

**THE MEANING OF *SAM'*, *BAŞAR* AND *FU'ĀD*  
IN THE QUR'AN  
(Semantic Approach)**



**THESIS**

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## A THESIS STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, January 9, 2015  
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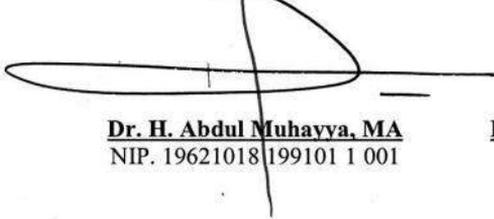
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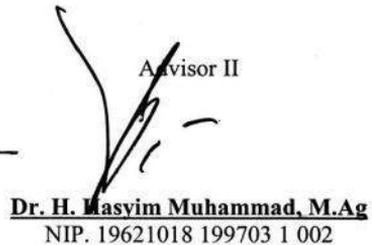
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## MOTTO

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

*“it is He who brought you forth from the wombs of your when ye knew nothing; and He gave you hearing and sight and intelligence and that ye may give thanks to Allah”*

(Q.S. An-Nahl, 78)

## DEDICATION

*The thesis is dedicated to My Mom and Dad  
My Sister and Brother  
And everyone who always Thankful to God*

## ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allāh, Who had guided me to finish this thesis. May *Sholawat* and *salam* to Prophet Muhammad (peace and blessings of Allāh be upon him) messenger of Allāh, with all respect. I gave title on this thesis: “The Meaning of *Sam‘*, *Başar* and *Fu’ād* in the Qur’an (Semantic Approach)”, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the Undergraduate degree in Islamic Theology ((Tafsīr Hadīth)

I would like to extend my deep appreciation to all those who have assisted me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Best regard to Dr. Abdul Muhayya as caretaker of Ma’had Ulil Albab for Special Program Of Ushuluddin Faculty, thanks for give me inspiration and motivation as well as my father.

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Last but not least, I would like to thank to my friends from 6<sup>th</sup> FUPK “Tambah Sayang”, all member of “Tambah Sayang” girl boarding house (Hanik, Anik, Daris I’ah, Yulaily, Faiq, Islah, Dewi, I’im, Arum, Atiqoh, Tari, Elvin, Maulida, Maida, Atik, Emi, Lu’lu’)

and the big family of FUPK who supported me to keep my spirit in finishing this thesis and always inspire me to do better.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I was conscious of short of this thesis. I beg of the constructive criticism for repairing later and i hope this paper could benefit especially for me and generally to another person.

Semarang, 9 January 2015

**The Writer**

Ikfina Biha Rida

# TRANSLITERATION<sup>1</sup>

Table 1: **Transliteration Table: Consonants**

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

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<sup>1</sup> Retrieved on 9 January 2015 from  
[http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

**Table 2: Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اَ، اَ	an
اُ	u		اُ	un
اِ	i		اِ	in
اَ، اِ، اِ	ā		اَ	aw
اُ	ū		اِ	ay
اِ	ī		اُ	uww, ū (in final position)
			اِ	iyy, ī (in final position)

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## ABSTRACT

Keywords: *Sam'*, *baṣar* and *fu'ād* , Semantic Al-Qur'an

*Sam'*, *baṣar* and *fu'ād* in the Qur'an are the unique word. Sometime, these three words are mentioned stand alone in verse, sometime in a series. They mentioned in a series in six verses, there are An-Nahl: 78; al- isro':36; sajdah: 9; mu'minun:78; al-ahqaf: 26; al-mulk: 23. In this case, the writer try to analysis the meaning of *Sam'*, *baṣar* and *fu'ād* by applying semantic approach. According to this approach, there are two kinds of meaning; basic meaning and relational meaning.

The basic meaning of *sam'* is hearing. While the relational meaning of *sam'* is divided in two categories. *First*, *sam'* shows the characteristic of Allah. *Second*, *sam'* relates to human sense. It has some meanings, There are: 1) *Sam'* means hearing; 2) *Sam'* shows the activity of hearing; 3) *Sam'* means understanding. The basic meaning of *baṣar* means vision. And the rational meaning is divided in two categories. *First*, *baṣar* indicates the Characteristic of Allah. *Second*, *baṣar* that rely on the Humankind. It has some meanings, there are: 1) *Baṣar* means “the body part that use to see (eye) and its power”; 2) *Baṣar* means “the power of heart to reach something; 3) *Baṣar* means “*ma'rifah* and *tahaqquq*”; 4) *Baṣar* means “teaching” (*ibrah*) ; 5) *Baṣar* means “witness” ; 6) *Baṣar* means “clear”; 7) *Baṣar* means “luminous”. Also *fu'ād* has basic meaning, the flame heart. While the relational of *fu'ād* is heart that being the place of *ma'rifat* and secret.

*Sam'*, *Bashor* and *Fu'ād* are expressed in a series revealed in 6 verses. Three of them have relationship meaning with grateful and responsibility. This shows the relation between the meaning of grateful, and *sam'*, *baṣar* and *fu'ād* as well as responsibility. Human is commanded to grateful to Allah, because Allah gives *Sam'*, *baṣar* and *fu'ād* as the favors to get knowledge. So, the way of grateful is to maximize the potentiality of *sam'*, *baṣar* and *fu'ād*. Beside, everyone has responsible and accountable for their hearing, seeing and feelings in front of God who has given them their ears, eyes and hearts. This is the integrity and honesty of senses, heart and mind.

## CHAPTER I

### INTRODUCTION

#### A. Background

Al-Qur'an is the holy book which Allah revealed to the Prophet Muhammad through the Angel of Revelation, *Jibrīl*. The Qur'an was revealed in clear Arabic language. The position of the language used by the Qur'an, which is a universal revelation, which addresses the whole mankind and which will be valid until the Day of Judgment, is very important. Arabic, which has a wide comprehension that makes it possible for words to have different meanings, which has a laconic style to express many meanings with few words, which has an aesthetic art that contain subtleties to reflect figurative and lexical meanings, logic and concepts, open and hidden meanings, has deserved to be the language of the Qur'an which is a universal revelation.<sup>1</sup>

Al-Qur'an was sent *down* to organize *human's* life in various aspects of life. It guides people to the Straight Path, so that many verses in the Qur'an talk about human. Even in the Qur'an, human is creature that have been mentioned twice in the first *Surah* of Qur'an (*al-Alaq*: 1-5). Human in the Qur'an often get the praise of Allah, such as a statement that God created human in perfect form (*fī aḥsani taqwīm*). In another verse, explained that before the creation of human, God announced to

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<sup>1</sup> Noor Ikhwan, *Memahami Bahasa al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2002), p.ix

the angels, that He was about to create human to establish him on earth as vicegerent (*Khalīfah fī-al-ard'*). Those positions as caliph and as servant also are the way God asks human to take responsibility in the world.

Humans has been equipped with the basic tools necessary on two levels for the mandate as *khalifah*. The material level used for observation and the non-material one used for understanding and conceptualization. The material tools are the instruments of hearing and sight, while the figurative tool used for understanding is the heart (mind or intellect).<sup>2</sup>

Hearing and sight is the discernible tools which have position as a source of knowledge. The sense of sight serves to absorb a variety of information such as distance-shape, texture, color, which are then transmitted and processed in the brain. While hearing can distinguish different types of sounds that emerge and spread to the ears. It is estimated that human's ear can distinguish about 400,000 kinds of sounds, from soft to hard. Hearing is a gift of God which became one of the important instruments in human life. it is a series of complex mechanisms in the ear cavity, so that the sound that is in transmitted by air can be heard clearly and subsequently processed in the brain to analyze the differences in various types of sound.<sup>3</sup>

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<sup>2</sup> Muhammad Abu Hamdiyyah, *The Qur'an : An Introduction*, London: Rautledge, 2000,p.

<sup>3</sup> M Darwis Hude, *Emosi: Penjelajah Relijius Psikologi Tentang Emosi Manusia Didalam Al-Qur'an*, ( Jakarta: Erlangga: 2006),p. 95

When talking about the sense of hearing and sight<sup>4</sup>, al Qur'an does not use the word as an ear or eye senses but rather the function of the senses. It shows how the human senses functioning as well as possible. The editorial of Al Qur'an, sight and hearing are said (السمع) as-*sam* ' and (البصر) *al- baṣar*. *Sam* ' and *baṣar* often expressed in a series of verse. Both are mentioned together was indeed more perfect in terms of pattern and organization than other senses. Human symbolic experiences are generally expressed in terms of visual and audits. Spoken language needs to be heard, and our written language also needs to be seen and read. In the world of communication both have active role than the other senses.<sup>5</sup>

Beside the sense of sight and hearing which are considered to be dominant as a source of knowledge, God endowed human with another very important function which distinguish human from other creatures that it intelligence and affections . the Qur'an often uses term (فؤاد) *fuād*. With *fu'ād* humans are able to increase the response power on the things that could be sensed. It is able to think about abstract concepts, such as good and evil, virtue and

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<sup>4</sup> Modern scientists discovered an invention that in the human brain are Cortex Cerebri, or often called Cortex. It is interesting to find the fact that the human visual and hearing center was also found in his Cortex. Visual center of the brain located at the rear of the skin, while the auditory center is located on the side. Means, the process of seeing and hearing it is virtually identical to the process of thinking. See *Ensiklopedia Keajaiban Ilmiah Alqur'an* ,a translation of *Mausu'ah al-I'jaz al-ilmiyy fi al-Qur'an al-Karim wa Assunnah mutahharoh* ,Yusuf Ahmad, p. 101

<sup>5</sup> M Darwis Hude, *Emosi : Penjelajah Relijius Psikologi Tentang Emosi Manusia Didalam Al-Qur'an*, (Erlangga: 2006), p. 95

baseness, truth and falsehood. In addition, lexically interpreted as equivalent to the word *qalb*, word *fu'ād* is also interpreted as the equivalent for the word “*Aql*”. According to Yusuf Qardhawi either in the form *mufrod* or *jama'*, term of *fu'ād* the Qur'an is called by *aql*, because it was included in one of the three principal instruments of science : hearing, sight and *fu'ād*. Qaradhawi see *fu'ād* is a unity with hearing and vision function which is a function of *aql*.

In terms of Sufism, word *fu'ād* is interpreted as its function, is the witnessing of unseen lights. Imam Ali interprets as equivalent for the word *qalb*; it serves as a place of issue of *ma'rifat* (recognition of Allah). Syaid muhyidin ibnu 'Arabi mentions it as *rūh al- amīn*, namely the arrival of *al amīn* spirit that looks on the heart which is commonly referred to as *fu'ād*. *Fu'ād* meanings are in fact lead into one meaning that is a pure power of the human spirit that can capture abstract cues at frequencies below 40 Hz and always honest.<sup>6</sup>

*Fu'ād* is the innermost part of the heart, sometimes called conscience that would shape the character. It was as if the earth's Baitulloh is the city of Mecca, the man's baitulloh who has faith is the *Fu'ād*. However, if the human does not have faith, then somewhere along the holy spirit of God was placed. Or perhaps if the human does not have faith, it will be similar to the days of

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<sup>6</sup> M. Yaniyullah Delta, *Melejitkan Kecerdasan Hati dan Otak Menurut Al-qur'an dan Neurologi*, Jakarta: Raja Grafindo Persada, 2005, p. 103-104

*jāhiliyyah* ancient phenomenon, where the forbidden idols are precisely lined up around the Ka'bah. *Fu'ād* has the most powerful character, if the owner is a good person, so that his kindness is very steady. But if the owner of *fu'ād* the bad guys, the good of the *fu'ād* is rarely used. He preferred to use the characters in *ṣadr* region. According to information from several verses that the devil whisper is rarely until *fu'ād*. But it does not rule out that the devil will expand towards our *fu'ād*, that is why in the Qur'an there is a terms of not believe *fu'ād*.

