought that puts forward a deeper understanding of sacred texts (Suwarno, Soleh, and Handayani 2022).

In addition to the Izutsu approach, semantic analysis is also carried out by contemporary researchers who highlight the differences in the meanings of important vocabulary in the Qur'an. For example, Andri Nirwana in his research stated that in a semantic analysis of the difference in meaning between the words *qalb* and *fuad* in the Qur'an, it was found that the two words have different connotations even though they are often translated as 'heart'. *Qalb* refers more to the intellectual and emotional center of man, while *fuad* describes a deeper and more emotional state of the heart (Nirwana, Andri, M Darajat Ariyanto, Muh Fuad Abror, Sayed Akhyar 2023). These findings show that the study of semantics not only deciphers literal meanings, but also traces rich and distinct layers of meaning, according to their social and theological contexts.

A semantic analysis of the meaning of *amal* (أَمَل) in the Qur'an through the perspective of Toshihiko Izutsu provides an in-depth insight into how the term functions in theological and social contexts. Izutsu, in his semantic approach, emphasizes the importance of understanding the basic meaning and relational meaning of the terms used in sacred texts. In this context, charity is not only understood as an act or deed, but also as a manifestation of the broader moral and spiritual values in Islamic teachings (Rippin and Scholarship 2018). In addition, the semantic analysis of "*amal*" extends to its implications in the context of ethical behavior and social responsibility. Anggara's research highlights the linguistic nuances of "*amal*" in the Qur'an, illustrating how it is associated with the concept of hope (*al-raja'*) and ethical behavior (Anggara, Deki Ridho Adi and Asnawi, Aqdi Rofiq and Noor 2023).

Thus, Toshihiko Izutsu's semantic study serves not only as a tool for linguistic analysis, but also as a means to explore the ethical and spiritual values contained in the Qur'an. This approach makes an important contribution to understanding how language and meaning interact in shaping the Muslim worldview, as well as how sacred texts can be interpreted in a broader context (Al-Zarāl 2012)

This research aims to explore the basic meaning, relational meaning, and historical meaning of the term *amal* in the Qur'an using the semantic framework of Toshihiko Izutsu. Through this approach, the research aims to understand how the concept of *amal* shapes the worldview in the Qur'an and its relevance to human life. In addition, this study also explores the transformation of the meaning of *amal* starting from the pre-Qur'anic era, the Qur'anic period, to the post-Qur'anic period, including its relationship with other terms in the semantic framework of the Qur'an.

The main issues discussed in this study include: (1) What is the basic meaning of the term *amal* in the Qur'an based on Toshihiko Izutsu's semantic approach? (2) How is the relational meaning of the term *amal* analyzed through syntagmatic and paradigmatic approaches? (3) How has the evolution of the meaning of *amal* taken place from the pre-Qur'anic era, the Qur'anic era, to the post-Qur'anic era? (4) How does the concept of *amal* play a role in shaping the worldview of the Qur'an (*weltanschauung*)?

By focusing on the study on the concept of *amal*, this research is expected to make a meaningful contribution to the semantic study of the Qur'an as well as enrich the literature that uses the Toshihiko Izutsu approach in understanding key terms in Islamic sacred texts. The findings of this study are expected to provide a new perspective for academics, practitioners, and Qur'an scholars to better understand the depth and relevance of the concept of *amal* in contemporary life.

Research Method

The research method in this study uses the semantic approach of Toshihiko Izutsu's perspective to understand the meaning of the word "*amal*" (أَمَل) in the Qur'an. The design of this research is qualitative descriptive, with the aim of exploring the basic, relational, and historical meaning of the term "*amal*". The subject of the study is the term "*amal*" in the text of the Qur'an which is analyzed in depth using the data of the verses that contain the word. The main research instrument in the form of text analysis uses two linguistic analysis tools: syntagmatic and paradigmatic analysis, which allows the identification of the relationships between words and the context of meaning in various structures of the Qur'anic text.

The data collection procedure includes the identification of relevant verses through the method of bibliographic analysis of the Qur'an as well as references from related literature, such as *Mufradat Alfadh al-Qur'an* by Al-Raghib Al-Isfahani and *Lisan al-Arab* by Ibn Manzur. The data were analyzed through a historical and linguistic approach integrated with the *weltanschauung* concept of Toshihiko Izutsu to highlight the evolution of the meaning of "*amal*" from the pre-Qur'anic era to the post-Qur'anic period. This method of analysis allows for the exploration of the dimensions of the meaning of "*amal*," from its relationship to the concept of hope to its application in social responsibility and ethical behavior, focusing on meaning that is contextualized theologically and socially.

The analysis steps begin with the classification of data by meaning categories: basic, relational, and historical, where each category is analyzed using a syntagmatic approach to understand linear relationships in the text and a paradigmatic approach to identify semantic substitutions. For example, the relationship between "*amal*" and concepts such as "*raja'*" (hope with uncertainty) and "*qunut*" (despair) helps clarify the semantic position of

the term. The results of the analysis were then juxtaposed with works by Toshihiko Izutsu, such as *God and Man in the Qur'an*, to validate the interpretation of its meaning and relevance in shaping the Qur'anic worldview.

