



Article History
Submitted:
23-01-2025
Reviewed:
09-09-2025
Approved:
29-04-2026

Hadith on the Recommendation to Increase Istighfar, Narrated by Imam Ahmad No. 2234 (A Study Of The Understanding of Hadith Using Jasser Auda's Maqāshid Approach)

Hasan Su'aidi

hasan.suaidi@uingusdur.ac.id
UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia

Yuliyannah

yuliyannah@mhs.uingusdur.ac.id
UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia

Luhur Kharisman

luhurkharisman@gmail.com
Syu'bah Al Hadits Wa 'Ulumihi, Al Azhar, Egypt

Abstract

This research focuses on understanding the hadith recommending more istighfar using Jasser Auda's maqāshid approach, with the aim of finding out the understanding of the hadith recommending making more istighfar narrated by Imam Ahmad no. 2234 with Jasser Auda's maqāshid approach. This research aims to understand the importance of istighfar in various aspects of human life, from spiritual to economic dimensions, as well as its impact on moral values and monotheism. The research method used is descriptive qualitative research, literature-based. The research results show that istighfar is not just a recommendation, but can also become an obligation in certain situations based on the maqāshid syar'ah approach. Jasser Auda's systems approach, which focuses on "purposefulness", reveals that this hadith has flexibility in achieving the objectives of the Shari'a, both at the personal and social levels. Other results show the positive impact of istighfar on monotheistic, moral and economic values. Jasser Auda's systems approach highlights the importance of flexibility in understanding the context of istighfar according to modern times. It is concluded that with the maqāshid approach, istighfar is understood as part of efforts to achieve general benefit in Islam and remains relevant in the social, economic and cultural context in the modern era. Thus, istighfar not only has spiritual benefits but also social, moral and economic benefits.

Keywords: Hadith; Istighfar; Imam Ahmad; Jasser's Auda Maqāshid; Theory of System.

URL: <https://e-journal.uingusdur.ac.id/Religia/article/view/10119>

DOI: <https://doi.org/10.28918/religia.v29i1.10119>

INTRODUCTION

Public understanding of hadith, both textually and contextually, develops continuously, including the understanding of hadith on the recommendation to increase *istighfar* (act of seeking forgiveness from Allah) (narrated by Imam Ahmad no. 2234). The hadith explains that increasing *istighfar* is a solution to overcoming all difficulties and opens up sustenance from unexpected paths. *Istighfar* is not only words, but also actions that can be carried out with rituals of worship, such as ablution and two raka'ah prayers, as explained by Muhammad Ismail al-Muqaddam in his book *Fikih Istighfar*. *Istighfar* is a form of *zikrullah* highly recommended to get closer to Allah SWT (Syaikh Ismail Al-Muqaddam, 2015, p. 76–77). *Istighfar* is also a way to ask Allah SWT for forgiveness both through words and actions, in order to maintain the purity of heart and keep away from punishment in the afterlife (Hasan bin Ahmad Hasan Hamam, 2010, p. 17).

This hadith also emphasises that frequently seeking forgiveness can alleviate life's difficulties, bring prosperity, and strengthen a servant's relationship with God. In the book *Fathul Bari* and Imam Al-Qurtubi's narration, the story of Imam Hasan al-Basri serves as an example of how seeking forgiveness can be a solution to various problems, such as hunger, poverty, drought, and difficulty conceiving. *Istighfar* is not only a means of seeking forgiveness, but also a means of finding solutions to worldly problems (Hammam, 2017).

Al-Qur'an verses, particularly in Surah Nuh verses 10-12, also support the recommendation for *istighfar*. Allah promises those making *Istighfar* that they will be given ease, abundant rain, wealth, children, as well as gardens and rivers (Ma'arif, 2020, p. 240). This verse, according to Imam Asy-Syaukani, proves that *istighfar* is one of the best ways to obtain Allah's grace, including abundant sustenance and help in life's difficulties (Sirri et al., 2024, p. 109). Even though this hadith is considered *weak* because of the narrator is *majbul*, such as Al-Hakam bin Mus'ab, scholars still accept its meaning in the context of *fadhail a'mal* (Al-San'ani, 2014, p. 135).

This hadith from the history of Ahmad bin Hanbal has been widely narrated and explained by many hadith scholars, such as al-Sindi in his book *Syarah Hasyiyah Musnad Ahmad bin Hambal* and Muhammad bin Ismail Al-Amir Ash-San'ani in his work *Al-Tanwir Syarah Jami' Ash-Saghir*. However, of all the efforts to explain the hadith, until now no research has used *the maqāshid syarīah approach*. Therefore, this

paper uses a new approach to understanding the hadith (in this case the hadith on istighfar), through *maqāshid syar'ah*, having five main aspects that must be developed: religion, soul, reason, descendants, and property. Nevertheless, in this paper, the theory used is *the maqāshid theory* developed by Jasser Auda, emphasising the “system theory” through a *purposefulness approach*.