Thus, *fu'ād* is a type of first active heart and also the last time having responsibility to its performance over the earth to God. *Fu'ād* is a character; it gives energy to the empty spot. If the *fu'ād* is luminous, it will make our bodies relatively free from physical illness and our *Qalb* is easier to clean from heart disease. So it can be understood that the character of *fu'ād* is very private and confidential, and so crucial. It became a character or original character. With it, men can do something that cannot be done by others. It can catch and perceive abstractly and concrete information.<sup>7</sup>

*Sam'*, *baṣar* and *fu'ād* in the Qur'an are uniqueness word and structure in the Qur'an. Sometime, these three words stand alone in verse, sometime *Sam'* and *baṣar* together in verse and also *Sam'*, *baṣar* and *fu'ād* expressed in a series of verse. The word *as-*

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<sup>7</sup> Hj. Sri Purwaningsih, *Hati Nurani Adi Personal dalam Al-Qur'an*, Semarang: PULSIT IAIN WALISONGO, 2010, p. 98-99

*Sam'* and its derivatives are mentioned in 185 places in the Noble Qur'an.<sup>8</sup> While the word *al-baṣar* and its derivatives are mentioned 148 time.<sup>9</sup> Whenever the word *as-Sam'* is mentioned, it is in reference of *as-Sam'* word and sound and recognizing the information that hearing conveys; while the word *al-baṣar* is mentioned in reference to physical seeing of light, bodies and pictures in only 88 place. In other places where *al-baṣar* is mentioned, it is reference to intellectual perception and reflection over manifestations of the universe and life or to what man receives and hear signs and sayings.<sup>10</sup>

While the word *Sam'* and *baṣar* expressed in a series of verse in 30 times.<sup>11</sup> The word "*Fu'ād*"<sup>12</sup>, in the form of *mufrod*

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<sup>8</sup> The trilateral root *sīn mīm 'ayn* (س م ع) occurs 185 times in the Qur'an, in 10 derived forms: 78 times as the form verb *sami'a* (سَمِعَ); 13 times as the form verb *asma'a* (أَسْمَعَ); 1 as the form verb *yassamma'u* (يَسْمَعُ); 16 times as the form verb *is'tama'a* (أَسْتَمَعَ); 4 times as the noun *sammā'ūn* (سَمَّعُونَ); 22 times as the noun *sam'* (سَمْعٌ); 47 times as the nominal *samī'* (سَمِيعٌ); 1 as the form active participle *mus'mi'* (مُسْمِعٌ); 1 as the form passive participle *mus'ma'* (مُسْمَعٌ); 2 as the form active participle *mus'tami'* (مُسْتَمِعٌ)

<sup>9</sup> The trilateral root *bā ṣād rā* (ب ص ر) occurs 148 times in the Qur'an, in 10 derived forms: three times as the form verb *baṣurat* (بَصُرَتْ); once as the form verb *yubaṣṣaru* (يُبَصِّرُ); 29 times as the form verb *abṣara* (أَبْصَرَ); 48 times as the noun *baṣar* (بَصْرٌ); 51 times as the nominal *baṣīr* (بَصِيرٌ); 7 times as the noun *baṣīrat* (بَصِيرَةٌ); 1 as the form verbal noun *tabṣīrat* (تَبْصِيرَةٌ); 4 times as the form active participle *mub'ṣir* (مُبْصِرٌ); 3 times as the form active participle *mub'ṣirat* (مُبْصِرَةٌ); 1 as the form active participle *mus'tabṣīrīn* (مُسْتَبْصِرِينَ)

<sup>10</sup> Yusuf al-Hajj Ahmad, *Mukjizat Ilmiah dan al-Qur'an*, Translated by Maturi Irham, Mujiburrhman, Jakarta: PT Kharisma Ilmu, p. 228-229

<sup>11</sup> *Sam'*, *baṣar* together mention In the qur'an amount to 30 verses. It mentioned in al-Baqarah:7; al-Baqarah:20; an-nisa':58; an-Nisa' :134; al-An'am :46; al-A'rof:179; Yunus :31; hud:20; an-Nahl :108; an-Nahl:78;

(singular), is mentioned in the Qur'an as much as five times, whereas in the plural (*af'idah*) as much as eleven times.<sup>13</sup>

In the Qur'an, *Sam'*, *baṣar* and *fu'ād*,<sup>14</sup> expressed in a series. The findings are that the expression of those three word expressed in a series are revealed in six verses. It shows that the Qur'an style has uniqueness because it has specific characteristic, model and configuration in its style, word, and

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isra':1; al- isro':36; Al kahfi :26; maryam :38; maryam :42; al-hajj:61; al-Hajj:75 ; mu'minun:78; al-Furqan :20; luqman :28; sajdah:9; Ghafir :20; Ghafir :56; Fussilat :22; shura :11; al-ahqaf: 26; al-ahqaf: 26 twice in verse; mujadalah :1; al-mulk:23; Insane :2..See Muhammad Fu'ād Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*,(Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p. 121-123

<sup>12</sup> *Fu'ād* is from the verb *fa'ada* meaning burning or a flame and *lahmun fa'eed* means a roasted meat on a fire. *Fu'ād* used often to semantic of heart. In the Qur'an uses three words to describe our hearts: *qalb*, *fu'aad* and *sadr*. *Qalb* is the nature of hearts that they are constantly changing, this is the normal state of our hearts; *fu'ād* specifically used to highlight how much the burning heart has an ability to effect things; beside *sadr* is) as being another word for heart in the Qur'an, the same way that when we say the "breasts of mankind", we mean their hearts on the most external and shallow level. See Ibn Manzur Jamal al-Din Muhammad bin Mukarram al-Ansari, *Lisanul Arab* ( Bairut: Dar al-Misriyyah), p.328

<sup>13</sup> *fu'ād* (فُوَاد) occurs 16 times in the Qur'an as the noun. It mentioned in An-Nahl:78; al- isro':36; sajdah:9; mu'minun:78; al-ahqaf: 26; al-mulk:23; al-an'am:110;al-an'am:113; hud:120; Ibrahim:37; Ibrahim:43; al-Furqan:32; al-Qasas:10; al-Ahqaf:26; an-najm11; al-Humazah:7. See Muhammad Fu'ād Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*,(Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p.510

<sup>14</sup> *Sam'*, *baṣar* and *fu'ād* in sequence with together mention In the Qur'an amount to 6 verses. It mentioned in An-Nahl:78; al- isro':36; sajdah:9; mu'minun:78; al-ahqaf: 26; al-mulk:23. See Muhammad Fu'ād Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*,(Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p.510

structure. Among the verses that talk about *sam* ‘, *baṣar* and *fu’ād* contained in *surah* Nahl verse 78:

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُم السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: It is He who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).<sup>15</sup>

In this verse, human is born with the condition without the knowledge of anything. But, God made them hearing, visions and hearts as potential equipment to get the knowledge. Sayyid Qutb explains in his *tafsīr fī-dzilāl al-Qur’an* that this verse correlates with the previous verse which talk about evidence of the power of God who revive died and resurrection on Judgment Day.<sup>16</sup>

The other verse which talk about *sam* ‘, *baṣar* and *fu’ād* expressed in series is in *surah* as-Sajdah verse 9:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُم السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا  
تَشْكُرُونَ ﴿٩﴾

<sup>15</sup> Yusuf Ali, The glorius Kur’an, Translation and Commentary, Dar al Fikr, Beirut, t.th,p. 677

<sup>16</sup> Sayyid Qutb, *Tafsīr fī dzilālil Qur’an*, translated by As’ad Yasin, (Jakarta: Gema InsaniPress , 2001), p 369

<sup>17</sup> But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight

This verse talk about creation of human, human equipped with senses and Fu'ād. This verse also correlates with previous verse which explains about God Who perfected everything which He Created He proportioned human with all potential and breathed into human from His [created] soul and made for human hearing and vision and hearts. Allah empowers human with hearing to hear the truth and vision to see the greatness of God, and heart to think and believing. If looked carefully at verses *Sam'*, *baṣar* and *fu'ād* expressed in series of verse, for example on the *surah* an-Nahl verse 78 above, of course for readers who carefully and pay attention to literature, grammar, and accuracy of meaning, *as-sam'* in these verses used in the singular and is followed by *al-baṣar* within the plural (*al-abṣār*), as well *-fu'ād* follow both in the form of plural (*al-afidah*). So we should ask whether it has special meaning (*dilālah*)?

The more interesting of the verse is the auditory of *as-sam'* and *al-abṣār* which is always followed by words *al-afidah*, the plural form of *fu'ād*. It turns out that the mention was not only found in one or two verses, but in many verses.. That third word is a keyword that is interesting to study in linguistic studies. One branch of linguistics that studies the meaning in a language is semantic .Semantic interpreted by

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and feeling (and understanding): little thanks do ye give!.see, Yusuf Ali, The glorius Kur'an, Translation and Commentary, Dar al Fikr, Beirut, t.th.p. 1094

linguists as an analytical study of the key terms of a language with a view ultimately to the conceptual understanding. This view is not only a tool to talk and think, more importantly, conception and interpretation of the world that surrounds them. The purpose of semantic Qur'an is to uncover Qur'anic worldview through semantic analysis of the vocabulary or key terms of the Koran. Based on this semantic analysis functions, it is very reasonable to linguistic analysis takes a high portion in uncovering the meaning contained in the vocabulary of the Qur'an .

The Qur'an mentions *sam ' , baṣār* and *fu'ād* with their mention in series in many verses, according to the author it is important to be studied and researched, By using semantic Qur'an approach, the researcher want to explore the meaning of key words that used in the Qur'an mentions *sam ' , baṣār* and *fu'ād* and relationship between the three term in a series.

## **B. Research Question**

In accordance with the above description, so that research can be discussed in detail and focused, the key problem will be broken down into two main issues, namely

1. What are the meaning of *Sam'*, *baṣar* and *fu'ād* and its understanding according to semantic approach?
2. How is the relationship between three of them in a series?

### C. Aim and Significance of Research

Based on the above problems, the objectives to be achieved in this thesis are:

1. To find the meaning of *sam* ‘, *baṣar* and *fu’ād* in the Qur’an .
2. To determine the relationship of *sam* ‘, *baṣar* and *fu’ād* in a series in the Qur’an .

### D. Significance of Research

1. For the author, by examining this issue it will satisfy the curiosity of the author during the relationship between *Sam* ‘, *baṣar* and *fu’ād* in a series
2. To encourage people to maximize the potential of their senses, especially *sam* ‘, *baṣar* and *fu’ād* as one act of gratitude for the gift of God .

### E. Prior Research

Before finally deciding to chose and take this research, the researcher has examined some related researches that have similar topics, but different focus.

*The first*, it is the research which has been written by Prof. Sadiq al- Hilali Profesor of Medical Physiology under the title “*Al-I’jāz Al-‘Ilmī fī Āyāt As-Sam’ wa al-Abṣār fī -Al-Qur’ān*”, this research explain about verses *Sam* ‘ and *baṣar* in the Qur’an which correlated with Medical Physiology. He explain about the miracle of verses *Sam* ‘ and *baṣar*. Hearing comes before

sight in the majority of verses in *Qur'an* . The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light. Thus the *Qur'an* description matches with the discoveries in modern embryology.

*The second* is thesis written by Miftahul Jannah Tafsīr Ḥadīth Department Faculty of Islamic Theology and Islamic Thought Islamic University of Yogyakarta Sunan Kalijaga 2013 Titled ”*Kemukjizatan Al-Qur'an Dalam Penciptaan Telinga (Telaah Atas kitab I'jaz Al-Qur'an fi hawwas al-Insan karya Muhammad Kamal Abdul Aziz)*, in the thesis described the creation ear categorized into five aspects, eschatological, *aqīdah*, moral, psychological and medical aspect. In addition, the thesis also analyzes the book *I'jaz Qur'an fi hawwas al-Insan* by Muhammad Kamal Abdul Aziz, which explains the *Qur'an* ic miracles in the human body.

*The third*, “*Teori Dasar Belajar Pespektif al-Qur'an Surat An-Nahl Ayat 78*”, written by Achmad Basyaruddin from Tarbiah Faculty (2012) State Institute for Islamic Studies. He writes about learning was determined by the perception of the potential of the human senses which includes the senses of hearing, sight and heart. Heart has a function as a determinant goodness and badness in order to express the express the self learners to be able to have a good personality. Of all the potential

can appear three purpose of education. Those are cognitive, affective and psychomotor. Cognitive from the dominance of potential hearing, and vision .Affective from the potential of the mind and heart. Psychomotor from the potential dominant vision and hearing.

*The fourth* is “*Potensi Pembelajaran Fisik dan Psikis dalam al-Qur’an Surat An-Nahl 78 ( Kajian Tafsir Pendidikan Islam)*” written by Ali Muhsin Department Faculty of Islamic studies Unipdu Jombang on Journal Presiding Seminar Competitive Advantage Vol 1 number 2. The research concludes that men are perfect human being blessing with some potential to learn everything with *Sam‘*, *baṣar* and *fu’ad*. Human is the best of Allah creation of all. Allah in Al-Qur’an suggests all men to learn and get studying due to lead them into his bless. Not merely blessing with goodness, Allah give them with lust that lead into badness. Therefore, education leads the human being to do some goodness. It can be gained through teaching and education process between student and teacher.

