

## CHAPTER III

### A. Relationship between the Faith (*Îman*)<sup>1</sup> and good deeds (*Âmal al-Shâlih*)

In a religion can not escape from the classification ritual of religious teachings, namely the knowledge and the practice. The faith (*Aqidah*) that compulsory to believe is a knowledge side, while the *Syarî'ah* is the practice. So base on these categories the scholars understand *al-Ladzîna Âmanu* (believers) as the meaning of the people who have knowledge about the truth.<sup>2</sup>

In this context, the scholars when understand the word of the faith they have a different view to describing it.<sup>3</sup> The word of faith is identical with an *Aqidah* or theology embraced by a person in a basic foundation of his trust. So it gave the effect of the literal meaning of faith is a justification heart of religious teachings are followed.<sup>4</sup>

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<sup>1</sup> The word of *Iman* (faith) comes from the root word of *Hamzah, Mim, Nun*, which is the progressive tense of *Mashdar al-Amn*. It has the meaning of peaceful that will be free from the danger. *Iman* was contained a peaceful's meaning and the calm soul, it was appeared also the meaning of mandate (*al-amânah*). See more Abul A'la Maududi, *Dasar-Dasar Iman*, Bandung; Penerbit Pustaka, 1970, 3

<sup>2</sup> M. Quraisy Syihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian al-Qur'an*, Jakarta: Lentera Hati, 2005, vol. 15, 499

<sup>3</sup> Discussion about the faith has been explaining more by theologian (*Ulama' Mutakallimin*), either definitively or eligibility of legal requirement to whom what will say by the believer. Read more (Harun nasution, *Teologi Islam*, 1986).

Nevertheless, the writer here focuses on the fungsional and operational aspects in side part of the faith itself. Therefore, this discussion does not fall in the debate of the truth claim. According to al-Jurjani, on his book of *al-Ta'rifat Li al-Jurjani*, (*al-Maktabah al-Syâmilah*, 12), that etymologically of the faith is heart's justification, and terminologically it sure something by heart, and declare it by the mouth.

In addition, according to Sayyid Quthb when seeing the faith from the natural side and value's in the life is a relationship between human who has the weakness and the god who is eternal without limits. This relation gave strength, developing of self potential and free will, which was sourced from inner heart. So these all cause to human who accepted the value rules, norms, and regulations. Those will connect to itself by the god, fellow human and cosmos. See more As'ad Yasin, A. Aziz S. B, *Tafsir fi Dhilalil Qur'an di bawah Naungan al-Qur'an*, Jakarta;Gema Insan Press, vol. XXIV, 229, translated from Sayyid Quthb's book by ander the title *Fi Dhilalil Qur'an*, And Muhammad al-Razi Fahr al-Din, *al-Tafsir al-Kabir wa Mafatih al-Ghaib*, vol,1, 26-30.

<sup>4</sup> Al-Alusi al-Baghdadi, *Tafsir Ruh al-Ma'ani Fi Tafsir al-Qur'an al-Adzim Wa al-Sab' al-Masani*, Libanon;Dar Ihya' Al-Turas Al-Arabi, vol.1, 110

The essence of a religion is the belief; according to Islam that the true belief is the Faith.<sup>5</sup> Even so the existence of faith is very difficult to describe it, because the faith is essentially talking about the existing problems in the liver (abstract). The faith was only be felt by someone but it is difficult for him to describe that feeling.

In other hand, the faith is something that is spiritual and the spiritual living. It means that it is concerned in itself of the most intrinsic one. It is privately owned and stored in deep depths, that way; the only god and the personal who knows it.

Meanwhile, according to Bint al-Syâthi' that the word of faith is only as the opposite of *Kufur*, without giving a comprehensive comments to describing it. According to her, the word of faith if viewed through the original language instructions is meaningful sense of security (*al-Amn*) and reliable (*Amânah*).<sup>6</sup> So there is an impression that bint al-syathi 'when understand the word faith was used knowingly *Mafhum al-Mukhâlafah*<sup>7</sup> of a word which will be described.

However, to understand the concept of faith (*al-Ladzîna Âmanu*) comprehensively in al-Qur'an, the writer focuses on thematic studies which concentrate on the connection of reciprocal relationship between the faiths with good deeds. Hopefully that this research will be able to reveal more meaning

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<sup>5</sup> At Sunni conception that the pillar of faith composed six matters; that is destined on the valid prophet tradition which is narrated by Muslim that Abu Hurairah reported:

*“One day the Messenger of Allah (May peace be upon him) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman. Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter...”* (Muslim :: Book 1 : Hadith 4)

<sup>6</sup> Bint al-Syâthi', *al-Tafsir al-Bayani li al-Qur'an al-Karim*, Kairo: *Dar al-Ma'arif*, vol. II, 86

<sup>7</sup> This method is taking part in proses to understand the text of al-qur'an, definitively *Mafhum al-Mukhâlafah* according to Ibn Hazib that the difference law of meaning which is implied assertion (*al-mafhum*) by written communication (*al-Manthûq*) either in the form of *itsbât* (imperative) or *nafyu* (negasi). See more Andi Rosadisastra, *Metode Tafsir Ayat-Ayat Sains dan Sosial*, Jakarta; Amzah, 2007, 79

specifically and focus on the theme of the discussion, which in this context the writer will going to break down the concept of *al-Ladzîna Âmanu* with *Âmil al-Shâlihât* in *Surah al-Ashr*.

In fact in the Qur'an that the word of faith, who stood alone with no term *al-'âmil al-Shâlihât* was repeatedly 512 times approximately, by the composition of *Fi'il Madhiy* 342, and 170 of *Fi'il Mudhari'*. Whereas the word concerned in the same place between the faith and good deeds was referred to 75 times over.<sup>8</sup> It shows that how important the correlation between faith with good deeds in the existence of human life as a servant of God.

As the function of faith in oneself is not merely private but there is also a relationship that associates itself with self-actualization. In a deeper dimension of faith is not enough as a mainstream to believe or trust in anything sheer, but it demands the realization of external or externalization in the actions (good deeds).

According to Cak Nur<sup>9</sup> (1998: 240) that as a fundamental principle of faith is not only believe that God is exists but only the attitude of trust and confidence in God, and the appreciation was caused by the total comprehension toward attributes of god, as accumulated in *Asma' al-Husna*.<sup>10</sup> So the result of appreciative attitude is a configuration *Âmal Shâlih* that someone conducted as religious experience.

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<sup>8</sup>Bint al-Syati', Ibid. 86 and compare with Muhammad Fu'ad Abdul Bâqî, the Author of *Al-Mu'jam Al-Mufris Li Al-Fâdh Al-Qur'an Al-Karim*, Indonesia: Maktabah Dahlan, 614. Adapun komposisi term *alladzîna âmanû* dengan *Âmal Shâlih* adalah ; *al-Baqarah*, 25, 63, 82, 277, *Âli Imrân*; 57, *al-Nisâ'*; 57, 122, 124, 173, *al-Mâ'idah*; 9, 69, 93, 93, *al-Al'râf*; 42, *Yûnus*; 4, 9, *Hûd*; 23, *al-Ra'd*; 29, *Ibrahim*; 23, *al-Is'ra'*; 9, *al-Kahf*, 2, 30, 88, 107, *Maryam*; 60, 96, *Thâhâ*; 82, 112, *al-Anbiyâ'*; 94, *al-Hâj*; 14, 23, 50, 56, *al-Nûr*; 38, 55, *al-Furqân*; 70, *al-Syu'arah*; 228, *al-Qashash*; 67, *al-'Ankabût*; 7, 9, 58, *al-Rûm*; 15, 45, *luqmân*; 8, *al-Sajdah*; 19, *Saba'*; 4, 37, *Fâtir*; 7, *Shâd*; 24, 28, *al-Zumar*; 35, *Ghâfir*; 40, 58, *Fushshilat*; 8, *al-Syûrâ*; 22, 23, 26, *al-Jâtsiyah*; 21, 30, *Muhammad*; 2, 12, *al-Fath*; 29, *al-taghâbun*; 9, *al-Thalâq*; 11, *al-Insyiqâq*; 25, *al-Burûj*; 11, *al-Tîn*; 6, *al-Baiyyinah*; 7, *al-Ashr*; 3.

<sup>9</sup> The complete name is Nurcholis Majid, he was born in Mojoanyar, Jombang, 17 maret 1939, he was famous a Muslim intellectual who occupied his roles of Islamic thought among Indonesian.

<sup>10</sup> Nur Kholis Majid, *Islam, Kemodernan dan Ke Indonesian*, Bandung; Mizan, 1998, 240

There are several interpretations of the definition *Āmal Shâlih*. This was reflected in the words of the Prophet Muhammad who said that faith strung from the 70 branches.<sup>11</sup>

In another hand, Bint al-Syâthi' regarded the faith and pious deeds is as in the form of individual responsibility, although she has not yet making clear and detail explanation in the verse's portion. Thus it emerged a question, in what form are the responsibility of the individual's.

