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## The Concept of Al-Thahur in the Qur'an: A Semantic Analysis from Toshihiko Izutsu's Perspective

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### Abstract

**Objective:** This research aims to explore the core meaning, semantic relationships, and conceptual scope of al-Thahur (purity) in the Qur'an, encompassing both physical and spiritual dimensions. **Theoretical framework:** This study adopts the semantic approach of Toshihiko Izutsu to analyze the concept of al-Thahur in the Qur'an, focusing on the relationships between words and their meanings in the sacred text. **Literature review:** Previous studies have explored the concept of purity in Islam, often focusing on physical purity through ritual acts such as ablution and purification from impurity. However, fewer studies have investigated the spiritual dimensions of al-Thahur, which includes purification from sin, disbelief, and immoral traits. This research aims to fill this gap by examining both the physical and spiritual aspects of purity as presented in the Qur'an. **Methods:** A semantic analysis approach is employed, involving the collection of verses that mention the term al-Thahur. The analysis covers the context of these verses, syntagmatic and paradigmatic relationships, and interpretation based on classical and contemporary tafsir literature, as well as linguistic references. **Results:** The study finds that al-Thahur in the Qur'an extends beyond physical purity, such as cleansing from hadas and najis, to include spiritual purity, such as the purification of the soul from sin, polytheism, and immoral behavior. The concept is used in various contexts, including self-purification through worship, cleansing the heart from doubts, and the purification of faith. **Implications:** This research highlights the holistic nature of purity in Islam, linking physical cleanliness with moral and spiritual integrity. The findings underscore the importance of al-Thahur as a foundational concept in Islamic teachings, guiding not only ritualistic practices but also personal morality and spirituality. **Novelty:** The novelty of this study lies in its comprehensive analysis of al-Thahur from both physical and spiritual perspectives, using a semantic approach to uncover deeper insights into the Qur'anic concept of purity. This research bridges the gap between physical cleanliness and spiritual integrity in the understanding of purity within Islamic teachings.

**Keywords:** al-thahur, semantic, toshihiko izutsu, qur'an, purification of faith.

## INTRODUCTION

The concept of al-Thahur in the Qur'an is a fundamental part of Islamic teachings that reflects the importance of purity in all aspects of a Muslim's life. In religious practice, this concept is a prerequisite for worship such as prayer, fasting, and reading the Qur'an [1]. However, the urgency of this theme does not only lie in its ritual function, but also touches the spiritual, social, and ecological realms. In the midst of increasing attention to environmental issues, morality, and global spiritual crises, understanding the meaning of al-Thahur is becoming increasingly important [2]. The Qur'an not only talks about being physically purified, but also voices the purity of heart, mind, and deeds as an integral part of civilized life. In this context, reinterpreting al-Thahur is not only a normative religious discourse, but also a contextual solutive offer [3].

Although the theme of al-Thahur has been widely discussed in the books of fiqh and classical commentary, the study is generally limited to aspects of the law of purification, such as the type of water that is valid for ablution or the provisions of tayamum [4]. There have not been many studies that have examined al-Thahur as a semantic concept of the Qur'an that is tied to a broader network of meanings. This is where the research gap that is the focus of this study lies [5]. The problem raised is that the meaning of al-Thahur has not been thoroughly explored from a semantic point of view, especially through the approach of Toshihiko Izutsu, which emphasizes the analysis of the meaning of words in relation to the value system and worldview formed by the Qur'an [6].

Previous research that became the main reference is *Mufradāt Alfāz al-Qur'ān* by Al-Rāghib al-Aṣṣḥānī, which explains that al-Thahur has the meaning of purity of birth and mind, and *Lisān al-'Arab* by Ibn Manẓūr, which describes the meaning of al-Thahur as holy water that can be purified in Islamic law [7]. However, these two major works have not yet addressed al-Thahur within the framework of the Qur'an's semantic network. On the other hand, Toshihiko Izutsu's semantic approach provides a new framework of analysis that links words to the value systems that live in the Qur'an. This gap is the entry point of this research, to explore and map the meaning of al-Thahur as part of the larger structure of the meaning of the Qur'an [8].

Methodologically, this research is very relevant in the field of Qur'an and Tafsir, because it uses an interdisciplinary semantic approach that combines classical Arabic science, interpretation, and modern semantics. This study not only interprets sentences textually, but also explores the meaning of words conceptually in paradigmatic and syntagmatic relationships, as emphasized by Izutsu. Thus, this research enriches the treasures of thematic-linguistic interpretation methodology and broadens insights into how a concept is constructed in the semantic structure of revelation. This study aims to analyze the meaning of al-Thahur in the Qur'an through the semantic approach of Toshihiko Izutsu, by systematically mapping the dimensions of its meaning in the structure of the Qur'anic word network and concepts. The result to be achieved is the mapping of the meaning of al-Thahur in its entirety from the historical, linguistic, and theological dimensions. This research is expected to make a theoretical contribution to the development of the semantic study of the Qur'an, as well as practical benefits in building awareness of the importance of physical and spiritual purity in the lives of Muslims, both individually and collectively. By referencing exclusively to the classical literature and semantic methods of Izutsu, this research maintains scientific originality and confirms the values of the Qur'an in contemporary reality [9].