*The fifth*, Thesis of Wida Hasanah student of Islamic University Bandung (2005) under title” *Implikasi Pendidikan dari Al-Qur’an Surat As-Sajdah Ayat 7-9 Terhadap Optimalisasi Fungsi Pendengaran, Penglihatan dan Fu’ad (Hati)*”. Optimization of hearing, sight and heart in the educational process indicates that the *as-Sam‘*(hearing) has an important role in the educational effort. Vision are useful for educational efforts in the

teaching, habituation or giving. Heart has function as educational process to get deep science. Allah gives to human hearing, sight and heart. So that we was able to take advantage of the best possible way to be serve ('abd) of God.

*The sixth Thesis under title “Konsep Fu’ād dalam Al-Qur’an (Studi Ma’anil Qur’an)”* written by Syamsuddin student of Tafsīr Ḥadīth Department Faculty of Islamic Theology and Islamic Thought Islamic University of Yogyakarta Sunan Kalijaga 2009. the subject of this study tries to find the meaning of the word Fu’ād using semantic method. semantic as a part of linguistic studies gives additional power in language and meaning dimension. This study also discusses the significance of the number and relevance meaning in the Qur’an . *Fu’ād* Translated as *Qalb*. *Fu’ād* can burn or a flame and *lahmun fa'eed* means a roasted meat on a fire. Fu'aad is used when the heart is inflamed with emotion, as they say, “in the heat of the moment.” *Fu’ād* is used in the Qur'an to describe the heart when it is engrossed in emotion: happiness, sadness, lust, frustration, anger or regret. Fu’ād close to *Qalb*. If *Fu’ād* content, *Qalb* is upper leather.

Furthermore, this research focus on Qur’an verses especially verses of *Sam’*. *baṣar* and *fu’ād* which analyzed with semantic approach. So, the writer also uses some books of scholars have used semantic approach on Qur’an studies, for example: some opus of Thoshiko Izutsu, they are *God and Man in the Koran: Semantics of the Koranic Weltanschauung*, *Ethico*

*Religious Concepts in the Qur'an, dan The Concept of Belief in Islamic Theology: A Semantical Analysis of Iman and Islam.*

All of mentioned studies are different from this study, because most of those studies give explain about as-*Sam* ' , *baṣar* and *fu'ād* at glance and have little discussion in signifying the Qur'an . Here, the researcher will discuss the meaning *sam* ' ,*baṣar* and *fu'ād* in the Qur'an and relationship of them in a series with semantic approach.

## **F. Method of Research**

### **1. The Type of Research**

As the title implies, this research is qualitative<sup>18</sup> which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic. To get the maximum results, the authors only focus on the discussion of the verses in the Qur'an that describe *sam* ' ,*baṣar* and *fu'ād* and the author wants to explore its meaning by using semantic<sup>19</sup>

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<sup>18</sup> This research is descriptive, it means the collected data are from word by word and pictures instead of numeral. It stresses on the meaning of the topic concerned on human"s life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. See Sudarwan Danim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002),p. 51

<sup>19</sup> Semantic approach in interpreting Al Qur'an seem to give the meaning that make a reposition the text of Qur'an into it textually and contextually. And then, semantic as a part of linguistic studies gives additional power in language and meaning dimension that consist in Qur'an According to Toshihiko, semantic word is a phrase that is ambiguous and elusive. Semantic, as he understood, when stated in brief includes an

Qur'an approach. This research uses Toshihiko<sup>20</sup> Izutsu's semantic approach.

## 2. The Sources of Data

In a research uses a type of qualitative based on library research, the source data to be used by writer is from some books. Primary data in this research are the verses which talk about *Sam'*, *baṣar* and *fu'ād* in the Qur'an and dictionary of the

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analytical study of a segment or segments in question. Semantic Qur'an which he has pioneered would question the problems of how to shape the world are structured, what the main elements of the world, and how it all related to one another in the view of this scripture. In this understanding, he is a kind of ontology-an ontology of concrete, alive and dynamic. See Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap Al Qur'an* from the original book *God and Man in The Koran: Semantics of Koranic Weltanschauung*, translated by Agus Fahri Husein, dkk, Yogyakarta: PT. Tiara Wacana, 1997, P. 3

<sup>20</sup> Toshihiko Izutsu is a man who popularized with his semantic method to understand the contents of Qur'an. He was born in May, 4th, 1914. He was born in a family of a wealthy business owner in Japan. From an early age, he was familiar with zen meditation and kōan, since his father was also a calligrapher and a practicing lay Zen Buddhist. He was a university professor and author of many books on Islam and other religions. He taught at the Institute of Cultural and Linguistic studies at Keio University in Tokyo, the Imperial Iranian Academy of Philosophy in Tehran, and McGill University in Montreal. He was not Muslim, but he interested in Islamic studies, especially about the content of holy Qur'an. In 1958, he completed the first direct translation of the Qur'an from Arabic to Japanese. His translation is still renowned for its linguistic accuracy and widely used for scholarly works. He was extremely talented in learning foreign languages, and finished reading Qur'an a month after beginning to learn Arabic. Because he was expert in linguistic studies, and because of his interesting in Qur'an, he initiated to analyze the holy Qur'an by semantic approach, a branch of linguistic studies. He was writing many opuses in English and Japanese language, which now has been translated into Indonesian language. He was passed away in July, 1st, 1993. (see at [http://en.wikipedia.org/wiki/Toshihiko\\_Izutsu](http://en.wikipedia.org/wiki/Toshihiko_Izutsu))

Qur'an word for example *Lisān al-'Arab*, *Mufradāt Gharib al-Qur'ān*, *Al-Mu'jam al-Mufahras Li alfāz al-Qur'ān al-Karīm*, *Al Mu'jam al Mufahras Li Ma'āni al-Qur'an al-Azīm*, Hans Wehr, Dictionary of The Holy Qur'an. Secondary data is some discourses supporting the issue and opinions from the related researchers around the issue, and also history and linguistic books.

### 3. Method of Analyzing Data

The approach that will be used by the researcher is qualitative approach. In this research, the data is collected and processed with with some method:

#### a. Descriptive

This method is describing the data. The data is mentioned all of it. In this research, verses *Sam'*, *baṣar fu'ād* are collected and grouped.

#### b. Analysis

This research uses semantic analysis. This Analysis express the meaning of *Sam'*, *baṣar* and *fu'ād* in the Qur'an and relationship of them in a series.

### G. System of Writing

To make easy in the understanding of this thesis, the authors use a systematic as follows:

**The first chapter**, it is introduction. In this case the researcher describes the general content of the writing or the

content and limits of the problem. It expected to be more easily understood in bringing ideas to the point. This chapter consists of background selection of titles, the formulation of the problem, purpose and benefits of research, literature review, theoretical framework, research methods and systematic of writing.

**The second chapter** is explaining about definition of Semantic, Semantic as an approach to interpretation the Qur'an and the Urgent Semantics in Qur'an Studies.

**The third chapter** is mention and explaining the verses of *Sam* ' , *baṣar* and *fu'ād*, and opinion of mufasir .

**The Fourth chapter** is doing analysis on verses *sam* ' , *baṣar* and *fu'ād* by using semantic Qur'an approach and explain the relationship between of three word in a series .

**The fifth chapter** is the closing. In this chapter, the writer will present final result from the explanations of the previous chapters which have been elaborated in the research and show the implications for social and personal

## CHAPTER II

### GENERAL DESCRIPTION OF SEMANTIC

#### A. Definition of Semantic

Semantic comes from Greek language *sema* (nominee) which means sign, symbol, or *semanio* (verbal) which has meant remark, meaningful, or symbolize.<sup>1</sup> On the other reference has been mentioned that semantic come from Greek language *semantike*, it is *muannats* form from *semantikos*, it means meaningful, signify or symbolize. Kridalaksana on his linguistic dictionary explain about semantic science definition, (1) It is part of language structure that correlate with expression meaning and structure of speech meaning. (2) It is System, investigation of meaning, language meaning and language in general.<sup>2</sup> Semantic is one of grammar which consist of phonology<sup>3</sup>, grammar<sup>4</sup>, and

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<sup>1</sup> Henry Guntur Tarigan, *Pengajaran Semantik*, (Bandung: Angkasa, 2009), p. 12

<sup>2</sup> Harimurti Kridalaksana, *Kamus Linguistik*, (Jakarta: Gramedia Pustaka Utama, 1993), p. 193-194

<sup>3</sup> Phonology is linguistic sub discipline which studied the sound of language generally either the sound which ignore the meaning or not. A linguistic that study about the sound of language without ignoring the meaning is called as phonetics. Meanwhile the linguistic studying about the sound of language which distinguish the meaning is called as phonemics. See Soeparno, *Dasar-Dasar Linguistik Umum*, (Yogyakarta: Tiara Wacana, 2002), p. 79

<sup>4</sup> *Grammar* is linguistic examination which its object is from morpheme, word, phrase, clause, sentence, paragraph, dialogue, monologue, conversation and passage. See, Soeparno, *Dasar-Dasar Linguistik Umum*, (Yogyakarta: Tiara Wacana, 2002), p. 91

semantic<sup>5</sup>. Semantic mean as language science that study about meaning.<sup>6</sup>

Aristoteles, as the Greece man of thought living in 384-322 before century was the first thinker who used technical term of ‘meaning’ through the limitation of words interpretation that on his obey was “the smallest unit contains meaning”. Within this matter Aristoteles revealed that meaning of words could be discerned between the meaning which is presented from the word itself autonomously and the meaning which is presented as the consequence of grammatical contact. Indeed, Plato (429— 347 SM) on *Cratylus* spoke that the sounds of language contain certain meanings. However, the limits among etymology, meaning studies, and also words meaning studies were not so clear at that time.<sup>7</sup> At 1825, a Germany, C. Chr. Reisig, set before a new concept about grammar which includes 3 main points. They are: 1) semasiology, a science of signs, 2) syntaxes, sentence studies, 3) etymology, learning of words’ derivation as its relation to the changing of its form and meaning. At that time,

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<sup>5</sup>Semantic is interpreted as a linguistic that studied the meaning. That is learning the meaning contained on the wording and the correlation that covers the meaning itself. It means the relation within the synonym, antonym, the number of meanings, and also on the level of phonology, morphology, syntax, and semantic itself. Thus is because of the meaning for real is can be general and touch everything. See Abdul Chaer, *Pengantar Semantik Bahasa Indonesia; Edisi Revisi*, (Jakarta: Rineka Cipta, 2002), p. 2

<sup>6</sup> Sarwiji Suwandi, *Serbalinguistik; Mengupas Pelbagai Praktik Berbahasa*, (Surakarta: Sebelas Maret University Press, 2002), p. 57

<sup>7</sup> Aminuddin, *Semantik Pengantar Studi Tentang Makna*, (Bandung: Sinar Baru Algensindo, 2008), p. 15-16

term of semantic itself had not being used although that studies had been held. Thereby, that time was remembered as the first growth phase which is by Ullman called as the underground period. The second phase of semantic growth was marked by the coming out of Michel Breal's work (1883) entitled

"*Les Lois Intellectuelles du Langage*". Even Breal had mentioned clearly that semantic was new field of science, but he –was just like Reisig- still called semantic as pure-historic science. In other word, semantic studies at that time were related more to factors beyond the language itself such meaning alteration form, background of meaning alteration, correlation of alteration meaning to logic, psychology or any other criteria.. Breal classic work in semantic at the end of 19<sup>th</sup> century is *Essai de semantique*.<sup>8</sup> The third growth phase of meaning studies is marked by the coming of Gustaf Stern's work – a Swede's philologist- entitled *Meaning and Change of Meaning, with Special Reference to the English Language* (1931). Stern, on that examination, had done the meaning studies empirically which started from one language i.e. English. Couple years before the presence of that Stern's work, in Jenewa had been published a bunch of lecture materials of a language teacher who really made certain about the direction of next linguistic development, i.e. *Cours de Linguistique Generale* (1916), a masterwork of

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<sup>8</sup> Mansoer Patada, *Semantik leksikal*, (Flores: Nusa Indah, 1986), p. 3-4

Ferdinand de Saussure.<sup>9</sup> There were two fresh concepts which shown by Saussure and those were such a revolution of linguistic studies' theoretical and practical. Those two concepts are 1) linguistic is basically a linguistic studies which focused on the existence of the language itself on the certain time so that the studies did have to use synchronic approach or descriptive studies. Meanwhile the study of language history and development is a historical inspection which used diachronic approach, 2) language is a gestalt or a totality which is supported by some elements which is interdependent one to other to build its whole. These two concepts, on another side, become the understanding source of structural linguistic.<sup>10</sup>