This study is a library research using a qualitative approach. Qualitative research was chosen because the main objective of this research is to understand the deep meaning of the hadith text and its approach in the context of *maqāshid shar'ah*. This approach is very appropriate when studying material that is textual and interpretative in nature, where the understanding and analysis of religious texts are the main focus. This research utilises two types of data sources: primary and secondary data sources. Primary data comes from the book Musnad Ahmad, containing the hadith being the object of study, i.e. the hadith on the recommendation to increase istighfar. In addition, several other hadith books such as Kutub al-Tis'ah are used as references to strengthen the validity of the hadith study discussed. Secondary data are obtained from various relevant literatures, such as scientific books, theses, journals, articles, and papers related to the research topic. These secondary sources are used to enrich perspectives, provide a broader view of the topics of istighfar and *maqāshid shar'ah*, and support interpretations made based on primary data.

This research used documentation technique as data collection method. This technique involves collecting written documents related to the research object. The documents collected include hadith texts, tafsir books, books, scientific journals, and articles discussing the *maqāshid shar'ah* and Jasser Auda's approach. Using this technique, the researchers can thoroughly explore written sources and then process them to gain a deeper and more systematic understanding.

The method of analysis used in this study is descriptive analytical one, involving the following processes. The first is Data Reduction. At this stage, the collected data is selected and chosen according to its relevance to the research topic. Data reduction helps researchers to focus only on essential information and supports the main analysis of the istighfar hadith and Jasser Auda's *maqāshid theory*. The second is Data Presentation. After the reduction process, the selected data is systematically arranged to facilitate understanding. The data is presented in narrative form including a description of the hadith studied, the scholars' views on the hadith, and the *maqāshid theory* developed by Jasser Auda. The third is Conclusion Drawing: The final

stage is Drawing Conclusions from the results of data analysis. This conclusion includes the interpretation of the hadith about istighfar from the perspective of maqāshid syar'ah and how Jasser Auda's approach provides a more contextual understanding of Islamic teachings in the modern era (Rijal, 2018, p. 8).

Using this approach, the research not only focuses on literal text analysis, but also looks at the broader social and philosophical context, in accordance with the principle of maqāshid syar'ah oriented towards benefit (kemaslahatan).

RESULTS AND DISCUSSIONS

A. Sharh Hadith on the Recommendations for Increasing *Istighfar* Narrated by Imam Ahmad No. 2234

1) Textually

يَعْنِي ابْنَ مُسْلِمٍ - عَنِ الْحَكَمِ بْنِ مُصْعَبٍ ، عَنْ قَالَ عَبْدُ اللَّهِ : وَجَدْتُ فِي كِتَابِ أَبِي بِحَطِّ يَدِهِ : حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكْثَرَ مِنَ الْإِسْتِغْفَارِ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرْجًا ، وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا ، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Meaning: Narrated Abdullah said: I found it in my father's book in his handwriting; narrated Mahdi bin Ja'far Ar Ramli said: narrated Al Walid, namely Ibn Muslim, from Al Hakam bin Mush'ab from Muhammad bin Ali bin Abdullah bin Abbas from his father from his grandfather, namely Abdullah bin Abbas, said; The Messenger of Allah shallallahu'alaihi wasallam said: "Whoever performs istighfar a lot, Allah will make a way out of every difficulty, and relief for every hardship and provide sustenance from unexpected directions." (Narrated by Ahmad). (Ibn Hanbal, n.d., p. 213).

The understanding of this hadith is in line with the meaning of the text, talking about *istighfar*. The word *istighfar* itself comes from the Arabic - عَفَرَ - يَعْفُرُ etymologically meaning to forgive or ask for forgiveness. In terms of terminology, *istighfar* means asking for forgiveness for all sins having been committed (Joemadi, 2020, P. 36).

Generally, *istighfar* means *maghfirah* (forgiveness) from Allah, deriving from the word *ghafara*, meaning (*as-satr*) to cover and forgive. This means that when someone performs *istighfar*, they are asking Allah to cover their sins so that no one will know them and to forgive them (Ghunaim, 2022, p. 1)

Sheikh Ibn Taimiyah stated that the Arabic word *istighfar* means asking for *maghfirah* (forgiveness), also meaning asking for protection or forgiveness of sins, so that the servant is no longer tortured for his sins because his sins have been forgiven or removed by Allah SWT (Suryadi, 2022, p. 18).

Raghib al-Asfahani believes that the word *al-Ghafir* means using what protects from dirt. This includes the meaning of sentence, *ighfir tsaubaka* (wear your clothes) when praying. The words *al-Ghufran* and *al-Maghfirah* from Allah mean He guards and protects servants so that they are not touched by punishment. *Istighfar* is a request with words and deeds. A sentence also says, *ighfiru hadzal-amr bimaghfiratibi*, meaning, cover him with what he must cover. The words *al-Ghafur*, *al-Gaffar* and *al-Ghafir* are included in Asma al-Husna Allah, meaning, who covers the sins of His servants, who forgives their mistakes and sins (Hasan bin ahmad hasan hamam, 2010, p. 17).

Imam al-Ghazali said that the word "*al-Ghaffar*" means "He, who reveals beauty and conceals the ugly." Sins are a number of evils covered by a covering in this world, and forgiveness is granted without punishment in the afterlife (Ma'arif, 2020, p. 252). Meanwhile, al-Khathabi said that *al-Ghaffar* (The Most Forgiving) is the One who forgives His servants many times, every time repentance is repeated for a sin, then again and again forgiveness is repeated for it. *Al-Ghaffar* is the One who covers the sins of His servants, and sheds the garment of His gentleness and mercy on them. So the servant's sins will not be revealed to His creatures and His covering will not be revealed by the punishment visible in their eyes (Hammam, 2017, p. 10).

