

A Genre Analysis of the Literacy on Taqwa in Surah Ali-‘Imran

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ABSTRACT

The discussion on the literacy of Taqwa had been carried out for many centuries among Islamic scholars. However, empirical studies examining the concept of Taqwa as a construct at the fundamental level are rather scarce or almost non-existent. Hence, the purpose of the present study is to empirically analyze the traits of Taqwa within the context of the language of the Quran in surah Ali-‘Imran, the third surah in the Holy Quran. The data for this study were obtained from surah Ali-‘Imran using purposive sampling. A validity procedure was conducted for the extracted verses, which were inferred to reflect the traits of Taqwa in the selected Surah. The data were analyzed using manifest and latent content analyses. The findings reveal 21 categories of traits of Taqwa presented in Surah Ali-‘Imran, which are Tawheed, Patience, Tawbah, Consciousness of Allah, Gratefulness, Calling to Allah’s Path (Da’awah), Obedience, Reliance on Allah, Steadfast/Istiqomah, Performing Solah, Do Good to Others, Zakat/Charity/Alms and Humbleness, Controlling/Suppressing Anger, Forgiving, Honesty, Keeping Promise, Praising Allah/Tasbeeh, Fear of Allah’s Punishment and Travel to Learn. The major emphases are on believing in the Oneness of Allah/Tawheed and Doing Good Deeds. The findings help in building a model of traits of Taqwa as a general guideline for Muslims to better understand the meta-framework of traits of Taqwa of which model is useful in the teaching of the literacy of Taqwa in the educational realm.

Keywords: Al-Quran, content analysis, Genre analysis, sequential-based analysis, Taqwa

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INTRODUCTION

Regardless of one’s belief, for decades, many religious studies have been conducted to describe religiosity from various perspectives and contexts (Allport & Ross, 1967; Donahue, 1985; Francis, 2007; Koenig, Meador, & Parkerson, 1997; Hunter & Merrill, 2013; Khodadady & Baghery,

2012; Nurasikin, Aini, Aida, & Ng., 2010). Within the context of Islamic perspective, one aspect, which is Taqwa, is a concept that insofar has not been empirically studied within the conventional domain in relation to established reports in the mainstream publications. Empirical study is concerned with verifiable observation or experience rather than merely using theory or pure logic. Within Islamic studies, the concept of Taqwa has commonly been theoretically presented as discussion in books in terms of what is thought to be arbitrarily relevant relationships amongst Quranic verses and hadiths but such interpretation has not been approached using the context of systematic conventional research that involves evidence in measurable terms. Therefore, this paper presents the report of an empirical study on the concept of Taqwa as examined in the Holy Quran.

The term 'Taqwa' is frequently mentioned in the holy Quran in various forms of conjugation, to mention a few such as *muttaqun* (al-Baqara verse 2), *ittaqau* (Ali-'Imran verse 15), *taqiyya* (Maryam verse 18). Regardless of its conjugated forms, it fundamentally carries the semantic reminder of the importance of a believer to be in the state of God-fearing individual. Beyond al Quran, the reminder to be a believer who is God-conscious can be traced, for instance, in Islamic Friday sermons in which it is mandatory for the *khatib* to call and remind the Muslims to have Taqwa to Allah, indicates the importance of Taqwa. Hence, Taqwa is considered to be the spiritual concept

which should be developed in Muslims so that they may keep themselves in the right path as stated in Surah Al-Fatihah verse 5; the Surah, which Muslims are commanded to recite 17 times in a day. Such a commandment from Allah SWT suggests the importance of Muslims to attain Taqwa in order to remain in the right path. Despite the many Islamic talks and publications on Taqwa, the Muslim laymen are still groping as to what the concept really means. Based on the researcher's random preliminary oral survey, the Muslim laymen were not able to provide an objective definition of what Taqwa is, a phenomenon which indicates their uncertain understanding of what Taqwa is. Considering the importance of Taqwa, it is therefore, imperative to analyze what traits that Taqwa entails as revealed in the Quran, so that the Muslims can have a better understanding of what traits need to be nurtured in order to achieve Taqwa.

