

# The Concept of Submission is Based on the Term *Mukhbbitīn* and its Derivation in the Qur'an: An Analysis of the Interpretation of *Maudū'ī*

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## Abstract

This abstract examines the concept of submission reflected in the term *mukhbbitīn* in the Qur'an using a Maudū'ī (thematic) exegesis approach. The main focus of this research is to explore the profound meaning of submission in physical, mental, and spiritual aspects, which is reflected in the attitude of humility and total acceptance of Allah's will. The methods used include the analysis of verses related to *mukhbbitīn* and their application in the daily lives of Muslims, both in ritual worship and social life. A semantic approach and the theory of antonymy are employed to understand the different meanings of similar terms in the Qur'an, such as *muslimin* and *qānitin*, in order to provide a deeper understanding. The results of the study show that submission in the Qur'an is not only reflected in physical worship but also in profound mental and spiritual attitudes, involving a balance between faith, righteous deeds, and humility. This research concludes that true submission to Allah has a significant impact on both the personal and social lives of Muslims, strengthening their faith and helping them achieve happiness in both this world and the Hereafter.

Al-Qur'an; *Mukhbbitīn*; Maudū'ī; Antonymy theory.

## Abstrak

Abstrak ini mengkaji konsep ketundukan yang tercermin dalam istilah *mukhbbitīn* dalam Al-Qur'an melalui pendekatan tafsir Maudū'ī (tematik). Fokus utama penelitian ini adalah untuk menggali makna ketundukan yang mendalam, baik dalam aspek fisik, mental, maupun spiritual, yang tercermin dalam sikap rendah hati dan penerimaan sepenuhnya terhadap kehendak Allah. Metode yang digunakan mencakup analisis ayat-ayat yang terkait dengan *mukhbbitīn* dan aplikasinya dalam kehidupan sehari-hari umat Islam, baik dalam ibadah ritual maupun kehidupan sosial. Pendekatan semantik dan teori antonimitas digunakan untuk memahami perbedaan makna antara istilah-istilah serupa dalam Al-Qur'an, seperti *muslimin* dan *qānitin*, untuk memberikan pemahaman yang lebih dalam. Hasil penelitian menunjukkan bahwa ketundukan dalam Al-Qur'an tidak hanya tercermin dalam ibadah fisik, tetapi juga dalam sikap mental dan spiritual yang mendalam, yang melibatkan keseimbangan antara iman, amal saleh, dan kerendahan hati. Penelitian ini menyimpulkan bahwa ketundukan yang sejati kepada Allah memiliki dampak signifikan dalam kehidupan pribadi dan sosial umat Islam, memperkuat iman, dan membantu mereka mencapai kebahagiaan dunia dan akhirat.

**Kata Kunci:** Al-Qur'an; *mukhbbitīn*; Teori Antisynonimitas; Maudū'ī (tematik).

## INTRODUCTION

The Qur'an, as the final revelation sent by Allah to Prophet Muhammad SAW through the Angel Jibril, serves as a guide for life for Muslims. In addition to being a source of law and moral guidance, the Qur'an is also filled with teachings that lead to the formation of character and spiritual development for humanity. One of the main themes emphasized in the Qur'an is

submission (*tawadhu'*) to Allah, which is reflected in many verses that teach Muslims to submit, obey, and humble themselves before Him. This submission is not only related to ritual worship such as prayer, fasting, and zakat but also in everyday social and moral life (Ichwan, 2001).

The concept of submission in the Qur'an is important because this submission is not merely physical obedience, but rather a deep spiritual aspect. One of the terms in the Qur'an that describes this submission is "*mukhbbitin*" (Karimah, 2021). The word *mukhbbitin* comes from the Arabic root *kh-b-t*, which means tranquility, humility, and profound submission. This term is used to describe those who are fully submissive to Allah with hearts that are humble, sincere, and devoted in carrying out His commands (Ibnu Manzūr, 1994). *Mukhbbitin* is not only seen in ritual worship but also includes attitudes and behaviors in daily life that are full of submission, patience, and gratitude for all the blessings given by Allah ('Abd al-Baqi, 1992).

However, in modern life, which is filled with pressures, distractions, and worldly temptations, many Muslims face difficulties in fully implementing this concept of submission. The fast-paced lifestyle, technological advancements that divert attention, and the habits of the modern world often cause many people to feel trapped in routines and lose the deep meaning in their worship (Faizin et al., 2024). This has led to submission in the lives of many Muslims being eroded by various temptations, and submission in worship often becomes a routine without deep reflection. Many people perform acts of worship such as prayer, fasting, and zakat merely as obligations, without feeling them as acts of sincere devotion to Allah with full awareness (Zikri, 2018). In the midst of this phenomenon, there is a need for a deeper understanding of the true meaning of submission, as reflected in the term *mukhbbitin*. True submission to Allah in the Qur'an is a form of total obedience, which is not only visible in physical acts of worship but also in the mental and spiritual attitudes that are fully surrendered to Allah's will (Sulaeman, 2013). By emulating the attitude of *mukhbbitin*, Muslims are expected to live with humility, maintain a good relationship with Allah, and improve the quality of their worship and social lives.

The concept of *mukhbbitin* in the Qur'an is not a concept limited to formal acts of worship. Although many verses describe submission in the context of ritual worship, the Qur'an also teaches that this submission should be reflected in every aspect of life, including in social, political, economic, and moral relationships (Shihab, 2005). In this context, submission to Allah can be seen as a devotion that is not limited to specific times or places, but becomes a way of life that is always present in every action and decision made by a Muslim. Therefore, this research is important to reveal how the concept of *mukhbbitin* in the Qur'an can be applied in the daily lives of Muslims.

At the theological level, the submission taught by the Qur'an contains a very strong spiritual dimension. Submission to Allah is not merely obedience to His commands, but also an acknowledgment of His greatness and the recognition that everything in this world belongs to Him. Submission to Allah also means acknowledging that all events in life are part of His divine will, and therefore, a Muslim must accept with an open heart all of His decrees. In this context, submission not only leads to obedience to Allah's commands and prohibitions but also encompasses the attitude of accepting and being grateful for all the circumstances He has given (Al-Ghazālī, 1995).

However, in the reality of the lives of Muslims, there are significant challenges in achieving the level of submission taught by the Qur'an. Many Muslims get caught up in the fast-paced, unfocused routines of life, full of external distractions. Modern life often presents challenges for Muslims in maintaining a deep spiritual awareness. Distractions from social media, advanced technology, and various forms of entertainment often divert Muslims' attention from the primary purpose of their lives, which is to worship and submit to Allah. Submission in worship and daily life often becomes merely an obligation, losing its deep spiritual meaning (Abdullah, 1982).

On the other hand, the Qur'an teaches that true submission to Allah can be found through the attitude of *tawadhu'*, which is a form of wholehearted surrender. *Tawadhu'* is a humble attitude that not only appears in worship but also in social interactions with fellow human beings. In this context, *mukhbbitin* are those who not only humble themselves before Allah but also before others. Their submission is not limited to religious duties but is also reflected in their attitude toward others, such as in family relationships, work, and society.