Implications and Novelty. The findings of this study carry several important theoretical, methodological, and practical implications for Qur'anic studies and Islamic thought more broadly. Theoretically, this research reinforces the view that key Qur'anic concepts cannot be adequately understood through a purely legalistic or ritual framework. By demonstrating that al-Thahūr encompasses both physical cleanliness and spiritual-moral purification, this study highlights the Qur'an's holistic worldview, in which ritual practice, ethical conduct, and inner spirituality are inseparably connected. This contributes to a deeper appreciation of how

the Qur'an constructs values that shape Muslim consciousness and behavior beyond formal religious observance [10].

Methodologically, the application of Toshihiko Izutsu's semantic approach to the concept of al-Ṭahūr shows the relevance and productivity of semantic analysis in contemporary Qur'anic interpretation. This study illustrates how paradigmatic and syntagmatic analysis can uncover layers of meaning that remain obscured when verses are read in isolation or approached solely through jurisprudential lenses. As such, it provides a model for future research on other central Qur'anic terms—such as *īmān*, *taqwā*, or *ṣalāḥ*—by situating them within a wider network of meanings and values. This methodological implication is particularly significant for the field of Qur'an and Tafsir, as it encourages interdisciplinary engagement between classical Islamic sciences and modern linguistic-semantic theories [11].

Practically, the implications of this research extend to religious education and ethical discourse. Understanding al-Ṭahūr as a comprehensive concept that integrates bodily, spiritual, and moral dimensions can contribute to a more balanced approach to Islamic teaching and practice. It encourages Muslims to view acts of worship not merely as formal requirements, but as processes of inner refinement and ethical transformation. Moreover, in contemporary contexts marked by moral challenges, environmental degradation, and spiritual crises, the Qur'anic vision of purity articulated through al-Ṭahūr offers a normative framework for personal integrity, social responsibility, and ecological awareness [11].

The novelty of this research lies in its systematic and comprehensive semantic mapping of al-Ṭahūr within the Qur'anic worldview using Izutsu's framework. Unlike previous studies that focus predominantly on jurisprudential rulings or lexical definitions, this study reconstructs al-Ṭahūr as a value-laden concept embedded in the Qur'an's moral and spiritual system. By bridging classical lexicographical insights with modern semantic theory, this research offers an original contribution to Qur'anic semantics. It fills a significant gap in existing scholarship by demonstrating that al-Ṭahūr functions not only as a legal-ritual term, but also as a foundational ethical-spiritual concept that shapes the Qur'anic vision of human purity and perfection [12].

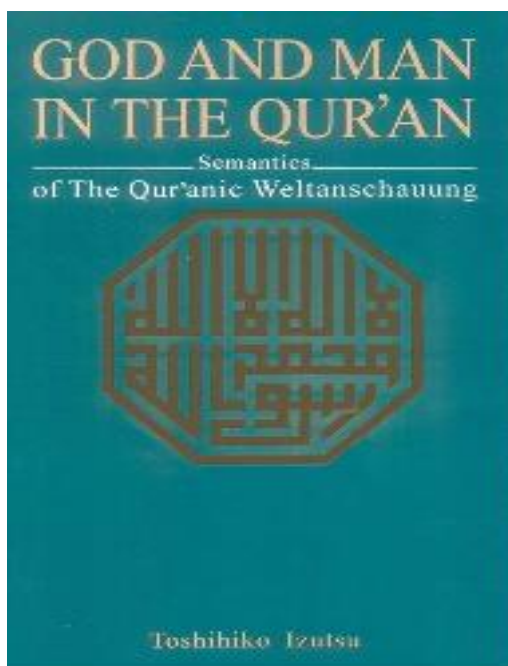
## LITERATURE REVIEW

The semantic study of the Qur'an with the approach of Toshihiko Izutsu has become a concern for academics in understanding the meanings contained in the Qur'anic utterances contextually and relationally. A number of previous studies have shown the development of this analysis with mixed focuses [13]. Some previous studies on al-Thahur or the concept of holiness in the Qur'an have focused more on the legal aspects of worship in Islam [14]. These studies tend to discuss fiqh issues such as the procedure of purification, the type of water, tayamum, and the conditions that cancel ablution, with reference to the books of fiqh and classical tafsir. The book *Lisān al-'Arab* by Ibn Manẓūr explains that al-Thahur refers to water that is both holy and purifying, making it an important element in the performance of worship [15]. Meanwhile, *Al-Rāghib al-Aṣḥānī's Mufradāt Alfāz al-Aṣḥānī* adds that the root ṭ-h-r includes not only outward cleanliness, but also inner purity, which makes it a concept that reflects the spiritual values in the teachings of the Qur'an [16].