Through the application of this method, research can make a significant contribution to understanding the depth of the meaning of the term "amal" and its implications for the spiritual, social, and moral life of contemporary Muslim society. This systematic approach allows replication by other researchers who want to examine similar terms within the framework of Izutsu's semantic analysis.

Research Results

The word amal (أمل) in the Qur'an

The word *amal* in the Qur'an is found in the following verses:

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ٣

Let them (in this world) eat, have fun, and be neglected by wishful thinking. Later they will know (the consequences of his deeds). (QS. Al-Hijr: 3)

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦

Wealth and children are the jewels of worldly life, while eternal charity (its reward) (QS. Al-Kahfi: 46)

The word "أمل" (*amal*) in Arabic comes from the root ا-م-ل, which lexically means to hope for something in the future, or to wait hopefully. This word expresses the psychological dimension in the form of expectation, optimism, and waiting for something of value or pleasure. Although in the Qur'an the word "أمل" does not appear in the dominant standard form, the meaning and concept of hope remains alive and implied through several derivative forms and corresponding words such as رجاء (*rajā'*), طمع (*tama'*), and أمانِي (amanīyah). One of the explicit forms of this root appears in QS. Al-Hijr: 3 through the word أمل.

QS. Al-Hijr verse 3 reads: "ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ..." which means "Let them eat, have fun, and be neglected by wishful thinking; they will know someday." In this verse, *al-amal* is interpreted as a form of long false hope that is deceptive and negligent. The word is used to describe the attitude of the disbelievers who are trapped in worldly pleasures and ignore the truth and the hereafter. In Toshihiko Izutsu's semantic perspective, the use of this word occupies a relational position that is contrary to the concepts of hereafter awareness, faith, and righteous charity.

For comparison, QS. Al-Kahfi: 46 states:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦

Meaning: "Wealth and children are the jewels of the life of this world, but eternal deeds are better rewarded with your Lord and better to be hoped for (*khayran amala*)."

In this verse, the word "أملًا" appears in the form of *maf'ul mutlaq*, which affirms that righteous deeds and eternal worship (*al-baqiyat as-salihah*) are objects of hope that are better than any form of worldly pleasure. It is a form of positive hope rooted in charity, faith, and awareness of the afterlife. Thus, "amal" here does not only mean deeds, but also describes what should be expected of a believing man.

If studied semantically, the word "أمل" in the two verses shows two different poles: in QS. Al-Hijr:3, hope appears as an empty wishful thinking that is harmful, while in QS. Al-Kahfi: 46, hope is present as a spiritual orientation that directs people to righteous deeds and the hereafter. In the Qur'anic worldview, according to Izutsu, the word "أمل" or hope does not stand alone, but is always related to faith, charity, the hereafter, and time. The true hope in the Qur'an is not delusional, but a spirit of life that is directed and based on divine values.

Thus, the semantic mapping of the word "أمل" in the Qur'an shows the depth of the contrasting meaning: between the negligent hope and the saving hope. Both are distinguished not by the form of words alone, but by the values they contain and the spiritual direction they are aimed at. The Qur'an directs people to sort out the form of hope not to be castrated, but to be lived in the corridor of faith and righteous deeds.

The word *amal* is taken from the word *amala-ya'mulu* which means *al-Tathabbutu wa al-Intizar* or to settle on an initial commitment with full expectation. This word also means *al-Habl min al-Raml* or binding uncertain things so that the result of what he binds is in accordance with what the binder is trying to do or it can also be called wishful thinking (Faris 1979).

According to Izzuddin Jamal, the word *amal* has the meaning of *al-Raja'* or hope. The word *amal* is a dream that is expected and obtained in the future and is temporal in nature, this hope is inseparable from the initial commitment that is offered. Wishful thinking or ideals in the Qur'an are mentioned in two verses, the first is an ideal that includes God in every dream, the second is an empty dream (Al-Jamal n.d.). From the discussion above, it can be concluded that the meaning of the word *amal* is the expectations that are expected in the future. *Amal* can also be interpreted as hope.

The Basic Meaning of Amal

Basic meaning according to Izutsu refers to the core meaning that is always attached to a word, regardless of the context in which it is used in the sentence (Izutsu 1997). To find them, the focus is directed to the lexical or dictionary meanings, both the basic and their derivative forms, since all the meanings in the dictionary reflect the lexical aspects that are important in the mapping of semantic meaning.

The word *amal* (أمل) is the basic form of the root أ-م-ل, which lexically means *to expect something that has not yet happened*, with an impulse of optimism and anticipation. In Arabic, *amal* is different from *raja'* although both are related to hope. *Raja'* tend to be used in religious and spiritual contexts, while *amal* often means more worldly, rational, or even wishful thinking.

According to al-Raghib al-Isfahani in *Mufradat Alfaz al-Qur'an*, the word *amal* (أمل) indicates hope for something far away, as opposed to *raja'* which refers to something closer or possibly realized. Al-Raghib explains that *amal* contains an element of *tawaquq* (waiting with expectation), and is often used in the context of empty expectations that can deceive a person if it is not accompanied by real deeds. He also hinted that in the context of the Qur'an, this type of hope needs to be framed with spiritual awareness so that it does not become a form of neglect of the reality of the hereafter (Al-Isfahani 1992).