From here, the writer wishes to classify the descriptions of individual responsibility as the accumulation of relevant paragraph of the connectivity between faith and *Āmal Shâlih*, which are:

1. The people who has faith and did good righteous tend to not do damage, abuse and arrogance, this is implied like in:

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

*"As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."<sup>12</sup>*

In another verse:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

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<sup>11</sup> The Hadits narrated from Abi Hurairah;

"عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَىٰ عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ"

*"It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith"* (Shahih Muslim, in the chapter of 'Adad Syu'ub al-Īman wa Afdhalihâ, vol. 1, 140)

<sup>12</sup> QS. 3; 57

*“If any do deeds of righteousness, - be They male or female - and have Faith, They will enter heaven, and not the least injustice will be done to them.<sup>13</sup>”*

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا واسْتَكْبَرُوا  
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

*“But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous penalty; nor will They find, besides Allah, any to protect or help them.<sup>14</sup>”*

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

*“Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least.<sup>15</sup>”*

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

*“Shall we treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall we treat those who guard against evil, the same as those who turn aside from the right?<sup>16</sup>”*

2. Performing of Gods command, whether they are vertical and horizontal relationships (social) and without any fear, the verse are:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

<sup>13</sup> QS. 4: 124

<sup>14</sup> QS. 4: 173

<sup>15</sup> QS. 16: 60

<sup>16</sup> QS. 23: 28

*“Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.”<sup>17</sup>”*

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ

*“Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe In Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall They grieve.”<sup>18</sup>”*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ  
بَالِهِمْ

*“But those who believe and work deeds of righteousness, and believe in the (revelation) sent down to Muhammad - for it is the truth from their Lord, - He will remove from them their ills and improve their condition.”<sup>19</sup>”*

3. Tend to have a commendable attitudes; having the nature of love, avoiding the infidel of delicious and become as good figure / *Uswah al-Hasanah*, there are;

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ  
يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

*“That is (the bounty) whereof Allah gives glad tidings to His servants who believe and do righteous deeds. say: "No reward do I ask of you for This except the love of those near of kin." and if any one earns any good, we shall give Him an increase of good In*

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<sup>17</sup> QS. 1: 277

<sup>18</sup> QS. 6:69

<sup>19</sup> QS. 26:2

*respect thereof: for Allah is Oft-forgiving, Most ready to appreciate (service).<sup>20</sup>”*

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

*“That he may reward those who believe and work righteous deeds, out of His bounty. For he loves not those who reject faith.<sup>21</sup>”*

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*“Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them In the land, inheritance (of power), As He granted it to those before them; that He will establish In authority their Religion - the one which He has chosen for them; and that He will change (Their state), after the fear In which They (lived), to one of security and peace: 'They will worship me (alone) and not associate aught with Me. 'If any do reject Faith after this, They are rebellious and wicked.<sup>22</sup>”*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

*“Those who have Faith and do righteous deeds,- They are the best of creatures.<sup>23</sup>”*

4. Have a responsibility to satisfy themselves of material needs.

These are:

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<sup>20</sup> QS. 25:23

<sup>21</sup> QS. 21: 45

<sup>22</sup> QS. 18: 55

<sup>23</sup> QS. 30: 7

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*"Those who believe and work righteousness, for them is forgiveness and a sustenance Most generous."<sup>24</sup>*

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*"That He may reward those who believe and work deeds of righteousness: for such is forgiveness and sustenance Most Generous."<sup>25</sup>*

5. Having resignation which has a high value on something that the promise by God. Such as

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

*"But those who have Faith and work righteousness, they are companions of the Garden: therein shall they abide (for ever)."<sup>26</sup>*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

*"But those who believe and do deeds of righteousness, - we shall soon admit them to Gardens, with rivers flowing beneath, -to dwell therein for ever. Allah.s promise is the truth, and whose word can be truer than Allah. Says?"<sup>27</sup>*

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

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<sup>24</sup> QS. 17: 50

<sup>25</sup> QS. 22: 4

<sup>26</sup> QS. 1: 82

<sup>27</sup> QS. 4: 122



*“To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.”<sup>28</sup>*

And many verses of the Qur’an that gives information about the synergy between faith and *Âmal al-Shâlih* the basic conception of individual responsibility.

According to Bint al-Syâthi’ that the analysis of these verses are clearly showing us that the real good deed is a manifestation of one's faith.<sup>29</sup> So in the context of Surat al-Asr, the faith in God must be accompanied by good deeds in the hope of the mankind can avoids to the kinds of losses.<sup>30</sup>

In addition, as Bint al-Syâthi’ reveals the word of faith, she also mentioned the word *Kufr*<sup>31</sup> as the antonyms of the word faith. This is seen in his commentary that gives a picture such as;

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ

*“Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):”<sup>32</sup>*

It shows when Bint al-Syâthi’ understand the word of faith still tend to use lexical meaning or denotation. So the meaning of faith has not discussed clearly and in detail.

From the verses above, according to the writer that there are *al-Maskut'anh* (unthinkable) from the interpretation of Bint al-Syâthi’ regarding to the meaning of a verse that uses the faith coincide with good deeds. The reason is

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<sup>28</sup> QS. 6: 9

<sup>29</sup> Bint al-Syâthi’, op. cit. 87

<sup>30</sup> Ibid

<sup>31</sup> The word of infidel (*al-Kufr*) is an antonym used by Bint al-Syâthi’ to interpret it, in other hand the word of *al-Syirk* is also being an analogy to *al-Kufr*. In addition, it was informed that the proses o good deed is must be started by the strong and the truth faith.

<sup>32</sup> QS. 21: 44

the fundamental essence of a human act of charity may not be good, clean and has a meaning, unless they adorned their self with the faith. Without the faith, the predicate "good" can not give to any deeds. Even in the eyes of many people (non-Muslims) charitable act is declared as the good deeds.<sup>33</sup>

Therefore, that faith is the basis of all virtues which is upheld, because the God is almost never mentioned the faith in the various verses without the deeds that was accompanied in the one sentence. And the god never said a charity, no matter how good deeds are when seen from its external form, as a charity that can deliver to a fortune and happiness, except the charity is based upon the principles of faith.<sup>34</sup> Since the al-Qur'an clearly revealed the people who have no faith their charity have no means least, all futile and useless.<sup>35</sup>

Thus, the above review confirmed that there is no matter how good the form of charitable acts of an infidel (without the foundation of faith) externally, its can not be equated with someone who has deeds based on faith (believing). There was differences opinion which is talking about the reward toward of human actions.<sup>36</sup> Since these all kinds of charitable act gave a logical consequence of human life.

<sup>33</sup> Abul A'la Maududi, op. cit. 31

<sup>34</sup> Beside that, Allah gave gifts toward people who has good deeds that building on the faith, such as; *al-baqarah*; 82, (أُولَئِكَ أَصْحَابُ الْجَنَّةِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ), *al-nisa'*: 173 (وَيَزِيدُهُمْ) أَنْ لَهُمْ أَجْرًا (طُوبَى لَهُمْ وَحُسْنُ مَا بِي) 9, *al-Isra'*: 9 (لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ) 9, *al-Mâidah*; 9 (مَنْ فَضَّلَهُ كَبِيرًا), *al-Kahf*; 88 (فَلَهُ جَزَاءُ الْحُسْنَى) 96, *al-Maryam*; 96 (سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا) 75, *thâhâ*; 75 (لَهُمْ خَيْرٌ النَّبِيِّ) 7, *al-Bayyinah*; 7 (لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ) 8, *al-Fushshilat*; 8 (لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ) 50, *al-Haj*; 50. See also Bint al-Syati', loc. Cit. 86

<sup>35</sup> QS. 18; 39

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَخْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

*“but the Unbelievers,- their deeds are like a mirage In sandy deserts, which the man parched with thirst mistakes for water; until when He comes up to it, He finds it to be nothing: but He finds Allah (ever) with him, and Allah will pay Him His account: and Allah is swift In taking account.”*

<sup>36</sup> It based on the one narration;

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطِي بِهَا فِي الدُّنْيَا وَيُجْزِي بِهَا فِي الآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا، أَخْرَجَهُ الْمُسْلِمُ

When it is described that the charity is not based on the faith like a human body without a soul, and it's also in the contrary, so a value of faith would be empty without a good charitable deeds.