Research by Amanah, Afrina Zulfah Nur, and Kharis Nugroho (2024) discusses the meaning of taharah in the Qur'an using the Izutsu semantic approach. This study examines how the meaning of taharah as a concept of holiness is examined in relation to other terms in the field of meaning [17]. Similar research was conducted by Romadloni and Amrina Rosyada (2022), who also explored the utterance of taharah, but with a more limited scope to the literal and contextual meaning of certain verses [18].

Meanwhile, the research of Anies and Hisyam Zaini (2025) analyzed the meaning of the word *jinn* in the Qur'an, emphasizing the semantic relationship between the word *jinn* and other theological concepts [19]. Ayuni, Nugroho, and Nirwana (2024) investigate the word *al-mishbah* (lamp) in both metaphorical and symbolic meanings, broadening the

understanding of the use of the word in a deeper context [20]. However, until now, there has been no research that specifically examines the word al-Thahur in the Qur'an through Toshihiko Izutsu's semantic approach. In fact, al-Thahur has a more complex meaning than thaharah, both morphologically and semantically. Al-Thahur, in some verses, shows a broader spiritual and symbolic dimension than the physical meaning of the sacred. The uniqueness of this research lies in its focus on the utterance of al-Thahur, not the taharah, as well as its approach that explores the field of meaning relationally in the moral cosmological structure of the Qur'an. Thus, this research aims to make a new contribution to the understanding of the concept of holiness in Islam from a more in-depth and philosophical semantic perspective.



**Figure 1. The Book of God and Man in the Qur'an by Toshihiko Izutsu**

## **METHODOLOGY**

This type of research is qualitative research with a library research approach. This research is descriptive-analytical because it aims to describe and analyze the meaning of the word al-Thahur in the Qur'an based on Toshihiko Izutsu's semantic approach. The semantic approach used is the relational semantic approach developed by Toshihiko Izutsu, which involves understanding the meaning of a word based on its relationship with other words in one system of moral concepts of the Qur'an. This approach emphasizes the importance of linguistic context, the semantic field of meaning, and the value system in understanding certain utterances in the Qur'an [21].

The subject of research in this study is the Qur'an, as the main source that contains the words of al-Thahur and other words that are related semantically. The object of research is the pronunciation of al-Thahur and its derivations and semantic relations in the Qur'an. The main focus is on the contextual meaning of the utterance of al-Thahur in relevant Qur'anic verses, as well as the analysis of the meaning field that includes words such as thaharah, tathhir, najis, mutathahirin, and others [22].

The data in this study were obtained through a literature study by tracing primary and secondary sources. The data collection technique is carried out with the following steps: Searching the verses of the Qur'an that contain the pronunciation of al-Thahur and the words of the same meaning or semantically related, using classical and contemporary interpretations (e.g., Tafsir Al-Tabari, Tafsir Al-Qurthubi, Tafsir Ibn Katsir, Tafsir Al-Misbah) to enrich the understanding of the context of the verses and the meaning of the words. It then examines

relevant literature on semantics, in particular Toshihiko Izutsu's works such as *God and Man in the Qur'an* and *Ethico-Religious Concepts in the Qur'an*, and uses Arabic dictionaries such as *Kitab al-Wujuh wa an-Nazhair*, *Mu'jam Maqayis al-Lughah*, *Lisan al-'Arab*, and *al-Mu'jam al-Mufahras li Alfaz al-Qur'an* to trace the root of the word and its variations in meaning.