The importance of this submission is not limited to the individual but also has a broad impact on society. Submission to Allah can shape a just, harmonious, and compassionate society. In a society that prioritizes submission to Allah, individuals will find it easier to uphold moral ethics, perform good deeds, and build healthy social relationships. Therefore, understanding the concept of *mukhbbitin* can enrich our understanding of how a Muslim should live in a society filled with social and economic dynamics (Muchtar, 2013).

This research aims to explore the essence of submission reflected in the term *mukhbbitin* in the Qur'an, as well as to analyze its existence and significance in the lives of Muslims. Using a *tafsir mandu'i* approach, this study will collect and analyze Qur'anic verses related to *mukhbbitin*, and explore how the meaning of this submission can be applied in the daily lives of Muslims, both in spiritual, social, and moral contexts. By understanding the concept of true submission, it is hoped that Muslims can improve the quality of their worship and live better according to Allah's guidance in the Qur'an.

## METHODS

This research uses a interpretation of *Mandu'i* (thematic) approach to analyze the concept of submission reflected in the term *mukhbbitin* in the Qur'an. The Tafsir *Mandu'i* Method Allo was the Researcher to Collect All Verses Related to a Specific Theme, in this case, submission, and analyze them comprehensively to gain a deeper understanding of the meaning of submission in the context of the Qur'an. In the first step, the Researcher will identify and gather Verses related to the word *mukhbbitin* and its derivatives, which will then be analyzed to uncover the essence, existence, and significance of submissions in the Qur'an

To delve deeper into the meaning of the word *mukhbbitin*, this research also employs a semantic approach developed by Toshihiko Izutsu. This approach will examine key terms in the Qur'an to understand the worldview contained within the holy text. By focusing on words related to submission, such as *khushu'* and *tawadhu'*, the researcher will analyze the meaning embedded in each term to interpret how submission is reflected in the relationship between God and His

servant. Furthermore, this research also adopts the theory of anti-synonymity. According to this theory, words in religious texts cannot be exchanged arbitrarily without altering the meaning contained within them. Therefore, every word in the Qur'an, including *mukhbbitin*, has a unique meaning and must be understood in its proper context, without being considered a synonym for another word. This approach will assist the researcher in grasping a deeper understanding of the meaning of each word used in the Qur'an. To enrich the analysis, this research also involves a literature review from various sources discussing submission in the Qur'an.

The researcher will examine the views of classical and contemporary scholars on the concept of submission, both in the context of worship and in social aspects. This literature review will provide a strong theoretical foundation to support the researcher's interpretation of the concept of *mukhbbitin* and the meaning of submission in the Qur'an. Overall, this research uses a qualitative approach to analyze the data obtained from the Qur'anic verses, with a focus on gaining a deeper understanding of the concept of submission. This research aims to produce conclusions that describe the essence of submission taught in the Qur'an, as well as its implications in the lives of Muslims. The implications of this study are expected to provide new insights into how the submission taught in the Qur'an can be applied in the spiritual life of Muslims, as well as contribute to the development of contemporary tafsir that is more relevant to modern life.

## RESULTS AND DISCUSSION

### The Essence of Submission is based on the Term *Mukhbbitin*

The term *mukhbbitin* in Arabic comes from the root word *kh-b-t*, which etymologically means "surrender," "inner strength," or "submission" (Al-Ashfahani, 1996). In the context of the Qur'an, *mukhbbitin* refers to individuals who are completely submissive and obedient to Allah with hearts full of tranquility and sincerity, without any external coercion. This term refers to those who truly remember and feel the presence of Allah in every aspect of their lives, whether in easy or difficult situations.

*Khabat* refers to the vastness of the earth's surface, a word that is entirely derived from Arabic. Its plural forms are *'akhbatun* and *'khubutun*. Ibn al-A'rabi said that *khabat* is what is calm and expansive on the earth. It is also said that *khabat* refers to when the earth becomes calm and covered, and from it, spaciousness emerges afterward (Yunus, 1990). The term *'khabat* refers to a flat area found in harsh or barren regions, specifically a deep and low valley that supports the growth of various types of plants. Additionally, *'khabat* is also interpreted as soil hidden beneath the earth's surface that contains sand (Ibnu Manzūr, 1994). Therefore, the term *'khabat* also describes a hidden condition, and it can be interpreted that someone who humbles themselves before God will experience tranquility.

The word *خَبَت* (*khabat*) in Arabic has various meanings, both literal and figurative. Literally, *khabat* means to diminish or go out, especially in the context of fire or light whose intensity decreases, as in the expression "خَبَتِ النَّارُ" (the fire went out). Figuratively, this word is used to describe a decline in enthusiasm, feelings, or hopes, such as in "خَبَتِ مَشَاعِرُ الْحُبِّ" (the feelings of love

faded) or “خبت آماله في النجاح” (his hopes for success faded). In a religious or spiritual context, *khabat* can refer to the loss of the light of faith or closeness to God, while in literature, this word is often used to depict changes in emotional states or spirits, such as in poetry about love that fades. Socially and psychologically, *khabat* describes the diminishing influence or appeal of a person, who was once influential but is now beginning to lose their power, as in “خبت مكانته في المجتمع” (his status in society faded) (Al-Qusyairi, 1989). Thus, *khabat* encompasses a wide range of meanings, from the reduction of physical strength to a decline in emotional and social aspects. As mentioned in the words of Allah in QS Al-Isra’/17: 97.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَنُكْمًا وَصُمًّا مَأْوَاهُمْ  
جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ٩٧

*Whoever is guided by Allah (due to His inclination and choice for goodness) is indeed guided. Whoever He leads astray, you will not find any helpers for them besides Him. We will gather them on the Day of Judgment with their faces humbled, in a state of blindness, deafness, and dumbness. Their dwelling place will be Hell (Jahannam). Every time the fire of Jahannam dims, We will increase its intensity for them* (Kementrian Agama RI, 2019).

As explained in the Tafsir al-Tabari, which follows the interpretation of Ibn Abbas, the word خَبَتْ (*khabat*), translated as “fading” or “dimming,” is seen as a depiction of the condition of the fire of Hell. Although it may appear to decrease physically or metaphorically, it does not indicate a reduction in the torment. In his view, even if the fire of Hell seems to dim at a certain point, the suffering experienced by its inhabitants does not stop or lessen. On the contrary, Allah continues to intensify the flames, making their suffering heavier and ongoing (Al-Thabari, 2007). This interpretation emphasizes that even though there may be a sense or appearance of a period when the fire of Hell diminishes, it does not mean that the torment ends or decreases. On the contrary, it reflects the eternal and unceasing nature of the suffering experienced by those in Hell. Although there may seem to be a dimming, the torment continues to intensify, illustrating the permanence and intensity of the punishment for those who reject Allah.