It is acknowledged that Taqwa as a construct has been widely discussed in religious scholarly books for many centuries (Al Haddad, 2010; Sheiko & Al Dayrani, 2015; Yassin, 2016). There are also current scholarly works on Taqwa and its connection to various academic disciplines. Among current scholarly works discussing Taqwa, to name a few, are such as Kamil, Sulaiman, Osman-Gani and Ahmad (2015), Bhatti, Alkahtani, Hassan and Sulaiman (2015), Sulaiman, Selladurai, Kamil and Mohsen (2015), Mohammad, Ibrahim, Salam, Jamil and Farzana (2015). Based on Quranic verses, Al Haddad (2007) defined Taqwa as comprising an array of three traits;

complete obedience to Allah's commands, continuous remembrance of Allah and perpetual gratefulness to Allah's mercy that He had rendered upon his creation. This definition although without an empirical study, suggests that the construct of Taqwa can be analyzed at the level of its traits. When analyzing a construct, what should be identified is the characteristics of the construct (Marican, 2006) which in the case of the current study is the traits of Taqwa.

Some previous religious-based studies used instrument such as the Religious Orientation Scale for the psychological measure to assess religious orientation (Kamaluddin, Nasir, Sulaiman, Khairudin, & Zamani, 2017). Nonetheless, such instrument that measures general orientation is not relevant to be used in this study due to the nature of the current study, which examined the orientation of a rather specific construct. By knowing the characteristics of Taqwa in the form of its traits, a believer will be able to gain understanding (knowledge) of the behaviours that they should engage in their effort to be a *muttaqun* (Al-Dimasyqi, 2000; 'Asyur, 2000; Al-Syanqitiy, 1995). In addition, the understanding of what traits Taqwa comprise will assist one to acquire *al-hikmah* or wisdom ('Asyur, 2000; Al-Syanqitiy, 1995). Using the method of *Usul Tafseer* or fundamental principles in Quranic interpretation including the exegesis knowledge, analyzing the traits of Taqwa can be considered as one of the branches of knowledge among *ahl al-Dikhr* or the scholars of the Quran (Al-Qurtubiy, 2003). Within the perspective of Islam, it is

important for Muslims to be *ahl al-Dikhr* in order to curb oneself from committing disobedience to Allah (Al-Muqbil, 2010).

Nonetheless, empirical studies presenting the model of Taqwa at the traits level can be claimed to be scarce or almost non-existent. If there is any, they might not be made available in the mainstream publications. The lack of empirical studies on Taqwa could be perhaps due to the abundant of discussion on Taqwa, nonetheless in a rather scattered manner. As such, the current study attempted to analyze the traits of Taqwa in the Quran in order to produce a more explicit model of Taqwa, which can be useful to all Muslims, particularly the non-scholars or laymen believers who make up the majority of the Muslims. As part of a preliminary research, the current study focused on the analysis of the elements of Taqwa in Surah Ali-'Imran.

METHODS

The current study is an extension of a previous study analyzing the traits of Taqwa in Surah (Chapter) al-Baqara. Hence, the purposes of the present study were also to identify the traits of Taqwa in Surah Ali-'Imran as well as to analyze the emphasis on each trait. The study sought to answer the following research questions (RQ):

RQ 1: What are the traits of Taqwa mentioned in Surah Ali-'Imran?

RQ 2: What is the emphasis on each of the traits of Taqwa mentioned in Surah Ali-'Imran?

Instrument and Sampling

The Holy Quran was the instrument used to obtain the data in this study. There are 114 surahs in the Holy Quran. Surah Ali-‘Imran is the third Surah and was selected as the sample Surah as it was the surah after Surah al-Baqara in the Holy Quran, which had been previously analyzed. Surah Ali-‘Imran has 200 verses. The sampling procedure employed the document review and elimination methods. Only verses that contain traits of Taqwa were selected for the study while other verses that did not contain any trait of Taqwa were eliminated.