In accordance with the meaning of the hadith above, basically the virtue bestowed by Allah upon those habituating to seek forgiveness is a definite virtue. It is even explained in the Quran, "*So whoever habituates to seek forgiveness (to perform istighfar), Allah will surely bestow glory upon him.*" (Ma'arif, 2020, p. 250)

People who make istighfar a habit, no matter who they are, if they do it, then Allah will give them ample space, and replace them with ease. Everything that is troublesome or sad, will be replaced by Allah with something easier and more pleasant, so that people habituating to perform istighfar will no longer feel difficult and sad. (Hammam, 2013, pp. 80–81)

Allah SWT will also remove all calamities they encounter, whether it is hunger, poverty, drought, or other calamities. He will remove them, multiply them, and replace

them with ease and a way out. In the *matan* of hadith above, the intended way out is not clear; it is rather general. So the solution in question could come from God directly or through a human intermediary. In short, God will provide solutions to all of humanity's concerns.

This verse, according to ulemas, concludes that *istighfar* is the primary reason for the descent of rain and the permission of various kinds of blessings, including the blessing of children and offspring (Abdul Halik et al., 2022, p. 163)

In Hasan Hammam's book, "The Power of *Istighfar* Therapy," it is explained that Ibn Kathir said, "Allah will give you wealth and children. " A hadith states, "And Allah will provide for you from sources you never expect." It is because all sustenances come from Allah (Hammam, 2013, p. 71).

The textual understanding of the hadith above is beyond doubt in its meaning, i.e. it is related to the Prophet's recommendation to his people to increase *istighfar*.

2) Contextually

The meaning of *istighfar* has been explained previously, both in *lughawi* and *istilahi* senses. *Istighfar* is a solution to admit one's mistakes in the hope that Allah SWT can forgive all weaknesses and sins committed, whether consciously or unconsciously, and ask for protection from sin and disobedience forever. This is true because as servants of Allah, humans are always involved in sin and mistakes, and they must ask Allah for forgiveness (perform *istighfar*) to hope for His forgiveness and goodness. Therefore, a person committing a sin must use *istighfar* as the primary way to get closer to Him, even if it is difficult to instil in their body and soul (Anwar, 2021, pp. 63–64). Every problem bothering humans requires a new way to be resolved, and the best way that people can choose to resolve these problems is through *istighfar*. It is because, in essence, all human problems originate from Him and will return to Him with the best solutions. Problems, large or small, should first be addressed to Him, not to others. Then, Allah SWT will provide guidance and answers in unexpected way (Suryadi, 2022, p. 64).

Below we will explain several roles of *istighfar* in the hadith as an alternative solution in human life in this world and in the hereafter, including the followings:

a. Allah forgives

فَعُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

Meaning: "So I said to them: "Ask your Lord for forgiveness! Indeed, He is the Most Forgiving Being." (QS. Nuh: 10).

We definitely commit sins in our daily lives, intentionally or not. Like dust, sin can cause rust in the heart if it is not removed immediately. Repenting and performing istighfar is a way to cleanse sins.

Allah is the Most Forgiving Being, He really loves His servants who want to repent. On the contrary, He is very angry with His servants who continue to sin and sin. Allah SWT loves us very much. Do we realise that His love for us is immeasurable? Allah expects us to get close to him. Allah wants us to always follow Him without deviating from Him. He is responsive when we stray from Him. His verses immediately call us back to Him, and the words of His messengers will loudly call us back to Him. When we sin, God provides a highly effective and well-crafted antidote in the form of a "magic" phrase: *istighfar*. (Marwi, 2021, p. 12)

Every day we have the potential to commit sins, either intentionally or unintentionally, whether small or large. Rasulullah SAW. said: *"Every child of Adam makes mistakes, and the best person who makes a mistake is the one who repents."* (HR. Turmudzi).

From the information above, we can understand that Allah will forgive those always performing istighfar. Even though the devil and Satan tempt us all the time, when we are tempted and commit sin, perform more istighfar and ask Allah for forgiveness. So is defeated because he failed to trap us. Likewise, when Huzaifah bin Al-Yaman came to the Prophet Muhammad SAW tells of himself as sharp-tongued (his words were harsh and offensive), Prophet Muhammad SAW ordered him to perform istighfar, then Allah will forgive (Marwi, 2021, p. 13).

b. Solution to All Problems

Problems are one of the bonds inseparable from human life. They come and go, sometimes in the form of tests and ordeals. No one lives without problems, because life consists of issues and problems. Allah SWT created this world as a testing ground

to test human faith. This ordeal will make people reflect and realise that any ordeals they face will surely bring wisdom and valuable lessons. In fact, ordeals bring blessings to human life, but these blessings can only be endured with patience. (Zaim, 2019, pp. 45–46)

Therefore, the Muslims' stance towards problems reveals patience and sincerity, as well as a positive attitude that every problem is a gift, so that life becomes wiser and better in facing every problem. All problems the humans face originate from Allah SWT, whether they occur suddenly or are planned. Therefore, if a servant wishes to overcome a problem, the key is to return it to its owner by approaching its Lord (Robb), and the best way to do this is by frequently increasing *istighfar*. (Asy-Syafrowi, 2012, p. 66)

Although many Narrations mention that *istighfar* is a solution to overcome various problems, sometimes the following questions arise: How can performing *Istighfar* solve all the problems befalling humans when *Istighfar* is simply a recitation with the meaning of asking Allah SWT for forgiveness? If we look at the collection of *Istighfar* readings meaning "I ask God Almighty for forgiveness," we will find that this sentence calls for freedom from worldly burdens and the burdens of others.