Mujahid interpreted the words of God, “And give glad tidings to those who are humble,” by stating that the people referred to are those who possess an attitude of *tawadhu* (humility). In line with this, the interpretation of the words of God, “And those who are obedient to their Lord,” refers to individuals who are humble. Al-Farrā’ added that they are those who have *khusyū’* (humility) before their Lord, and the Arabs often use the word *khabt* to describe humility.

The concept of *khabt* in this context refers to humility, which comes from the term *khabt*. In the Qur’an, there is a verse that mentions, “So their hearts became *khusyū’* for Him,” which indicates the meaning of humility. Additionally, in a hadith related to prayer, it is mentioned, “And make me one who loves You,” which can be interpreted as a request to become an individual who is *khusyū’* and obedient. The term *Al-Akhabat* refers to humility and the attitude of *tawadhu’*. In a hadith explaining humility before Allah, it is stated that charity does not decrease wealth, forgiving others increases honor, and humbling oneself before Allah elevates one’s rank.

The word *khabt* itself originates from the meaning of tranquility, which is reflected in the condition of spacious land. Meanwhile, *khabīṭ* refers to something considered low and of poor quality. As an illustration, a Jewish person expressed that a small amount of blessed sustenance is more beneficial than an abundance of sustenance that lacks quality. Al-Asma’i was also once asked about the term *khabīṭ*, which refers to things that are low in nature (Ibnu Manzūr, 1994).



The word *khabat* (خبت) has the same root as the letters *khaa* (خاء), *baa* (باء), and *taa* (تاء), which indicate the meaning of humility or submission. In this sense, the term *akhbata* (أُخِبَتْ) refers to the act of submitting or humbling oneself, as in the expression *akhbata Allah* (أُخِبَتْ الله تعالى), meaning Allah humbled someone's heart. In the context of the *Qur'an*, this is emphasized in the verse: وَبَشِّرِ الْمُخِيبِينَ ("And give glad tidings to those who are submissive") (Ibn Fāris, n.d.-a).

### Antisynonymity of Synonymous Terms in the *Qur'an*

The Anti-Synonymity Theory rejects the concept of synonymy in the *Qur'an*. According to this theory, accepting synonymy means rejecting the understanding of the historical development of language. In fact, language itself evolves diachronically. Therefore, Syahrūr argues that the view which considers the *Qur'anic* terms as equivalent to the terms in the Bible is erroneous, because Allah (SWT) is very meticulous in selecting each word used in His revelation (Ridho, 2022). Although *mukhbbitin* depicts deep submission and obedience to Allah, there are several other terms in the *Qur'an* that carry similar meanings, although with slightly different nuances. These terms are often used in similar contexts but with different approaches or perspectives. Some of them include:

*Muslimin* (مُسْلِمِينَ): Although often used to refer to the followers of Islam, *muslimin* emphasizes individuals who fully submit themselves to Allah, without conditions or doubts. This word places greater emphasis on the aspect of identity and a person's willingness to follow Allah's guidance in all aspects of their life. In this context, *muslimin* includes active actions in responding to Allah's call with full obedience.

The concept of *al-salām* (السَّلَامَةُ) is closely related to *al-Islām* (الإسلام), as both carry the meaning of submission or obedience to Allah. *al-salām* not only refers to physical safety but also encompasses spiritual and social aspects, indicating protection from harm, defects, or damage in both personal life and relationships with others. In Islamic teachings, *al-Islām* teaches complete submission to Allah, which includes obedience in ritual, moral, social, and spiritual aspects. Furthermore, *al-salām* (*salām*) also reflects the principle of peace that is established between individuals and society, promoting mutual respect and the avoidance of conflict (Ibn Fāris, n.d.-b). Secara keseluruhan, keduanya mengajarkan bahwa keselamatan sejati terwujud melalui ketundukan kepada Allah dan terciptanya perdamaian dalam hubungan antar sesama, yang membawa kedamaian dan kesejahteraan di dunia dan akhirat.

The words *salām* (السَّلَام) and *salāmah* (السَّلَامَةُ) in classical Arabic not only mean safety or greeting, but also reflect deep social, ethical, and spiritual values in Arab culture and Islamic teachings. Etymologically, both derive from the root meaning *al-barā'ah* (exemption), pointing to a state of being free from faults, harm, or hostility (Ibnu Manzūr, 1994).

*Qānitin* (قَانِتِينَ): The word *qānitin* is the plural form of *qānit*, which comes from the root letters ق ن ت (*qāf-nūn-tā*). Essentially, this word means to be submissive, obedient, or dutiful. In the context of the *Qur'an*, it describes an attitude that is not only about obedience but also involves persistence, sincerity, and humility in worshiping Allah (Al-Ashfahani, 1996).

This word emphasizes continuous submission and obedience. Those referred to as *qānitin* are individuals who consciously and consistently live their lives in obedience to Allah. This term

often describes an obedient attitude of the heart that is continuous, both in ritual worship and in daily life. It includes sincerity and patience in carrying out Allah's commands.

*Khusyū'* (خُشُوع): The term *khusyū'* comes from the Arabic root خُشِعَ – يَخْشَعُ – خُشُوعًا, following the pattern *fa'ala-yaf'alu-fu'ulan*. In meaning, this word reflects a deep sense of submission, tranquility of the soul, and humility that is manifested both outwardly and inwardly, especially during moments of worship or times of profound spiritual reflection (Adib Bisri dan Munawwir, 1999).

According to the Indonesian Dictionary, *khusyū'* is a state in which a person demonstrates a complete surrender of the heart, fully focuses their attention, and shows humility and sincerity in carrying out something (Departemen Pendidikan Nasional, 2008). The word “خُشِعَ” (*khasha*) comes from the same root letters *kha'*, *shīn*, and *ayn*, which indicate the meaning of humility. It is said that someone “خُشِعَ” (*khasha*) when they humble themselves and lower their head, and it can be said that someone “يَخْشَعُ” (*yakhsba*) they humble themselves or “خُشُوعًا” (*khusyū'an*) with humility. A person who is “خَاشِعٌ” (*khashī*) is one who is submissive and humble (Ibn Fāris, n.d.-a).

In *Lisan al-'Arab*, “خُشِعَ” means to humble oneself by lowering one's gaze, reducing one's voice, and being submissive. It is also mentioned that “خُشُوعٌ” is similar to “الْخُضُوعُ” (humbling the body), but “خُشُوعٌ” more specifically refers to the body, voice, and gaze. For example, in the words of Allah (Surah Ṭāhā: 108): “سَكَنَتْ” meaning tranquility, which indicates that everything that is calm is submissive and humble (Ibnu Manzūr, 1994).

