

# ANALYSIS OF SURAH IHLAS IN THE BOOK "TAFSIRU SURATIL IHLAS" BY UMAR TERMIZI

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## ABSTRACT

This article describes the specifics of the Surat al-Ihlas the attributes of the Messenger of Allah (saw). It has been studied that the Surat's meaning of the dictionary. This verse complains of three ayats.

*Keywords. Qur'an, surah, verse, hypocrisy, unintentional, unfaithfulness, Intention, Tafsiru suratil Ihlas.*

## INTRODUCTION

Sincerity is one of the great virtues. Man is the best of praiseworthy deeds by word and deed. Sincerity keeps the slave away from hypocrisy and discord, and makes what he says according to what he does. Sincerity binds the servant to the sincere Allah, whether in his religious or secular deeds or in his worship or belief, freeing him from polytheism, hypocrisy and hypocrisy.

## MATERIALS AND METHODS

First of all, let's get acquainted with the lexical meaning of sincerity: the word "sincerity" is derived from the verb "salvation" and includes such meanings as "salvation, separation, deliverance." If we study the terminological meaning of sincerity, sincerity is that the servant turns to Allah, who is sincere in belief and practice. Allah (swt) mentions sincerity in several surahs of the Qur'an, including verse 5 of Surat al-Bayyinah: That is the religion of the truth. And in verse 146 of Surat an-Nisa', he says: "Except those who repent and do good deeds, and hold fast to Allah, and devote themselves to Allah ... they are with the believers. Surely Allah will give the believers a great reward. In verse 2 of Surat az-Zumar: "We have sent down to you the Book with the truth. So worship Allah, making your religion sincere to Him. It is clear that religious and worldly bliss can be attained only through knowledge and prayer through the light of the Qur'an and the eye of faith, as the Messenger of Allaah (peace and blessings of Allaah be upon him) pointed out: devotees are at great risk. Unintentional action is hardship, unintentional intention is hypocrisy, unfaithfulness is sincere dust<sup>1</sup>. In Surat al-Furqan, verse 23, Allaah says (interpretation of the meaning): "And whatever good they do, We have made it like dust."

The place of sincerity or its opposite is the heart. It is formed with purposeful intentions. Intention is the quality of the soul, that is, its action. Intention, will, and purpose are expressions of the same meaning, and it is revealed by two actions: knowledge and action. Knowledge precedes action, it is the essence and condition, and action is subject to it, and action is the fruit of knowledge. Every voluntary action ends with three things, which are knowledge, will, and power<sup>2</sup>.

Usually a person cannot follow what he does not understand, it must be understood first. Then the intention is according to the factors, when the factor and the intention are common, sincerity towards the goal emerges. If a person gives alms and his goal is hypocrisy, it is hypocrisy, not charity. His goal is hypocrisy, not sacrifice to Allah. The goal of one who is close to Allah is close. He whose purpose is hypocrisy is doomed. According to

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<sup>1</sup> Umar Termizi, Tafsiru suratil ihlas. –P. 8.

<sup>2</sup> Umar Termizi, Tafsiru suratil ihlas. –P. 10.

reports, the worst of the deeds was done by riya. On the Day of Resurrection, the hypocrite will be called by four names, O hypocrite, O liar, O polytheist, O disbeliever<sup>3</sup>.

## RESULTS

When other intentions interfere with the intention of the giver, his action goes beyond the bounds of sincerity. For example, if he performs Hajj in order to gain sleep, or to gain respect among the people, to attain a career in the presence of the sultans, to acquire knowledge or to flee from his enemy, or to enjoy a journey or to be physically healthy, all of this is hypocrisy, and its action is not for the sincere Allah. However, in a hadith, Allah says: I am the most needy of partners. Whoever engages in such a hypocrisy, his deeds are useless. Therefore, sincerity encourages the actions of the servant to worship Allah. Once he is sincere in practice, there will be no other causes and factors left in him, and all his worries will be for the hereafter, and he will eventually gain the love of Allah.