Istighfar can help an individual solve all life's problems and find solutions, even with *istighfar* all difficulties will be given a way out and every confusion, chaos will be opened up by Him. Therefore, the *Shari'ah* provides a direction and guidance in the form of increasing *istighfar* to Allah, because *istighfar* is able to send down help just like Allah sends down rain. If *istighfar* alone can invite rain to fall, automatically *istighfar* will also be able to bring solutions coming from Allah SWT. Indeed, He is pleased with those always performing *istighfar*.

Try to pay attention to the incident that happened to the Prophet Yunus as. At that time, he experienced a very serious ordeal, i.e. being swallowed by a whale, and being in three darknesses: the darkness of the ocean, the darkness in the fish's belly, the darkness of the night, and what Prophet Yunus as did is that at that time, he was praying and performing *istighfar* continuously. Because of his performance of *istighfar* Allah SWT saved him and told the whale to spew him in the seashore and eventually Prophet Yunus was rescued. (Abdul Wahab, 2013, p. 216)

c. The heart becomes clean

Always pray and ask Allah SWT for forgiveness will make the heart clean. How come? People performing istighfar always admit their mistakes and ask Allah for forgiveness, then guard themselves so as not to fall into sin. If a servant makes a mistake; his heart would turn pitch black. Then by performing istighfar, the darkness of his heart will disappear, turning into clean.

People whose hearts are clean will do good deeds easily, be sensitive to positive things, pray easily, help others easily, like to give alms and have noble qualities such as piety, honesty and gentleness. The Prophet said, “Indeed, if a servant makes a mistake, he will have a stamp (point) on his heart. If he stops (from his mistake) and performs istighfar, the stamp will be removed. (Syekh Muhammad Yusuf al-Kandahlawi, 2007)

If a servant makes a mistake, his heart will be contaminated with a black spot. If he stops doing mistakes and prays for forgiveness and repents, his heart will become clean again. On the other hand, if he adds to it, then over time his heart will become pitch black. This is the meaning of “*raan*” (covering the heart) which Allah mentions in His words, “*This is never like that. Actually what they always endeavor will cover their hearts. (QS. Al-Muthaffifin: 14).* (Marwi, 2021, p. 13)

d. Widening the Door of Provision

Allah SWT will not leave humans on this earth alone. In other words, Allah has provided the land and all the provisions in this world for humans to use as well as they can, for He is the One Who Controls all of each person’s sustenance. Wealth, health, knowledge and intelligence, partner and family, children and descendants, even death have also been determined by Allah. However, in relation to sustenance, the amount depends on the individual’s efforts and endeavors. Serious endeavor can bring in a lot of fortune, especially if the endeavor is accompanied by worship and *dzikrullah* (remembrance of Allah). One of the ways of dzikr and worship that can speed up the flow of good fortune is to use tips for performing Istighfar (Pamungkas, 2014, p. 63).

Throughout human history, many people can practice it to attain and obtain vast

wealth. They even justify any means to obtain wealth simply for satisfying their lusts. The reality of today is starkly different from the efforts made by the prophets and their companions at that time. Today's situation is far worse than before. Ironically, they seek their fortunes in pursuit of wealth through unlawful means. Many Muslims seek wealth, descendants, and other means from shamans, psychics, and the like. Many of them also gain wealth by worshipping and praying to objects they consider sacred and have supernatural powers, even though this actually invites Allah SWT's wrath.

In addition, there are many Muslims claiming to be Muslims, but in reality they are people with a heretical and infidel ideology. That is, they justify all means to achieve their goals. They think that the important thing is to get a lot of wealth, whatever means they can and will definitely do, even if they have to suck the blood of their brothers through various practices such as usury, corruption to accumulate wealth and so on. Indeed, this method will not obtain blessings from their efforts and endeavours, it will not even provide them with true happiness in this world and the hereafter. On the other hand, the results of their efforts and endeavours will potentially bring torment and disaster that they could never have imagined before (Zein, 2018, pp. 52–53).

In fact, Allah SWT is the One Who Gives sustenance to all His creatures, and has given the key to opening sustenance. However, this key is often neglected by humans. Not to mention people not knowing about it, even people knowing about it sometimes underestimate it. The key referred to here is the phrase “*istighfar*.” Because *istighfar* is the primary and most important key to bringing in sustenance through His grace, as Allah says;

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (10)

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (11)

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَأَنْبِيَاءٍ وَيُضَاعِلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (12)

Meaning: ‘I said (to them): ‘Ask forgiveness from your Lord; Verily, He is the most-Forgiving (10); ‘He will send rain to you in abundance’ (11); ‘And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.(12)’ (QS. Nuh [71]: 10-12).