**Table 1. Research Methodology**

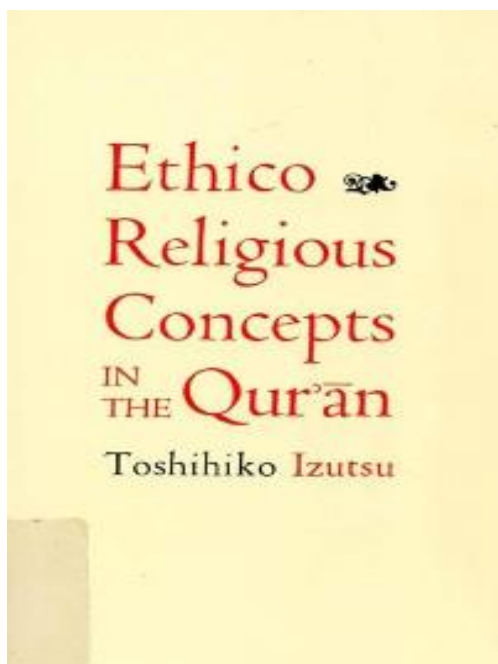
Aspect	Description
Research Type	Qualitative research
Research Approach	Library research
Research Design	Descriptive-analytical
Theoretical Framework	Relational semantic approach of Toshihiko Izutsu
Research Subject	The Qur'an as the primary source of <i>al-Ṭahūr</i> and related terms
Research Object	The term <i>al-Ṭahūr</i> , its derivations, and semantic relations in the Qur'an
Unit of Analysis	Qur'anic verses containing <i>al-Ṭahūr</i> and semantically related words
Key Semantic Fields	<i>ṭahārah</i> , <i>ṭaḥḥūr</i> , <i>najis</i> , <i>muṭaṭaḥḥirīn</i> , and related concepts
Data Sources (Primary)	The Qur'an
Data Sources (Secondary)	Classical and contemporary tafsir (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Miṣbāḥ); Izutsu's works ( <i>God and Man in the Qur'an</i> , <i>Ethico-Religious Concepts in the Qur'an</i> )
Linguistic References	<i>Kitāb al-Wujūh wa al-Nazā'ir</i> , <i>Mu'jam Maqāyīs al-Lughah</i> , <i>Lisān al-'Arab</i> , <i>al-Mu'jam al-Mufahras li Alfāz al-Qur'ān</i>
Data Collection Technique	Identification and compilation of relevant Qur'anic verses and related literature
Data Analysis Method	Contextual, paradigmatic, and syntagmatic semantic analysis based on Izutsu's framework
Analytical Focus	Mapping the conceptual meaning of <i>al-Ṭahūr</i> within the Qur'anic moral and value system

## RESULTS AND DISCUSSION

Toshihiko Izutsu's semantic approach offers an in-depth methodology for interpreting the Qur'an, focusing on the intricate relationships between words and their meanings in the text. This approach is particularly relevant to understanding the terms of the Qur'an, as it emphasizes the importance of the context, historical use, and underlying worldview (*Weltanschauung*) that make up the meaning of these terms. Izutsu's framework emphasizes the interconnectedness of terms in the Qur'anic text, suggesting that understanding one concept requires examining its relationship to another. For example, "al-Thahur" is often associated with "taharah," which denotes a state of ritual purity that is essential for performing acts of worship. This relationship is underlined in verses such as Surah Al-Ma'idah (5:6), where the Qur'an establishes the conditions for ablution, thus establishing a direct link between physical cleanliness and spiritual readiness for prayer. The ethical dimension here runs deep; This shows that acts of worship are not just ritualistic endeavors but are firmly rooted in the state of individual purity, both physically and spiritually [23].

The concept of purity (*al-Thahur*) in the Arabian Peninsula has undergone a significant transformation from pre-Islamic traditions to Islamic teachings. In pre-Islamic Arabia, purity was often associated with tribal identity and social customs, which were strongly linked to the spiritual beliefs of the time. Jahili Arabs, for example, engage in a variety of rituals and practices that reflect their understanding of purity, which is often associated with tribal affiliation and ancestor worship. These practices include the worship of jinn and kahin (fortune tellers), who play an important role in mediating between the spiritual and material

worlds. The emphasis on tribal purity and ancestral cults highlights the complex spiritual landscape that existed before the advent of Islam [24].



**Figure 2. Ethico Book Religious Concepts in the Qur'an by Toshihiko Izutsu**

With the advent of Islam in the 7th century, the concept of holiness was redefined and systematized through the teachings of the Qur'an. The Qur'an introduces a more universal and ethical framework for understanding purity, which goes beyond tribal affiliation and emphasizes moral character. Islamic teachings stipulate that purity is not only a physical state but also a spiritual and ethical state, which includes aspects such as honesty, justice, and responsibility [25]. This transformation is evident in the ritual purification (ablution) and the emphasis on the purity of mind, which is central to Islamic practice. The integration of this ethical dimension into the concept of purity marked a significant shift from the more local and tribal notions prevalent in pre-Islamic Arabia.

In addition, Islamic traditions are constantly evolving, with various interpretations and practices emerging over the centuries. For example, the rise of Wahhabism in the 18th century sought to purify Islam by rejecting cultural diversity and advocating literal interpretations of Islamic texts [26]. The movement reflects the ongoing debate within the Muslim community about the nature of purity and the balance between tradition and modernity. The tension between puritan interpretations and more syncretic practices, such as those found in Javanese Islam, illustrates the dynamic nature of Islamic identity and the ongoing negotiations of purity in diverse cultural contexts [27].