Meanwhile, Ibn Manzur in *Lisan al-'Arab* mentions that *amal* means *intizhar ma yusarru* (waiting for something pleasant). The word is also described as a long form of wishful thinking, which in classical Arabic phrase can reflect an unpreparedness to face reality. In some explanations, *amal* can be a despicable trait if a person is too dissolved in expectations that are not accompanied by effort or awareness, so that they lose the direction of a balanced life (Manzur 1990).

In the structure of Qur'anic meaning, as analyzed through Toshihiko Izutsu's semantic approach, the word *amal* contains complex relational meanings. It can have a positive value if it becomes an optimistic impulse towards goodness, but also negative if it manifests as a false wishful thinking (*amaniyy*), as in QS. Al-Hijr: 3. Its basic meaning as hope for the future remains inherent in all its uses, both express and implied, but the value of its meaning changes depending on the relationship of the word to the spiritual context, charity, and consciousness of the hereafter.

The Relational Meaning of Amal

1. Syntagmatic Analysis

Syntagmatic analysis is an analysis that seeks to determine the meaning of a word by paying attention to the words located in front of and behind the words that are being discussed in a certain section (Amalia et al. 2024).

a. Relational words in QS. Al-Hijr: 3

ذُرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ٣

In QS. Al-Hijr verse 3, Allah says: "*Let them eat and be merry, and be neglected by long wishes; they will know someday*" (QS. Al-Hijr:3). In this verse, the word *al-amal* appears after the verb *yulhihim* (neglect them), and is in sequence with *yakulu* (eating) and *yatamatta'u* (having fun), which syntagmatically indicates that hope in this context is a form of long wishful thinking that deceives and leads to neglect of the hereafter. This is a form of hope that is negative and leads to regret, because it is not based on spiritual awareness or real charity.

The word *amal* in the above verse means hope that aims to contemplate the occurrence of the desired thing by putting aside its occurrence, because hope is an intermediary between hope and greed (Al-Zamakhshari 1995).

Abu Al-Sa'ud said in his commentary that the word *amal* means hope with a long time, the achievement of rights, a strong commitment, and will find nothing but goodness in results and luck (Imadi n.d.).

b. Relational words in QS. Al-Kahfi: 46

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا ٤٦

In QS. Al-Kahfi verse 46: "*Wealth and children are the jewels of the life of this world, but eternal righteous deeds are better rewarded in the sight of your Lord and better to be used as hope.*" In this verse, the word *amala* is after the expression *khairun tsawaban* (better the reward), and is previously accompanied by *al-baqiyat as-salihah* (eternal righteous deeds). This syntagmatic relationship shows that the Qur'anically justified hope is one that is oriented towards pious deeds, eternal and meritorious. Hope here is not just passive expectation, but a spiritual orientation that rests on the values of the hereafter.

The phrase *وخيّر أَمْلاً* in the above verse means that a good hope for wealth and offspring, hoping to get something in question and extending its duration, and the intention of hoping for

a reward or reward is to expect something as a result of the initial hope, and hoping for something obtained from the benefit of this world and the benefit of the hereafter ('Ashur 1984).

According to al-Zamakhshari, the word means everything that is desired because Allah SWT includes the best reward. Everything related to reward and related to it is the hope of a servant of Allah SWT., because the servant of Allah hopes in this world for Allah, and will get it in the hereafter (Al-Zamakhshari 1995).

From these two discussions, it can be concluded with the table:

Table 1. "Relational words"

QS. Al-Hijr:3	QS. Al-Kahfi: 46
<i>Yulhīhim al-amal</i> (neglected by hope)	<i>Khairun amala</i> (better to be used as a hope)
Hope is associated with the pleasures of the world	Hope is associated with righteous deeds
Context of omissions and warnings	Context of motivation and spiritual orientation
Negative nuances	Positive nuances

Thus, through a syntagmatic approach, it can be concluded that the meaning of *amal* in the Qur'an is greatly influenced by the words that surround it. In QS. Al-Hijr:3, *amal* is associated with carelessness and worldly pleasures, whereas in QS. Al-Kahfi:46, *amal* is closely connected with charity and eternal reward. This pattern shows that in the structure of the Qur'an, hope is only valuable if it is based on divine awareness and real deeds, not on empty wishful thinking.

From the two verses that mention the word *amal* above, it can be concluded that *amal* consists of one context, namely hope that shows in a long period of time. A person who dreams in this world will get the results of what he hopes for in the hereafter.

2. Paradigmatic Analysis

Paradigmatic analysis is an analysis that compares a certain word or concept with other words or concepts that are similar (synonyms) or contradictory (antonyms) (Syafirin 2020).

a. Synonyms of the Word *Amal* in the Qur'an

The word *amal* means hope, actually has a synonym in the Qur'an. There are at least three words that have the same meaning as *amal*, namely *raja'*, *tamanni*, and *tama'*.

1) *Raja'*

In the Qur'an, the word "*raja'*" (رَجَاءٌ) which means hope appears 27 times, spread across 21 surahs with various forms of the word (*ṣiḡhat*). This word is often used to describe positive expectations that are accompanied by submission and fear of Allah (Noviana 2017). Ibn Qayyim al-Jauziyyah distinguishes between a true king (accompanied by charity) and a false king (hoping without effort) (Zuhri 2015). QS. Al-Baqarah: 218 is an example of a righteous *raja'*:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۖ وَاللَّهُ عَفُورٌ رَّحِيمٌ ٢١٨

Indeed, those who believe and those who migrate and wage jihad in the cause of Allah, they hope for Allah's mercy. God is Forgiving and Merciful.