Furthermore, to know the disclosure secret of good deeds, the writer wants to break down the good deeds through words that have a tendency in the meaning of *al-Shâlih*, as will be discussed below;

## B. The Meaning of The *Shâlih*, *Khair*, *Ma'rûf*, *Hasan*, *Thaiyyib*,

### 1. The word of *Shâlih*

In the *Surah al-Ashr*, there is a word *al-Shâlih*, which derived from the root word *Shaluh* (صلح - وصلاح).<sup>37</sup> In dictionaries of al-Qur'an often explained that the word *al-Shâlih* is as the antonyms of the word (فاسد) which means broken.<sup>38</sup> So the meaning of good deeds are intended as a form of works when someone has a running job which is far away from a damage (*Madharat*) and it can obtain a benefit.<sup>39</sup>

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*“Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer. he would be made to taste the reward (of virtue in this world) what as has done for himself so much that when it would be the Hereafter. he would find no virtue for which he should be rewarded.” (Muslim :: Book 39 : Hadith 6739)*

<sup>37</sup> See *al-Munjid fi al-Lughah*, Libanon; Dar Masyriq, 1975, 432, compare with Ahmad Warson Munawwir, *al-Munawwir* ; *Kamus Arab-Indonesia*, Surabaya;Pustaka Progresif, 1997, 788

<sup>38</sup> Qurasy shihab, *Tafsir Al-Misbah;Pesan, Kesan dan Keserasian Al-Qur'an*, Jakarta; Lentera Hati, 2002, vol. 15, 500. Compare with Bint al-Syati', loc. cit. 87, see also al-Jurjani, op.cit 42. They interpreted al-Shâlih by the meaning of useful, which is no losing.

<sup>39</sup> Ibid

In the Qur'an there are some words that allegedly synonymous;<sup>40</sup> namely, the words have different meanings but it is identical or similar. The word assumed has a synonym with the word *Shâlih*<sup>41</sup> that means good, among others, namely: *Khair, Ma'rûf, Hasan, and Thaiyyib*. The fourth meaning has the same meaning good if these all going on Qur'an translation into Indonesian.

Even so, according to Bint al-Syâthi' view that every word of the Qur'an statements is none which has the same meaning, although other dictionaries give a million meanings. Since each element either the word, sentence or structure which is in the Qur'an was contained *I'jaz Bayânî*. Therefore, when each element is replaced with the other word then the Qur'an would be losing its effectiveness, the accuracy, the valuable and essences.<sup>42</sup> This is known as the theory of "*Asinonimitas*".<sup>43</sup>

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<sup>40</sup> Synonym in the Arabic term is known as *al-taradduf*, the linguistic expert and ushul al-fiqh have the different view toward synonym phenomenon. There is in part of scholars who determined (*Itsbat*) the existence of synonym, it caused the real of synonym was accessible at Arabic language. And one side some scholars rejected it (*Inkâr*).

Like Ahmad Abdul Ghaffâr (1981; 99) who has an opinion in agreement with the existence of synonym that the expert of Islamic jurisprudence (*ushûliyyîn*) gave definition to *Taradduf* is as the terminology of some singular word, which has its specification in appropriate with the germinal's word and it has the same meaning when it is seen by one aspect, for example the word of *al-Laits* and *al-Asad*, that both of them have the most popular of animal meaning, which is called by lion, and each word contained that meaning without any differences. See more Torkis Lubis "*al-Taradduf 'Inda al-Lughawiyin wa al-Ushûliyyin*", Ulul Albab; Jurnal Studi Islam, Sains dan Teknologi, vol. 5, no. 1, 2004, 42.

Apart from the fact, according to the writer that it could be when the existence of the word on one clause structure is changed by its synonym. Next, there is question that whether words of synonym (*Taradduf*) was been containing in al-qur'an also? In fact, the Islamic majority believed that words of al-are a revelation from the god.

<sup>41</sup> According to Abu Ya'qûb al-Sijistânî, that the word al-Shâlih/ al-Shâlihât is general reduction which contain the form of all kindness (*al-Khair, al-Birr, al-Ma'rûf*), it has attribute either *Ta'abbudiy* or not. See more in the *al-Tafsir al-Hadîts 'alâ Tartîb al-Nuzûl*, Mesir ;Dâr Ihyâ' al-Kutub al-'Arabiyyah; 1373, vol. 1, 713

<sup>42</sup> [www.teoriasinonimitas.com](http://www.teoriasinonimitas.com), Desember 16, 2009

<sup>43</sup> This view is appearing when Bint Syati' discussed the word of *al-insan*, who reject the synonym aspect of the word of *al-Nâs* or *al-Ins*, see on Bint Syathi' vol. II, op. cit. 81

Therefore, to know the meaning of *al-Shâlih* in the context of Surat al-Ashr, the writer describes the approach of this study linguistics, semantics by using descriptive analysis.

From stem of the word *sha-la-ha* there are approximately 172 verses with its many variants derivation (*Tasrif*),<sup>44</sup> either in the form of the singular or plural either *Fi'il Madhi* or *Mudhari'*. While the various said as follows; *Shaluha, Shâlih, Shâlihât, Shâlihîn, Ashlaha, Yushlihu, Ishlâ, Mushlîh*.<sup>45</sup>

To find out the meanings of words above, the writer does not only see the dictionary of al-Qur'an or Arabic dictionary but also use the "encyclopedia"<sup>46</sup> of Qur'an that most authentic, it means the al-Qur'an itself. Because al-Qur'an has own understanding for the meaning of the good (*Shâlih*) itself.<sup>47</sup> Regarding to the format is as followed:

@ The stem of a word *al-Shâlih* which coming from *Shaluha* (صَلِح) amount to 2 verses, there are: QS. 13: 23, QS. 24: 8

From this word *Shaluha*, the commentators provide commentary as follows: the example of the meaning *Shaluha* in the verses;

جَنَاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

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<sup>44</sup> That terminology called as *Ilmu al-sharf* which is a part of Arabic structure in the linguistic discussion, that is a science discussed derivation's word, function and the position at the sentence. See more Andi Rosadisastra, op.cit. 59

<sup>45</sup> M. Fu'ad Abdul Bâqî, loc. Cit. 520-523

<sup>46</sup> The writer used encyclopedia term of al-qur'an base on Dawam Raharja's statement who said "al-Qur'an is an unique and special opus, even it is an encyclopedia, for example when we ask to its about the meaning of god-fearing and sincere then any verses in the qur'an will answer by its self. See more, Dawam rahardjo, *Ensiklopedia al-Qur'an; Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*, Jakarta; Paramadina, 2002, 19

<sup>47</sup> The terminology used Bint al-Syâthi' called by self referential "*al-Qur'an Yufassiru Ba'dhuhu Ba'dhan*", see more Bint al-Syati', op. Cit. vol. 1, 18

*Gardens of perpetual bliss: They shall enter there, As well As the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation)*<sup>48</sup>:

- a) Ibn Abbas argues that the reference *shaluha* are people who believe the truth of those who passed, even though their actions are not the same (quality and quantity) such as those actions earlier
- b) According to al-Nasab Zujâj that does not have a significant meaning if not accompanied by good deeds, as parents, spouses and offspring cannot enter heaven except by their righteous deeds.<sup>49</sup>

@ The word of *Shâlih* which contains to *Mufrad* is totally 39 verses.<sup>50</sup>

The word of *Shâlih* here is mostly having a meaning that good deeds that did it will have the essence itself and getting a reward (promise god). These all if the existence of faith becomes a pre-condition before the occurrence of acts.<sup>51</sup>

@ The word of *Shâlih* that contained in *Jama'* (صالحات) either *Mu'annas* or *Mudzakkar* amounted to 92.<sup>52</sup>

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<sup>48</sup> QS. 13: 23

<sup>49</sup> See on Maktabah al-Syâmilah in the *al-tafâsîr*, Tafsir al-Râzi, *Mafâtiḥ al-Ghaib*, vol. 9, 174 and compare with *Jami' al-Bayân fi Ta'wî al-Qur'an* li al-Thabari, vol. 16, 423

<sup>50</sup> See on the last page of this chapter

<sup>51</sup> Maktabah al-Syâmilah in the *al-Tafâsîr*, Tafsir al-Râzi, *Mafâtiḥ al-Ghaib*, vol. 9, 462. Explicitly see on the sample of this verse;

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

*Whoever works righteousness, man or woman, and has Faith, to Him will we give a new life, a life that is good and pure and we will bestow on their reward according to the best of their actions.(al-nahl;97)*

<sup>52</sup> See on enclosure of this chapter

The word *al-Shâlihat* when seen from a few verses has a relationship with the word *Âmanû* in single unit, so this is a matter of attitude for people who are not losers. Furthermore, God clearly showed *al-Wa'ad* (the promise of happiness) as reward for those who believe and good deeds.