The figure who tried wholeheartedly adapting the premise of Saussure to be in semantic is Trier's. One of his theories is *Meaning Field Theory*. By adapting Saussure theory to Semantic field, so on the next development semantic studies has features such (1) even though semantic still talks about the meaning change, but historical view has been left behind because the examination now is doing descriptive (2) the structure on glossary gets full attention, so that at the congress of linguists in Oslo (1957) and Cambridge (1962) it became the hot issue to talk.<sup>11</sup>

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<sup>9</sup> Aminuddin, *Semantik Pengantar Studi Tentang Makna*, p. 16

<sup>10</sup> Mansoer Pateda, *Semantik leksikal*, p. 4

<sup>11</sup> Stephen Ullman, *Semantics: an Introduction to the Science of Meaning*, (Oxford: Basil Black Well, 1977), p. 8

In Islamic tradition, the study of meaning actually has appeared from the beginning of the age, but it has not become the science yet. This study becomes the well-known science lately. It recognize as *dalalah* science or *dilalah* science. On the other word, semantic is the science that study about the sign system of language. In Arabic language, it is called as ‘*ilm- ad-dalalah*’.<sup>12</sup> ‘*Ilm- ad-dalalah*’ is consisted of two words. ‘*ilm*’ which means as the science. Moreover, *al-dilalah* is the meaning or indication. So, according to the language, ‘*ilm ad-dilalah*’ is the science of meaning understanding.<sup>13</sup> Terminologically, ‘*ilm- ad-dalalah*’ is one of linguistic field. The self-supporting ‘*ilm-al-lughoh*’ is the science study about language meaning, either in the *mufrodat* (vocabulary) rank or in the meaning on the *tarakib* rank (structure or grammatical language).<sup>14</sup>

Actually, the attention on the true meaning of the word has been done by Muslims Lexicologist who understands about Arabic since the early period of the Islamic history. First, when faced difficulties in understanding the meaning of foreign words in Quran, Muslims will look for the reference of word meaning of the literary heritage of ignorance (*jahiliyyah*). Ibn Abbas is the first one who evaluates the meaning of words with linguistic methods in the process of Quran interpretation. At his era, the

<sup>12</sup> Mario Pei, *Asas ‘ilm al-Lughoh*, (Kairo: Alam al-Kutub, 1994), p.

<sup>13</sup> *Ibid*, p. 55

<sup>14</sup> *Ibid*, p. 55

testing process of the authenticity of meaning and strengthening of the meaning authenticity associated with words, languages and classical Arabic poetry has begun. At second century after the Hijra. The division into four group methodology designed to establish the authority of all Arabic aspects as *jahiliy*, *Mukhadram*, *Islamiy* and *muwallad* has been resolved.

The object of semantic studies is the language meaning. More precisely, the meaning of language units such as words, phrases, clauses, sentences, and discourse.<sup>15</sup> With a variety of components and language, component rank is a lexicon or vocabulary of the language; whereas the language level is phonology<sup>16</sup> and grammar<sup>17</sup> or the language that include the level of morphology<sup>18</sup> and syntax.<sup>19</sup> In syntactic field, is also discussed their innate level of syntax can be said that the scope of semantic studies includes all components and language analysis level.<sup>20</sup>

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<sup>15</sup> Abdul Chaer, *Pengantar Semantik Bahasa Indonesia; Edisi Revisi*, (Jakarta: Rineka Cipta, 2002), p. 6

<sup>16</sup> Phonology (English: *phonology*; America: *phonemics*) is linguistic field that examines the sound of language based on the function.

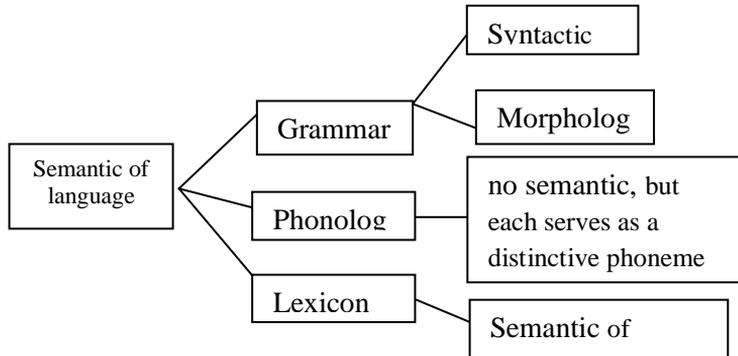
<sup>17</sup> Semantic study which morphology and syntax are its research objects is kind of grammatical semantic. Thus, the meanings contained on this level are called grammatical meaning.

<sup>18</sup> Morphology is linguistic field that examines the morpheme and its combination as well as the part of language structure which includes word and the part of word.

<sup>19</sup> Syntax is the branch of linguistic which examines the sentence and its figuration process.

<sup>20</sup> Sarwiji Suwandi, *Serbalinguistik; Mengupas Pelbagai Praktik Berbahasa*, (Surakarta: Sebelas Maret University Press, 2002), p. 16

The correlation between semantic and linguistic can be observed the semantic in language. Verhaar (1981: 124) describes clearly about semantic aspect on the language semantic field. It could be observed at the picture bellow:<sup>21</sup>



That picture explain the level and object of semantic studies, it is all semantics of language meaning. Describing that it is not all of language level has semantic problem. Lexicon and morphology have it, but phonetic is not have it.

From the diagram above can also be distinguished some kind of semantics, which are distinguished base on the level or part of the language that become the object of investigation. If what is became the object of investigation is the lexicon of the language, it is called as *lexical semantic* types. In this lexical semantic has been investigated meanings of lexemes of the language. Therefore, the meaning from those lexemes is called as lexical meaning. *Lexeme* is a term, which is used in the semantics

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<sup>21</sup>*Ibid*, p. 15

studies of meaningful unit-language mentioning. The common word that used in the study of morphology and syntax, and as the smallest free grammatical units, such as word of *table*, *eating* etc. It can also be a combination of words such as *green table* which means the court. Set of lexeme of a language is called as lexicon.<sup>22</sup>

From the perspective of historical and descriptive linguistics methods, semantic (*'ilm al-dilalah*) is divided into two parts, (1) *'ilm al - dilalah al - tarikhi* (historical semantic), and (2) *'ilm al-ad-dilalah washfi* (descriptive semantics). The first, it learn the changes meaning time after time, it is called by Ferdinand de Saussure as called diachronic study which examines the changes of meaning (meaning change). While the second, it study of meaning at certain period in the history of a language that by Ferdinand de Saussure call it as synchronic, which examines the relationship among some meaning (meaning fixed) of a language within a certain time.

## **B. Semantic as approach in Qur'anic interpretation**

When talking about the Qur'an, it will not be apart with the used language because the Qur'an uses language as a medium of communication to the reader. Abu Zaid said: "When revealed the Qur'an to the Prophet, God chose a particular language system in accordance with the first receiver. Language selection is not

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<sup>22</sup>Abdul Chaer, *Pengantar Semantik Bahasa Indonesia*,( Jakarta: Rineka Cipta. 2002), p. 7-8

departed from empty space. Therefore, language is the most important social tools in capturing and organizing the world.<sup>23</sup> Thus, in this case, the communication framework consists of: God as an active communicator that sends a message, Muhammad as a passive communicator, and Arabic as a communication code.<sup>24</sup> Shahrur who argues that language is the only medium that is most likely to deliver a revelation also delivers it. Revelation of the Qur'an is in the area that cannot be understood to humankind before it occupies language media.

From the argument above, it can be seen that the language has an important role in the delivery of revelation and religion. Language is also an effective medium to convey knowledge to others. Therefore, when human want to understand the Qur'an, they must understand the language used by the Qur'an, and knowing the obvious meanings contained there to obtain the pure knowledge that can be applied in everyday life.

Language is a words that contains the meaning and refers to a particular object, either it physical object or psychic object. Therefore, it needs a method which can reveal the meaning contained in those words to produce a thorough understanding of the word structure and language contained in a speech or writing.

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<sup>23</sup> Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an* trans. by Khoiron Nahdliyin (Yogyakarta: LKiS, 2005), p. 19

<sup>24</sup> M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra terbesar* (Yogyakarta: Elsaq Press, 2006), p. 2

The Qur'an as the word of the divine writing is delivered through Muhammad orally. Originally, revelation is shaped orally then it is recorded in writing in order to avoid mistakes in the future when the teaching began to spread. On the other hand, the writing is the effective media which the originality of the author has been guaranteed and it can be taken anywhere without fear of losing the detail memory about something.

As it is known that one of the causes of the bookkeeping of the Qur'an is the number of the companions who memorize the Holy Qur'an died in battle. Therefore, the caliph of Islam asks the Qur'an to be recorded to preserve the teachings and originality. So indirectly, Qur'an bound on the circumstances where it has been revealed to the world. The language is also followed in the language of those who receive it. In other words, the Qur'an is God's message delivered over by human agree with his language skills when he received a revelation to be submitted to his humankind with the aim to gain a better life.

Qur'an that human hold today includes language of 14 centuries ago. Its meaning and knowledge of what is contained in the Qur'an will not be understood if it does not know the language that is used at the time it went down. According to Amin al - Khuli, one way to understand the contents of the Qur'an is conduct a study of the internal aspects of Qur'an. This study includes tracking the development of meaning and significance of certain words in Qur'an in singular type, then look at the meaning

indications in various generations and social-psychological influence and humankind civilization on a shift meaning.<sup>25</sup>

So, the Qur'an meaning is bound by the word historicity that is used in this holy book. Therefore, the semantics is one of the ideal methods in meaning expression and trace the change of meaning which work out a word. Then, it can obtain a meaning that consistent with what the author (God). One of suitable approach in expressing the meaning and concepts, which are contained in the Qur'an, is semantic of Qur'an.

On the structure of language, semantics is similar with the *balaghah* science, which is owned by Arabic generally. One of that similarities is lied in the meaning that is shared on the original significance meaning and.<sup>26</sup> In addition, meaning comparison field between one with another word in semantics. It is similar to *munasabah* of verse with other verse. It makes semantic quite identical with *ulūm al - Qur'ān*, although there are differences in semantic analysis where semantic is more explain in terms of the historicity of word to get the appropriate meaning to the word.

The understanding of semantics by Izutsu is an analytic study of the key terms of a language with a view ultimately to the conceptual understanding *Weltanschauung* or world view of people who use the language , not only as a means of talking and

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<sup>25</sup> M. Yusron dkk., *Studi Kitab Tafsīr Kontemporer* (Yogyakarta: Teras, 2006), p.18

<sup>26</sup> This term on semantic is known as basic meaning and relational meaning.

thinking , but more important is the drafting and interpretation of the world that surrounds them . Here he emphasizes the key terms attached to the word for word. So semantics is more focused on the study of the word, not the language in general. The word itself is part of the language in which the letter is its smallest parts. The letters are strung into phrases and join up having a meaningful series, is a symbol contained in the language . When a series of letters and phrases have had meaning, then it is called a word . In the course of the history of its development, said that initially only the original meaning ( basic ) was expanded to have multiple meanings . This was the focus of semantic methods in revealing the concepts contained in the Qur'an .

The term of Semantic of Qur'an become popular since Izutsu introduced it in his book "God and Man in Qur'an: Semantics of the Quranic *Weltanschauung*". Izutsu provide semantic Qur'an definition as an analytical study of the key terms are contained in the Qur'an by using the language of the Qur'an to be understood the *weltanschauung* of the Qur'an, it is the Qur'anic vision about the universe.<sup>27</sup>

To realize the Qur'anic vision of the universe, Izutsu examines key concepts, which are contained in the Qur'an relating to the issues of how the world of being is structured, what is the basic elements of the world, and how they are related to one

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<sup>27</sup> Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, (Yogyakarta, Tiara Wacana, 2003), p. 3

another. The goal is to bring the type of dynamic life ontology from Qur'an by reviewing key concepts that are contained in Qur'an. That key concepts are concepts that operate a decisive role in the formation of the Qur'anic vision to the universe.<sup>28</sup>

On doing 'interpretation' of al-Qur'an, Toshihiko argued that one language cannot be just moved to another without 'error concept' happening inside. He took for example, by quoting Professor Morris Cohen opinion on book *Preface to Logic*, that is too dangerous leaning the sameness between Greek word *arête* with 'virtue' on discussing about the Aristoteles' view of humankind in his work 'virtuous' or make the same the word *dzalim* (Arabic) with *zalim* (bahasa).<sup>29</sup>

On the speech of al-Qur'an, which is Arabic, the conceptual meanings happened all the more. The very unique characteristic of it has opulence vocabulary and synonym. A word has more than one meaning and sometimes contains the opposition of another word. This makes semantic research being needed to interpret concepts contained in it.