The meaning of *raja'* here is to describe the hope of a believer accompanied by real deeds, namely faith, hijrah, and jihad. Not just wishful thinking, but active hope supported by deeds. According to Tafsir Al-Misbah by Quraish Shihab, the hope in this verse shows that the *raja'* cannot be separated from the business. Hope in Allah's grace must be accompanied by sacrifice and struggle. Not everyone who hopes to receive Allah's mercy, but only those who prove it with righteous deeds (Shihab 2002). While in QS. Al-Kahfi verse 110, *raja'* refers to the hope of an encounter with Allah, which is a spiritual motivation to do righteous deeds sincerely and free from shirk, so that the hope here is more oriented towards the hereafter.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

١١٠

Say, "I am only a man like you who has been revealed to me that your Lord is the One God." Whoever hopes for an encounter with his Lord should do righteous deeds and do not make anything and anyone as an ally in worshipping his Lord.

The meaning of *raja'* here is that it contains the meaning of a strong spiritual longing for Allah, and encourages a person to maintain the purity of monotheism and charity. According to Tafsir Al-Maraghi, this verse emphasizes that a person who truly has a "*raja'*" (please meet Allah) will abstain from *riya'* and shirk. The hope of an encounter with God is not a passive thing, but encourages moral perfection and monotheism (Al-Maraghi 2001).

2) Tamanni

The word "tamanni" (تمنى) and its derivatives meaning wishful thinking, wishing, empty hope appear in the Qur'an in several forms such as تمنى (he hopes), أمنية (wishful thinking), and آماني (their wishes). This word is derived from the root ت-م-ن and can appear in various forms, such as fi'il (verb), isim (noun), and amar (command word). The use of this word generally shows the connotation of empty wishful thinking or hope that is not accompanied by *amal*. This word appears in 6 verses in the Qur'an, namely in the Qur'an. Al-Baqarah (2): 78, QS. Al-Baqarah (2): 111, QS. Al-Baqarah (2): 120, QS. An-Nisa' (4): 123, QS. Al-Hajj (22): 52, and QS. Al-Jumu'ah (62): 6.

Surah Al-Baqarah verse 78 of Allah mentions that some of the scholars of the book do not know the contents of their holy book except based on mere wishful thinking (أماي) and they only conjecture (Akbar, Nazri, and Fawwaz 2024). Surah Al-Baqarah verse 111 Allah criticizes the claim of the Children of Israel and Christians who say that only they will enter Paradise, then Allah calls these claims just their wishful thinking (أمايهم) (Semang, Syamsuddin and Nursyamsih 2024). Surah Al-Baqarah verse 120, although it does not mention the word tamanni directly, this verse speaks of the insistence of Jews and Christians who expect the Prophet to follow their will, which can be attributed to their wishful thinking (Mohd Rifain, Pa, and Hamzah 2021).

Surah An-Nisa' verse 123 Allah affirms that salvation in the hereafter is not determined by your wishful thinking (أمايتكم) or the wishful thinking of the book's author, but based on deeds and piety. Surah Al-Hajj verse 52 states that every messenger who recites a revelation (تمنى), Satan tries to throw a distraction in his dreams (أمنيته), but Allah cancels the distraction and confirms His revelation. Surah Al-Jumu'ah verse 6 of Allah challenges the Jews who claim to be the beloved of Allah to expect (تمنوا) death if they are correct in their claims. In this context, tamanni is a form of command (Saepudin 2019).

3) Tama'

The word tama' (طمع) in the Qur'an, means hope, strong desire, or ambition towards something. The root ط م ع (ṭa-ma-'a) has the basic meaning of expecting something strongly, or ambition for good or enjoyment, and can have positive or negative nuances depending on the context. In contrast to "*amal*" which can mean long-wishing (often without effort), tama' usually means hope accompanied by enthusiasm and effort, although it can also sometimes imply greed.

This word appears 12 times in the Qur'an, namely in the Qur'an. Al-Muddatsir: 15, QS. Al-Baqarah: 75, QS. Al-Ma'idah: 84, QS. Al-A'raf: 46, QS. Al-A'raf: 56, QS. Ar-Ra'd: 12, QS. Ash-Shu'ara: 51, QS. Ash-Shu'ara: 82, QS. Ar-Rum: 24, QS. As-Sajdah: 16, QS. Al-Ahzab: 32, and QS. Al-Ma'arij: 38 (Hafizh 2023). The word is used for nouns 5 times. As for the verb 7 times. This root word as a noun is related to the meaning of the words greed, gluttony, greed, wrath. This root verb as a verb is related to the meaning of the words to rob and desire.

One of the verses that contains the word tama' and its meaning is close to the word charity is QS. Ash-Shu'ara: 82:

وَالَّذِي أَطْمَعُ أَنْ يُغْفَرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝٨٢

(He) whom I desire very much to forgive my wrongs on the Day of Judgment. (QS. Asy-Syu'ara: 82).