@ The word *Ashlaha* and *Yushlihu* ( أَصْلَحَ-ؤُ ) either *Mufrad* or *Jama'* amounted to 28.<sup>53</sup>

The *Ashlaha* words have variable meanings when viewed from a certain clause context; due to changes in the word of *Shaluha* became *Ashlaha* have consequences for meaning.<sup>54</sup> the writer's analysis can be classified as follows;

- a. Having a self-improvement process of the slump (evil) towards a better attitude than before (*al-Taubah*). This is reflected in the letter of QS. 6: 39, QS. 3: 89, QS. 7: 54, etc.
- b. Showing to the shape of the mediation process the two components that are hostile, whether in small or large scale.<sup>55</sup> Among these are QS. 4: 128, QS. 9: 1, QS. 26: 9

@ The word *Ishlâh* (إِصْلَاح) is amounted to 7.<sup>56</sup>

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<sup>53</sup> Idem

<sup>54</sup> In conception of *ilm al-sharf* (*tashrîf*) there is a general rule which said *ziyâdah al-binâ' tadullu 'alâ ziyâdah al-ma'nâ*

<sup>55</sup> This matter includes the category of significant appeal from our prophet Muhammad to finishing anything about conflict. There is a narrative;

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْخَالِفَةُ

*Narrated Abu Darda': The Prophet (peace\_be\_upon\_him) said: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive). (Dawud :: Book 41 : Hadith 4901)*

<sup>56</sup> See on enclosure of the last chapter

The word of *Ishlâh* in some verses of al-qur'an tends to have an element of good sense to preserve the virtue and confirm to have good behavior. Such as: QS. 8: 56, 85, QS. 4: 114

@ The word of *Mushlih* (مصلح), ether single form (*Mufrad*) or plural's (*Jama'*) was amounted to 4, these are: QS. 1: 220, 11, QS. 7: 170, QS. 28: 19

This word showed an identity to people who have a good attitude (*al-fâ'il bi mâ 'amila*). From those description with its derivation which is the writer perceives that the 'good deeds are all forms of actions that will give benefit, personally, family, group and the neighborhood. So the good behavior of a person is an expression or a reflection of the depth of his faith.

## 2. The Word of *Khair*

The next good comes from the word of *Khair*. It literally (*Lughatan*) means *al-Mâl* (money), *al-Khail* (horse), the opposite of *al-Syar* (badness), *al-Khiyâr*<sup>57</sup> (chose the better), *al-Fadhîlah* (virtue).<sup>58</sup> In the al-Qur'an, in the form of the word of *Khair* that contained the single form

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<sup>57</sup> In fact, the germinal of *al-Khair* is near to the word of *al-khiyar*, which means a choice. That way, *al-Khair* is a kindness realized coming from selective result. In addition, it has general and universal's meaning of kindness because there is choice to do something kindness. Like in the surah *Ali Imron* ayat 104.

ولتكن منكم أمة يدعون إلى الخير ، ويأمرون بالمعروف ، وينهون عن المنكر ، وأولئك هم المفلحون

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”

<sup>58</sup> Bint al-Syati', op. cit. vol. 1, 114, compare with *al-Munjid*, 0p. cit. 201, and see also Ibrahim al-abyârî, *al-Mausû'ah al-Qur'âniyyah al-Muyassarâh*, 1984, vol. 3,111, generally the word *al-Khair* is showing about all things which consist advantages and kindness, it is opposite to the word *al-Syar*.



(*Mufrad*); there were approximately 176, while the form of *Jama'* (plural) was 10 verses.<sup>59</sup>

From the word of *Khair*, many *Mufassir* provide a variety of appropriate interpretation in the context of a verse. For example, *al-Hafidz ibn Katsir* gave a general picture that is on purpose with *khair* is *itbâ' al-Qur'an wa Sunnatî*.<sup>60</sup> But then according to Bint syathi ' that by through the linguistic method which developed the word of *khair* can be classified as follows;<sup>61</sup>

- 1) The most of *Khair* in al-Qur'an has the meaning *al-Afdhal* (better). Its estimated about 125 verses. This can be known by some indications, that is; the word of *Khair* is together with the word *am al-Mu'âdalah*,<sup>62</sup> the existence of it became *tamziz*<sup>63</sup> of a sentence, or in a position *ma'thûf 'alaih*<sup>64</sup> (followed) by *af'al tafdhîl*<sup>65</sup>.
- 2) Having the meaning of *al-Khail* (horse), it is only one time in a letter *shâd*; 32. As stated in the story of Prophet Dawûd AS.

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<sup>59</sup> Muhammad Fu'ad Abdul Bâqî, op. cit. 313-319

<sup>60</sup> Al-Hâfidz ibn Katsir al-Damisyqî, *Tafsir al-Qur'an al-Adzîm*, Bairût, Matabah al-Nûr al-'Ilmiyyah, vol. 368

<sup>61</sup> Bint al-syati', loc. cit. vol. 1

<sup>62</sup> It is one of instrumen of '*athaf*'s characters, which has function as the same and balancing's meaning in the compilation of word, See more Ibn Aqîl, *syarh al-fiyah ibn malik*, Semarang; pustaka *al-'alawiyah*, 133

<sup>63</sup> It is every general word (*Isim Nakirah*) contained a meaning which explains to the sentence before from general form. See more Ibn Aqîl, op. cit, 96

<sup>64</sup> This term used on the word which followed the word before, in the middle of those words founded instruments of conjunction. And it has rules to following to the word fellow (*ma'thûf*). Ibn aqîl, op. cit. 132

<sup>65</sup> It is every verb of Arabic language which is showing to something was astonishing, it used the shape of word *af'ala* and *mâ af'ala*, the function is distinguishing between each another. Ibn 'aqil, op. cit. 124

- 3) Having a sense of property (*al-Mal*). As in *al-Baqarah*; 180,<sup>66</sup> and 272, as well as in the *al-Adiyat*; 8, *al-Mukminun*; 56. These were explicitly in *siyâq al-kalam* showed a property.<sup>67</sup>
- 4) Became the opposite of the word of *al-syar*, *al-sû'*, *al-dhurr*, there are kin *al-Isra'*; 11, *yûnus* 11, *al-Anbiya* '; 35, *al-Ma'arij*; 21, *al -A'raf*; 188, *yûnus* 17.

### 3. The Word of *Ma'rûf*

The word of *Ma'rûf* comes from *Mashdar* 'A-Ra-Fa, it's as a verb 'Arafa that meant to know, to recognize, as a noun *Ma'rûf*, it means to be something known, or the admitted.

The words *Ma'rûf* sometimes has interpreted as something that is reasonable and a good nature, as opposed to the word of the word of evil (*Munkar*).<sup>68</sup> But on the other hand, when quoting from the opinion of Buya Hamka that the word of *Ma'rûf* comes from the word meaning *Urf* with an understandable and can be understood and accepted by society, with an argument that the actions called by *Ma'rûf* if done is acceptable and can be understood and praised by humans, because that should be done by human who has intelligence.<sup>69</sup> Therefore it be understood that the word of *Ma'rûf* have a tendency meaning of good that have been identified and agreed that something is a good thing.

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<sup>66</sup> Ulama' *mufassirin* have agreements that the word of *al-Âdiyât*; 8 means material and property. See al-Razi, op.cit. vol. 3.72, see also *al-Lughat fi al-Qur'an fi Maktabah al-Syâmilah*, vol.1, 1

<sup>67</sup> Bint al-Syâthi', loc. cit. vol. 1

<sup>68</sup> Rasyîd Ridha, *Tafsir al-Mannâr*, Libanon; *Dâr al-Ma'rifah*, vol. 4, 28

<sup>69</sup> Dawam Rahardjo, op. Cit. 625 Compare with Quraisy Syihâb, op.cit. vol. 2, 175, he revealed the differences of the word *al-Khair* and *al-Ma'rûf* by opinion that *al-Khair* has universal value and *al-Ma'rûf* focus on lokal wisdom's

In al-Qur'an, the word of *Ma'rûf* has mentioned repeatedly about 39 times and two times was using the redaction of '*Urf*'.<sup>70</sup> The word can be classified as follows;

- a. The word of *Ma'rûf* coincided with the word of *Munkar* contained in 9<sup>71</sup> verses.<sup>72</sup>
- b. The word of *Ma'rûf* independently contained 30 verses.<sup>73</sup>
- c. Using the '*Urf*'s redaction contained 2 verses, these are: QS. 8: 199, QS. 29: 1.

Those word of *ma'rûf* in 39 verses has own sense literary but then to know the real meaning, we must looks to each verse in order to see the context.