### **Qur'anic Verses That Contain Lafadz Al-Thahur**

The Rule of Al-Wujuh Wa an-Nazhair is a methodology of interpretation of the Qur'an that involves a contextual understanding and a holistic perspective on the verses of the Qur'an [28]. According to the search in the Kitab al-Wujuh wa an-Nazhair fi al-Qur'an al-'Azhim by Muqatil bin Sulaiman, the word al-Thahur and its derivatives are mentioned in the Qur'an 21 times in 10 wajhs. In Arabic grammar, al-Thahur is the mashdar shighah mubalaghah form of the root *ṭa-ha-ra* (ط-ه-ر). The word al-Thahur refers to something that has a powerful and essential purifying nature, not just being clean. In jurisprudence, al-Thahur is used to refer to substances that are sacred and can purify others (such as water), while thaharah refers to the purifying activity or condition itself.

The following are the meanings of al-Thahur in the Qur'an:

1. Obligatory Bathing (اغتسال)

QS. Al-Baqarah: 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

QS. Al-Maidah: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ

As in the words of Allah surah Al-Baqarah, verse 222, Allah commands a husband and wife that if a wife is menstruating, then they should not have sexual intercourse until she is completely pure and after menstruation and has purified herself with obligatory bathing. As for Surah al-Maidah verse 6, when a person wants to perform prayers but is in a state of junub, they are ordered to take a mandatory bath. The lafadz al-Thahur in these two verses refers to spiritual and physical cleanliness, especially related to the obligatory bathing purification (ightisal).

2. Removing impurities from two paths (استنجاء)

QS. At-Taubah: 108

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Allah praised the people in the Quba' Mosque, calling them people who like to cleanse themselves from sin, and purify themselves by ablution and bathing to remove impurities and uncleanness. God loves those who always keep their minds and bodies clean. In this verse, the word al-Thahur refers to those who cleanse the impurities from the qubul and the anus.

3. The Sanctity of Hadats and Janabah

QS. Al-Anfal: 11

إِذْ يُعَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ ۖ وَيُدْهَبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

QS. Al-Furqan: 48

بُوهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

Allah sends down rain on man from the sky to purify himself with the rain from hadats and janabah. Namely, so that you can take a bath and establish prayers in perfect conditions. Water is a means of purification that Allah provides for humans.

4. Avoiding touching a man's anus (التنزه عن إتيان الرجال في أديبارهم)

QS. Al-A'raf: 82

وَمَا كَانَ جَوَابَ قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

"There is no answer for his people except to say, 'Drive them (Lot and his followers) out of your land. Truly, they are the ones who consider themselves holy.'" The meaning of the word al-Thahur in this verse is the sanctity of homosexuality

5. Clean from menstruation and all impurities (الطهور من الحيض والقدر كله)

QS. Al-Baqarah: 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا بِهَا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُتُوا بِهِ مُتَشَابِهًا ۖ وَهُمْ فِيهَا أزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

QS. Ali 'Imran: 15

قُلْ أَوْسَبُّكُمْ بِحَيْرٍ مِّنْ ذُلِّكُمْ ۖ لِلَّذِينَ آتَقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

In both of these verses, it is explained that for those in Heaven, there are holy wives, not only physical purity, but also spirituality. That is, the purity of their morals, the purity of their bodies, the purity of their speech, the purity of their sight, their morals full of love which are liked by their husbands with good morals, adorned with the most beautiful and karmic arrangements, both in speech and deeds, as well as the purity of their bodies from menstruation, puerperium, semen, urine, dirt, nasal mucus, saliva and unpleasant odors, and also their appearance with the perfection of beauty where there is no disgrace at all to them, nor are they ugly, but they are good and beautiful, pure in their words and in their eyes, who are polite and subdued in their gaze towards their husbands, their verbal politeness in speaking a word far from a bad word.

6. Purification from sin (الطهور من الذنوب)

QS. Al-Waqi'ah:79

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

The purified servants of Allah, according to some scholars, are those who are holy from the great and small hadas. As for others, it means God's creatures who are holy from sin and error, namely, the angels.

QS. Al-Mujadalah: 12

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰكُمُ صِدَقَةً ۚ ذٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ ۚ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Alms are better for you and cleaner because they contain obedience to Allah who can cleanse the heart.

QS. At-Taubah: 103

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

In this verse, it is from this zakat and alms that the inhabitants of Medina are cleansed of their sins by confessing their guilt of not taking part in the war because they want to have fun with the wealth they have or because of the wealth that prevents them from leaving [29]. So the meaning of Al-Thohur here, with the command of zakat and almsgiving, can cleanse oneself from miserliness and excessive love for wealth.

7. Purification from polytheism (الطهور من الشرك)

QS. Abbas: 13-14

بِغْيٍ صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ

QS. Al-Bayyinah: 2

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

Allah says in Surah Abasa, verses 13-14, and Surah Al-Bayyinah, verse 2, that the Qur'an is the pages that are purified from shirk, and from the humility of morality (bad) and from all that is bad, because they are clean and holy.

QS. Al-Baqarah: 125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Cleanse the Kaaba from idols, disbelievers, unclean things, unclean people, junub people who perform tawaf, menstruating women, and all evils. As well as preparing it for anyone who wants to worship there by carrying out tawaf, i'tikaf, prayer, and others.