In this verse, the Prophet Ibrahim 'alaihissalam expressed his hope that Allah would forgive his sins on the Day of Judgment. The word "أطمع" (*aṭma'u*) comes from the root ط م ع (*tama'*), which means strong hope or ambition. According to Tafsir Jalalain, this verse shows that the Prophet Ibrahim really hoped that his sins would be forgiven on the Day of Retribution (Karmawan et al. 2021).

b. Antonyms of the Word Amal in the Qur'an

The antonymation of the word *amal*, according to the author, there are at least two words mentioned in the Qur'an, namely qanata and ya'isa.

1) Qanata

The word qanata (قنط) which means to give up in the Qur'an appears in four mentions with various forms of derivation. The root of the word is ق ن ط (qaf-nun-ṭa') which linguistically means a total loss of hope or despair of something expected, especially in the context of Allah's mercy. It can also be interpreted as a form of despair towards a good (Hasibuan 2023). In the Qur'an, this word is used to describe the state of the mind of a man who is discouraged in the gift or forgiveness of Allah, an attitude that is reproached for being contrary to the nature of Allah's abundant mercy and compassion.

The word *qanata* (قنط) and its derivative forms appear four times in the Qur'an (Sharah Utami 2021), namely in Surah Al-Hijr verse 56 (in the form of *yaqnaṭu*), Surah Az-Zumar verse 53 (*taqnaṭu*), Surah Fussilat verse 49 (*qanūṭ*), and Al-Hijr verse 55 which contextually also relate to the meaning of despair from Allah's mercy.

Linguistically, *qanata* comes from the root word ق-ن-ط which means to lose hope or despair. In the context of the Qur'an, this term describes a despicable mental attitude, which is a loss of hope for Allah's forgiveness and mercy. Mufasirs such as Ibn Kathir and Al-Qurtubi explained that giving up on Allah's mercy is a sign of weakness of faith, even considered the behavior of misguided people. Therefore, in the Qur'anic perspective, *qanata* is a direct antonym of *amal* (أمل), i.e. hope that characterizes believers. A firm hope in God's grace is a source of strength to continue to repent, do good, and not give up in the face of life's trials.

One of the verses that emphasizes the importance of not giving up on Allah's mercy is Surah Az-Zumar verse 53:

قُلْ يُعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ٥٣

Say, "O My servants who go beyond the limits (by wronging) themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the Most Forgiving and the Most Merciful.

In this verse, the word "la taqnatu" comes from the root ق ن ط (*qanata*), which means despair or loss of hope. Allah forbids His sinful servants to despair of His mercy, affirming that all sins can be forgiven as long as one repents sincerely.

According to Tafsir Ibn Kathir, this verse was revealed in response to the concerns of a group of people who felt that their sins were too great to be forgiven. They came to the Prophet Muhammad ﷺ and asked if there was any hope for those who had committed such great sins as murder and adultery. Allah then revealed this verse to affirm that the door of His forgiveness is always open to anyone who repents (Ghoffar 2009).

Similarly, Imam Al-Qurtubi in his commentary calls this verse the most hopeful verse in the Qur'an. He emphasized that the prohibition of despairing from God's grace covers everyone, including those who have committed serious sins, as long as they truly repent and return to Him (Al-Qurtubi 1967).

A narration that is as meaningful as al-Qurtubi is a narration from Ibn Abbas who said that the verse is addressed to the people of Mecca who thought that Muhammad said that the person who has cursed Allah and has killed the person whom Allah forbids to kill, will not be forgiven by Allah. Then they say, how can we convert to Islam and migrate, even though we have allied with Allah SWT and killed the person whom Allah forbids to kill? Then the verse came down. However, everything is related to those who have committed sins and they are worried that their sins will not be forgiven by Allah so in this verse Allah SWT gives hope to sinners and calls them to repent immediately and forbid them to give up, because Allah is Forgiving and Most Merciful (Shihab 2007).

Thus, this verse affirms that despairing of God's grace is an unjustified attitude, and that hope (charity) should always be in the heart of every believer, encouraging them to repent and improve themselves.

2) Ya'isa

The word "ييس" in Arabic comes from the root ي-س-ي which means *despair* or *despair*. Grammatically speaking, "ييس" is *fi'il madhi* (past verb) which means to have given up. This root includes various derivative forms in the Qur'an, both in the form of *fi'il* (verb) and *ism* (noun). In the Qur'an, the pronunciation of *ya'isa* in the singular form or *jama'* is mentioned 11 times in 9 different letters. In the nine suras the word *ya'isa* is mentioned more often in the surah of Yusuf, namely in verses 80, 87 and 110. The word *ya'isa* in the Qur'an has several derivations. According to Fuad 'Abd al-Baqi (Al-Baqi 1996), the word *ya'isa* consists of 11 words. Some are mentioned in the form of *fi'il madhi* and some others are mentioned in the form of *fi'il mudhari'* and *isim fa'il*. The word *ya'isa* is mentioned 4 times in the Qur'an 11 times with the meaning of despair, but specifically in Surah al-Ra'd: 31, it is mentioned 1 time with the meaning of knowing.