In the verse above, Al-Qurthubi said that these verses discuss three problems:

- 1) Ask Him for forgiveness for previous or current sins by sincerely believing, because Allah is the most forgiving, who will forgive the sins of His servants.
- 2) Allah will send down heavy rain, in *Tafsir al-Hazn* the meaning of “ *midrārān* “ is heavy rain, meaning flowing continuously and heavily.
- 3) In this verse and also in verse 52 of Surah Hud, there is an argument suggesting that *istighfar* can bring down sustenance and rain.

Al-Qurthubi also added as Muqatil said, “When they lied to Nuh for a long time, Allah withheld rain from them and sterilised their wives’ wombs for forty years, so that their livestock and crops perished. Thereafter, they went to Noah and asked him for help.” Then, Noah A.S. called on his people to follow his call, i.e. to ask Allah SWT for forgiveness (Hammam, 2017, p. 73).

e. Owing to Istighfar, you get offspring

The story of Abu Yusuf having told a Sheikh after giving a talk about the meaning, virtue and influence of Istighfar, he told the Sheikh “I am married, and all praise is due to Allah, but my wife has not given birth to children, so I tried to find the cause factors. I have visited all the doctors I heard about, but all the doctors confirmed, you are not suffering from any disease. Your condition and your wife’s condition are healthy. “Then Abu Yusuf asked for an explanation of the contents of the letter of Noah Verse 12 which he had heard from the Al-Quran program on a broadcast and he asked the Sheikh for an explanation.

Then, the Sheikh explained the verse and explained that *istighfar* is the path to having children. Abu Yusuf then returned home and told his wife about the lesson he learned that day. Thereafter, Abu Yusuf and his wife were determined to carry out the treatment through *istighfar*, both day and night, secretly and openly. A miracle happened after we did it consistently. Finally, my wife became pregnant during the months during which we were performing istighfar. This miracle continued until we gave birth to three boys and one girl (Pasmawati, 2021, pp. 21–22).”

From the text above, if we look at the context of the hadith, it is indirectly understood that the Prophet Muhammad (peace be upon him) was not merely a message to the *matan*, but rather a command and encouragement for people to frequently perform istighfar to make every problem in life resolved with the best

solution from Him. Indeed, what prevent the flow of sustenance are human sin, disobedience, injustice, and disobedience committed by humans, distancing them from sustenance and God's mercy.

3) Contemporary conceptualisation of Istighfar

Human life today is replete with various kinds of problems, from the smallest to the largest. Sometimes problems can be solved personally without asking others for help. Other problems sometimes cannot be solved personally without the help of those around them, and there are even problems that cannot be solved by both oneself and others. If this happens to someone, the next step is to surrender everything to Allah SWT. This means that a servant must approach His Lord (*Robb*) by frequently performing istighfar and asking for all his sins and mistakes to be forgiven, in the hope that all the difficulties he faces will end in the best way, because all difficulties come from Him and will return to Him through performing istighfar frequently (Suryadi, 2022, p. 83).

To ground or implement *istighfar* in the lives of people today, the following steps are necessary. *First*, a servant must first understand the meaning, purpose, and virtue of istighfar. Thus, a person can maximise the use of what has been absorbed into their brain (Sulaiman, 2018, p. 18).

Second, a person with knowledge is not enough to apply istighfar in people's lives unless he spreads his knowledge. Knowledge is like wealth, and zakat is to teach others about the virtues and benefits of istighfar so that the next generation can grow up as a generation of istighfar lovers in today's modern life (Suryadi, 2022, p. 84). "An 'alim (the one with knowledge) is still said to be *jabil* (ignorant) before he practices his knowledge; if he practices it, he will be said to be an 'alim," said al-Fudhail bin 'Iyadh (Salamrohma, 2021, p. 62).

Third, do istighāṣah. Linguistically, *istighāṣah* means helping or hoping for help and victory. Generally, people are happy if gathering activities are held in the midst of their lives, but gatherings here are identified with *taqarrub* (drawing closer) to Allah. This means that someone who wants to ask Allah for help must pray to Him as the Messenger of Allah practiced it.

Allah SWT said:

إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُزَوِّدِينَ

Meaning: [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand angels, following one another." (QS. Al-Anfal [8]: 9).

In this verse, Aditya Firdaus et. al. said that the Prophet Muhammad (peace be upon him) asked Allah SWT for help during the Battle of Badr, where the enemy's strength was three times greater than the Muslim army's. Allah granted his request by providing an additional 1,000 angels (Firdaus, Aditya & Fauzian, 2018, p. 170). The practice exemplified by the Prophet above will certainly convince people to be more optimistic and enthusiastic about improving the quality of their worship through istighasah, so they will participate in groups. However, this occurs without people understanding the meaning and purpose of istighfar. However, if the community is not familiar with it, this activity is an excellent way to provide a spiritual touch. This is due to the importance and virtue of istighfar, a collection of prayers recited to draw closer to Allah and convey desires and requests to Him. Therefore, it is very easy to ground it today (et al., 2021, p. 38).