Another example comes from Toshihiko is a word *salih* which is easily translated as righteous or good in English. This, according to Toshihiko, will break of meaning unity concept contained on the word *salih* itself.<sup>30</sup> What is tried by Toshihiko is more than just *Tafsīr maudhu'I*, because he gives the basic of

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<sup>28</sup> *Ibid*, p. 3

<sup>29</sup> *Ibid*, p. 5

<sup>30</sup> Toshihiko Izutsu, *Relasi Tuhan dan Manusia* , p. 332

semantic to explain the concept of another language (not the native language).

Below are some technical terms or examinations on semantic:

### 1. **Basic Meaning**

Every word has different characteristic in itself (Weltanschauungnya). On the semantic theory, a word can be traced by searching the meaning or the sense of that word itself. And this is what he called 'basic meaning'. This basic becomes the first step to seek for a meaning of text or certain word. The original word of certain word will lingers on that word whenever and wherever it put on. On the context of al-Qur'an, the original word can be applied by giving the original meaning or its contextual content on certain words in it, even though that word is taken from outside of al-Qur'an context. For example word *kitab*, either the basic meaning found inside or outside al-Qur'an context, it has the same meaning i.e. collection of divine revelation.<sup>31</sup>

The original word can be examined carefully by seeking for the meaning of that word and the history of its growth. Hereby, people will know the Weltanschauung of the word. The word Allah, as taken as example before, will be the sample of the upcoming semantic theory where that

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<sup>31</sup> *Ibid*, p. 11

word has basic meaning as God or the transcendental subject. This comprehension has worked out since pre-Islam up to Islam revealed. The basic meaning of Allah will linger on that word and will not change even on the different time and space. Thus the conclusion here is that the meaning of the original word is something lingering on the word itself which is carried out wherever the word put on.<sup>32</sup>

## 2. **Relational Meaning**

After the coming of Islam, the word Allah has experienced a displacement of connotative meaning with technical term found in Islam concept (read: Al-Quran). The meaning of word Allah, after the displacement, has a different concept i.e. the monotheistic God. That happened because there was a relation participating in it. This case is called 'Relational Meaning'.

Relational Meaning analyses the connotative meaning which is given and added to the basic meaning existing by putting down the original word on certain position, field, and relation to some important words on the system.<sup>33</sup> On al-Quran studies, makna relational examines the relation between grammatical and conceptual of word focusing on another word on the certain positions

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<sup>32</sup> *Ibid*, p. 12

<sup>33</sup> Tosihiko Izutsu, *Relasi Tuhan dan Manusia*, p. 12

Another example showing how the makan relational made is such *yaum* word which means ‘day’ (basic meaning).

Before explaining about the change of ‘day’ from the basic meaning to ‘Relational Meaning’, it should be known that on semantic studies contains semantics’ fields which is just like the group of synonym. As example: *yaum* has synonyms with *qiyamah*, *ba’ats*, *din*, dan *hisab*. Although it has meaning as day but that meaning shows a relation where *qiyamah* means the judgment day, *ba`ats* means the life of the beyond, *din* means the last session, and *hisab* means consideration.<sup>34</sup> Field or conceptual connection built by the words is usually called Eschatology field. Just like the nature, the extraordinary of the atmosphere power pervades the whole fields and takes the grip on it. Exactly within the atmosphere, you may put down *yaum* word together with the precise meaning. Maybe people will assert neutral- ‘day’ in common situation; first you have to take a look at the variation of conceptual association form surround it and the concept of this ‘day’ is little marked by the color of eschatology. In few words, *al-yaum* ‘day’ in this special field is not the common day, but the judgment day. The same explanation

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<sup>34</sup> *Ibid*, p. 12-13.

is also used to examine the word *sa'ah* which means 'time'. On this case, the meaning purposed is 'time of the judgment day'. This word does not require the special combination actually with another word having more explicit of eschatology association. The word *sa'ah* itself is enough to tell the all interest of eschatology's aim as if it only used to special understanding for this semantic field, not the basic meaning.

### 3. **Deep Structure**

A word has lots of structure and been placed in different space. Even so, the meaning of that word is always well-regulated on a system or another system. This is called deep structure. Generally it reveals the fact of the grade which is more unclear and real so that those facts do not cause haziness on any grade and the entire structural characteristic can be clearly revealed on surface. Definitely, deep structural analysis on al-Quran is to uncover the vocabulary tendency in al-Quran and in certain verse with the text following it.

## **C. The Urgent of Semantic Approach in Qur'anic Studies**

To think of language, actually, is to think of meaning as well. Common people see the word meaning from the real dictionary (lexical meaning), not the lexical semantics or the explanation of the lexical itself. On the daily routine, the meaning

of a word does not have the lexical meaning of its own only, but do reach the wider sense. Semantic analysis work is not a simply work but dynamic. Semantic theory on its operation has specialty of work's method and procedure that have to be passed as well as being related to intern and extern items.<sup>35</sup> This approach is such important seeing that a word on close occasion of *language game*.<sup>36</sup> That is why the procedure of meaning searching which is appropriate to the context of used word is required.

Semantic as another pronunciation of *La Semantique* term, being introduced by M. Breal from France, is a branch of general linguistic studies. Hence, semantic is a study and an analysis about linguistic meanings. Then, it should be admitted that linguistic without dealing with meaning is such inhuman. As now, the interpretation and the limits of analysis range of semantic in linguistic field have not compromised yet.<sup>37</sup>

Semantic is categorized as the following al-Quran knowledge level: first, the knowledge of makhārij al hurūf (phonology), which is a science related to a method of reading

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<sup>35</sup> Robert J. Stantion, *Philosophical Perspectives on language* (Toronto: Broadview, 1966), p. 149

<sup>36</sup> This thought is scouted by Wittgenstein (1951) who declared that language was not only represent the reality, but also tool of communication which shown by the vary of 'language games' guided by taxis rules. As if it is right, so the significance of word becomes relative and be depended on language game used. The significance of word is then depended on how it was used such a 'card game'. See Jean Caron, *An Introduction to psycholinguistics*, (New York: Harvester Wheat sheaf, 1992 ), p. 64

<sup>37</sup> J.D.Parera, *Teori Semantik*, Vol II, ( Jakarta: Penerbit Erlangga, 2004), p. 41-42

Qur'an and stating the text; Second, the knowledge of al-quran language which means a science examining the vocabularies from all its aspects; Third, knowledge of I'rab al-Qur'an. From the last knowledge coming the fourth science, which is the knowledge of Qira'ah and the fifth, the knowledge of Tafsīr zāhir.<sup>38</sup>

Thereby, the function of semantic is to bear the 'dynamic' ontology's' type of al-Qur'an through critical and methodological study to the principal concepts i.e. the concept which play a role to determine the figuration of al-Quran vision about the whole and the reality. These will worth a consequence of the requirement to prudent all the main concepts in al-Quran.

Qur'ani semantic examination is directed right to a consistency in research and an analysis using over 2 emphasizing, first, semantic as the methodology aspect and second, al-Quran as the item.

Semantic on this research is functioned as tool to learn the meaningful of al-Quran speech as naturally it is (*das Sein*) and as in a manner of ontologism restricting the examined problem within the field extended by human's analogy and experience.<sup>39</sup>

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<sup>38</sup> Nasr Hamid abu Zaid, *Tekstualitas al-Qur'an*, ( Yogyakarta: LKis, 2003), p. 313-314

<sup>39</sup> Sugeng Sugiono, *Lisan dan Kalam (Kajian Semantik al-Qur'an)*, Yogyakarta: Sunan Kalijaga Press, 2009),p. 78

### CHAPTER III

#### THE VERSES OF *SAM'*, *BAŞAR* AND *FU'ĀD* IN THE QUR'AN

##### A. Verses of *Sam'*, *Başar* and *Fu'ād*

*Sam'*, *başar* and *fu'ād* in the Quran<sup>1</sup> are unique word and they has a particular structure. Sometime, these three words stand alone in a verse; sometime *sam'* and *başar* are together in a verse; and in other time *sam'*, *başar* and *fu'ād* are expressed together in a series.

Whenever the word *as-sam'* is mentioned, it refers to word and sound, and recognizing the information that hearing conveys; while the word *al-başar* refers to physical seeing of light, bodies and pictures that is mentioned in 88 places. In other places, it refers to intellectual perception and reflection over manifestations of the universe and life or to what man receives and hears signs and sayings.<sup>2</sup> While *fu'ād* in the Qur'an is often mentioned for semantic mean of heart.

*Sam'* and its derivatives are mentioned in 185 places in the Noble Qur'an: 78 times as the form verb *sami'a* (سَمِعَ); 13 times as the form verb *asma'a* (أَسْمَعُ); 1 time as the form verb

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<sup>1</sup> See appendix to know verses of *sam'*, *başar* and *fu'ād* totally

<sup>2</sup> /2BC22Yusuf al-Hajj Ahmad, *Mukjizat Ilmiah dan al-Qur'an*, Translated by Maturi Irham, Mujiburrhman, (Jakarta: PT Kharisma Ilmu), p. 228-229

yassamma ū (يَسْمَعُ); 16 times as the form verb *is'tama'a* (أَسْمَعُ); 4 times as the noun *sammā ūn* (سَمْعُونَ); 22 times as the noun *sam* (سَمِعَ); 47 times as the nominal *samī* (سَمِيعَ); 1 as the form active participle *mus'mi* (مُسْمِعُ); once as the form passive participle *mus'ma* (مُسْمَعُ); 2 as the form active participle *mus'tami* (مُسْتَمِعُ).<sup>3</sup>

While the word *al- baṣar* and its 10 derivatives are mentioned in 148 places in the Noble Qur'an: 3 times as the form verb *baṣurat* (بَصُرَتْ); Once as the form verb *yubaṣṣaru* (يُبَصِّرُ); 29 times as the form verb *abṣara* (أَبْصَرَ); 48 times as the noun *baṣar* (بَصْرَ); 51 times as the nominal *baṣīr* (بَصِيرَ); 7 times as the noun *baṣīrat* (بَصِيرَةَ); Once as the form verbal noun *tabṣīrat* (تَبْصِيرَةَ); 4 times as the form active participle *mub'ṣir* (مُبْصِرَ); 3 times as the

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<sup>3</sup> Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*, (Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), 358-360

form active participle *mub'ṣirat* (مُبْصِرَةٌ); Once as the form active participle *mus'tabṣirīn* (مُسْتَبْصِرِينَ).<sup>4</sup>

The word “*Fu'ād*”<sup>5</sup>, in the singular form, is mentioned five times in the Qur'an. Whereas in the plural form (*af'idah*) is as much as eleven times.<sup>6</sup> It occurs 16 times in the Quran as the noun. It is mentioned in An-Nahl:78, al- isro':36, As-sajdah:9, mu'minun:78, al-ahqaf: 26, al-mulk:23, al-an'am:110, al-an'am:113, hud:120, Ibrahim:37, Ibrahim:43, al-Furqan:32, al-Qasas:10, al-Ahqaf:26, an-najm11, al-Humazah:7.

While the word sam'and *baṣar* in a series of a verse is in 30 places. It is mentioned in al-Baqarah: 7 and 20, an-nisa': 58 and 134, al-An'am : 46, al-A'rof: 179, Yunus: 31, hud: 20, an-Nahl: 108 and 78, isra': 1 and 36, Al kahfi: 26, Maryam: 38 and

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<sup>4</sup> Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*,(Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981),p. 121-123

<sup>5</sup> *Fu'ad* is from the verb *fa'ada* meaning burning or a flame and *lahmun fa'eed* means a roasted meat on a fire. *Fu'ad* used often to semantic of heart. In the Qur'an uses three words to describe our hearts: *qalb*, *fu'ad* and *sadr*. *Qalb* is the nature of hearts that they are constantly changing, this is the normal state of our hearts; *fu'ad* specifically used to highlight how much the burning heart has an ability to effect things; beside *sadr* is) as being another word for heart in the Qur'an, the same way that when we say the “breasts of mankind”, we mean their hearts on the most external and shallow level. See Ibn Manzur Jamal al-Din Muhammad bin Mukarram al-Ansari, *Lisanul Arab* ( Bairut: Dar al-Misriyyah), p.328

<sup>6</sup> Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*,(Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p.510

42, al-hajj: 61 and 75, mu'minun: 78, al-Furqan: 20, luqman :28, sajdah: 9; Ghafir: 20 and 56, Fussilat: 22, shura: 11, twice al-ahqaf: 26, mujadalah: 1, al-mulk: 23, al-Insan: 2.<sup>7</sup> *Fu'ad* and *baṣar*, in a series of a verse, is mentioned in al-an'am: 110.