According to al-Rāghib al-Asfahānī, “خُشُوعٌ” is a form of humility or servitude, which is more commonly used to describe the condition of the body, while “الضراعة” (humility) is more related to the heart (Al-Ashfahani, 1996). According to Ibn al-Qayyim, in linguistic definition, “خُشُوعٌ” includes lowering, humility, and tranquility. He refers to Qur'anic verses that indicate calmness and humility, such as in Surah Ṭāhā (108), which shows silence and submission, and also describes the earth as low and dry due to the lack of water and plants, as mentioned in the words of Allah in Surah Fussilat (39) (Al-Jauziyah, 1994).

Thus, خُشُوع in language carries the meaning of lowering the gaze, lowering the voice, sincerity of the heart, gentleness, refinement, self-submission, and tranquility. Scholars have provided several definitions for خُشُوع in terminology, which have meanings that are almost similar and relate to humility and submission of the heart before Allah SWT. According to al-Jurjānī, in the terminology of the experts of truth, خُشُوع is obedience to the truth, and some say that it is a constant fear in the heart (Al-Jurjānī, 1983). Some also say that خُشُوع is the standing of the heart before God with full humility and abasement, while others refer to it as the submission of the heart to Allah, the All-Knowing.

*Khasyah* is a deep feeling of fear in the heart due to concerns about the potential bad things that may happen in the future; this feeling can arise from the many sins committed by a servant, or from the awareness of Allah's greatness and majesty, as seen in the *khasyah* of the prophets, which stems from their understanding of His greatness. Meanwhile, *khusyū'*, *khudū'*, and *tawadhu'* have similar meanings, namely submission and humility. In the terminology of the experts of truth, *khusyū'* is understood as submission to the truth (*al-haqq*), and some describe it as a constant fear residing in the heart. One clear sign of *khusyū'* is when someone accepts with an open heart when they are reprimanded, contradicted, or their opinions are rejected by others (Al-Jurjānī, 1983).

While *mukhbitin* represents overall submission, *khusyū* is more focused on deep submission in worship, especially in prayer. Those who have *khusyū* are the ones who are fully focused and submissive to Allah in their hearts and souls, experiencing a strong closeness to the Creator. This reflects a dimension of submission that is highly personal and emotional, involving a depth of spirituality that is difficult to express in words.

By considering the nuances in each of these terms, we can identify that although they all refer to the concept of submission and obedience to Allah, each term carries a different meaning depending on the context in which it is used. *Mukhbitin* refers to individuals who demonstrate deep submission and humility, both in feelings and actions. Meanwhile, other terms such as *muslimin*, *qanitn*, *khudu'*, and *khusyū* provide a more varied depiction of how one can express obedience and submission to Allah, whether in spiritual, social, or everyday behavioral aspects. Each of these terms reflects a different dimension of submission, which can be understood more deeply by considering the context and practical application in an individual's life.

**Table 1:** Antisynonymy of the Term in the Qur'an

Term	Meaning of Language	Conceptual Meaning in the Qur'an	Example Verse
<i>Mukhbitin</i>	Submissive, Obedient	Deep humility and total submission	QS Al-Hajj/22: 34
<i>Muslimin</i>	Surrender, Obedience	Surrendering to God	QS Al-Baqarah/2: 112
<i>Qanitn</i>	Submit, Faithful	perseverance, sincerity, and humility	QS Al-Baqarah/2: 116
<i>Khudu'</i>	Submit physically	Physical submission" or "Physical act of submission" with references to (bowing) and (prostration)	QS Al-Hajj/22: 77
<i>Khusyū'</i>	Serenity, Inner Submission	Spiritual humility in worship	QS Al-Mu'minun/23: 1-2

## Existence of Submission based on the Term Mukhbitin and its Derivation in the Qur'an

### a) *Wa akhbatū* in QS Hūd/11: 23

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ٢٣

Indeed, those who believe and do good deeds and humble themselves to God, they are the residents of heaven. They are eternal in it (Kementrian Agama RI, 2019)

Surah Hud Verse 23 has no cause of the decline in paragraph (*Asbabun Nuzul*) which is specifically recorded in valid history. This verse is included in the category of Makkiyah verse, which was revealed before migrating and was not related to certain events or events that were behind it. Thus, this verse is more general in nature and does not have a specific historical context, making it a broad teaching or instructions.

This verse is included in the category of Makkiyah verse, which was revealed before migrating, with a focus on the theme of faith and good deeds. This verse illustrates the attributes of those who believe, namely those who have confidence in God, carry out good deeds, and de mean



their hearts to Him. This verse also strengthens the basic teachings of Islamic creed, which underlines the importance of having a valid faith and good deeds as the main requirement to get God's pleasure. In addition, this verse teaches morals, especially regarding the attitude of *tawadhu'* (humility), which should be owned by every individual who believes. In the context of Munasabah, this verse is interrelated with previous verses, which invites people to contemplate the signs of God's power and strengthen the importance of good morals in the lives of believers (Qutub, 2003).

According to Shaykh Wahbah al-Zuhaili, Munasabah in the context of QS Hūd/11: 23 can be understood through the linkages between this verse and the previous verse. Verse 23 describes the characteristics of the people who believe and obey God, those who believe, do good deeds, humble themselves before Him, and follow the right path, which is promised a good place in heaven. This connection with Surah Hud verse 22 which talks about the consequences for people who deny the truth and do not follow God's guidance show clear contrast between two paths of life. Al-Zuhaili emphasized that these verses reinforce each other that there are two very different life choices: the path filled with submission to God, which leads to eternal happiness, and a path that deviates from His instructions, which results in a loss (Al-Zuhaili, 2016). Munasabah between these two verses teach humanity to choose the right path and obey God to obtain good reply

The word *وَأَخْبَتُوا* (*wa akhbatū*) In the Qur'an, it is a form of the past tense verb *fi'il madhi* from the root word *خَبَتَ* (*kh-b-t*), Which means 'humbling oneself', 'bowing the heart', or 'surrendering oneself' *أَخْبَتُوا* It means "they humble themselves" or "they lower their hearts." Literally, it means "to become calm" or "to subside." In the context of the Qur'an, this term describes the attitude of humility and submission of a person to Allah. According to Quraish Shihab, *الْمُخْبِتُونَ* refers to those who are humble, always feel close to Allah, and consistently strive to draw closer to Him through righteous deeds. They are not arrogant; instead, they seek to devote themselves to Him with humility and inner peace. Therefore, the use of the word *وَأَخْبَتُوا* in the Qur'an emphasizes the importance of humility and submission as an integral part of authentic faith, teaching Muslims to always maintain humility, avoid arrogance, and strive to draw closer to Allah through worship and good deeds (Shihab, 2007).

In his tafsir, Sheikh Wahbah Al-Zuhaili explains that the verse above describes the characteristics of the believers who are worthy of receiving Paradise. This verse includes three main qualities that they possess. First, strong faith, which is reflected in their belief in Allah and His Messenger, as well as their full acceptance of His revelation. Second, righteous deeds, which involve various actions in accordance with the Sharia, both in spiritual and social aspects, such as performing worship and fulfilling other religious duties. Third, humility (*akhbat*), which refers to a state of submission, surrender, and devotion to Allah, reflecting peace and resignation of the heart in accepting all His commands and prohibitions.