8. Purification of the heart from doubt (طهور القلب من الرّيبة)

QS. Al-Baqarah: 232

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُم يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

The words of al-Thahur in this verse have a better meaning for oneself, more to maintain the purity of one's self-esteem and religion, and the purity of heart from doubts due to the relationships between married couples, which may occur without the knowledge of the guardian, so that 'adhhal (a guardian prevents the wives from returning to their husbands if they are both pleased with a good relationship) it causes bad things that should not happen.

QS. Al-Ahzab: 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرٍ نَّظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَىٰ النَّبِيَّ فَيَسْتَحْيِي مِنكُم بِوَاللَّهِ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِن وَرَائِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا ۗ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

Asking for needs from behind the veil is more sacred for you than the doubt or evil intentions that come to men in women's matters and malicious intentions that come to women in men's matters. Also, staying away from suspicion is a religious commitment, and may be required in some situations, and allowed in others. So no one says anything but the word of Allah. No one is saying that sociability, undressing, and being generous in chatting and sharing between the two sexes help to eliminate the repressed instinct.

9. Purification from wickedness and sin (الطهور من الفاحشة والإثم)

QS. Ali 'Imran: 42

وَإِذْ قَالَتِ الْمَلِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

Allah had cleansed Mary from disbelief, sin, and various deficiencies, and chose her from among other women in the world.

QS. Al-Ahzab: 30-33

يُنِسَاءَ النَّبِيِّ مَنِ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا - ﴿٣٠﴾  
وَمَنْ يَفْعَلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وِتْعَمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۖ يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ  
كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۚ وَقَرْنَ فِي  
بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

In this verse, Allah commands women to stay away from evil deeds, to do righteous deeds, to speak good words (not to make up the lust of those who have diseases in their hearts), to stay at home and not to leave them unless there is a desire, not to show their beauty, as ignorant women do. Establish prayer perfectly and pay zakat on your wealth and obey Allah and His Messenger. Indeed, Allah wills to cleanse your souls by adorning them with various main virtues and cleansing them from the impurities of the soul; there will not be a single impurity left after that.

10. Halal (أحلّ)

QS. Hud: 78

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يٰقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا  
اللَّهَ وَلَا تُخْزَوْنِ فِي صَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

The word al-Thahur in Surah Hud verse 78 means to legalize. This verse tells the story of the people of the Prophet Lūth who came to Lūth's house in a hurry. They want to vent their orgasms to their guests. And before that, they had the habit of channeling their sexual desires with fellow men instead of women. The Prophet Lūth rejected the wishes of his people and defended himself before his guests, then he said, "O my people! They are my daughters who are part of your women, so marry them! Because women are more holy to you than to commit heinous acts (homosexuals). Fear Allah! Don't embarrass me in front of my guests! Is there not one of you who is sane who can forbid you to commit such a heinous act?!" So in this verse, Prophet Lot said "women are more holy to you," which means that Prophet Lot legalized marriage between his people and women. So they want to marry their daughters lawfully and abandon their bad habits [30].

### The Concept of Al-Thahur in the Qur'an: A Historical and Theological Perspective

The concept of al-Thahur in the Qur'an integrates historical and theological aspects that reflect the transformation of the meaning of holiness in different periods. Historically, in pre-Qur'an times (Jahiliyah), cleanliness was considered a social practice limited to daily necessities, such as entertaining guests or fulfilling customs, without a deep spiritual dimension. Water is used practically for physical hygiene, but it does not have a structured ritual position. When the Qur'an was revealed, the concept of al-Thahur underwent a significant transition to become a core part of Islamic teachings, as seen in Surah Al-Baqarah: 222, which affirms that Allah loves those who purify themselves. Physical purity through ablution, junub bathing, or tayamum is directly linked to spiritual purity, making it a prerequisite for worship [31].

In the post-Qur'an period, scholars expanded this concept in the study of fiqh and Sufism. In fiqh, al-Thahur is formulated as a valid condition for worship, including the provision of the type of water and the procedure of purification. Meanwhile, in Sufism, al-Thahur is interpreted as a symbol of purification of the heart from sin and bad qualities to get closer to Allah [32]. Theologically, al-Thahur reflects the Qur'an's holistic worldview, in which

physical, spiritual, and moral purity is an integral element of man's relationship with Allah, others, and the environment. This confirms al-Thahur's role as a spiritual foundation that is universal and relevant throughout the ages [33].

### The Relational Meaning of the Word Al-Thahur in the Qur'an

The word "al-Thahur" (الطهور) comes from the root ط-ه-ر, which means purity or cleanliness. To understand its relational meaning in the Qur'an, we can use two methods of linguistic analysis: syntagmatic and paradigmatic analysis.