In the Qur'an, the word "ييس" and its derivatives appear 14 times in the Qur'an. Among them are QS. Yusuf: 87, QS. Fushilat: 49, QS. Hud: 9, QS. Al-Maidah: 3, QS. Al-Mumtahanah: 13, QS. Al-Ankabut: 23, QS. Ath-Thalaq: 4, QS. Yusuf: 87, QS. Ar-rad: 31, QS. Al-Isra: 83, QS. Yusuf: 110, QS. Yusuf 80. One of the verses in the Qur'an that contains the word "ييس" is Surah Yusuf verse 87:

يَبْنَئِ أَدْهَبُوا فَتَحَسَّسُوا مِن رُّوحِ اللَّهِ ۚ وَإِنَّهُ لَا يَأْتِيَنَّكَ مِنَ رُّوحِ اللَّهِ إِلَّا الْغُورُ الْكُفْرُونَ ٨٧

O my children, go and seek news of Joseph and his brother. Do not despair of Allah's grace. Indeed, no one despairs of Allah's mercy except the disbelievers. (QS. Yusuf: 87)

This verse illustrates the advice of the Prophet Ya'qub to his sons not to give up on Allah's mercy in seeking Yusuf and his brother. In Tafsir al-Wajiz, Prof. Dr. Wahbah az-Zuhaili explained that the Prophet Ya'qub ordered his sons to return to Egypt and seek news about Yusuf and his brother. He emphasized that they should not despair of Allah's mercy, because only the disbelievers despair of His mercy. This interpretation shows that despair is an attitude that is not in line with faith, and a believer should always hope for Allah's mercy, especially in the face of difficulties (Az-Zuhaili 1995).

Historical and Diachronic Meanings of the Word *Amal*

To obtain an in-depth analysis of the meaning of words, a synchronous and diachronic approach is needed. The synchronous approach highlights the meaning of words at a given time that tends to remain fixed and not subject to conceptual changes, so they are static. In contrast, the diachronic approach looks at the development of the meaning of words over time, where each word undergoes unique and distinctive growth and change of meaning. In order to simplify the understanding of these dynamics, Izutsu divides the evolution of vocabulary use into three main stages, namely: the pre-Qur'anic, Qur'anic, and post-Qur'anic periods (Kerwanto, Y., Fitria, N., & Junaiah 2025).

1. Pre-Qur'anic period

An understanding of the pre-Qur'anic period system can be gained by tracing the vocabulary used by the Bedouin community that reflected the ancient Arab worldview, the terms that developed among the merchants in caravan groups, as well as the religious vocabulary derived from the Yahudi-Christian traditions that lived in the land of Arabia. For the ancient Arabs, poetry was the most valuable form of culture. Their poetic works tell many stories of love, war, tribal spirit, and criticism of the enemy (Mattson 2008).

In the pre-Qur'anic period, the meaning of the word *amal* (أمل) was more inclined to the meaning of worldly hopes or wishful thinking. This word is used to describe a person's desire or aspiration for something that has not yet happened, often without a solid basis or without any real effort to achieve it. In the context of pre-Islamic Arab societies, *amal* reflected empty optimism, a long hope (*amal ṭawīl*) but not always realistic or accompanied by real action. This kind of hope is usually rooted in Arabic oral traditions and poetry that worship the zest of life, tribal pride, and the splendor of the world, though often without a clear moral or spiritual direction. When the Qur'an came, the meaning of the word *amal* underwent an expansion and purification of meaning, from just empty hope to a hope accompanied by responsibility and oriented towards the hereafter.

In pre-Qur'anic times, the word *amal* (أمل) was understood as a hope that was worldly and general, such as the hope of love, salvation, or wealth. This hope has nothing to do with the divine aspect or the reward of the hereafter. The meaning is more psychological and human, reflecting the inner state of a person who is waiting for something desired to happen in the future. Hope in this context is not directed to God, but rather to other situations or people in the world.

From this can be concluded that the meaning of the word *amal* in Arab society before the revelation was part of a general vocabulary that describes hope for the world, without the nuances of faith or submission to God as the meaning of *amal* in the Qur'an later developed.

2. The Qur'anic Period

In the Qur'anic period, the meaning of the word *amal* (أمل) underwent a fairly important development compared to the previous period. If previously this word only meant worldly expectations of a general nature, in the Qur'an *amal* does not only refer to the desire for something good, but is also closely related to the aspects of faith and hope in Allah. Hope in this context is no longer directed to humans or the state of the world alone, but rather a form of a servant's hope for God, both in the form of forgiveness, mercy, and retribution in the hereafter. *Therefore, amal* in the Qur'anic period has a deeper and religious meaning: it not only indicates a desire for something good, but also reflects the spiritual relationship between man and God. This shows that the Qur'an gives a new dimension to the meaning of hope, making it part of a system of faith and life that is full of religious meaning.

3. Post-Qur'anic Period

The post-Qur'anic period began after the concepts in the Qur'an were comprehensively formed. At this stage, thinkers are more focused on deepening the meanings that have been explained in the Qur'an. Chronologically, the post-Qur'anic period is divided into three phases: the classical period that lasted from the I-II centuries AH or the 6th–7th centuries AD, the middle period that included the III–IX centuries AH or the 9th–15th centuries AD, and the modern-contemporary period that lasted from the XII to XIV centuries AH or the 18th to 21st centuries AD (Ghofur 2013).