Fourth, dakwah (preaching) through social media very effectively spreads religious information to the public. Visual media includes all types of visual communication, such as advertisements, banners, billboards, posters, leaflets, and so on. Since 2010 until today, these are all visual communication media having developed. *Da'wah*, according to Nurhadi Ismail (chairman of the Muslim Designer Community), can be carried out through images and graphic design. Furthermore, he stated that a person's tendency to understand meaning from images is stronger than simply listening to a lecture. "*Words don't mean, people mean* (words do not have meaning, but it is humans who give the meaning)." They made several posters to be exhibited directly or via internet media with Islamic-themed sentences and images. Therefore, Islamic-themed posters discussing the virtues and benefits of *istighfar* and hadiths encouraging people to read them can be used to spread *da'wah* through the media. In such situations, the implementation of *istighfar* in human life can be carried out very well and perfectly. People lacking extensive information can find this media helpful, and they can visually see the importance of istighfar (Suryadi, 2022, p. 86)

Fifth, because istighfar is a *da'wah* activity delivering the message of Islam, one must

routinely hold or participate in education on the topic of istighfar. This is intended to encourage and guide people to always stay on the path of righteousness, which will lead them to peace and happiness in this world and the hereafter (Oktavia & Mastanora, 2020, p. 67). In fact, although many Muslims are eager to learn, only few understand the virtues and significance of istighfar. Therefore, one can become stronger in practicing istighfar, both for oneself and for others, by reading books specifically on istighfar.

Therefore, the application of istighfar in the modern era is different from that in the Prophet SAW's time, because it was very difficult and took a long time. However, the points above demonstrate the importance of instilling istighfar in daily life. However, the rapid development of the times requires them to remain present in the media through communication tools, sometimes even causing them to ignore the command to seek forgiveness (perform istighfar). Therefore, self-reflection is the primary way to implement the habit of performing istighfar in daily life. This means recognizing oneself as a weak creature always needing Allah SWT's help, in times of joy or sorrow, in times of hardship or ease. This will foster a soul that loves performing istighfar.

B. The Concept of Istighfar through the Jasser Auda's *Maqāshid Approach* of *Purposefulness* (Intentionality)

Based on a review of *maqāshid syarī'ah*, saying istighfar is not only a recommendation, but also an obligation that Muslims must be accustomed to. Istighfar can be obligatory, such as istighfar for committing certain sins. In some other cases, it can be *haram* (unrightful), e.g. istighfar for infidels.

The systems approach used as a perspective in this research is the purposefulness feature of Jasser Auda's systems approach, a fundamental feature encompassing all features and represents the core of Jasser Auda's systems analysis methodology. This purposefulness feature is not mechanical but diverse in achieving the ultimate goal (Rofikoh, 2021, p. 79).

In relation to the purposefulness feature explained in the previous chapter, every system has a goal (output). In his purposefulness theory, Jasser Auda describes that every system (in general) certainly has an output, so this output is called the goal that is generated from the system network. In systems theory, goals are divided into *goals* and *purposes*. A system will produce a *purpose* if it is able to produce the goal itself in different ways and in the same thing,

or produce various goals and in various situations. Meanwhile, a system will produce *a goal* if it is only in a constant situation; and is more mechanistic; it can only produce one goal. In this context, *maqāshid* is in the sense of *purpose (al-gayah)*. *Maqāshid al- syarī'ah* is neither monolithic nor mechanistic, but can vary according to the situation and conditions (Rofikoh, 2021, p. 84).

In seeking the essence of the meaning of the recommendation to increase istighfar, efforts are made in the field of *maqāshid syarī'ah*. Jasser Auda defines *maqāshid syarī'ah* as a branch of science seeking to answer questions from a command or rule represented by the question “why?” (Auda, 2015, p. 31)

Why did the Prophet Muhammad encourage his people to perform more istighfar? So *maqāshid syarī'ah* will attempt to answer this question by employing various methods, approaches, and understandings to arrive at a final conclusion. This endeavour requires a broad understanding, open-mindedness, and skill in managing the texts of the Qur'an and hadith in the *musthalab al-hadith* and other sciences, as well as a multidisciplinary perspective having certain interrelationships. The path to the aims of sharia can be reached in two ways (Qardhawi, 2007, pp. 22–24):

1. Examining every *'illat* (cause/reason) behind the text of the Qur'an and hadith. For example, the hadith the writer is currently studying, Hadith narrated by Imam Ahmad No. 2234;

مَنْ أَكْثَرَ مِنَ الْإِسْتِغْفَارِ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Meaning: “Whoever performs more istighfar, Allah will make a way out of every difficulty, and spaciousness for every difficulty and provide sustenance from an unexpected direction.” (HR. Ahmad). (Ibn Hanbal, nd, p. 312)

The hadith above shows us that the *'illat* of “increasing istighfar” is the basis for the recommendation of istighfar because it contains many benefits and virtues (the meaning of *'illat* here is the causal factor or reason that is the legal basis in a regulation).

2. Studying through the theory of interconnected hierarchy, *maqāshid 'Ammah*, (general *maqāshid*) constituting a goal that can generally be observed in all parts of Islamic law including all universal *maslahah* such as justice, tolerance, equality, convenience, and all aspects of *dharuriyyat* in the classical *maqāshid* of safeguarding the 5 aspects, which are then realised into freedom of belief, development and human rights and others.

There is an expansion of the reading of the hadith into a complex and flexible reading.