#### 1. Syntagmatic Analysis.

Syntagmatic analysis focuses on the relationship of the word al-Thahur with other words in the context of verse structure. This method helps to see how al-Thahur functions in a phrase or sentence.

Examples in the Qur'an:

##### a. Surah Al-Furqan: 48

"وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا"

"And We sent down from the sky a very clean (purifying) water."

Syntagmatic Relationship: In this verse, "مَاءً طَهُورًا" shows the direct relationship between al-Thahur (the nature of water) and the "ماء" (water). The word al-Thahur is an attribute (sifat) that emphasizes the function of water as a means of purification. This relationship connects the physical function of water as a cleanser and a spiritual symbol of purity.

##### b. Surah Al-Maidah: 6

"فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا"

"If you do not get water, then pray with clean soil."

Syntagmatic Relationship: In this context, al-Thahur (purity of water) is compared to صَعِيدًا طَيِّبًا (clean soil) as an alternative to purification. This relationship shows the functional relationship between the various natural elements used for purification in the sharia.

#### 2. Paradigmatic Analysis

Paradigmatic analysis focuses on the relationship of the word al-Thahur to other words that have similar meanings or functions, either as synonyms, antonyms, or complementary concepts.

Examples in the Qur'an:

##### a. Synonyms

The words that have a similar meaning to al-Thahur are:

طهارة (tahārah): Purity in general, both physical and spiritual.

زكاة (zakāh): Moral purity or soul.

نقاء (naqā'): Pure cleanliness.

Example:

"إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ"

"Indeed, Allah loves those who repent and loves those who purify themselves." (Surah Al-Baqarah: 222)

Paradigmatic Relations: Mutatahhirīn (people who purify themselves) have a paradigmatic connection with al-Thahur because they refer to acts or states of holiness, both physical and spiritual.

b. Antonyms

The opposite of al-Thahur is:

رجس (rijs): Impurity, both physical and moral.

خبث (khubth): Impurity.

Example:

"وَأَلْجِزَ فَأَهْجِرْ"

"And keep away from uncleanness." (Surah Al-Muddathir: 5)

Paradigmatic Relationship: Al-Thahur as a symbol of purity is opposed to rijs, which refers to all forms of impurity. Al-Thahur is often associated with the concepts of faith and obedience, suggesting that physical cleanliness is part of spiritual cleanliness.

**Table 2. Results and Discussion**

Aspect	Key Findings
Analytical Framework	Izutsu’s relational semantic approach reveals <i>al-Ṭahūr</i> as a value-laden concept embedded in the Qur’anic moral worldview ( <i>weltanschauung</i> ), not merely a legal or ritual term.
Historical Development	In pre-Islamic Arabia, purity was socially and tribally oriented. The Qur’an transformed it into a universal, ethical, and spiritual principle integrated with worship and morality.
Lexical–Semantic Scope	<i>Al-Ṭahūr</i> derives from ṭ–h–r, indicating intensive and effective purification. It signifies both a purifying agent (e.g., water) and a comprehensive state of purity.
Qur’anic Usages	The term appears in multiple semantic domains: ritual purification (ablution, bathing), removal of physical impurities, sanctity from sexual deviance, purification from sin, polytheism, doubt, moral corruption, and legal permissibility ( <i>ḥalāl</i> ).
Syntagmatic Relations	<i>Al-Ṭahūr</i> is closely linked with terms such as <i>mā’</i> (water), <i>ṣa’id ṭayyib</i> (clean soil), emphasizing functional and contextual purification in worship.
Paradigmatic Relations	Synonyms include <i>ṭahārah</i> and <i>zakāh</i> ; antonyms include <i>rijs</i> and <i>khubth</i> , forming a moral dichotomy between purity and impurity.
Theological Dimension	Purity integrates physical, spiritual, and ethical dimensions, serving as a prerequisite for worship and moral integrity.
Qur’anic Worldview	<i>Al-Ṭahūr</i> reflects a holistic vision connecting human beings, divine obedience, social ethics, and environmental responsibility.

**Weltanschauung Al-Qur'an on Ath-Thohur**

The term *ath-thohur* (الطهور) in the Qur'an reflects the Qur'anic worldview (*weltanschauung*), which is holistic and integrative, encompassing physical, spiritual, moral, and social dimensions. This concept is not understood solely as outward cleanliness, but as a fundamental principle that shapes the Qur'an's view of human life as a whole. Through the use of the word *ath-thohur* and its derivatives, the Qur'an affirms that purity is the core value that connects humans with God, others, and nature [34].

First, the Qur'an views physical and spiritual purity as an inseparable unit. Outward purification acts, such as ablution and bathing, are not only rituals of cleanliness but also

symbols of moral and spiritual purification [35]. This is affirmed in QS. Al-Baqarah [2]: 222, which states that Allah loves those who repent and those who purify themselves. This verse shows that innate purity goes hand in hand with inner purity, so physical actions have deep ethical and spiritual meaning. Thus, the Qur'an establishes the worldview that human perfection is achieved through the integration of innate charity and purity of heart [36].