#### 4. The Word of *Hasan*

The word of *Hasan* comes from *Hasuna Yahsunu Husna*, which means good, nice and pretty.<sup>74</sup> This word mostly used become antonyms of the word *al-Qabh* when it associated with material things (*al-Mâdiyât*) and became a comparative word of *al-su'* when it connected by something that is abstract (*al-Ma'nawiyah*).<sup>75</sup>

Then to know the meaning of the word *hasan* as detailed as possible, the writer uses a 3 word of comparison analysis, namely, *al-hasan*, *al-*

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<sup>70</sup> Muhammad Fu'ad Abdul Bâqî, op. cit. 582-583

<sup>71</sup> There is certain discussion about the word of *al-Ma'rûf* which is followed by the word of *al-munkar*, that was discussed by Buya Hamka. See more Dawam Rahardjo, op.cit. 624

<sup>72</sup> See on the enclosure of the last chapter.

<sup>73</sup> Idem

<sup>74</sup> Compare with imam Jurjani's opinion that the word of *hasan* was basically decipherable as; a. a thing has relations to the nature's inclination, like *al-farh* (happiness), b. be something which became perfection's, such as '*ilm* (knowledge), or something related to meritoriously, for example *al-ibâdât* (worship). Imam Jurjani, op.cit. vol. 1, 28 (*Maktabah al-Syâmilah fi 'Ulûm al-Lughah wa al-Ma'âjim*)

<sup>75</sup> Bint al-syâthi', op. cit. vol. 2, 105

*hasanah, al-husna*, as what has been described by al-Raghib in the book of *mufrâdât al-qur'an*.<sup>76</sup> The words are identified as followed;

- a. The word of *Hasan* contained 18 verses.<sup>77</sup>
- b. The word of *Hasanah* contained 28 verses.<sup>78</sup>
- c. The word of *Husnâ* contained 17 verses.<sup>79</sup>

Catching a glimpse of the meaning of the third word in the context of the verse is nearly no difference, but in fact when it recheck in the meaning of linguistic, there are some differences in functionality and usability. Among others as has been explained by al-Raghib that the word of *Hasan* used into an object (*A'yân*) or a new case (*Ahdath*). And the word of *al-Hasanah* has the same function when it is showing a character, but if *al-Hasanah* became a noun (*al-Ism*), the function is as *ahdath*. Meanwhile, the word of *al-Husna* is being in the word that has the new case (*al-Ahdath*).

#### 5. The word of *Thaiyyib*

According to Muhammad Farid Wujdî that to say the things which really felt good by the senses and the soul can say *Thaiyyib*. The word of *al-Thaiyyib* has taken from the derivation *Thaba-Yathibu-Thayyib-Thayyibah*; the something good then called *Thaiyyib*. This word has many meanings, among other things: (1) *Zaka wa Thahara* (pure and clean); (2) *Ladzza* (delicious); (3) *Halal* (allowed).<sup>80</sup>

Al-Qur'an mentions the word of *Thayyibah* is repeatedly seen in some classifications as follows;

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<sup>76</sup> Ibid

<sup>77</sup> See on the enclosure of the last chapter

<sup>78</sup> Idem

<sup>79</sup> Idem

<sup>80</sup> Muhammad Farîd Wujdî, op.cit. vol. 5, 797

Firstly the Qur'an mentions in *Mudzkakkar Mufrad* (single male), as many as 6 times, 4 is used as the nature of Halal food (*Halalan Thayyiban*) such as: QS. 1: 168, QS. 6: 88, QS. 9: 69, QS. 14: 114, and 2 times to explain the soil or dust for (*Tayamum*) like in QS. 4: 43, QS. 6: 6.

Secondly al-Qur'an mentions in the form of *muannats mufrad* (single women), which is as many as 9 times.<sup>81</sup> Those all is mentioned as an adjective for something that had nothing to do with food, namely

Thirdly al-Qur'an mentioned in the form of *Jama'* (plural) as much as 21 times. 4 all refer to the meaning: the nature of the food, the nature of provision, nature jewelry, and the nature of women.<sup>82</sup>

The description 6 words above (*Salih, Khair, Ma'rûf, Hasan, Thaiyyib*) is exactly its have many variants of meaning and context of a verse. It is emphasized that the views Bint al-Syâthi' about the theory *asinonimitas* which seems have a point. Although on the other hand, this theory is still debatable in theory and application.

Therefore, the opinion of the writer that in proving the absence of elements in synonym of al-Qur'an is legitimate by provided that there is a certain segment to explore the meaning of the word itself. It is has the aim which is keeping from blur meaning in the word itself. The reason is that every word has a literary (*harfiyah*) word agreed by the *mufasssir*. So a person cannot in general interpret it without a guide device linguistic formulation (*Nahwu, Sharf and balâghah*).

## C. Exploring Term of *al-Haq* and *al-Sabr*

### 1. The word *al-Haq*

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<sup>81</sup> See on the enclosure of the last chapter

<sup>82</sup> Idem

The word *al-Haq* and *al-Shabr* is part of keyword to every person who studies at *Surah al-Ashr*. The word found in the third paragraph of *al-Ashr*. According to Bint al-Syâthi' that the *Surah al-Ashr* has 2 (two) elements of responsibility, namely individual responsibility and social responsibility.<sup>83</sup> Social responsibility is a form caring to person for others which is always each other's has mutual remember about *al-Haq* (truth) and *al-Shabr* (patient).<sup>84</sup>

The humans are social creatures who need each other and it is cannot be separated from the interaction. While one another when they interact to come in existence of a fault, either intentionally or not. Therefore, in this case, al-Qur'an advocated the establishment of a sense of solidarity between the members to remind each other (*Tawâshâ*) in kindness and patience.

Therefore, to know these meanings the writer put an analysis the interpretation of Bint al-Syâthi' ' within interpret it.

The word of *al-Haq* is a word that holds a meaning, which is a long debate in the struggle to the truth in the name of religion. So anyone can on behalf of the truth in accordance with the belief that what he believed.<sup>85</sup> Therefore, to keep in the debate, the writer re-explores the meaning of *al-Haq* through own perspective of al-Qur'an, because of the Qur'an allowed to speak for itself.

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<sup>83</sup> Bint al-Syati', loc. cit. vol. 2

<sup>84</sup> Surat *al-Ashr*; 3 "In the mutual teaching of truth, and of patience and constancy."

<sup>85</sup> This Statement inspired from one narration;

عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ) صحيح المسلم, جزء 1, 373

The word of al-Haq<sup>86</sup> comes from *Haqqa Yahuqqu Haqqan* (حَقٌّ - حَقًّا) which means the real, definite and fixed.<sup>87</sup> According to Bint al-Syâthi' that the word *al-Haq* here as the opposite of *al-Bathil*.<sup>88</sup> On the other hand that the word of *al-Haq* gives an understanding of what religious nuances also, such as a name of god names (*Asma 'al-Husna*), revelation and religious messages.

From some descriptions above, the writer assumes that *al-Haq* is a value which has religious nuance or not, it was unchanged, permanent and containing a truth and goodness.

It is in line with Bint al-Syâthi' when identifying *al-Haq* in al-Qur'an, she classifies it base on the derivation of the word and the context's structure, as the following;

- a. *al-Haq* in al-Qur'an formed of *fi'il Tsulatsi al-Mujarrad al-Mabnî al-Ma'lum*<sup>89</sup> among on 19 times and 2 times that formed of *al-Mabnî al-Ajhûl*<sup>90, 91</sup>.

<sup>86</sup> According to *al-Marâghî* that al-haq is a permanent kind and there is no space to refuse it. That was unity of god and loyal to him, by following the guidance of holy book and his messenger. Those all is a kindness only. See more Ahmad Mushthafa al-Marâghî, *Tafsir al-Marâghî*, vol. 28, 235, see also *Maktabah al-Syâmilah*, in the *Tafsir al-Kasysyâf li al-Zamhasyarî*, vol. 7, 323

<sup>87</sup> Ahmad Warson Munawir, op.cit. 282

<sup>88</sup> Bint al-Syathi', op. cit. vol. 2, 88

<sup>89</sup> Its means that the word of *fi'il madhi* (the beginning's word of the alteration's word (*tashrîf*)). It was composed by 3 characters which is followed regulation of *fa-'a-la* (فَعْلُ) such as the word of *kataba* (كَتَبَ). It was mentioned the subject (*al-fa'il*) from the that sentence. Read more in Muhammad 'Ali Ma'shum, *al-Amtsilah al-Tashrîfiyyah*, 1, see also *Lâmiyah al-Af'âl fi Imi al-Sharf*, Jalâluddin Muhammad ibn Abdullah ibn al-Mâlik, Surabaya; Syirkah Bankul Indah, 11-13 or see Sayyid al-Afghânî, *al-Mûjiz fi Qawâid al-Lughah al-'Arabiyyah*, Dar al-Fikr.,

<sup>90</sup> It is a sentence that was not mentioned the subject because of following certain, such as in the *Fi'il Mâdhi* (*dhumma awwaluhu wa kusira ma qabal al-akhîr*) (فُرِئْتُ الكَتَبَ), and *Fi'il Mudhâri* (*dhumma awwaluhu wa futiha mâ qabla al-akhîr*) (تُنَكِّحُ المرءةَ بأربعة اشياء), Jalâluddin Muhammad ibn Abdullah ibn al-Mâlik, op.cit. 35 and Sayyid al-Afghânî, ibid

<sup>91</sup> See on the enclosure of the last chapter

Those verses gave a confirmation that what the god said about the promise and punishment toward infidel people is obvious that will become the real true.<sup>92</sup>

- b. It formed *al-Mudharî' al-Rubâ'i'*<sup>93</sup>, among them; QS. 9: 7, 8, QS. 11: 82, QS. 25: 24.