In the classical period (the I–II centuries A.D./6–7 A.D.), the tafsir that developed during the time of the Prophet, the Companions, and the early generation of tabi'in was generally classified as the tafsir of the early period or the period before codification (*qabla al-tadwīn*). At this stage, there has been no specific and systematic writing of tafsir or hadith. Therefore, most classical interpretations are derived directly from narrations that interpret the meaning of the verses of the Qur'an, known as *tafsir bi al-ma'tsur* (Thanthawi 2013). In this classical period, the understanding of *the word amal* is still very close

to the Qur'anic meaning, which is a form of hope based on faith and belief in Allah. The *tabi'in* and the early generation of scholars interpreted *amal* as an expression of optimism that must be accompanied by pious deeds and *tawakal* to Allah. In the early *tafsir* and hadiths, hope is always associated with fear of Allah's punishment (*khauf*) and hope for His mercy (*raja'*), reflecting the balance between submission and the desire for God's love.

Entering the middle period (III–IX centuries H/9–15 AD), the interpretation of the Qur'an began to develop with the influence of various schools and certain disciplines embraced by the *mufassir*. Therefore, the resulting *tafsir* works reflect the character and scientific background of each *mufassir*. For example, Ibn Jarir al-Tabari is known as a historian who is theologically in the middle position, similar to the Ash'ariyah school, who sought to strike a balance between the approach of the hadith scholars and the rationalist thought of Mu'tazilah. Meanwhile, al-Zamakhshari, a linguist and literary expert, came from a region heavily influenced by the teachings of Mu'tazilah. In addition to the two, Fakhr al-Din al-Razi was a *mutakallim* from the Ash'ariyah school who also studied philosophy. Literary scholars such as Abu Hayyan, Jalal al-Din al-Mahali, and 'Abd al-Jabbār also contributed by interpreting the Qur'an according to their expertise and views. In general, the interpretation at this time was influenced by the personal background of the *mufassir* and the disciplinary goals that he wanted to achieve (Mustaqim 2003).

In this period, the meaning of *amal* began to be expanded in the discourse of philosophy and Sufism. In Sufistic literature, *amal* is considered to be the *maqām* (spiritual level) that a *salik* must possess. Figures such as al-Qushayri and al-Ghazali discuss *amal* as a form of pure hope directed only to Allah, without attachment to worldly results. On the other hand, in Islamic philosophy, hope is also positioned as the moral and existential impulse of human beings in the search for the perfection of the soul. Therefore, *amal* begins to have a metaphysical nuance, as part of man's intellectual and spiritual journey to the ultimate truth.

Meanwhile, in the modern-contemporary period (XII–XIV centuries H/18–21 AD), modern-contemporary interpretation is the interpretation of verses of the Qur'an that are adapted to the context and conditions of today. This understanding is in line with the concept of *tajdid*, which is an effort to update the understanding of religious teachings to be relevant to today's life, by interpreting the Qur'an based on scientific developments and social changes in society (Syukri 2007).

However, if not understood correctly, this concept can lead to misunderstandings, as if the Qur'an must always keep up with the changing times, a view that no one should hold. In more detail, modern-contemporary interpretation aims to reconstruct the results of classical interpretations that are no longer relevant to the current situation (Anwar 2001). Some important figures in the modern-contemporary *tafsir* movement include Muhammad Abduh, Rashid Ridha, al-Maraghi, Sayyid Qutb, Mahmud Syaltut, M. Quraish Shihab, Amina Wadud Muhsin, Hassan Hanafi, and Binti Syati', all of whom played a role in developing *tafsir* thinking in accordance with the needs of modern times (Ghofur 2013).

In this period, the meaning of *amal* underwent a reinterpretation along with the rise of Islamic thought and the challenges of modernity. Hope is not only related to the hereafter, but also a driving force for social, political, and educational change. Thinkers such as Muhammad Abduh and Sayyid Qutb saw *amal* as a spirit of optimism and liberation of the *ummah* from chaos. Hope is directed at the creation of a just and progressive Islamic society. In this context, *amal* is no longer purely spiritual, but also transformative and praxis, a force to encourage change, renewal, and progress of the people.

Thus, the meaning of *amal* in the post-Qur'anic period evolved from a spiritual and ethical concept to a social and dynamic concept, reflecting the changing needs and challenges of Muslims throughout its history.

***Weltanschauung* Words (Worldview) of Amal**

Weltanschauung is a German term that literally means "worldview" or "worldview". Conceptually, *weltanschauung* refers to a comprehensive system of views or paradigms regarding values, meanings, life goals, and realities that shape the way a person or group understands and interprets the world and its existence. *Weltanschauung* encompasses the philosophical, moral, spiritual, and cultural aspects that shape the way of thinking and acting in everyday life (Jiwandono and Nurbeni 2019).

In the perspective of *weltanschauung* or worldview, the word *amal* (hope) reflects man's existential attitude towards a future that is full of meaning and value. Hope is not just an empty desire or wishful thinking, but an expression of the beliefs and orientation of life that guides human actions in the face of life's uncertainties. In the framework of the Islamic worldview, *charity* is seen as a bridge between worldly reality and the spiritual dimension, which moves people to keep striving while placing trust in God's will and decrees. This expectation is not only an individual motivation, but also part of an overall value system that includes moral responsibility, an

awareness of human limitations, and rational and faith-based optimism. Therefore, in Islamic *weltanschauung*, *amal* becomes a dynamic symbol of hope, containing a blend of real effort, patience, and tawakkal, which forms a balanced attitude of life between hope and acceptance of destiny.