Hifdż al-din (preserving religion), which is one of *the* five general principles of Islamic teachings within the framework of classical *maqāshid sharia*, can be expanded to embody the freedom of belief/religion. In this systems approach, the hadith is expressed as a conceptual tool, a means, and a path to the principles of Islamic teachings, i.e. welfare. Al-Qarafi advocated for a classification of the Prophet's actions, as they all have different implications' (Solikin et al., 2023, p. 1359).

The theory of purposefulness (intentionality) system helps us to see this hadith as part of a broader system, i.e. the Islamic belief system. In analysing, the meaning of the theory of the purposefulness (intentionality) system in the hadith narrated by Imam Ahmad regarding the recommendation for istighfar is understood as follows: (Auda, 2008, p. 195)

1) Relationship to the Islamic belief system

The aim and objective of this hadith recommending istighfar is, among others, to strengthen the concepts of *tawhid* (oneness of Allah), *rububiyah* (belief in Allah), and *uluhiyah* (worship only to Allah). Istighfar is a form of recognition of the oneness of Allah and Allah is the only place to rely on all body and soul.

2) Implications for moral and ethical values

It can be understood from this hadith that one of the messages that can be taken is that this hadith encourages values such as patience, *tawakal* (trust in God), and optimism. Istighfar teaches us not to give up in the face of difficulties and always hope for goodness from Allah.

3) The role of hadith in shaping the identity of Muslims

This hadith can serve as a symbol of the Muslim community as a people constantly seeking forgiveness and hoping for Allah's forgiveness. Istighfar can also serve as a means of strengthening the unity of the Muslim community through its culture and practice of mutual forgiveness.

4) Hadith on istighfar as economic development

This hadith can be used as a reference that *istighfar* can help a person's economy if he practices *istighfar* in his daily life.

From the hadith above, we know and believe the cause of the economic crisis and the lack of social justice in our beloved country, Indonesia, is, among others, the many sins committed by this nation. This is confirmed by Allah's words in Surah A'raf, verse 96.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning: “And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [our verses], so We seized them for what they were earning.”(QS: Al A’raf: 96).

In seeking the rationale or meaning of a hadith, an approach is also needed that is able to play the role of economic, social, political and cultural factors. Because, as previously explained, hadith is a conceptual part related to social and societal issues. Because hadith is also a collection of past information, it is not limited to information about what, who, when, where, and how, but also requires tracing societal structures, habit patterns, and historical values that can be used as scientific facts as a basis for understanding hadith and applying them to Islamic teachings (Mattori, 2020, p. 53).

Based on the narrative above, a system approach characterised *by purposefulness* can follow various ways to achieve the final goal and truly realise the understanding of the hadith recommending performing more istighfar in this modern era.

CONCLUSIONS

The hadith on the recommendation to increase istighfar is narrated by many imams such as Imam Ahmad bin Hanbal, Abu Daud, Ibn Majah, At-Thabrani, and Al-Baihaqi, but the author uses the narration of Imam Ahmad because it is one of the oldest literatures. Although the sanad of this hadith *is weak* based on the criticism of hadith critics, that Al-Hakam bin Mus’ab is *majbul*, in terms of the *matan* this hadith *is maqbul* because it does not contradict the Qur’an, other hadith, or reason. Although it is weak (*dhofif*), its meaning is acceptable and can be used for *fadhail a’mal*. Then, in understanding the hadith recommending performing more istighfar, this study uses Jasser Auda’s *maqāshid perspective* so that a broader meaning emerges and is in line with other sciences. Jasser Auda, using the system theory in *maqāshid sharī’ah*, introduces the feature of purposefulness (intentionality) as a basic feature encompassing his entire theory. Through this perspective, the understanding of the hadith regarding the recommendation to increase istighfar becomes more flexible and complex, involving textual and contextual meanings. *Hifdz al-din* (maintaining religion/freedom of belief) in *kulliyah al-khams* can be extended to the realisation of religious freedom within the framework of *maqāshid syarī’ah*. This systems approach shows that

the hadith is a means to achieve the principles of Islamic teachings, i.e. welfare. Therefore, a *purposefulness*-based systems approach allows for various methods to achieve the ultimate goal, realising the understanding of this hadith in the context of the modern era.