The word used this redactions is mostly be based on the name of god (*al-Haq*).

- c. It formed of *fi'il tsulâtsî mazîd'*<sup>94</sup> (*Istahaqqa*), these are: QS. 6: 107, 107

The word of *Istahaqqa* related a religious prohibition that was involved fraud recognition of a right in bringing the witness.

Next that the word *al-Haq* (*Isim Mufrad*) in al-Qur'an as many as 227 times.<sup>95</sup> While the meaning of its own *al-Haq* is ordinary it has meaningful about the religious nuances. The variable of it is sometimes being a comparison of something false (*Bâthil*), as the name of god, revelation, religion and *al-Haq* as adjectives (attributes) about the promise of god, his utterance, and his greatness. It's included a property that will be others right such as (*Zakât*), property inheritance, etc.

These all included in the category of religious nuances, because all of it related to the principle of justice that determined by God.<sup>96</sup>

## 2. The word of *al-Shabr*

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<sup>92</sup> Bint al-Syati', loc. cit. vol. 2

<sup>93</sup> It was positioned in the second line of the word's alteration (*tashrîf*), it composed 4 characters which in begun by one of *huruf al-mudhâra'ah* (*alif, ya', wawu, nûn*). See more Jalâluddin Muhammad ibn Abdullah ibn al-Mâlik, op.cit. 32-33

<sup>94</sup> *Tsulâtsî mazîd bi tsalâtsati ahrûf* means the word *fi'il tsulâtsî mujarad* which added by 3 character on the verb of *fi'il madhi*, it become 6 character . See on Muhammad 'Ali Ma'shum, op.cit. 61

<sup>95</sup> Muhammad Fu'ad Abdul Bâqî, op.cit. 265, see also Bint al-Syati', op. cit. vol. 2, 89

<sup>96</sup> Bint al-Syati',loc. cit. vol. 2, 89



Regarding to the second keyword of paragraph 3 of *al-Ashr* is *al-Shabr*. The word of *al-Shabr* in the encyclopedia of al-qur'an means refraining from the prohibitions that have been determined by the ratio and syara ', so the people who hold themselves to far away from the prohibitions that have been set by the ratio or the religion was called by *al-Shâbir* (the people who has the high patient).<sup>97</sup>

The germinal word of *al-Shabr* is *Shabara Yashbiru Shabran* (صبر- صبرا) which is meaning of keeps a temp (*Habsu*).<sup>98</sup> Bint al-Syâthi' saw it that the use of the word *al-Shabr* is literally presented in something which can be captured by the five senses, for example *al-Shabar*; bitter lemon trees, *al-Shabârah*; be in cold condition, *Umm al-Shabbûr*; disasters and wars fierce.<sup>99</sup>

In addition, the word of *al-Shabr* in Arabic literature is as antonyms of the word of *Jaza'* (grievance) or leaving a complaint to God. Then this word is commonly using to devoted to the acid test and unpleasant.

The Research of Bint al-Syâthi' ' about *al-shabr* in al-Qur'an is divided into several classifications as follows;<sup>100</sup>

- 1) The command of God to the Prophet Muhammad SAW for doing the patient, either it has relation with some examples when he convey the message, or accepting the danger of intimidation or physical resistance. This word is mostly formatted of the command word (*Fi'il Amar*).<sup>101</sup>

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<sup>97</sup> Ibrahim al-Abyârî, op. cit. vol. 3, 189 see also Zainul Abidin Abdul Râuf, *al-Ittihâfât al-Tsaniyyah bi al-Ahâdîts al-Qudsiyyah, Dâr al-Syâ'biyyah*, 164

<sup>98</sup> Al-Munjîd, op.cit. 414

<sup>99</sup> Bint al-Syati', op. cit. vol. 2, 90 see also Muhammad Farîd Wujdí, *Dâirah Ma'ârif al-Qanr Al-'Isyrûn*, Libanon; *Dar al-'Ilmiyyah al-Jadîdah*; vol. 5, 434

<sup>100</sup> Bint al-Syâthi', vol. 2, loc.cit.

<sup>101</sup> See on the enclosure of the last chapter

- 2) The god's command to the believers, the various command are;
  - a. Seek Allah's help with patient perseverance and prayer, these are: QS. 1: 45, 153, QS. 8: 127.
  - b. Doing patient when getting ordeal (*Ibthilâ'*) and disasters (*Mashâib*) such as; QS. 1: 155, 156, 177, QS. 17: 35.
  - c. The patience in war against enemy or engage in holy war with the infidel people, such as: QS. 1: 250, QS. 3: 200, QS. 9: 46, 65, 66, QS. 14: 110.
- 3) Allah has given his prophets a patience attribute like in QS. 17: 85, QS. 23: 44
- 4) The character of patience gave to people who have a high patience, namely the apostles of gods, the leaders who beclued in, the believers who get lucky in the doomsday. These are: QS. 26: 35, QS. 7: 34, QS. 21: 24, QS. 13: 24, QS. 24: 35, QS. 21: 35, QS. 18: 111
- 5) Giving a menacing to people who resisted the command god, such as: QS. 1: 175, QS. 13: 21, QS. 28: 16
- 6) This word of *al-Shabr* showed also to polytheist who adheres to idolatry, such as: QS. 24: 24, QS. 18: 42, QS. 23: 6

Whereas talking about the interpretation of the word *al-Shabr* that the scholars' have a different view, especially in the context of *al-Ashr*.

Bint al-Syâthi' herself is when interpreting the word *al-Shabr* still quoting any opinions from classical scholars, and then she modified through thematic method.<sup>102</sup>

In other hand According to Mahmud al-Alusi that the meaning of *al-Shabr* is *firstly* form of patience to get away in violation of god's law, it caused that the human nature have a tendency of desires,<sup>103</sup> *secondly* the obedience to the gods although heavy to do it. *The third* patient received a disaster or a calamity of the gods.<sup>104</sup>

Meanwhile, according to al-Razi in explaining the meaning of *Tawâshau* to be patient is a imprison form of lust which is as a consequence of the duty (*Taklif*) in obligations, and away from something that is forbidden.<sup>105</sup>

From the explanations of the *Mufassir* above, there are some similarities in understanding the meaning of the word *al-Shabr*. Although basically an outline of patience can be classified into 2 parts, namely; *the first* patient in a physical form to doing religious observance that involving members of the body, *the second* patient in the form of spiritual, it means emotional restrain and lust which is not in place.<sup>106</sup>

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<sup>102</sup> Among them are; Imam Thabari's opinion and al-Baghâwî's who interpreted *al-shabr* with obedient to the god's command. Al-zamḥasyari has also an opinion that it means to be patient for avoid the god's prohibitions, to be obedient toward the god and be patient to accept calamity that given by the god. See more Bint al-Syati', op. cit. vol. 2, 90

<sup>103</sup> Such us

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُقَّتْ النَّارُ بِالشَّهَوَاتِ وَحُقَّتْ الْجَنَّةُ بِالْمَكَارِهِ اخْرجه احمد, جزء 15, 257,

<sup>104</sup> Mahmud al-Alûsî al-Baghdâdî, *Rûh al-Ma'ânî fi Tafsir al-Qur'an al-'Adhîm wa al-Sab'î al-Matsânî*, *Dar al-Fikr*, vol. 29, 293, compare with Muhammada 'Alî al-Shâbunî, *Shafwah al-Tafâshîr*, Bairut; *Dar al-Qur'an al-Karim*, vol. 3, 601

<sup>105</sup> Fahrudin Muhammad ibn Umar, *al-Tafsir al-Kabîr wa Mafâtîh al-Ghays*, Libanon; *Dar al-Kutub al-Ilmiyyah*, vol. 16, 85

<sup>106</sup> Quraisy Syihab, op.cit, vol. 15, 504

Thus the opinion of the writer about the message of verses that pertaining to *Tawâshî* in patience is one form of human solidarity in the reality of life, because human life is a fight between 2 options, namely a tendency to follow the desires or under the guidance of god.<sup>107</sup> Therefore, as a consequence is a human being must be prepared to deal with a condition and any situation that requires some patience. Implicitly, this shows how big of a concern for others that is useful to minimize self-pride and selfishness.