Al-Zuhaili also explains that the term "*akhbat*" comes from the word "*khaf*", which depicts a spacious and calm soil, whose metaphors describe a heart full of calm and willingness to accept God's will. People who integrate these three traits will be guaranteed a place in heaven, enjoy eternal happiness without suffering, damage, or death. This interpretation underlines the importance of a balanced relationship between faith, pious deeds, and humility as a key to achieving eternal happiness in heaven (Al-Zuhaili, 2016).

According to Ibn Kathir, the word *وَأَخْبَتُوا* describes individuals who exhibit a sense of *khushu'*, which includes inner peace and profound submission to Allah. This attitude is reflected in

complete obedience to Allah in every aspect of life, both in acts of worship and in daily behavior. Those who possess the attitude of *khushu'* understand that everything that happens in this world is the will and destiny of Allah, which motivates them to continually remember Him with full awareness. This submission is not limited to ritual worship but also influences their attitude and actions in social interactions and in leading their lives as a whole (Ad-Dimasyqī, 1981).

Ath-Thabari also provides the interpretation that the word *وَأَخْبِتُوا* describes a state of inner peace that results from the combination of fear, hope, and love for Allah. The individuals referred to as *مُخَبِّتُونَ* (*mukhbbitūn*) are those who humble themselves sincerely and strive to maintain closeness to Allah, both in times of joy and sorrow. This attitude reflects deep submission and consistent devotion to Allah, which is not limited to specific situations but becomes an integral part of their overall demeanor in every aspect of life (At-Thabari, 1992).

Al-Qurtubi, in his tafsir, explains that the word *وَأَخْبِتُوا* refers to individuals who not only humble their bodies but also their hearts in worship to Allah. This interpretation reflects a form of total devotion, where their hearts and souls are completely bound and focused on Allah, demonstrating sincerity and earnestness in leading a life fully dedicated to Him (Al-Qurtubī, 2010).

According to Buya Hamka in his tafsir, this verse mentions three main requirements needed to attain happiness in this world and the Hereafter, namely: *First*, faith in Allah Ta'ala, which includes the belief that life after death is real, and that God's judgment on the faith we follow in this world is in accordance with what was brought by the prophets. *Second*, righteous deeds, which require an individual to prove their faith through tangible actions in the world. This includes all efforts and work done as a steward on Earth, with the goal of not merely existing in the world without contributing anything. *Third*, submission to Allah, which is not limited to rational or intellectual belief, but also involves a deep spiritual experience. This faith must involve a sense of hope for His mercy and fear of His retribution, which encourages one to continually strive to draw closer to Allah, improve oneself, and feel remorse for the mistakes made (Abdullah, 1982). These three requirements faith, righteous deeds, and submission are promised with a reward in the form of a worthy place in Paradise, where they will remain forever, as a return for their sincerity in following the path of Allah.

Overall, *وَأَخْبِتُوا* describes the attitude of an individual who humbles themselves with inner peace and total submission to Allah, both in the context of worship and in daily life. This attitude reflects deep submission to Allah's will, which is evident in their actions and behavior, always prioritizing obedience to Him. Sincerity of heart, inner peace, and consistent humility serve as the foundation for their devotion, making every aspect of their life a form of worship to Allah.

#### b) *Al-Mukhbbitūn* in QS Al-Ḥajj/22: 34

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

٣٤

*For every community, We have prescribed the sacrifice (Qurbani) so that they may mention the name of Allah over the livestock He has granted them. Your Lord is the One and Only Lord. So, submit to Him. And give glad tidings to those who are humble and obedient (to Allah)* (Kementrian Agama RI, 2019)

The verse above is classified as a Madaniyah verse, revealed after the migration (Hijrah) and related to the formation of the Muslim community in Medina. This verse emphasizes the importance of the sacrificial rites, which are an obligatory act of worship for Muslims as a form of

devotion to Allah. In this verse, the believers are instructed to slaughter sacrificial animals while mentioning the name of Allah over the sustenance He has provided in the form of livestock. Additionally, this verse teaches the principles of submission and sincerity in worshiping Allah, with the act of sacrifice symbolizing gratitude and sacrifice in living a life in accordance with His commands. The connection of this verse with the preceding verses strengthens the understanding that sacrifice is part of a series of acts of worship that bring one closer to Allah, as well as fostering social bonds among Muslims by sharing provisions with those in need. Therefore, this verse not only focuses on the legal aspects of worship but also offers spiritual and social dimensions, teaching sacrifice and total submission to Allah (Qutub, 2003).

According to Sheikh Wahbah Al-Zuhaili, the connection (*munasabah*) between Surah Al-Hajj, verse 34, and the preceding verses can be understood in the context of the overall surah, which emphasizes the importance of worship and sacrifice as forms of submission to Allah. Verse 34 explains the law of sacrifice (Qurbani) that is prescribed for every community, where they are instructed to slaughter sacrificial animals and mention the name of Allah over the sustenance He has provided. This connection lies in the relationship between this verse and the previous verses that teach the obligation of being God-conscious and submitting completely to Allah. Earlier, this surah also emphasizes Hajj, a form of worship that requires total submission and sacrifice from the Muslim community (Al-Zuhaili, 2016). Imam Al-Zuhaili explains that sacrifice (Qurbani) is one form of devotion to Allah and an expression of gratitude for all the blessings He has given. The concept of sacrifice in this verse aligns with the teachings of Islam, which emphasize that worship, whether in the form of rituals or sacrifice, is a means to draw closer to Allah with sincerity and obedience. Therefore, according to Al-Zuhaili, the connection between this verse and the preceding verses strengthens the message that devotion in Islam involves sincere worship as a form of submission and gratitude to Allah (Al-Zuhaili, 2016).

*Al-Mukhbbitīn* (المُخَبِّتِينَ) is the form of the active participle *isim fa'il* derived from the verb خَبَّتَ (kh-b-t), which means “to humble oneself” or “to lower the heart.” In this context, الْمُخَبِّتِينَ refers to individuals who display submission, humility, and khushu' in their worship of Allah. This term describes those who sincerely and with full spiritual awareness lower their hearts to Allah in every aspect of their lives, both in worship and in daily actions. Therefore, *Al-Mukhbbitīn* refers to those who possess deep humility and total submission to Allah's will, reflecting wholehearted devotion and sincerity.

The term الْمُخَبِّتِينَ (*mukhbbitīn*) refers to those who possess humility and *khushu'* in their worship of Allah. Individuals described by this term are those who demonstrate humility, sincerity, and a lack of arrogance, both in their acts of worship and in their relationships with others. Their attitude reflects full obedience to Allah's will, which represents sincere and deep faith. Thus, *mukhbbitīn* describes those who consistently strive to draw closer to Allah through a heart full of humility, spiritual awareness, and sincerity in living their lives (Shihab, 2007).