Data Collection

As in the previous study, in this study, the concept of Taqwa also literally focuses on its explicit conceptual (spiritual) and behavioural elements mentioned in the selected Surah. Hence, the definition of Taqwa as traits of righteousness or good deeds as commanded behavior by Allah S.W.T. served as the platform of the current study consistent with the definition of the analysis of Taqwa in the previous study of Surah al-Baqara. Based on the notion of *amar ma’aruf nahi munkar* of which *amar ma’aruf* refers to the commanded deeds (Dos) while *nahi munkar* refers to the prohibited deeds (Don’ts), the traits of Taqwa in the current study only included those within the *amar ma’aruf* context. In identifying the traits of Taqwa in Surah Ali-‘Imran, each selected verse was reviewed. For example, Surah Ali-‘Imran verse 133 was inferred to contain traits of Taqwa because

it reflected conceptual and behavioural elements as traits of righteousness and good deeds commanded by Allah:

“O Mariam! Keep obedience to your Lord and humble yourself and bow down with those who bow.”

Therefore verse 133 of Surah Ali-‘Imran was selected for the study. Upon the completion of the document review of the Surah, 38 verses of Surah Ali-‘Imran were selected as the sample verses for the current study.

Data Analysis

The data in this study were analyzed using latent and manifest content analysis for Research Questions 1 and 2 respectively. “Content analysis is widely used in historical and communication research. It involves the analysis of the content of communication (documents) as the basis for inference,” (Basturkmen, 1999). Since the current study solely involved document analysis to make inferences, replicating the analysis of Taqwa in the previous study, content analysis was also used as the method of data analysis. According to Stemler (2001) and Sidek, (2010) content analysis can be a useful tool for examining trends and patterns in documents.

To answer Research Question 1, the traits of Taqwa were extracted from each selected verse. For example, in verse 133 of Surah Ali-‘Imran, 3 Taqwa traits were identified as shown as follows:

**Keep obedience to your Lord
and humble yourself
and bow down with those who bow**

To answer the first research question, latent content analysis was conducted. Latent content analysis was used to analyze the data in this study because the present study examined scripts. Latent analysis was conducted via thematic analysis by coding the extracted traits of Taqwa thematically in order to identify the category of traits of Taqwa. Thematic coding is a qualitative analytic method for “identifying, analyzing and reporting pattern (themes) within data. It minimally organizes and describes your data set in detail. However, it frequently goes further than this, and interprets various aspects of the research topic,” (Braun & Clarke 2006). Many past studies that attempted to categorize elements used thematic analysis (Ibrahim, 2009; Mihut, 2014; Perry, 2014; Raslie & Keong, 2017; Sidek, 2011).

To answer Research Question 2, manifest content analysis was conducted. The reiteration of each trait of Taqwa in each category was counted and converted into percentages. The categories of traits of Taqwa were ranked according to the percentages in an ascending manner to determine the emphasis of traits of Taqwa in the selected Surah. By following this technique, we can analyze the emphasis of the traits of Taqwa in the selected Surah.

Validity Procedure

The researcher finalized the list of traits of Taqwa against the selective *tafseer*

before submitting the list to the expert for validation. The same selected *tafseer* were used by the expert. The validity procedure was conducted by an expert who rated the selected verses and the inferred traits using a Likert scale indicating his agreement if the selected verses contain the traits of Taqwa. This expert compared the inferred traits against the interpretation of the selected verses in the selected source of *tafseer* or exegesis by Ibn Kathir (2000) and Al-Jalalyn (2013). As generally accepted by the scholars in the field of Quranic *tafseer*, the ways in which *tafseer* is presented by Al-Jalalyn and Ibn Kathir can be used as a valid reference. The validity index is 0.95. Discrepancies were solved via a discussion between the researchers and the rater to produce the final list of verses that contains traits of Taqwa.

RESULTS

The findings of the study are presented in the order of the research questions.