In the Qur'an, *sam'*, *baṣar* and *fu'ad*,<sup>8</sup> expressed together in a series, are in 6 places. It is mentioned in An-Nahl: 78; al-isro': 36, sajdah: 9, mu'minun: 78, al-ahqaf: 26, and al-mulk: 23.

## B. *Asbāb al-nuzūl* of Verses *Sam'*, *Baṣar* and *Fu'ad*

### 1. *Asbāb al-nuzūl* of Verses *Sam'*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ  
عَذَابٌ أَلِيمٌ ١٠٤

Meaning: O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement. (Q.S. Albaqarah: 104)

Said Ibn 'Abbas according to the narration of 'Ata':

“This is because the Arabs used to employ this expression [ra'ina], so when the Jews heard them using it with the Prophet, Allah bless him and give him peace, they liked it.

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<sup>7</sup> Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*, (Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p. 121-123

<sup>8</sup> *sam'* , *bashor* and *fu'ad* in sequence with together mention In the qur'an amount to 6 verses. It mentioned in An-Nahl:78; al- isro':36; sajdah:9; mu'minun:78; al-ahqaf: 26; al-mulk:23. See Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*, (Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p.510

This same expression in the parlance of the Jews had the connotation of vile abusive language. They said: ‘Before, we used to abuse Muhammad secretly. Now, you can abuse him openly because this expression is used in their speech’. Therefore, they used to come to Allah’s Prophet, Allah bless him and give him peace, and say: ‘O Muhammad! ra‘ina’, and the they would laugh. A man from the Helpers — Sa‘d ibn ‘Ubadah who understood well the language of the Jews—understood the reason. He said to them: ‘O enemies of Allah! May Allah’s curse be on you. By Him in Whose Hand is Muhammad’s soul, I will cut the head of any man of you who utters this expression’. They objected, saying: ‘But do you not use the same expression with him?’ And therefore Allah, exalted is He, revealed: (O ye who believe, say not (unto the Prophet): “Listen to us”[ra‘ina]) but say “Look upon us” [unzurna]...).<sup>9</sup>

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا  
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ٢٨٥

Meaning: The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between

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<sup>9</sup>Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 17

any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. (Q.S. Al-Baqarah:285).

Imam Abu Mansur ‘Abd al-Qahir ibn Tahir informed us Muhammad ibn ‘Abd Allah ibn ‘Ali ibn Ziyad Muhammad ibn Ibrahim al-Bushanji Umayyah ibn Bistam Yazid ibn Zuray‘Rawh ibn al-Qasim al-‘Ala’his father Abu Hurayrah who said: “When Allah, exalted is He, revealed to His Messenger, Allah bless him and give him peace, the verse (... and whether ye make known what is in your minds or hide, Allah will bring you to account for it...) (2:284), the prophetic Companions found this hard to cope with. They went to the Messenger, Allah bless him and give him peace, and said: ‘We have been entrusted with works that we can not bear: the prayer, fasting, Jihad, almsgiving; and now Allah has revealed to you this verse which we are not able to bear’. The Messenger of Allah, Allah bless him and give him peace, said to them: ‘Do you want to say as the people of the two Scriptures said before you? the narrator said: I think he quoted the verse (We hear and we rebel!) (2:93) Say, rather, (We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying)’. When they heard this, they did not answer. Allah revealed after this (The messenger believeth in that which hath been revealed unto him from his Lord...) the whole verse, and

Allah abrogated it by His revelation (Allah tasketh not a soul beyond its scope...) [2:286] to the end of the verse”. This report was narrated by Muslim from Umayyah ibn Bistam. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us his father Muhammad ibn Ishaq al-Thaqafi ‘Abd Allah ibn ‘Umar and Yusuf ibn Musa Waki Sufyan Adam ibn Sulayman who said: “I heard Sa‘id ibn Jubayr relating from Ibn ‘Abbas who said: ‘When the verse (... and whether ye make known what is in your minds or hide, Allah will bring you to account for it...) was revealed, objection crept into the hearts of the prophetic Companions as it never did before. The Prophet, Allah bless him and give him peace, said to them: Say, ‘we hear and we obey’. Allah then revealed (Allah tasketh not a soul beyond its scope), up to His saying (or miss the mark) upon which he said: You did. He repeated this with each sentence of this verse until the end of it’ ”. This was narrated Muslim from Abu Bakr ibn Abi Shaybah from Waki‘. The commentators of the Qur’an said: “When the verse (and whether ye make known what is in your minds or hide, Allah will bring you to account for it) was revealed, Abu Bakr, ‘Umar, ‘Abd al-Rahman ibn ‘Awf, Mu‘adh ibn Jabal and a group from the Helpers all went to the Prophet, Allah bless him and give him peace. They kneeled down and then said: ‘O Messenger of Allah! By Allah no other revealed verse of the Qur’an is

harder on us than this one. One of us speaks to himself with things that he does not like to remain in his heart even in exchange for the world and all that it contains. And now we are taken to task for the things that we speak to our own selves. By Allah, we are doomed'. The Messenger of Allah, Allah bless him and give him peace, said: 'This is how it was revealed!' They said: 'We are ruined; we have been bound by that which we cannot possibly bear'. The Messenger of Allah, Allah bless him and give him peace, said: 'Are you going to say as the Children of Israel said to Moses (We hear and we rebel!); say rather: We hear and we obey'. They said: 'We hear and we obey'. This was extremely hard on them, and they remained in this situation for a year upon which Allah, exalted is He, sent down relief and repose with His saying (Allah tasketh not a soul beyond its scope...) which abrogated the verse before it. The Prophet, Allah bless him and give him peace, said: 'Allah has pardoned my community for the things with which they speak to themselves as long as they do not act upon them or speak about them to others''<sup>10</sup>.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٢١

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<sup>10</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 96

Meaning: And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing. (Q.S. Ali imron: 121)

This was revealed about the Battle of Uhud. Sa'id ibn Muhammad al-Zahid informed us Abu 'Ali al-Faqih Abu'l-Qasim al-Baghawi Yahya ibn 'Abd al-Hamid al-Hammani 'Abd Allah ibn Ja'far al-Makhrami Ibn 'Awn al-Miswar ibn Makhramah who said: "I said to 'Abd al-Rahman ibn 'Awf: 'Uncle, tell me about what happened to you at Uhud?' He said: 'Read the first one hundred and twenty verses of Al 'Imran you will find your answer: (And when thou settedst forth at daybreak from thy housefolk) up to His saying (Then, after grief, He sent down security for you...)).<sup>11</sup>

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ۝ ١٨١

Meaning: Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning. (Q.S. Ali Imran 181).

'Ikrimah, al-Suddi and Muqatil ibn Ishaq related that, one day, Abu Bakr al-Siddiq entered a Jewish place of study and found a group of Jewish people gathered around one of

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<sup>11</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 40

them called Finhas ibn ‘Azura, who was one of their doctors. Abu Bakr said to Finhas: “Fear Allah and embrace Islam, for by Allah you know well that Muhammad is the Messenger of Allah who has brought the truth to you from Allah. He is mentioned in your Torah; so believe and accept the truth and grant Allah a goodly offering and He will make you enter the Garden and multiply your reward”. Finhas responded: “O Abu Bakr, you claim that our Lord is asking us to lend Him our wealth. Yet, it is only the poor who borrow from the rich. And if what you say is true, it follows that Allah is poor and we are rich, for if He were rich He would not ask us to lend Him our wealth”. Abu Bakr al-Siddiq, may Allah be well pleased with him, became very angry and struck the face of Finhas with a mighty blow. He then said to him: “By Him in whose Hand is my soul, if it were not for the treaty between us, O enemy of Allah, I would have killed you”. Finhas went to the Messenger of Allah, Allah bless him and give him peace, and said: “O Muhammad! Look at what your companion has done to me”. The Messenger of Allah, Allah bless him and give him peace, asked Abu Bakr: “What has driven you to do what you have done?” He said: “O Messenger of Allah, this enemy of Allah has said something very serious. He claimed that Allah is poor and they are rich. I therefore got angry for the sake of Allah and hit his face”. But Finhas

denied that he ever uttered those words, and so Allah, exalted is He, revealed this verse (Verily Allah heard the saying of those who said...) to give the lie to Finhas and to confirm that Abu Bakr al-Siddiq said the truth. ‘Abd al-Qahir ibn Tahir informed us Abu ‘Amr ibn Matar Ja‘far ibn al-Layth al-Ziyadi Hudhayfah Musa ibn Mas‘ud Shibl Ibn Abi Najih Mujahid who said: “This verse was revealed about the Jews; Abu Bakr, may Allah be well pleased with him, had struck the face of one of their men who said ‘Allah is poor and we are rich’ ”. Shibl commented: “I was informed that this man was Finhas the Jew, and it is also this man who said: (Allah’s hand is fettered) [5:64]”.<sup>12</sup>

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ١٨٦

Meaning: You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon. (Q.S. Ali-Imran:186)

Abu Muhammad al-Hasan ibn Muhammad al-Farisi informed us Muhammad ibn 'Abd Allah ibn Hamdun Abu

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<sup>12</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, (Beirut:Darul Kitab Ilmiah, 1991), p.137

Hamid Ahmad ibn al-Hasan Muhammad ibn Yahya Abu'l-Yaman Shu'ayb al-Zuhri 'Abd al-Rahman ibn 'Abd Allah ibn Ka'b ibn Malik his father (one of three men whose repentance was accepted) who reported that Ka'b al-Ashraf, the Jew, was a poet who used his poetry to satirize the Prophet, Allah bless him and give him peace, and incite the disbelievers of Quraysh against him. When the Prophet, Allah bless him and give him peace, went to Medina, he wanted to be in good terms with all its people who were a mixture of Muslims, idolaters and Jews. The Jews and idolaters, however, used to harm him, and his Companions, a great deal. Allah, exalted is He, commanded his Prophet, Allah bless him and give him peace, to endure their harm, and it is about them that He, exalted is He, revealed (and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters...). 'Amr ibn Abi 'Amr al-Muzakki informed us Muhammad ibn Makki Muhammad ibn Yusuf Muhammad ibn Isma'il Bukhari Abu'l-Yaman Shu'ayb al-Zuhri 'Urwah ibn al-Zubayr Usamah ibn Zayd who informed him that the Messenger of Allah, Allah bless him and give him peace, mounted a donkey once, using a Fadakian piece of velvet as a saddlecloth, and had Usamah ibn Zayd follow behind him. He was going to visit Sa'd ibn 'Ubadah who was ill, at the Banu'l-Harith ibn al-Khazraj. This was before the Battle of

Badr. He passed by an assembly which included, among others, 'Abd Allah ibn Ubayy. This was before the latter had accepted Islam. This assembly included a mixture of Muslims, Jews and idolaters, the worshippers of idols. 'Abd Allah ibn Rawahah was also in this assembly. When the cloud of dust, stirred by the movement of the beast, reached the assembly, 'Abd Allah ibn Ubayy covered his nose with his cloak and said: "Do not cover us with dust". The Messenger of Allah, Allah bless him and give him peace, greeted them with the greeting of peace, stopped and climbed down his mount. He called them to Allah and recited to them some of the Qur'an. Then 'Abd Allah ibn Ubayy said: "O man, there is nothing more beautiful than what you had just said. And if it is true, we ask you not to annoy us in these assemblies of ours. Go back to your camp, and if somebody comes to you, then relate it to him". 'Abd Allah ibn Rawahah then said: "No, indeed, come and tell us about it in our own assemblies for we love it". The Muslims, idolaters and Jews then started to throw insults at each others until they were on the verge of assaulting one another. The Prophet, Allah bless him and give him peace, kept calming them until they stopped. He then mounted his beast and headed toward Sa'd ibn'Ubadah. When he entered in on him, he said: "O Sa'd, did you not hear what Abu Hubab (he meant 'Abd Allah ibn Ubayy) said. He said this

and that”. Sa'd ibn 'Ubadah said: “O Messenger of Allah, forgive him. For by Him Who has revealed the Scripture, Allah has brought the truth which he revealed to you, and the people of this city had reconciled and come together to support it as one solid bloc. And so when Allah has driven away the enmity which existed between people by means of the truth which He bestowed upon you, his authority waned and this is why he said what he said”. Upon hearing this, The Messenger of Allah, Allah bless him and give him peace, forgave him. Allah, exalted is He, then revealed (and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters...)<sup>13</sup>