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<sup>107</sup> Surah *al-Syams*; 7-8

D. The Enclosure of Word Classification

@ The word of *Shâlih*, which contains to *Mufrad* is totally 39, these are:

No	Surat	The verse
1	<i>al-taubah</i>	120
2	<i>Hûd</i>	46
3	<i>Fâthir</i>	10
4	<i>al-Baqarah</i>	62
5	<i>al-Mâ'idah</i>	69
6	<i>Al-'a'râf</i>	73
7	<i>al-'A'râf</i>	75
8	<i>al-'A'râf</i>	189
9	<i>al-'A'râf</i>	190
10	<i>al-Taubah</i>	102
11	<i>Hûd</i>	61
12	<i>Hûd</i>	62
13	<i>al-Nahl</i>	97
14	<i>al-Kahf</i>	82
15	<i>al-Kahf</i>	88
16	<i>al-Kahf</i>	110
17	<i>Maryâm</i>	60
18	<i>Thâha</i>	82
19	<i>al-Mu'minûn</i>	51
20	<i>al-Mu'minûn</i>	100
21	<i>al-Furqân</i>	70
22	<i>al-Furqân</i>	71
23	<i>al-naml</i>	19

24	<i>al-Naml</i>	45
25	<i>al-Qashash</i>	67
26	<i>al-Qashash</i>	80
27	<i>al-Rûm</i>	44
28	<i>al-Sajdah</i>	12
29	<i>al-Ahzâb</i>	31
30	<i>Saba'</i>	11
31	<i>Saba'</i>	37
32	<i>Fâthir</i>	37
33	<i>Ghâfir</i>	40
34	<i>Fushshilat</i>	33
35	<i>Fushshilat</i>	46
36	<i>al-Jâtsiyah</i>	15
37	<i>al-Ahqâf</i>	15
38	<i>al-Taghâbun</i>	9
39	<i>al-Thalâq</i>	11

@ the word of *Shâlih* that contained in *Jama'* (صالحات) either *Mu'annas* or *Mudzakkar* amounted to 92.

<b>No</b>	<b>Surat</b>	<b>The verses</b>
1	<i>al-A'râf</i>	168
2	<i>al-Anbiyâ'</i>	105
3	<i>al-Jin</i>	11
4	<i>al-Tahrîm</i>	10
5	<i>al-Baqarah</i>	130
6	<i>Âli Imran</i>	39

7	<i>Âli imran</i>	46
8	<i>Âli imran</i>	114
9	<i>al-Nisâ'</i>	69
10	<i>al-Mâidah</i>	84
11	<i>al-An'âm</i>	85
12	<i>al-A'râf</i>	196
13	<i>al-Taubah</i>	75
14	<i>Yusuf</i>	9
15	<i>Yusuf</i>	101
16	<i>al-Nahl</i>	122
17	<i>al-Isrâ'</i>	25
18	<i>al-Anbiyâ'</i>	72
19	<i>al-Anbiyâ'</i>	75
20	<i>al-Anbiyâ'</i>	86
21	<i>al-Nûr</i>	32
22	<i>al-Syu'arâ'</i>	83
23	<i>al-Naml</i>	19
24	<i>al-Qashash</i>	28
25	<i>al-'Ankâbût</i>	9
26	<i>al-'Ankâbût</i>	28
27	<i>al-Shâfât</i>	100
28	<i>al-Shâfât</i>	112
29	<i>al-Munâfiqûn</i>	10
30	<i>al-Qalam</i>	50
31	<i>al-Baqarah</i>	25
32	<i>al-Baqarah</i>	82

33	<i>al-Baqarah</i>	288
34	<i>Âli 'imrân</i>	57
35	<i>al-Nisâ'</i>	34
36	<i>al-Nisâ'</i>	57
37	<i>al-Nisâ'</i>	122
38	<i>al-Nisâ'</i>	124
39	<i>al-Nisâ'</i>	172
40	<i>al-Mâidah</i>	9
41	<i>al-Mâidah</i>	93
42	<i>al-Mâidah</i>	93
43	<i>al-A'râf</i>	42
44	<i>Yunûs</i>	4
45	<i>Yunûs</i>	9
46	<i>Hûd</i>	11
47	<i>Hûd</i>	23
48	<i>al-Ra'd</i>	29
49	<i>Ibrâhîm</i>	23
50	<i>al-Isrâ'</i>	9
51	<i>al-Kahf</i>	2
52	<i>al-Kahf</i>	30
53	<i>al-Kahf</i>	46
54	<i>al-Kahf</i>	107
55	<i>Maryâm</i>	76
56	<i>Maryâm</i>	96
57	<i>Thâhâ</i>	75
58	<i>Thâhâ</i>	112



59	<i>al-Anbiyâ'</i>	94
60	<i>al-Hâj</i>	14
61	<i>al-Hâj</i>	23
62	<i>al-Hâj</i>	50
63	<i>al-Hâj</i>	56
64	<i>al-Nûr</i>	55
65	<i>al-Syu'arâ'</i>	228
66	<i>al-'Ankabût</i>	7
67	<i>al-'Ankabût</i>	9
68	<i>al-'Ankabût</i>	58
69	<i>al-Rûm</i>	15
70	<i>al-Rûm</i>	45
71	<i>Luqmân</i>	8
72	<i>al-Sajdah</i>	19
73	<i>Saba'</i>	4
74	<i>Fathîr</i>	7
75	<i>Shâd</i>	24
76	<i>Shâd</i>	28
77	<i>Ghâfir</i>	58
78	<i>Fushshilat</i>	8
79	<i>al-Syûrâ</i>	22
80	<i>al-Syûrâ</i>	23
81	<i>al-Syûrâ</i>	26
82	<i>al-Jâtsiyah</i>	21
83	<i>al-Jâtsiyah</i>	30
84	<i>Muhammad</i>	2

85	<i>Muhammad</i>	12
86	<i>al-Fath</i>	29
87	<i>al-Thalâq</i>	11
88	<i>al-Insyiqâq</i>	25
89	<i>al-Burûj</i>	11
90	<i>al-Tîn</i>	6
91	<i>al-Baiyyinah</i>	7
92	<i>al-Ashr</i>	3

@ the word *Ashlaha* and *Yushlihu* (أُصْلِحَ) either *Mufrad* or *Jama'* amounted to 28. These are;

No	Surat	The verses
1	<i>al-Baqqarah</i>	182
2	<i>al-Mâidah</i>	39
3	<i>al-An'âm</i>	48
4	<i>al-An'âm</i>	54
5	<i>al-A'râf</i>	35
6	<i>al-Syûrâ</i>	40
7	<i>Muhammad</i>	2
8	<i>al-Nisa'</i>	16
9	<i>al-Anbiyâ'</i>	90
10	<i>al-Baqarah</i>	160
11	<i>Âli 'Imrân</i>	89
12	<i>al-Nisa'</i>	146
13	<i>al-Nahl</i>	119
14	<i>al-Nûr</i>	5

15	<i>al-Baqarah</i>	224
16	<i>al-Nisa'</i>	129
17	<i>Yûnus</i>	81
18	<i>al-Ahzâb</i>	71
19	<i>Muhammad</i>	5
20	<i>al-Nisa'</i>	128
21	<i>al-Syû'arâ'</i>	152
22	<i>al-Naml</i>	48
23	<i>al-A'raf</i>	142
24	<i>al-Anfâl</i>	1
25	<i>al-Hujûrât</i>	9
26	<i>al-Hujûrât</i>	9
27	<i>al-Hujûrât</i>	10
28	<i>al-ahqâf</i>	15

@ the word *Ishlâh* (إصلاح) is amounted to 7, these are:

No	Surat	The verses
1	<i>al-Baqarah</i>	220
2	<i>al-Nisa'</i>	114
3	<i>Hûd</i>	88
4	<i>al-Baqarah</i>	228
5	<i>al-Nisa'</i>	35
6	<i>al-A'râf</i>	56
7	<i>al-A'râf</i>	85

### The Word Ma'rûf

@ The word of *Ma'rûf* coincided with the word of *Munkar* contained in 9 verses, these are;

No	The chapter	The verse
1	<i>alî 'Imrân</i>	104
2	<i>alî 'Imrân</i>	110
3	<i>alî 'Imrân</i>	114
4	<i>al-A'râf</i>	157
5	<i>Luqmân</i>	17
6	<i>al-Haj</i>	103
7	<i>al-Taubah</i>	67
8	<i>al-Taubah</i>	71
9	<i>al-Taubah</i>	112