Traits of Taqwa

RQ 1: What are the traits of Taqwa mentioned in Surah Ali-‘Imran?

For a clearer representation, the analysis of traits of Taqwa was tabulated into four separate tables instead of presenting the findings in one lengthy table.

Tables 1 presents the traits of Taqwa elicited in Surah Ali-‘Imran (ToT^{Im}), the second surah in the Quran, which traits are within the context of *amar ma’aruf* (the do’s). In this surah, 70 traits of Taqwa in total were elicited from 38 verses.

Table 1
Traits of Taqwa in Surah Ali- 'Imran

No	Quranic verses	Traits of Takwa in Ali- 'Imran (ToT ^{Im})	ToT ^{Im} per Verse
1	16	(ToT ^{Im16} 1) Those who say, "Our Lord indeed we have believed..."	1
2	17	(ToT ^{Im17} 1) The patient	5
		(ToT ^{Im17} 2) the truthful	
3	43	(ToT ^{Im17} 3) the obedient	3
		(ToT ^{Im17} 4) those who spend (benevolently)	
		(ToT ^{Im17} 5) those who ask forgiveness in the morning times	
4	57	(ToT ^{Im43} 1) keep to obedience to your Lord	2
		(ToT ^{Im43} 2) humble yourself	
5	64	(ToT ^{Im43} 2) bow down with those who bow	1
		(ToT ^{Im57} 1) ..those who believed	
6	68	(ToT ^{Im57} 2)...and did righteous deed.	1
		(ToT ^{Im64} 1) Say, "...we will not worship except Allah and not associate anything with him and not take one another as lords instead of Allah."	
7	76	(ToT ^{Im68} 1) Indeed the most worthy of Abraham among the people are those who followed him and this prophet, and those who believe in his message	3
		(ToT ^{Im76} 3) whoever fulfills his promise	
8	89	(ToT ^{Im76} 4) guards (against evil)	1
		(ToT ^{Im76} 5) those who guard (against evil)	
9	101	(ToT ^{Im89} 1) Except those who repent after that (wrongdoing) and amend..."	1
		(ToT ^{Im101} 1) whoever holds fast to Allah	
10	102	(ToT ^{Im102} 1) ...be careful of (your duty to) Allah with the care which is due to him..."	1
		(ToT ^{Im103} 1) And hold fast by the covenant of all together	
11	103	(ToT ^{Im103} 2) remember the favour of Allah on you	2
		(ToT ^{Im104} 1) And from among you there should be a party who invite to good	
12	104	(ToT ^{Im104} 2) enjoin what is right	3
		(ToT ^{Im104} 3) forbid the wrong	
13	113	(ToT ^{Im113} 1) they recite Allah's communications in the night time	2
		(ToT ^{Im113} 2) they adore (Him)	
14	114	(ToT ^{Im114} 1) They believe in Allah and the last day	3
		(ToT ^{Im114} 2) they enjoin what is right and forbid the wrong	
15	115	(ToT ^{Im114} 3) they strive with one another in hastening to good deeds	1
		(ToT ¹¹⁵ 1) those who guard against evil	
16	122	(ToT ^{Im122} 1) in Allah should the believer trust	1
		(ToT ^{Im123} 1) be careful of (your duty) to Allah	
17	123	(ToT ^{Im123} 2) that you may give thanks	2
		(ToT ^{Im130} 1) and be careful of (your duty) Allah	
18	130	(ToT ^{Im131} 1) guard yourself against the fire	1
19	131	(ToT ^{Im132} 1) And obey Allah and the apostle	1
20	132	(ToT ^{Im133} 1) hasten to forgiveness from your Lord	2
		(ToT ^{Im133} 2) those who guard (against evil)	

Table 1 (continue)