Second, the concept of ath-thohur also describes the harmonious relationship between humans and nature. The Qur'an places the elements of nature, especially water and clean soil, as a means of purification that Allah has bestowed on humans, as mentioned in the Qur'an. Al-Furqan [25]: 48. Water not only functions as a physical cleanser, but also as a medium of spiritual purification that allows humans to carry out worship. This view reflects the Weltanschauung of the Qur'an, which views nature as a divine mandate that must be safeguarded, used wisely, and respected for its role in supporting the sanctity and survival of human life [37].

Third, ath-thohur reflects the Qur'an's vision of holistic human well-being. The purity in the Qur'an does not stand alone, but is closely related to physical health, mental tranquility, and moral purity. QS. Al-A'raf [7]:31, which commands to maintain cleanliness, dress appropriately, and avoid excessive attitudes, shows that a clean, moderate, and disciplined life is part of the value of purity. Thus, ath-thohur represents a harmonious balance of life between physical needs and spiritual demands [38]. Fourth, the worldview of the Qur'an through the concept of ath-thohur also emphasizes ethical and social responsibility. Orders to clean underwear QS. Al-Muddathir [74]:4 not only means physical cleanliness, but also contains a moral message to maintain moral purity, honesty, and ethics in social life. Sanctity in this perspective is the foundation for the formation of a civilized society, mutual respect, and upholding the values of justice and noble morals [39].

Fifth, ath-thohur serves as a form of human preparation to meet Allah in worship. Purity is the main prerequisite in the implementation of worship, as seen in the provisions of tayamum when water is not available (QS. Al-Maidah [5]: 6). This shows that spiritual readiness to face God must be accompanied by physical readiness, so that every worship activity reflects a full awareness of God's presence. In this framework, ath-thohur symbolizes the orientation of human life that is always directed towards a divine purpose [40]. Finally, the Qur'an establishes a firm duality between purity (ath-thohur) and uncleanness, both in a physical and moral sense. QS. At-Tawbah [9]:28 mentions polytheism as a form of uncleanness, which shows that the impurity in the Qur'an is not only material, but also ideological and moral. This duality serves as an ethical guideline for humans to distinguish between right and wrong, holy and reprehensible. Thus, the concept of ath-thohur is part of the Qur'an's value framework in guiding humans towards a clean, meaningful, and pleasing life of Allah [41].

## CONCLUSION

Based on the overall analysis of the pronunciation of al-Thahur in the Qur'an with the semantic approach of Toshihiko Izutsu, this study concludes that al-Thahur is a holistic and multidimensional concept of holiness. The meaning of al-Thahur is not limited to physical cleanliness as often understood in the study of fiqh, but includes ritual, spiritual, moral, social, and theological dimensions that are integrated into the value structure of the Qur'an. Through syntagmatic and paradigmatic analysis, al-Thahur is understood in its relation to other utterances such as thaharah, tathhir, mutathahhirin, zakāh, rijs, and najasah, which together form the field of the meaning of purity in the worldview (weltanschauung) of the Qur'an. The results of the study show that the use of the word al-Thahur in the Qur'an covers various contexts, including purification from hadas and uncleanness, purification of oneself through worship, purification of the heart from sin and doubt, cleansing of the faith from polytheism, and the formation of moral and ethical social behavior. Thus, the sanctity in the Qur'an is not partial but rather becomes the main foundation for individual piety and social order. The Qur'an views the act of purification as a symbol of self-transformation that connects the cleanliness of birth with inner purity and the readiness of man to interact with

Allah, fellow humans, and nature. Historically and theologically, the concept of al-Thahur shows a shift in meaning from the pragmatic hygiene practices of pre-Islamic times to a structured and spiritually valued system of holiness in Islam. The Qur'an places natural elements such as water and soil as a means of purification that reflects the harmonious relationship between humans and the environment. Moreover, the duality between purity and impurity in the Qur'an affirms a clear moral framework in distinguishing between good and evil. Thus, al-Thahur is a fundamental concept in the Qur'an that not only serves as a valid condition for worship but also as a guiding principle of Islamic life that emphasizes cleanliness, piety, ethical responsibility, and overall spiritual perfection.

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### Author's Contributions

Both authors jointly conceptualized the research, designed the methodological framework, and conducted the semantic analysis based on Toshihiko Izutsu's perspective. Data interpretation, manuscript drafting, critical revision, and final approval of the article were collaboratively undertaken to ensure academic rigor and coherence.

### Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the research, authorship, or publication of this article. The study was conducted independently, without any financial, institutional, or personal relationships that could improperly influence the research outcomes.

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