@The word of *Ma'rûf* independently contained 30 verses;

No	The chapter	The verse
1	<i>al-Baqarah</i>	178
2	<i>al-Baqarah</i>	180
3	<i>al-Baqarah</i>	228
4	<i>al-Baqarah</i>	229
5	<i>al-Baqarah</i>	231
6	<i>al-Baqarah</i>	231
7	<i>al-Baqarah</i>	232
8	<i>al-Baqarah</i>	233
9	<i>al-Baqarah</i>	233
10	<i>al-Baqarah</i>	234
11	<i>al-Baqarah</i>	236

12	<i>al-Baqarah</i>	240
13	<i>al-Baqarah</i>	241
14	<i>al-Baqarah</i>	263
15	<i>al-Nisâ'</i>	6
16	<i>al-Nisâ'</i>	19
17	<i>al-Nisâ'</i>	25
18	<i>al-Nisâ'</i>	114
19	<i>al-Nisâ'</i>	5
20	<i>al-Nisâ'</i>	7
21	<i>al-Haj</i>	41
22	<i>Luqmân</i>	15
23	<i>al-Nûr</i>	53
24	<i>al-Ahzâb</i>	6
25	<i>al-Ahzâb</i>	32
26	<i>Muhammad</i>	21
27	<i>alMumtahinah</i>	12
28	<i>al-Thalâq</i>	2
29	<i>al-Thalâq</i>	6
30	<i>al-Baqarah</i>	235

#### The Word *Hasan*

@ The word of *Hasan* contained 18 verses, these are:

No	The chapter	The verse
1	<i>al-Baqarah</i>	245
2	<i>Ali imrân</i>	37
3	<i>al-Mâidah</i>	12

4	<i>al-Anfâl</i>	17
5	<i>Hûd</i>	3
6	<i>Hûd</i>	88
7	<i>al-Nahl</i>	67
8	<i>al-Nahl</i>	75
9	<i>al-Kahfî</i>	2
10	<i>Thâhâ</i>	86
11	<i>al-Haj</i>	58
12	<i>al-Qashash</i>	61
13	<i>Fâthir</i>	8
14	<i>al-Fath</i>	16
15	<i>al-Hadîd</i>	11
16	<i>al-Hadîd</i>	18
17	<i>al-Taghâbun</i>	17
18	<i>al-Muzammil</i>	20

@ The word of *Hasanah* contained 28 verses, these are:

<b>No</b>	<b>The chapter</b>	<b>The verse</b>
1	<i>al-Baqarah</i>	201
2	<i>al-Baqarah</i>	201
3	<i>ali Imrân</i>	120
4	<i>al-Nisâ'</i>	40
5	<i>al-Nisâ'</i>	78
6	<i>al-Nisâ'</i>	79
7	<i>al-Nisâ'</i>	85
8	<i>al-An'âm</i>	160

9	<i>al-A'râf</i>	95
10	<i>al-A'râf</i>	131
11	<i>al-A'râf</i>	156
12	<i>al-Taubah</i>	50
13	<i>al-Ra'd</i>	6
14	<i>al-Ra'd</i>	22
15	<i>al-Nahl</i>	30
16	<i>al-Nahl</i>	41
17	<i>al-Nahl</i>	122
18	<i>al-Nahl</i>	125
19	<i>al-Naml</i>	46
20	<i>al-Naml</i>	89
21	<i>al-Qashash</i>	54
22	<i>al-Qashash</i>	84
23	<i>al-Ahzâb</i>	21
24	<i>al-Zumar</i>	10
25	<i>Fushshilat</i>	34
26	<i>al-Syûrâ</i>	23
27	<i>alMumtahinat</i>	4
28	<i>alMumtahinat</i>	6

@ The word of *Husnâ* contained 17 verses, these are:

<b>No</b>	<b>The chapter</b>	<b>The verse</b>
1	<i>al-Nisâ'</i>	95
2	<i>al-A'râf</i>	137
3	<i>al-A'râf</i>	180

4	<i>al-Taubah</i>	107
5	<i>Yûnus</i>	26
6	<i>al-Ra'd</i>	18
7	<i>al-Nahl</i>	62
8	<i>al-Isrâ'</i>	110
9	<i>al-Kahfî</i>	88
10	<i>Thâhâ</i>	8
11	<i>al-Anbiyâ'</i>	101
12	<i>Fushshilat</i>	50
13	<i>al-Najm</i>	31
14	<i>al-Hadîd</i>	10
15	<i>al-Hasyr</i>	24
16	<i>al-Lail</i>	6
17	<i>al-Lail</i>	9

#### The Word *Thaiyyib*

@ *Thaiyyib* in the form of *Muannats Mufrad* (single women), which is as many as 9 times. These are:

No	The chapter	The verse	Official statement
1	<i>Ali 'imrân</i>	38	<i>Dzurriyatan Thaiyyibah</i>
2	<i>al-Taubah</i>	72	<i>Masâkin Thaiyyibah</i>
3	<i>Yûnus</i>	22	<i>Birîhin Thaiyyibah</i>
4	<i>Ibrahim</i>	24	<i>Katimatan Thaiyyibah</i>
5	<i>Ibrahim</i>	24	<i>Syajahar Thaiyyibah</i>
6	<i>al-Nahl</i>	97	<i>Hayâtan Thaiyyibah</i>
7	<i>al-Nûr</i>	61	<i>Mubâarakah Thaiyyibah</i>



8	<i>Saba'</i>	15	<i>Baldataun Thaiyyibah</i>
9	<i>al-Shaf</i>	12	<i>Masâkin Thaiyyibah</i>

@ *Thaiyyib* in the form of *Jama'* (plural) as much as 21 times, these are:

No	The chapter	The verse
1	<i>al-Baqarah</i>	57
2	<i>al-Baqarah</i>	172
3	<i>al-Baqarah</i>	267
4	<i>al-Nisa'</i>	160
5	<i>al-Ahqâf</i>	20
6	<i>al-Anfâl</i>	26
7	<i>Yûnus</i>	93
8	<i>al-A'râf</i>	157
9	<i>al-A'râf</i>	160
10	<i>al-Nahl</i>	72
11	<i>al-Isrâ'</i>	70
12	<i>Thâhâ</i>	81
13	<i>al-Mâidah</i>	4
14	<i>al-Mâidah</i>	5
15	<i>al-Mâidah</i>	78
16	<i>al-Mu'minûn</i>	51
17	<i>Ghâfir</i>	64
18	<i>al-Jâtsiyah</i>	32
19	<i>al-A'râf</i>	32
20	<i>al-Nûr</i>	26
21	<i>al-Nûr</i>	26

### The Word *al-Haq*

@ *al-Haq* in al-Qur'an formed of *fi'il Tsulatsi al-Mujarrad al-Mabnî al-Ma'lum* among on 19 times and *al-Mabnî al-Ajhûl* these are:

No	The Chapter	The Verse
1	<i>al-A'raf</i>	30
2	<i>al-Is'râ'</i>	16
3	<i>al-Hâj</i>	18
4	<i>al-Qashash</i>	63
5	<i>al-Sajdah</i>	13
6	<i>Yâsîn</i>	7
7	<i>al-Shâfât</i>	31
8	<i>Shâd</i>	14
9	<i>al-Zumar</i>	19
10	<i>Fushshilat</i>	25
11	<i>al-Ahqâf</i>	18
12	<i>Qâf</i>	14
13	<i>Yûnus</i>	33
14	<i>Yûnus</i>	96
15	<i>al-Nahl</i>	36
16	<i>al-Zumar</i>	71
17	<i>Ghâfir</i>	6
18	<i>al-Insyiqâq</i>	2
19	<i>al-Insyiqâq</i>	5

### The Word *al-Shabr*

@ The word *al-Shabr* was mostly formed of the command word (*Fi'il Amar*), among them are:

No	The Chapter	The Verse
1	<i>Yûnus</i>	109
2	<i>Hûd</i>	49
3	<i>Hûd</i>	115
4	<i>al-Nahl</i>	128
5	<i>al-Kahfî</i>	28
6	<i>Thâhâ</i>	130
7	<i>al-Rûm</i>	60
8	<i>Luqmân</i>	17
9	<i>Shâd</i>	17
10	<i>Ghâfir</i>	55
11	<i>Ghâfir</i>	77
12	<i>al-Ahqâf</i>	35
13	<i>Qâf</i>	39
14	<i>al-Thûr</i>	48
15	<i>al-Qalam</i>	48
16	<i>al-Ma'ârij</i>	5
17	<i>al-Muzammil</i>	10
18	<i>alMuddatstsir</i>	7
19	<i>al-Insân</i>	24