No	Quranic verses	Traits of Takwa in Ali-‘Imran (ToT ^{Im})	ToT ^{Im} per Verse
21	133	(ToT ^{Im133} 1) hasten to forgiveness from your Lord (ToT ^{Im133} 2) those who guard (against evil)	2
22	134	(ToT ^{Im134} 1) Those who spend (benevolently) in ease as well as in straightness (ToT ^{Im134} 2) those who restrain (their) anger (ToT ^{Im134} 3) pardon men (ToT ^{Im134} 4) Allah loves the doers of good	4
23	135	(ToT ^{Im135} 1) those who when they commit an indecency or do injustice to their souls remember Allah (ToT ^{Im135} 2) ask forgiveness for their faults	2
24	137	(ToT ^{Im137} 1) therefore travel in the earth and see what was the end of the rejecters	1
25	138	(ToT ^{Im138} 1) those who guard (against evil)	1
26	142	(ToT ^{Im142} 1) those who strive hard from among you (ToT ^{Im142} 2) the patient	2
27	144	(ToT ^{Im144} 1) Allah will reward the grateful	1
28	145	(ToT ^{Im145} 1) Allah will reward the grateful (ToT ^{Im146} 1) they did not become weak-hearted on account of what befell them in Allah's way	1
29	146	(ToT ^{Im146} 2) nor did they weaken (ToT ^{Im146} 3) nor did they abase themselves (ToT ^{Im146} 4) the patient	4
30	148	(ToT ^{Im148} 1) those who do good (to others)	1
31	159	(ToT ^{Im159} 1) then place your trust in Allah; surely Allah love those who trust	1
32	160	(ToT ^{Im160} 1) And on Allah should the believers rely	1
33	172	(ToT ^{Im172} 1) Those who responded to the call of Allah and apostle (ToT ^{Im172} 2) those among them who do good (to others) (ToT ^{Im172} 3) guard (against evil)	3
34	179	(ToT ^{Im179} 1) believe in Allah and his apostles (ToT ^{Im179} 2) if you believe (ToT ^{Im179} 3) and guard against evil	3
35	186	(ToT ^{Im186} 1) if you are patient (ToT ^{Im186} 2) guard (against evil)	2
36	198	(ToT ^{Im198} 1) those who are careful of (their duty to) their Lord	1
37	199	(ToT ^{Im199} 1) those who believe in Allah and what has been revealed to you and in that which has been revealed to them (ToT ^{Im199} 1) being lowly before Allah	2
38	200	(ToT ^{Im200} 1) be patient (ToT ^{Im200} 2) excel in patience (ToT ^{Im200} 3) remain steadfast (ToT ^{Im200} 4) be careful of (your duty to) Allah	4
Total verses = 38		Total ToT ^{Im} = 70	

Key: ToT^{Im} = Traits of Taqwa in Surah Ali-‘Imran

Emphasis on Traits of Taqwa

RQ 2: What is the emphasis on each of the traits of Taqwa mentioned in Surah Ali-‘Imran?

The traits of Taqwa extracted in the selected verses were analyzed thematically. The analysis generated 21 frequency-based sequential categories of traits of Taqwa that are presented in Table 2.

Table 2
A consolidated frequency analyses of the emphasis of Traits of Taqwa (TOT^{Tw})

Traits of Taqwa	Frequency of Reiteration (f)
Believe in the Oneness of Allah (Tawheed)	12
Performing solah	2
Zakat/Charity/Alms	2
Do good to others	2
Do good deeds	12
Calling to Allah’s Path/Da’awah	4
Repentance (Tawbah)	5
Controlling/ suppressing anger	1
Patience	8
Forgiving	1
Honesty/Integrity	1
Obedience	4
Steadfastness/Istiqomah	3
Humbleness	2
Keeping promise	1
Consciousness of Allah	5
Reliance on Allah	4
Gratefulness	5
Praising Allah/Tasbeeh	1
Fear of Allah’s Punishment	1
Travel to Learn	1
Total cumulative frequency	77
21 TOTs	

Key: TOT=Traits of Taqwa

The frequency for each trait presented in Table 2 was statistically processed into percentages as indicated in Table 3.