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨

Meaning: Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing. (Q.S.An-nisa'58)

This verse was revealed about ‘Uthman ibn Talhah al-Hajabi, from the Banu ‘Abd al-Dar. This man was the caretaker of the Ka‘bah. When the Messenger of Allah, Allah bless him and give him peace, entered Mecca upon its

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<sup>13</sup>Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 45

conquest. ‘Uthman rushed to lock the door of the Sacred House and climbed up to its roof. When the Messenger of Allah, Allah bless him and give him peace, asked for the key, he was told that ‘Uthman had it. And when he asked him for it, ‘Uthman refused to give him the key, saying: “If I knew that he was the Messenger of Allah, I would not refuse to give him the key”. ‘Ali ibn Abi Talib then twisted the hand of ‘Uthman and took the key from him and opened the door of the Ka‘bah. The Messenger of Allah, Allah bless him and give him peace, entered the House and performed inside it two units of prayers. When he came out, al-‘Abbas asked for the key of the Ka‘bah, so that he could combine the duty of giving water to the pilgrims and that of caretaker of the Sacred House. But Allah, exalted is He, revealed this verse, and the Messenger of Allah, Allah bless him and give him peace, commanded ‘Ali to give the key back to ‘Uthman and apologize to him, and so he did. ‘Uthman said to him: “O ‘Ali, you forced and hurt me, and now you come to apologize”. ‘Ali said to him: “Allah, exalted is He, has revealed this verse about you”, and he recited it to him. Upon hearing, ‘Uthman said: “I bear witness that Muhammad is the Messenger of Allah”. Gabriel, peace be upon him, then came and said: “As long as this House stands, its key and the duty of taking care of it will stay in the progeny of ‘Uthman”, and so it is up to this day. Abu

Hassan al-Muzakki informed us Harun ibn Muhammad al-Istrabadhi Abu Muhammad al-Khuza‘I Abu’l-Walid al-Azraqi his grandfather Sufyan Sa‘id ibn Salim Ibn Jurayj Mujahid regarding the words of Allah, exalted is He (Lo! Allah commandeth you that yerestore deposits to their owners...): “This verse was revealed about ‘Uthman ibn Talhah. The Prophet, Allah bless him and give him peace, collected from him the key of the Ka‘bah upon the conquest of Mecca. He entered inside it and then came out reciting this verse. He then called ‘Uthman and handed the key over to him. He said to him: ‘Take the key, O household of Talhah, a trust from Allah, none but transgressor willtake it from you’ ”. Abu’l-Nasr al-Mihrajani informed us ‘Ubayd Allah ibn Muhammad al-Zahid Abu’l-Qasim al-Muqri’ Ahmad ibn Zuhayr Mus‘ab Shaybah ibn ‘Uthman ibn Abi Talhah who said: “The Prophet, Allah bless him and give him peace, gave the key of the Ka‘bah to me and ‘Uthman and said: ‘Take it, O children of Abu Talhah, to be eternally kept among your offspring, and none shall take it from you except a transgressor’. Thus, the Banu Talhah who are the caretaker of the Ka‘bah belong to Banu ‘Abd al-Dar”.<sup>14</sup>

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<sup>14</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 54

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ  
وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ١٤٨

Meaning: Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.(Q.S. An-Nisa':148)

Mujahid Said: “One man sought hospitality with some people. However, because they did not show him proper hospitality, he complained about them. And so this verse was revealed, giving him dispensation to complain”.<sup>15</sup>

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ٨٣

Meaning: And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth). (Q.S. Al-Maidah:83)

These verses were revealed about the Negus and his followers. Said Ibn ‘Abbas: “When he was in Mecca, the Messenger of Allah, Allah bless him and give him peace, used to fear the idolaters’ persecution of his Companions. He therefore sent Ja‘far ibn Abi Talib and ‘Abd Allah ibn Mas‘ud, at the head of a group of his Companions, to the

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<sup>15</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 64

Negus. He said: ‘The Negus is a righteous man; he is not an oppressor and none is oppressed in his dominion. So head toward him and remain there until Allah creates relief for the Muslims’. When they went to him, the Negus honoured them and then asked them: ‘Do you memorise anything of that which was revealed to you?’ They answered in the affirmative and then recited to him [some Qur’an,] with monks and priests surrounding him. Whenever they read a verse, the tears rolled down their cheeks due to the truth which they recognized. Allah, exalted is He, says: (That is because there are among them priests and monks, and because they are not proud)”. Al-Hasan ibn Muhammad al-Farisi informed us Muhammad ibn ‘Abd Allah ibn Hamdun ibn al-Fadl Ahmad ibn Muhammad ibn al-Hasan Muhammad ibn Yahya Abu Salih, the scribe of al-Layth al-Layth Yunus Ibn Shihab Sa‘id ibn al-Musayyab and ‘Urwah ibn al-Zubayr as well as others who said: “The Messenger of Allah, Allah bless him and give him peace, sent ‘Amr ibn Umayyah al-Damri with a message to the Negus. The latter read the message of the Messenger of Allah, Allah bless him and give him peace, and then called Ja‘far ibn Abi Talib and all the Emigrants with him and he also invited priests and monks to the assembly. He ordered Ja‘far ibn Abi Talib to recite to them from the Qur’an, and he read Surah Maryam, peace be upon her. They believed in

the Qur'an and tears flowed from their eyes. It is about them that Allah, exalted is He, revealed (And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians) up to His words (Inscribe us as among the witnesses)". Other commentators said: "Ja'far ibn Abi Talib and his companions came from byssinia accompanied by a delegation from the Negus to the Messenger of Allah, Allah bless him and give him peace. The delegation included seventy men, all wearing wool. There were sixty-two from Abyssinia and eight from Syria: Bahirah the monk, Abrahah, Idris, Ashraf, Tammam, Quthaym, Durayd and Ayman. When the Messenger of Allah, Allah bless him and give him peace, recited to them Surah Yasin, they wept and believed. They commented: 'How similar is this to what used to be revealed to Jesus'. And so Allah, exalted is He, revealed about them these verses". Ahmad ibn Muhammad al-'Adl informed us Zahir ibn Ahmad Abu'l-Qasim al-Baghawi 'Ali ibn al-Ja'd Sharik Salim Sa'id ibn Jubayr who, commenting on Allah's words (That is because there are among them priests and monks), said: "The Negus sent thirty men among his best subjects to the Messenger of Allah, Allah bless him and give him peace. When the Messenger of Allah, Allah bless him and

give him peace, recited to them Surah Yasin, they wept, and so this verse was revealed”.<sup>16</sup>

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤

Meaning: And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you. (Q.S. Al-A'raf:204)

Abu Mansur al-Mansuri informed us ‘Ali ibn ‘Umar al-Hafiz ‘Abd Allah ibn Sulayman al-Ash‘ath al-‘Abbas ibn al-Walid ibn Mizyad his father al-Awza‘i ‘Abd Allah ibn ‘Amir Zayd ibn Aslam his father Abu Hurayrah who said regarding this verse (And when the Qur’an is recited...): “This was revealed about raising voices while in prayer behind the Messenger of Allah, Allah bless him and give him peace”. Said Qatadah: “When the prayer was first obligated, people used to speak during their prayers. A man would come and shout to his friend: ‘How many units of prayers have you performed?’ and his friend would respond: ‘such-and-such’ [while he is still in his prayer]. And so this verse was revealed”. Al-Zuhri said: “This was revealed about a youth from among the Helpers. Whenever the Prophet, Allah bless him and give him peace, recited something from the Qur’an, this youth joined him in the recitation”. Ibn ‘Abbas said: “Once, the Messenger of Allah,

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<sup>16</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 71

Allah bless him and give him peace, read aloud during a prescribed prayer and his Companions read behind him with raised voices which made him stumble in his reading, and so this verse was revealed”. Sa‘id ibn Jubayr, Mujahid, ‘Ata’, ‘Amr ibn Dinar and other commentators of the Qur’an are of the opinion that this verse was revealed about listening to the prayer leader upon giving the sermon of the Friday prayer.<sup>17</sup>

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ  
وَلِيُبَلِّغَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٧

Meaning: So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.(Q.S. Al-anfal: 17)

'Abd al-Rahman ibn Ahmad al-'Attar informed us Muhammad ibn 'Abd Allah ibn Muhammad al-Bayya' Isma'il ibn Muhammad ibn al-Fadl al-Sha'rani his grandfather Ibrahim ibn al-Mundhir al-Hizami Muhammad ibn Fulayh Musa ibn 'Uqbah Ibn Shihab Sa'id ibn Musayyab his father who said: “On the Day of the Battle of Uhud, Ubayy ibn Khalaf came looking for the Prophet, Allah bless him and give him peace but some believing men

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<sup>17</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, (Beirut: Darul Kitab Ilmiah, 1991), p.233

stopped him. The Messenger of Allah, Allah bless him and give him peace, ordered them to let him go and they did. He was then received by Mus'ab ibn 'Umayr, who belonged to the tribe of Banu 'Abd al-Dar. The Messenger of Allah, Allah bless him and give him peace, saw Ubayy's clavicle through a hole in the armour, and he stabbed him in it with his spear. No blood came out of his wound but Ubayy fell from his horse and broke a rib. His companions came to him and found him mooing like a bull. They said to him: 'How weak you are, this is nothing but a scratch!' He said: 'By Him in whose hand is my soul, if the pain from which I am suffering were to be inflicted on all the people of al-Majaz, they would all die'. Ubayy then died to hell before reaching Mecca, away with the dwellers of the Fire! And Allah, exalted is He, revealed the verse (And thou (Muhammad) threwest not when thou didst throw, but Allah threw...)'". Safwan ibn 'Amr reported that 'Abd al-Rahman ibn Jubayr related that on the day of the conquest of Khaybar, the Messenger of Allah, Allah bless him and give him peace, asked for a bow, and so they brought a long bow. He said: "Bring me another one", and so they brought him a bow whose handle fills one's palm. The Messenger of Allah, Allah bless him and give him peace, threw an arrow toward the fortress which hit and killed Kinanah ibn Abi al-Huqayq while he was in his bed, and so Allah, exalted is He,

revealed (And thou (Muhammad) three west not when thou didst throw, but Allah threw...). However, most Qur'anic commentators are of the opinion that the above verse was revealed about the handful of valley dust that the Messenger of Allah threw on the idolaters on the Day of Badr. In that occasion he threw the handful of dust and said: “Let the faces be distorted”, and some of this dust went into the eyes of every single idolater. Said Hakim ibn Hizam: “On the Day of Badr, we heard a noise coming down from heaven. It was like the noise made by dust when it falls into a basin. The Messenger of Allah, Allah bless him and give him peace, threw that dust and we were defeated. Hence the words of Allah, exalted is He (And thou (Muhammad) threwest not when thou didst throw, but Allah threw)”<sup>18</sup>.