BIBLIOGRAPHY

- Abdul Halik, Mujiburrohman, Ibnu Ali, & Jamilya Susantin. (2022). Istighfar Sebagai Pemecah Segala Permasalahan (Penafsiran Ayat Al-Qur'an Tentang Istighfar). *Ahsana Media: Jurnal Pemikiran, Pendidikan, Dan Penelitian Ke-Islaman*, 8(2), 177–186.
<https://Journal.Uim.Ac.Id/Index.Php/Ahsana/Article/View/1476/916>
- Abdul Wahab, Muhibib. (2013). *Selalu Ada Jawaban* (Cet I). Qultum Media.
- Al-'Abad, Abdul Mukhsin. (N.D.). *Sharah Sunan Abi Dawud* (Juz 1). (Al-Şabkatu Al-Islāmiyyah).
- Al-San'ani, M. Bin I. Al-A. (2014). *Tanwir Sharh Al-Jami' Al-Saghir*. Dar Al-Hadith.
- Anwar, Shabri Shaleh. (2021). *10 Malam Pertama Ramadhan* (Cet I). Yayasan Doa Para Wali.
- Asy-Syafrowi, Mahmud. (2012). *Nikmatnya Istighfar: Satu Obat Untuk Sejuta Kesulitan* (Aning (Ed.)). Medpress Digital. <http://Www.Media-Pressindo.Com>
- Auda, Jasser Penerjemah R. Dan A. A. El-M. ; Penyunting A. B. (2015). *Membumikan Hukum Islam Melalui Maqasid Syariah Terjemah Maqasid Shariyah As Philosophy Of Islamic Law* (Cetakan 1). Pt Mizan Pustaka.
- Dkk, S. (2021). *Bingkai Pembiasaan Anak Saleh* (Cet I). Samudra Biru.
- Firdaus, Aditya & Fauzian, R. (2018). *Pendidikan Akhlak Karimah Berbasis Kultur Kepesantrenan* (Cet I). Alfabeta.
- Ghunaim, H. S. (2022). *Cinta Istighfar* (K. As'at Irsyadi (Ed.); Cetakan 2). Amzah.
<https://Books.Google.Co.Id/Books>
- Hammam, H. (2013). *Dahsyatnya Terapi Istighfar* (Penerjemah Atik Fikri Ilyas (Ed.); Cetakan. 8). Maghfirah Pustaka.
- Hammam, H. (2017). *At-Tadawi Bi-Istighfar Terj: Atik Fikri Ilyas Yasir Maqashid*. Nakhlah Pustaka.
- Hasan Bin Ahmad Hasan Hamam. (2010). *The Power Of Ostighfar: Menghapus Dosa, Membuka Pintu Rezeki*. Yogyakarta; Pustaka Marwa.
- Ibn Hanbal, A. 'Abdullah A. Bin M. (N.D.). *Musnad Al-Imam Ahmad Bin Hanbal*. Internasional Ideas Home.
- JOEMADI, A. E. (2020). *THE*

- SECRET OF ISTIGFAR Rahasia Dikejar-Kejar Rezeki Dengan Keajaiban 100 Kali Istigfar* (H. Burhabhi (Ed.); Cet. 1). Araska Publisher.
- Ma'arif, M. S. (2020). Keutamaan Istigfar: Kandungan Makna Istigfar Terhadap Hadist Riwayat Ibn Majah. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 14(02), 240–260. <https://doi.org/10.37680/Adabiya.V14i02.212>
- Marwi, A. Al. (2021). Istigfar Solusi Bagi Setiap Masalah. *AR- Rahmah: Jurnal Penelitian Pendidikan Dna Sosial Keagamaan*, 1(1), 1–27. <http://ejournal.pergunutanjabbarat.or.id/index.php/Arrahmah/article/download/4/4>
- Mattori, Muhammad. (2020). *Memahami Maqashid Syariah Jasser Auda (Berbasis Pendekatan Sistem)* (Guepedia/ At (Ed.)). Guepedia.
- Oktavia, E., & Mastanora, R. (2020). Manfaat Mengikuti Pengajian Rutin Dalam Meningkatkan Kesadaran Beragama Masyarakat. *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 1(2), 74. <https://doi.org/10.31958/Istinarah.V1i2.1816>
- Pamungkas, Imam. (2014). *The Miracle Of Istighfar*. Al-Maghfirah.
- Pasmawati, H. (2021). Keajaiban Istighfar Dan Sedekah (Sebagai Alternatif. *Danub*, 2(1), 15–25.
- Qardhawi, Yusuf. (2007). *Fiqh Maqashid Syariah*. Pustaka Al-Kautsar.
- Rofikoh. (2021). Asas Pembentukan Peraturan Perundang-Undangan Dalam Konsep Omnibus Law Perspektif Pendekatan Sistem Jasser Auda. *LAIN Purwokerto*, 41.
- Salamrohma. (2021). *Melangkah Tanpa Resah: Hikmah Secuplik Kisah*. Guepedia.
- Sirri, M., Ramadhani, M., & Saputra, R. (2024). Istigfar Sebagai Kunci Rezeki. *Religion: Jurnal Agama, Sosial, Dan Budaya*, 3(2), 104–113.
- Solikin, A., Qulub, S. T., Damanhuri, A., Sopwan, N., & Rohman, H. (2023). *Hifz Al Aql Dan Penerapan Open-Ended Question Dalam Materi Konsep Arab Kiblat Pada Mata Kuliah Matematika Astronomi*. 1355–1376. <https://doi.org/10.30868/Ei.V12i02.3243>
- Sulaiman, M. (2018). *Bikess; Bikin Kematian Senikmat Surga*. Magenta Media.
- Suryadi, Moh. (2022). Istighfar Dalam Al-Qur'an (Studi Tafsir Tematik). *Skripsi*, 8.5.2017, 2003–2005.
- Syaikh Ismail Al-Muqaddam. (2015). *Fikih Istighfar* (Cet 1). Pustaka Al-Kautsar.
- Syekh Muhammad Yusuf Al-Kandahlawi. (2007). *Kitab Muntahab Abadis, Bab Zikir*. Ash-Shaff.
- Zaim, A. (2019). *Pasti Ada Jalan Keluar* (Cet I). Laksana.
- Zein, S. A. (2018). *Jurus-Jurus Langit Menguyur Rezeki* (Cet I). Laksana.