In the interpretation of this verse, there are several opinions from the mufasssīr regarding the meaning of الْمُخَبِّتِينَ (*mukhbbitīn*). Muḥājīd explains that *mukhbbitīn* refers to those who possess *thuma'ninah*, meaning inner tranquility. Meanwhile, Adh-Dhahhāk and Qatādah interpret *mukhbbitīn* as those who are humble or lowly in spirit. As-Suddi states that *mukhbbitīn* refers to those who submit to Allah. According to Aṭ-Ṭabarī, *mukhbbitīn* are those who have *thuma'ninah* and are content with Allah's decree, fully submitting to Him. All these interpretations point to the concept of individuals who possess tranquility, submission, humility, and sincere acceptance of Allah's will (Ad-Dimasyqī, 1981).

Imam al-Qurṭubī explains that “*mukhbbitin*” refers to those who are completely submissive, humble, and surrender to Allah in every act of worship they perform. They are individuals who carry out Allah’s commands with full humility, sincerity, and without any form of showing off (*riya*), and they possess sincerity in every action they take. This submission is not only seen in ritual acts of worship such as prayer and sacrifice, but also reflected in their attitudes and behavior in daily life, always remaining obedient to Allah (Al-Qurtubi, 2007).

In general, the mufasssir agree that the term *المُخَبِّتِينَ* refers to those who humble their hearts and submit sincerely to Allah. They demonstrate humility that is reflected in their actions and inner attitude. Furthermore, *المُخَبِّتِينَ* describes individuals who possess inner tranquility, feeling at peace and calm in their worship of Allah, without any doubt or arrogance. They also show a willingness to accept Allah’s decree and will with full devotion, adopting an attitude of trust and surrender to Him. Their sincerity and submission reflect deep faith and genuine devotion in living a life in accordance with Allah’s guidance.

#### c) *Fatukhbit* in QS Al-Hajj/22: 54

وَلْيَعْلَمِ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ٥٤

*So that those who have been given knowledge may know that it (the Qur'an) is the truth from your Lord, and that they may believe in it, and that their hearts may humble themselves to it. Indeed, Allah is the One who guides those who believe to the straight path* (Kementrian Agama RI, 2019)

The Asbabun Nuzul of Surah Al-Hajj, verse 54, relates to the efforts of Satan attempting to corrupt the revelation by inserting temptations into the hearts of the prophets. In history, this incident is known as the “story of the *garaniq*” or “the stars,” which occurred when Prophet Muhammad (SAW) recited Surah An-Najm in front of the Quraysh. At that moment, Satan tried to insert words through the mouth of the Prophet (SAW), stating that idols like Lata, Uzza, and Manat had intercession that could be hoped for.

Some of the polytheists were pleased and thought that the Prophet SAW had acknowledged the existence of their gods. However, Allah immediately revealed His message to remove the devil’s temptation and affirm that the revelation received by the Prophet SAW was pure and free from any interference by Satan. This is reflected in Surah Al-Hajj, verse 52, which states that Allah erased what Satan had inserted and strengthened His revelation (Kamila, 2021).

Furthermore, in Surah Al-Hajj, verse 54, Allah affirms that the purpose of safeguarding the revelation is so that those who possess knowledge may be certain that the Qur’an is the truth from their Lord, so that they may believe and their hearts may fully submit to Him. Thus, the revelation that is sent down not only serves as an external guidance but also has a profound internal impact on the hearts of those who possess knowledge.

The above verse is categorized as a Madaniyah verse, revealed after the migration (Hijrah) and focusing on the formation of the Muslim community in Medina. This verse highlights the role of knowledge in strengthening faith, where Allah reminds that the revelation received by Prophet Muhammad SAW is the truth that must be believed by those who possess knowledge. It emphasizes that authentic knowledge will deepen belief in the Divine revelation. Furthermore, this verse also reveals that those who are both faithful and knowledgeable will be guided by Allah to the straight path, showing that the revelation not only serves as a source of external knowledge but also has a profound impact on the inner state of those who have a true understanding (Qutub, 2003). The connection of this verse with the previous verse strengthens the message that Allah’s

revelation remains pure and protected from the interference of Satan, with the aim of strengthening the faith of those who possess knowledge, ultimately making them more submissive and obedient to that revelation.

The thematic connection (*munasabah*) between Surah Al-Hajj, verse 54, and the previous verse can be understood in the context of strengthening faith in Allah's revelation. In Surah Al-Hajj, verse 53, Allah explains that He protects the revelation from the interference of Satan, ensuring that the revelation received by the prophets remains pure and untainted (Al-Zuhaili, 2016). This affirmation shows that the revelation sent down is the absolute truth, and there is no doubt in it. Continuing this explanation, Surah Al-Hajj, verse 54 emphasizes that the purpose of safeguarding the revelation is to ensure that those who are given knowledge can believe that the Qur'an is the truth from their Lord. With this belief, they have faith in His revelation, and their hearts fully submit to Him.

The word *فَتُخَبِّتُ* (*fatukhbbitu*) in the Qur'an is a form of the present tense verb derived from the root word *خَبَّ* (*kh-b-ʾ*), which means "to humble oneself" or "to lower the heart." In the context of the verse, *فَتُخَبِّتُ* can be understood as the act of "making their hearts submit" or "causing their hearts to humble themselves." Mufasssirs such as al-Ṭabarī and al-Qurṭubī interpret this word as describing an inner state filled with tranquility, submission, and total surrender to Allah. They state that *فَتُخَبِّتُ* reflects a condition where an individual humbles themselves and completely surrenders to Allah's will. This is a manifestation of sincere faith, where devotion to Allah is reflected not only in external actions but also in an inner attitude of sincerity and submission. This interpretation emphasizes the importance of alignment between external actions and internal conditions in practicing religious teachings, where both play a role in demonstrating true submission to Allah.

This verse also emphasizes that Allah is the guide for the believers and provides them with the straight path. The connection between these two verses indicates that the protection of the revelation aims to strengthen the faith of those who possess knowledge, so that they can distinguish between truth and falsehood and follow Allah's guidance with full submission. This highlights the importance of knowledge in understanding the revelation and as a means to receive Allah's guidance towards the right path.

In his tafsir, Wahbah al-Zuhaili explains that Surah Al-Hajj, verse 54, shows that the revelation received by the prophets not only serves as an external guide but also has a profound internal impact on the hearts of those who possess knowledge. This verse illustrates that Divine revelation can foster strong faith and sincere submission within them. Al-Zuhaili emphasizes that this submission is not the result of Satan's interference, but rather the fruit of pure revelation. Furthermore, he points out that *وَإِنَّ اللَّهَ لَهُدَى الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ* (Indeed, Allah is the guide for those who believe to the straight path) affirms that Allah provides clear guidance to the believers, leading them to the right path. Thus, revelation is not only a source of knowledge but also a spiritual guide that leads humanity towards truth and salvation. According to al-Zuhaili, this verse emphasizes that Divine revelation has a profound effect on the hearts of those who possess knowledge, nurturing faith and sincere submission, and providing clear guidance towards the straight path.