Table 3
Percentage of emphasis of Traits of Taqwa (TOT^{Tw})

Traits of Taqwa	Reiteration Per Selected Verses (%)
Believe in the Oneness of Allah (Tawheed)	15.6
Do good deeds	15.6
Patience	10.4
Repentance (Tawbah)	6.5
Consciousness of Allah	6.5
Gratefulness	6.5
Obedience	5.2
Reliance on Allah	5.2
Calling to Allah’s Path/Da’awah	5.2
Steadfastness/Istiqomah	3.9
Humbleness	2.6
Performing solah	2.6
Zakat/Charity/Alms	2.6
Do good to others	2.6
Controlling/ suppressing anger	1.3
Controlling/ suppressing anger	1.3
Forgiving	1.3
Honesty /Integrity	1.3
Keeping promise	1.3
Praising Allah/Tasbeeh	1.3
Fear of Allah’s Punishment	1.3
Travel to Learn	1.3
Total	100

%=Percentage

Table 3 shows the percentage of each TOT^{Tw} mentioned in the selected verses in Surah Ali-‘Imran arranged according to the sequence of the traits being mentioned in the Surah Ali-‘Imran from the highest to the lowest percentage. The results tabulated in

Table 3 were used to generate a sequential emphasis-based analysis of the traits of Taqwa in Surah Ali-‘Imran as shown in Table 4.

Table 4 presents 7 ranks of reiteration of traits of Taqwa which denotes the emphasis for each ToT^(w). Tawheed and doing good deeds are reiterated most frequently, followed by Patience being second in rank. Repentance or Tawbah, Consciousness of Allah and Gratefulness are the third most reiterated ToT^(w). Fourth in the reiteration rank are Calling to Allah’s

Path (Da’awah, Obedience and Reliance on Allah. Steadfast/Istiqomah comes fifth in rank while Performing Solah, Do Good to Others, Zakat/Charity/Alms and Humbleness are 6th in rank. The last rank which is rank 7th comprises of the ToT^(w) of Controlling/Suppressing Anger, Forgiving, Honesty, Keeping Promise, Praising Allah/Tasbeeh, Fear of Allah’s Punishment and Travel to Learn. The trait Travel to Learn denotes the importance of mankind learning from adverse history so as they might learn from it and improve themselves.

Table 4
A sequential emphasis-based analysis of Traits of Taqwa (ToT^m)

Traits of Taqwa	Rank of Reiteration
Believe in the Oneness of Allah (Tawheed) & Do good deeds	1
Patience	2
Repentance (Tawbah) & Consciousness of Allah & Gratefulness	3
Calling to Allah’s Path (Da’awah) & Obedience & Reliance on Allah	4
Steadfast/Istiqomah	5
Performing Solah & Do Good to Others & Zakat/Charity/Alms & Humbleness	6
Controlling/ Suppressing Anger, Forgiving, Honesty, Keeping promise, Praising Allah/ Tasbeeh, Fear of Allah’s Punishment & Travel to Learn	7

DISCUSSION

The findings show that 38 verses out of 200 verses comprise traits of Taqwa. There are 21 categories of ToT^(w)s mentioned in the selected verses in Surah Ali-‘Imran, namely Believe in the Oneness of Allah (Tawheed), Do good deeds, Patience, Repentance (Tawbah), Consciousness of Allah, Gratefulness, Repentance (Tawbah), Consciousness of Allah, Gratefulness,

Steadfast/Istiqomah, Performing Solah, Do Good to Others & Zakat/Charity/Alms, Humbleness, Controlling/ Suppressing Anger, Forgiving, Honesty, Keeping promise, Praising Allah/Tasbeeh, Fear of Allah’s Punishment and Travel to Learn.

In Surah Ali-‘Imran, the term Taqwa is first mentioned in verse 15 as reflected in the word ‘ittaqau” translated as “fear” as in the approximation of translation of the verse as follows:

Say, "Shall I inform you of (something) better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is seeing of (His) servants".