In Toshihiko Izutsu's semantic approach, *weltanschauung* (worldview) is the crystallization of the main values that live in a language system. In the Qur'an, the meaning of the word *amal* (أَمَلٌ) does not only stop as a linguistic entity, but also shapes and reflects the dynamic structure of the meaning of the Islamic spiritual world. This Qur'anic worldview is not only normative, but also existential, that is, touching on the way humans deal with life, time, and the uncertainty of the future.

The concept of *amal* as hope in the Qur'an is dialectical. It comes in two faces: as empty wishful thinking (*al-amanīy*) that is deceptive and weakens spirituality (as in QS. Al-Hijr: 3), and as a hope that becomes spiritual energy in living a meaningful life (QS. Al-Kahfi: 46). This dialectic reflects that in the *weltanschauung* of the Qur'an, hope is not a neutral object, but rather an ethical entity that must be sustained by theological awareness and real charity.

The basic meaning of *amal* which indicates "waiting for something pleasant in the future" shifts when read in the Qur'anic framework to a moral and spiritual orientation. As shown in syntagmatic analysis, *amal* connected to worldly pleasures tend to be seen as a form of negligence. However, when juxtaposed with concepts such as *al-baqiyāt aṣ-ṣāliḥāt*, *thawāb*, and *faith*, charity turns into an instrument that forms a vision of life that is aimed at the hereafter.

Further, paradigmatic analysis suggests that the concept of *amal* has synonyms with *raja'*, *tamanni*, and *tama'*, but only *raja'* gains a high place in the Qur'anic structure of meaning because it contains spiritual and charitable values. This shows that in the Qur'anic worldview, true hope cannot be separated from moral effort and responsibility. In contrast, antonyms of *amal*, such as *ya'isa* and *qanata*, describe a void of values that is in contrast to the spiritual dynamics of Islam. *Amal* in the Qur'anic sense is therefore the antithesis of despair: it becomes a symbol of resistance to nihilism and helplessness.

It is within the framework of *weltanschauung* that *amal* becomes a driving force for self-transformation and society. For example, in the post-Qur'anic period, *amal* was understood by figures such as Sayyid Quthb and Muhammad Abduh not only as a metaphysical hope, but also as a socio-political force that drove Islamic civilization. It expands the meaning of *amal* as a worldview, from the spiritual to the social praxis.

The implications can be seen in the real life of Muslims. Hope is the foundation of work ethics, education, social struggle, and even resilience in the face of disasters. In prayer and dhikr, hope becomes an expression of closeness to God; in social struggle, it becomes a source of strength to keep going even when the results are not yet visible. Therefore, *amal* as a worldview instills in a Muslim that the future is not to be feared, but to be filled with charity, hope, and tawakkal.

In other words, *amal* in the Qur'anic *weltanschauung* perspective is a spiritual lens that guides man to interpret life: that life is not just waiting, but filling time with active work and hope tied to divine orientation. This is the face of Islam as a religion that combines optimism, struggle, and transcendent attachment in its entirety.

Conclusion

This research reveals that the meaning of the word *amal* (أَمَلٌ) in the Qur'an has a rich and dynamic semantic complexity, especially when analyzed through the Toshihiko Izutsu approach. Through this approach, *amal* is understood not only as hope in the general sense, but also as a semantic construct that has a fundamental, relational, and historical meaning that is very closely related to the spiritual and ethical values in Islam.

The basic meaning of *amal* refers to the hope for something that has not yet happened with a sense of optimism. However, in the context of the Qur'an, this meaning develops into two poles of meaning: the empty hope that is negligent (QS. Al-Hijr: 3) and spiritual hope that motivates righteous deeds and awareness of the hereafter (QS. Al-Kahfi: 46). The syntagmatic and paradigmatic approach asserts that the meaning of the word *amal* is highly dependent on the surrounding linguistic context as well as its relationship to terms such as *raja'*, *tama'*, *tamanni*, and its antonyms *qanata* and *ya'isa*.

Historically, the meaning of *amal* has undergone a transformation from worldly expectations in pre-Qur'anic Arab culture to theological and moral concepts in the Qur'an, and gained a social and philosophical dimension in the post-Qur'anic period. In the *weltanschauung perspective*, *amal* is not just a reflection of future desires, but is an existential guiding principle in Muslim life: directing people to real charity, patience, and tawakkal in order to achieve happiness in this world and the hereafter.

The main contribution of this research is to expand the understanding of the concept of hope (*amal*) in the Qur'an in a more in-depth and structured way, and to show how religious language shapes the paradigm of thinking of the ummah. Izutsu's approach provides a keen analytical tool in uncovering Qur'anic values from a linguistic-philosophical perspective.

Further research is suggested to expand the object of study on other key terms in the Qur'an with a similar approach, in order to build a more comprehensive semantic map of the Qur'an. In addition, collaboration with other approaches such as hermeneutics, semiotics, or sociolinguistic studies will enrich semantic analysis, especially in the context of the application of Qur'anic values in contemporary social life. Comparative studies of figures such as Toshihiko Izutsu and other Islamic thinkers will also open up new spaces in the epistemology of modern interpretation.

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