If a slave sleeps with the intention of giving strength to pray, that sleep will also be a prayer at the level of the fans. But if the love of the world, career, and career prevails for the servant, then his prayer, fasting, and supplication are not useful<sup>4</sup>. Allah says in Surat al-Saba 13: "Few of My servants are grateful." To be sincere, you have to break the lust, not to taste, to be a fan of the hereafter. It is narrated from some sheikhs: I prayed in the mosque, in the front row, for thirty years. One day I reached the second row for some reason. When people saw me in the second row, I was overwhelmed with embarrassment. I knew that people's eyes were looking for me in the front row. It was a very delicate secret between riya and sincerity. Only in that case will the deeds be saved from hypocrisy by the one whom Allah has saved. Evidence of this can be found in verse 47 of Surat az-Zumar: "And they will be exposed by Allah that which they did not even think of." Verse 33 of Surat al-Jasiah says, "And the evils of what they did became clear to them, and they were surrounded by what they used to ridicule." Most of the people who encounter Riyadh are scholars, who are exalted when they spread knowledge, who rejoice in the praise and applause of those who follow it, even though the devil puts on the garment of Riyadh at that time. A similar preacher wears the garment of riya as he thanks Allah for advising the people and the sultans. At this point, as people accept his word, as people turn to him, they go to riya. Only those who know the tricks of Satan and the snares of lust and the test of lust will be safe from hypocrisy. In order to get rid of Satan's tricks, one must have a strong sense of self and a strong will. After all, without the help of Allah there is neither power nor might.

The Prophet (peace and blessings of Allaah be upon him) said: Surely, on the Day of Resurrection, the judgment will be given first by three people: The one who learns knowledge will be brought first, and then:

"What have you done with these?" he asks.

He said, "I have been praying to you day and night."

"You lied, and the angels say you lied. You studied science to be called a scientist, and it was not said that."

Then there was another man whom Allah had provided for him in abundance, out of all his various possessions. So he brought it:

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<sup>3</sup> That work. –P. 10.

<sup>4</sup> That work. –P. 13.

"What have you done with these?" he asks.

"I spent night and day in your way," he says.

"You lied, and the angels say you lied. You did it to be generous, and it was not said," he said.

Then the man who was martyred. Bring it on. Then:

"What have you done with these?" he asks.

"I fought in your way and I was finally martyred," he said.

"You lied, and the angels say you lied. "You fought to be called 'brave,'" he said.

Abu 'Uthman said: Sincerity is to look at the Creator with continuity and forget the attention of the people.

Hawwas, may God have mercy on him, said: Whoever tastes the juice of any career has renounced the sincerity of slavery, except for whomever Allah wills.

## DISCUSSION

It is narrated on the authority of Mu'adh that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: The least of Riya is shirk. It was narrated on the authority of Abu Hurayra that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: It is said to the one who commits shirk in his deed, take the reward of your deed from the one who commits shirk.

Abu Musr al-Ash'ari narrated that an Arab came to the Messenger of Allaah (peace and blessings of Allaah be upon him). O Messenger of Allaah (peace and blessings of Allaah be upon him)! There is one who fights for shame, another who fights to be brave, another who fights for a place before Allah. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: He who fights for the word of Allaah to be exalted is in the way of Allaah. The Commander of the Faithful, 'Umar, said: So-and-so is called a martyr, if only his purse was filled with silver. 'Abdullah ibn' Abbas (may Allaah be pleased with him) narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: Whoever migrates from this world for something, he will attain it. These messages do not contradict what we have mentioned above. Maybe it's just about someone who migrated with the intention of the world. The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Whoever migrates from this world for something, he will attain it." He said about a person who is overly concerned about the world. We have already mentioned that such actions are disobedience. Of course, it is not haram to demand the world, but it is haram to demand the world by mixing hypocrisy and changing the place of prayer and performing religious deeds. A person who practices shirk is in eternal danger. He does not know whether the objectivity of his deeds is the winner or the hypocrisy is the winner, so such an act always humiliates him. That is why Allah says in Surat al-Kahf, verse 110: So whoever hopes to meet his Lord, let him do good, and let him not associate anyone with his Lord in worship. That is, he should not hope to meet Allah with shirk, which is the worst sin. Testimony is found only in sincere devotion to Allah. The servant will always have to persevere in righteous deeds with diligence between fear and hope. Every prudent person should be careful not to interfere in the good deeds and to commit more sins than the good deeds. That is why Sufyan as-Sawri says: I do not count according to the appearance of my deeds.

## CONCLUSION

In short, we must all practice our religious and secular deeds, whether in prayer or in faith, for the sake of the approval of an impartial God. We must always ask Allah that our hearts be in harmony with our words and deeds.

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