Upon the mentioning of Taqwa, the traits of Taqwa began to be listed beginning from verse 16 and continued to be mentioned in the 38 selected verses. It is pivotal to be stated that when analyzing the Quranic verses, linear pattern or literal classification is not possible to be determined objectively because the Quran is unique in its own way in terms of its arrangement and presentation. Hence, such a condition becomes a caveat when determining the traits of Taqwa and its categorization as well as ranking of reiteration in the current study. Therefore, what can be laid out is what is mentioned either literally or by *tafseer*. Based on the analysis in this study, Tawheed is the first trait of Taqwa mentioned in verse 16 and later followed by other traits of Taqwa in the selected verses, giving it a role as a condition for Taqwa. Having the other traits without having Tawheed does not translate to Taqwa as in the case on non-believers regardless of them implementing the other ToTs. To enlighten, a non-believer who practices all ToTs, but with the absence of Tawheed is not considered as a person of Taqwa.

In terms of emphasis on the traits of Taqwa, the findings in this study show that Tawheed and Doing Good Deeds are the most frequently mentioned ToTs. Tawheed is a very specific trait in that it denotes one's belief in the Oneness of Allah while doing good deeds is a trait that is rather general to encompass anything that is considered good. Such equal emphasis can be interpreted to mean that a person of Taqwa should be the one who generally does good deeds in various ways and forms. Doing Good Deeds as a bracket term may suggest that Allah does not limit good deeds as only the ones He mentions in the Quran, but it encompasses any deed that can be considered as good deeds. Such a provision is in alignment with Allah's trait as Ar-Rahman or the Most Merciful. Nonetheless, since this study is pertaining Taqwa, the general mentioning of good deeds can be connected to Allah's trait as Ar-Rahim or the Especially Merciful to believers who satisfy the condition of having Tawheed.

In the selected Surah, the ToT of Patience comes second in the reiteration rank after Tawheed and Doing Good Deeds traits. Hence, patience comes third because being patience in abstaining from doing *munkar* to please Allah and from doing what one desires that displeases Allah (Ibn Kathir, 2000), are considered as part of doing good deeds. Thus, the mentioning of patience as a ToT elucidates what Doing Good Deeds ToT comprises. Doing Good Deeds ToT is further enlightened in sequence by the emphasis on Repentance (Tawbah), Consciousness of Allah and Gratefulness,

which ToTs come third in the reiteration rank. These ToTs are followed by Calling to Allah's Path (Da'awah), Obedience and Reliance on Allah in the fourth reiteration rank, Steadfast/Istiqomah in the fifth rank, Performing Solah, Do Good to Others, Zakat/Charity/Alms and Humbleness in the sixth rank and the last rank comprises Controlling/Suppressing Anger, Forgiving, Honesty, Keeping promise, Praising Allah/Tasbeeh, Fear of Allah's Punishment and Travel to Learn. In general, it is not literally about the rank of reiteration because only Allah knows why the pattern of reiteration of the ToTs is as such. More importantly, it is about the fact that each trait is mentioned as an advice and clarification in the Quran, which in this case specifically in Surah Ali-'Imran, of what a Muslim needs to be in order to achieve the level of a *Muttaqin* (a person of Taqwa).

CONCLUSION

The purposes of the study were to identify the traits of Taqwa and to analyze the emphasis of the traits of Taqwa as presented in Surah Ali-'Imran. The findings of this study show that there are 21 traits of Taqwa mentioned in the selected Surah with each trait given a different rank of reiteration. By making the ToTs explicit in a systematic way, such presentation might provide the Muslims, especially the laymen, with a clearer picture of what traits of Taqwa entails in Surah Ali-'Imran. Such knowledge might provide the Muslims a guideline of what traits they should nurture and have in

order to reach the level of a person of Taqwa and not merely a believer at the level of having Tawheed.

Although the findings of the current study are limited to one Surah, this paper can be a source of reference for understanding of the traits of Taqwa at the initial fundamental level of Taqwa traits and emphasis. The findings of the current study are a small part of a bigger framework upon the completion of future similar analyses for the entire Surahs in the Quran.

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