Sayyid Quṭūb provides a profound explanation of Surah Al-Hajj, verse 54, where he emphasizes that the revelation received by the prophets, including Prophet Muhammad (SAW), is pure and free from the interference of Satan. This verse affirms that Allah protects His revelation to ensure that it remains authentic and unaffected by the disturbances of Satan. This safeguarding



aims to ensure that those who possess knowledge believe that the Qur'an is the truth from their Lord, so that they have faith and their hearts fully submit to that revelation. Thus, Divine revelation not only serves as external guidance, but also has a profound impact on the inner condition of those who are knowledgeable (Qutub, 2003).

From the explanation above, this verse has a significant impact on the hearts of those who possess knowledge, nurturing sincere faith and submission to Allah, while also providing clear guidance towards the straight path. Therefore, Divine revelation not only serves as a source of knowledge but also as a spiritual guide that leads humanity to truth and salvation.

In general, the mufasssir agree that Surah Al-Hajj, verse 54, emphasizes the important role of knowledge in believing in the truth of the Qur'an, as well as its impact on the inner state of those who possess knowledge. This verse underscores that the knowledge derived from Divine revelation not only strengthens belief in the truth of the Qur'an but also has a profound influence on the hearts of those who are knowledgeable, guiding them towards the straight path. In other words, revelation serves not only as a source of external knowledge but also as an internal guide that leads individuals to live in accordance with Divine guidance and achieve salvation.

Submission to Allah, reflected in the terms *wa akhbbatū* in QS Hūd/11: 23, *mukhbbitin* in QS Al-Hajj/22: 34, and *fatukhbbitu* in QS Al-Hajj/22: 54, represents a concept of submission that is not only physical but also spiritual, involving the alignment of faith, righteous deeds, and sincere inner attitude. In QS Hūd/11: 23, submission is a key condition for attaining eternal happiness in Paradise, which is reflected in righteous deeds and sound faith. QS Al-Hajj/22: 34 emphasizes that submission to Allah must be reflected in all aspects of life, including social relationships and ritual worship, which strengthen the bond between individuals and bring them closer to Allah. Meanwhile, QS Al-Hajj/22: 54 highlights the importance of Divine revelation as a guide that not only provides external knowledge but also influences the inner condition of Muslims, guiding them to the straight path and fostering true submission.

Overall, these three verses illustrate that the submission taught in the Qur'an is a comprehensive attitude, involving faith, righteous deeds, humility, and sacrifice. This submission is not limited to ritual worship but must be reflected in all aspects of life, including spiritual, social, and moral aspects. Divine revelation serves as guidance that not only provides external knowledge but also guides the hearts and inner selves of Muslims to live according to Allah's guidance and attain happiness in both this world and the Hereafter.

### **The Impact of Submission based on the Term *Mukhbbitin* and its Derivation in the Qur'an**

The impact caused by people *mukhbbitin* can be seen from various perspectives, including in spiritual, social, and psychological aspects. In the spiritual dimension, people *mukhbbitin* indicate a deep heart submission towards God, which is realized in the sincerity and high commitment in carrying out worship. This submission affects the quality of their worship, such as prayers performed with *khushu'*, fasting that is carried out sincerely, as well as zakat given with sincere intentions.

The worship they perform is not merely a fulfillment of obligations but also a means of drawing closer to Allah and gaining His pleasure. In a social context, the *mukhbbitin* tend to have a better attitude in interacting with others, fostering tolerance, respect for differences, and avoiding conflicts. Their submission to Allah is reflected in their patient and wise behavior in dealing with differences, making them an important element in the formation of social harmony. Psychologically, the *mukhbbitin* are able to manage their emotions more effectively and accept life's

trials with patience and trust in Allah. This ability provides deep inner peace while also helping them overcome stress, anxiety, and frustration (Nurmiati et al., 2021).

Thus, their submissions to God plays an important role in maintaining emotional balance and creating peace in dealing with various dynamics of life. Overall, the impact of the existence of people *mukhbbitīn* is very significant in realizing a more harmonious and balanced life, both in individuals and in society as a whole. For more details, it will be described as follows:

#### a) The impact of the *Mukhbbitīn* people in a religious context

##### 1) Improving the quality of worship

People *mukhbbitīn* have a high level of awareness in worship, where they do not only perform worship because of obligations, but because of love and devotion to God. Worship for them is not just a routine, but a form of their closeness with the Creator (Zali et al., 2025). In the *Qur'an*, Allah illustrates that people who *mukhbbitīn* have the ability to draw closer to God through the submission and sincerity, as in verse:

وَبَشِّرِ الْمُخْبِتِينَ ٣٤

*Good news for people who are humble again (to God).* (QS. Al-Hajj: 34).

This verse confirms that people *mukhbbitīn* are those who truly subdue their hearts and behavior to God with full awareness. This encourages the quality of their worship to become more *khushyū'*, full of meaning, and touch all aspects of their lives. Such submission leads to worship that is not only limited to obligations, but also becomes a means to achieve inner peace and sol emnity in praying, praying, and other practices.

##### 2) High Level of Compliance with Shariat

The submission possessed by the *mukhbbitīn* makes them consistently maintain their adherence to Allah's Sharia in all aspects of life. They carry out Allah's commands with full conviction, both obligatory and sunnah, without feeling burdened. This can be seen in the performance of zakat, fasting, and other acts of worship, where they do it not to be seen by others, but because of their belief that it is a command of Allah that must be followed. Allah says in the *Qur'an*:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ م حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ٥

*They are not ruled, except to worship God by letting obedience to Him again Hanif (istikamah), perform prayers, and perform zakat. That is a straight (true) religion* (Kementrian Agama RI, 2019).

This verse shows that submission to God is the culmination of a person. For people *mukhbbitīn*, running the Shariat is not just an obligation, but also as a form of sincerity who is sincere to follow His commands without any sense of *riya* or expecting worldly in return.

##### 3) Sincerity in charity

Sincerity is one of the main characteristics of people *mukhbbitīn*. They do all practices with sincere intentions solely to seek God's pleasure, not to obtain worldly praise or rewards. This sincerity is also reflected in how they run their daily lives (Taufiqurrohman, 2019). They try to always maintain goodness and not seek personal benefits in the charity they do. Allah said in the *Qur'an*:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ١١

Say, "Indeed, I was ordered to worship God by letting obedience to Him (Kementrian Agama RI, 2019)

This sincerity makes their deeds more accepted by God, because only the charity is carried out with clean intentions, far from Riya and Worldly Stupidity, who will get His pleasure. Their worship, be it prayers, zakat, or fasting, is carried out with full sincerity.

## b) The impact of the *Mukhbitin* people in the social context

### 1) Increased harmony between individuals

One of the main influences of the presence of *mukhbitin* in society is their ability to resolve conflicts and create harmony (Mutiar R et al., 2025). Their submission to Allah is reflected in their behavior, which always prioritizes justice, goodness, and peace. In this regard, they prefer to resolve issues in a wise manner, without taking divisive or biased positions.

As Allah said in the Qur'an:

“وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ ۝۵

*When they hear a bad word, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace be upon you, we do not desire to associate with the ignorant."* (Kementrian Agama RI, 2019).

This verse illustrates how the *mukhbitin* maintain their integrity and ethics even when faced with challenging or conflicting situations. They tend not to get caught up in hatred and always choose the path of peace, remaining unaffected by words or actions that are harmful.

### 2) Foster moral values in society

People *mukhbitin* really maintain moral values in their social life. They hold the principles of truth, justice, and honesty. In a society surrounded by people *mukhbitin*, acts of corruption, fraud, or injustice will be very rare. They always maintain the mandate of God to surrender the mandate to humans because humans have the potential to implement it and are fair in every aspect of life (Amiruddin, 2021). Allah said in QS Al-Hujurat/49: 10 ;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝ ١٠

*Indeed, the believers are brothers and sisters, because it is reconciled your two siblings (who are warring) and intertwined to God so that you are blessed* (Kementrian Agama RI, 2019).

### 3) Increase religious tolerance

People *mukhbitin* tend to have an open and tolerant attitude towards religious and belief differences. They are able to live side by side with various groups, respect diversity, and are not easily trapped in conflict due to differences, conflicts themselves can also be resolved without the path of violence and the need for involvement from each party. Conflict can also be useful to build harmony (Fitriani, 2020). In the Qur'an, Allah reminds humanity to know each other, even though they come from different backgrounds:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

*O mankind, indeed We have created you from male and female, and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware* (Kementrian Agama RI, 2019).

This verse emphasizes the importance of getting to know each other and maintain good relationships between individuals, without questioning differences in background, religion, or ethnicity

### c) The impact of the Mukhbbit n people in the psychological and emotional context

#### 1) Emotional Balance

People *mukhbbit n* have excellent emotional balance because they realize that everything that happens in life is part of God's destiny. They are able to accept every test patiently and tawakal, tawakal, in the perspective of Islam, is not a form of total surrender without human effort. Conversely, Tawakal demands the maximum effort from individuals before submitting the results to God. As an illustration, someone who wants to get a job should not only rely on prayer and trust, but must also try seriously in finding work sincerely. Some people may be mistaken in understanding the concept of tawakal, assuming that they don't need to try or work hard, just waiting for destiny. This view tends to fully entrust to God's will without making adequate efforts, for example by thinking that someone does not need to learn because if God wants, he will become smart, or does not need to work because if God wants, he will become rich. This view is similar to someone who is hungry, who although there is a lot of food around him, keep waiting to be full with the reason that if God wants, he will be full. If the view is used as a handle, then it can plunge individuals into difficulties. In Islamic teachings, Tawakal is the last step in a process of struggle and effort, which is accompanied by prayer to God after all the efforts are carried out (Misbahul Faizah, 2019). without too late in feelings of anxiety or disappointment. This helps them maintain their mental health, as stated in the Qur'an:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ٤٠

*"Don't be sad, Allah is with us with us."*

#### 2) Reducing frustration and depression

People *mukhbbit n* understand that every failure is part of the life process that must be accepted patiently. They are not trapped in prolonged feelings of frustration or depression, because they always remember that after difficulties there must be ease. This is reflected in QS Al-Syarh/94: 5.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥

*So, in fact along with difficulties there is ease* (Kementrian Agama RI, 2019).

#### 3) Inner peace through dhikr and prayer

Dhikr and prayer are important means for the *mukhbbit n* to maintain inner peace, provide tranquility, and strengthen the heart. By constantly remembering Allah, they feel a closeness to the Creator that soothes the soul amidst life's challenges. Dhikr becomes a source of comfort in times of difficulty, while prayer serves as a means to express hopes and grievances (Abdul Hafidz, 2019). Through these two practices, they feel strengthened and no longer feel alone in facing the test of life, because they believe that God is always present to provide help. For them, this inner peace not only provides worldly peace, but also as a spiritual foundation that leads them to a better life both in the world and the hereafter. Allah said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

*(They are) the ones who believe and whose hearts find rest in the remembrance of Allah. Truly, in the remembrance of Allah do hearts find rest* (Kementrian Agama RI, 2019).

Dhikr and prayer become the key to peace of heart and mind for the mukhbbit n, leading to profound inner tranquility. As also explained, the relevance of submission with the great dhikr (*dhikr akbar*) is very much in line with the concept of submission in Islam, as it not only serves as

a means to remember Allah (*dhikrullah*), but also functions as a medium to renew and deepen the submission of Muslims to Him. In a personal context, the great dhikr offers individuals the opportunity to shift their focus away from the distractions of the worldly life, distance themselves from daily busyness, and focus entirely on Allah. This reflects the essence of submission itself, which is a full awareness of one's position as a weak servant who is dependent on God (Dedi, 2022).

This grand dhikr phenomenon provides concrete evidence that submission is not just an abstract concept in religion, but can also be realized in the practice of daily life. Through a gr and dhikr, Muslims are invited to feel submission as a force that connects them with God and with others, making this world a place to worship, be grateful, and support each other in goodness. The impact of the submission of the *mukhbitin* is also highly significant in creating emotional and psychological balance, which allows individuals to manage their feelings, face life's trials with patience, and reduce frustration and depression. Those who are *mukhbitin* demonstrate integrity in social relationships, are able to resolve conflicts wisely, and maintain harmony in their interactions with others. Overall, sincere and wholehearted submission to Allah not only brings inner peace but also plays an important role in creating a more harmonious and spiritual society, with positive impacts both in this world and the Hereafter.

## CONCLUSION

The concept of submission in the Qur'an, as reflected in the term *mukhbitin*, refers to individuals who completely humble themselves before Allah with sincere hearts and tranquility. This submission is not merely physical devotion in worship, but also encompasses mental and spiritual dimensions. The attitude of *mukhbitin* reflects profound submission, which is manifested in wholehearted acceptance of Allah's will and humility in living life.

The existence of submission taught in the Qur'an is more than just ritual worship; it is also reflected in social life and relationships with others. Those who submit to Allah will demonstrate humility, avoid arrogance, and strive to draw closer to Him through righteous deeds in every aspect of life. This submission is all-encompassing, affecting their actions in interactions with others and their daily life.

Those categorized as *mukhbitin* receive positive impacts both spiritually, socially, and psychologically. Spiritually, this submission enhances the quality of their worship, brings inner peace, and strengthens their faith. Socially, they serve as role models in maintaining harmonious relationships with others, fostering unity, and avoiding conflict. Psychologically, submission to Allah provides emotional stability and tranquility in facing life's challenges. Thus, the *mukhbitin* contribute to the creation of a more just, peaceful, and compassionate society.

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