وَكَايْنٍ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ٦٠

Meaning: And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing. (Q.S. Al-Ankabut: 60)

Abu Bakr Ahmad ibn Muhammad al-Tamimi informed us Abu Muhammad ibn Hayyan Ahmad ibn Ja‘far al-Jamal ‘Abd al- Wahid ibn Muhammad al-Bajali Yazid ibn Harun Hajjaj ibn Minhal al-Zuhri (who is ‘Abd al-

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<sup>18</sup>Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 82

Rahman ibn ‘Ata’) ‘Ata’ Ibn ‘Umar who said: “We went out with the Messenger of Allah, Allah bless him and give him peace, and walked with him until he entered one of the fields of the Helpers and started picking dates and eating them. He said: ‘O Ibn ‘Umar, why do you not eat?’ I said: ‘I do not feel like it, O Messenger of Allah!’ He said: ‘As for me, I do feel like it; this is the fourth morning in which I did not taste any food. And if I wish, I can pray to my Lord to grant me the like of the kingdoms of Choruses and the Caesar. What will you do then, O Ibn ‘Umar, when you live among people who store their provision for a year and when certainty is weakened?’ By Allah, we did not leave [our place] until this verse was revealed (And how many an animal there is that bearish not its own provision! Allah provided for it and for you. He is the Hearer, the Knower)”.<sup>19</sup>

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا  
وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ١٦

Meaning: And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny? (Q.S.An-Nur: 16)

Abu ‘Abd al-Rahman ibn Abi Humayd al-‘Adl informed us Abu Bakr ibn Zakariyya> Muhammad ibn ‘Abd al-

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<sup>19</sup> Alī ibn Ahmad al-Wāhīdī, *Asbāb al-Nuzūl*, (Beirut:Darul Kitab Ilmiah, 1991), p. 353

Rahman al-Daghuli Abu Bakr ibn Abi Khaythamah al-Haytham ibn Kharijah ‘Abd Allah ibn ‘Abd al-Rahman ibn Yazid ibn Jabir ‘Ata’ al-Khurasani al-Zuhri ‘Urwah who reported that ‘A’ishah related to him the incident of the slander in which she said: “Abu Ayyub al-Ansari was asked by his wife: ‘Did you not hear about what people are saying?’ ‘And what are they saying’, he exclaimed. She informed him about the slander perpetuated by a group of people regarding ‘A’ishah, upon which he said: ‘It is not for us to speak about this. Glory be to You (O Allah)! This is awful calumny’. Allah, glorious and majestic is He, then revealed (Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny)”. Abu Sa‘id ‘Abd al-Rahman ibn Hamdan informed us Abu Bakr ibn Ahmad ibn Ja‘far ibn Malik ‘Abd Allah ibn Ahmad ibn Hanbal his father ‘Abd al-Razzaq Ma‘mar ‘Abd Allah ibn ‘Uthman ibn Khuthaym Ibn Abi Mulaykah Dhakwan, the client of ‘A’ishah who reported that he asked permission for Ibn ‘Abbas to enter in on ‘A’ishah when she was dying while she had at her side her nephew ‘Abd Allah ibn ‘Abd al-Rahman, saying: “Ibn ‘Abbas is here and he asks permission to visit you; he is one of your best sons!” She said: “Spare me from Ibn ‘Abbas and his praise”. ‘Abd Allah ibn ‘Abd al-Rahman said: “He is a reader of the Book of Allah, glorified and exalted is He,

and a man of knowledge regarding the religion of Allah, glorified is He. Give him permission so that he greets you and bids you farewell”. She said: “Give him permission, if you wish!” He gave him permission to enter. He entered, gave the greeting of peace, sat down and then said: “Good news for you, O mother of the believers. By Allah, in a short while all harm and toil will disappear from you. You will meet the loved ones, Muhammad, Allah bless him and give him peace, and his party (or he said Companions). The spirit has only to leave the body [to realise this]. You were the dearest of the wives of the Messenger of Allah, Allah bless him and give him peace, to him, and he did not love anything but good. Allah, exalted is He, has declared your innocence from above seven heavens such that there is not a single mosque on earth except that the verses of your innocence are recited at night and during the day. Moreover, your necklace fell on the night of al-Abwa’ and so the Messenger of Allah, Allah bless him and give him peace, was held back, along with other people, in this site, trying to find the necklace, until dawn broke. People did not have water, and so Allah, exalted is He, revealed (...go to the high clean soil and rub your faces and your hands (therewith)) [4:43]. That was a general legal dispensation which happened

because of you. By Allah, you are blessed”. She said: “O Ibn ‘Abbas, spare me all this; by Allah, I wish I had become a thing of naught, forgotten!”<sup>20</sup>

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ۗ

Meaning: We never heard of this in the former faith; this is nothing but a forgery.(Q.S. Shad:7)

Abu'l-Qasim ibn Abi Nasr al- Khuza'i informed us Muhammad ibn ‘Abd Allah ibn Hamdawayh Abu Bakr ibn Abi Darim al-Hafiz Muhammad ibn ‘Uthman in Abi Shaybah his father Muhammad ibn ‘Abd Allah al-Asdi Sufyan al- A‘mashYahya ibn ‘Umarah Sa‘id ibn Jubayr Ibn ‘Abbas who said: “When Abu Talib fell ill, the Quraysh and the Prophet, Allah bless him and give him peace, went to visit him. There was, close to the head of Abu Talib, enough room for one man to sit, so Abu Jahl rushed to it to prevent the Prophet from sitting there.They complained to Abu Talib about the Prophet. Abu Talib said to the Prophet: ‘Son of my brother, what is it that you want from your own people?’ He said: ‘O uncle, I want from them one word by means of which all the Arabs will surrender to them and all the non-Arabs will pay exemption tax to them’. ‘What is this word?’ he asked. He said: ‘There is no deity except Allah’. They all exclaimed: ‘Does he make the gods One

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<sup>20</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 118

God?’ The Qur’an was then revealed about them (Sad. By the renowned Qur’an, nay, but those who disbelieve are in false pride and schism...) up to Allah’s words (This is naught but an invention) [38:1-7]”. The commentators of the Qur’an said: “When ‘Umar ibn al-Khattab embraced Islam, the Muslims were overjoyed while the Quraysh was devastated. Al-Walid ibn al-Mughirah said to the nobles and chiefs of Quraysh: ‘Go to Abu Talib and say to him: you are our elder and chief and you know well what these fools have done. We have come to you so that you judge between us and your nephew’. Abu Talib sent for the Prophet, Allah bless him and give him peace, and when he answered his call, he said to him: ‘Son of my brother, these are your own people and they are asking you for fairness, so do not swerve completely from them’. The Prophet asked: ‘What do they want from me?’ They said: ‘Cease mentioning our deities and we will leave you alone with your God’. The Prophet, Allah bless him and give him peace, said to them: ‘Will you grant me one word by means of which you will rule over the Arabs and subjugate the non-Arabs?’ Abu Jahl said: ‘We will surely grant it and grant you ten like it!’ The Prophet, Allah bless him and give him peace, said: ‘Say: there is no deity except Allah!’ The Quraysh were repelled and left, saying: ‘Does he make the gods One God? How can One God be sufficient for the whole creation?’ And so

Allah, exalted is He, revealed about them these verses, up to His words (The folk of Noah before them denied (their messenger)...).<sup>21</sup>

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ۚ ۲۲

Meaning: And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.(Q.S. Fusshilat: 22)

Abu Mansur al-Baghdadi informed us Isma'il ibn Nujayd Muhammad ibn Ibrahim ibn Sa'id Umayyah ibn Bistam Yazid ibn Zuray' Rawh al-Qasim Mansur Mujahid Abu Ma'mar Ibn Mas'ud who said regarding this verse: "Two men from Thaqif were one day sitting with their sons-in-law from Quraysh (or it was two men from the Quraysh who were sitting with their sons-in-law from Thaqif) in a house, when they said to each other: 'Do you think that Allah hears our intimate talk and conversation?' Some of them said: 'He can hear only part of it'. Some said: 'If He can hear part of it, He can hear all of it!' This verse was revealed about this (Ye did not hide yourselves lest your ears and your eyes...)"'. This was narrated by Bukhari from al-Humaydi and by Muslim from Ibn Abi 'Amr; and both

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<sup>21</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.133

related it from Sufyan who related it from Mansur. Muhammad ibn ‘Abd al-Rahman al-Faqih informed us Muhammad ibn Ahmad ibn ‘Ali al-Hiri Ahmad ibn ‘Ali al-Muthanna Abu Khaythamah Muhammad ibn Hazim al-A‘mash ‘Abd al-Rahman ibn Yazid ‘Abd Allah who said: “I was hiding behind the cloth of the Ka‘bah when three men came along; their bellies were fat and their understanding very limited. It was one man from Quraysh and his two sons-in-law, or it was one man from Thaqif and his two sons-in-law from Quraysh. They said something I did not understand. One of them said: ‘Do you reckon Allah can hear what we say now?’ Another said: ‘He will hear us if we raise our voices, but if we lower them, He will not hear us’. One of them said: ‘If He can hear part of it, He can hear all of it’. I mentioned this to the Prophet, Allah bless him and give him peace, and this verse was then revealed (Ye did not hide yourselves lest your ears and your eyes and your skins...) up to His words (and ye find yourselves (this day) among the lost).<sup>22</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
 سَمِيعٌ عَلِيمٌ

Meaning: O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of

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<sup>22</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 135

(your duty to) Allah; surely Allah is Hearing,  
Knowing.(Q.S. Al-Hujurat:1)

Abu Nasr Ahmad ibn Muhammad ibn Ibrahim informed us ‘Ubayd Allah ibn Muhammad al- ‘Ukbari ‘Abd Allah ibn Muhammad al-Baghawi al-Hasan ibn Muhammad ibn al-Sabah Hajjaj ibn Muhammad Ibn Jurayj Ibn Abi Mulaykah ‘Abd Allah ibn al-Zubayr who relate that horsemen from the Banu Tamim went to see the Messenger of Allah, Allah bless him and give him peace, and so Abu Bakr said: “Appoint al-Qa‘qa‘ ibn Ma‘bad as their leader”, ‘Umar, on the other hand, said: “No, appoint al-Aqra‘ ibn Habis as their leader!” Abu Bakr said to ‘Umar: “You just want to oppose me!” ‘Umar said: “I do not want to oppose you”, and they argued to the extent that they raised their voices on each other. About this incident, these words of Allah, exalted is He, were revealed: (O ye who believe! Be not forward in the presence of Allah and His messenger...) up to His words, glorified is He, (And if they had had patience till thou camest forth unto them, it had been better for them...) [49:5]. This was narrated by Bukhari from al-Hasan ibn Muhammad ibn al-Sabah.<sup>23</sup>

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<sup>23</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.138

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ  
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌۙ

Meaning: Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing. (Q.S. Mujadilah:1)

Abu Sa'd Muhammad ibn 'Abd al-Rahman al-Ghazi informed us Abu 'Amr Muhammad ibn Ahmad al-Hiri Ahmad ibn 'Ali al-Muthanna Abu Bakr ibn Abi Shaybah Muhammad ibn Abi 'Ubaydahhis fatheral- A'mash Tamim ibn Salamah 'Urwah who reported that 'A'ishah said: "Glory be to Him Whose hearing encompass all things; I could hear the speech of Khawlah bint Tha'labah, even though not in full, while she was complaining about her husband to the Messenger of Allah, Allah bless him and give him peace. She said: 'He has worn out my youth and I let him physically enjoy me but when I grew older and could no longer bear children, he put me away, saying that I am as his mother. O Allah, I complain to you'. She did not move from her position until Gabriel came down with these verses (Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah...)". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih Muhammad al-Muzani MutayrAbu Kurayb Muhammad ibn Abi 'Ubaydah. Abu

Bakr ibn al-Harith informed us Abu'l-Shaykh al-Hafiz al-Asfahani ‘Abdan ibn Ahmad Ahmad ibn Muhammad ibn Yahya ibn Sa‘id Yahya ibn ‘Isa al-Ramli al-A‘mash Tamim ibn Salamah ‘Urwah ‘A’ishah who said: “Praise be to Allah Who can hear all sounds! The woman disputant came and spoke with the Messenger of Allah, Allah bless him and give him peace, while I was at one side of the room and I did not understand what she was saying. Allah, exalted is He, then revealed (Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband...).”<sup>24</sup>

## 2. *Asbāb al-nuzūl* of Verses *Başar*

وَنَقَلْبُ أَفْعَدْتَهُمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدَرْتَهُمْ فِي طُعْيَانِهِمْ يَعْمَهُونَ ۝ ۱۱۰

Meaning: And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.(Q.S. Al-An’am: 110)

Muhammad ibn Musa ibn al-Fadl informed us Muhammad ibn Ya‘qub al-Umawi Ahmad ‘Abd al-Jabbar Yunus ibn Bukayr Abu Ma‘shar Muhammad ibn Ka‘b who said: “The Quraysh spoke to the Messenger of Allah, Allah bless him and give him peace. They said: ‘You inform us

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<sup>24</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.427-428

that Moses, peace be upon him, had a staff with which he struck a stone and twelve springs gushed forth, and that Jesus, peace be upon him, revived the dead, and that Thamud had a camel; why do you not bring us some of those signs so that we believe in you?’ The Messenger of Allah, Allah bless him and give him peace, asked them: ‘What sign do you want me to bring you?’ They said: ‘Turn [mount] al-Safa into gold’. He said: ‘Would you believe in me if I did as you ask?’ They said: ‘Yes, by Allah, if you do, we will all follow you’. The Messenger of Allah, Allah bless him and give him peace, stood up and began supplicating. Then, Gabriel, peace be upon him, came to him and said: ‘If you wish, I can turn al-Safa into gold. However, never did I send a sign that people disbelieved in except that I sent chastisement after it. If you wish, I will leave them until some of them decide to repent’. The Messenger of Allah, Allah bless him and give him peace, said: ‘Leave them until some of them decide to repent’. And so Allah, exalted is He, revealed (And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein) up to His words (... they would not believe unless Allah so willed...).<sup>25</sup>

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<sup>25</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.78

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ۚ ۲۲

Meaning: And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did. (Q.S. Fussilat:22)

Master Abu Mansur al-Baghdadi informed us Isma‘il ibn Nujayd Muhammad ibn Ibrahim ibn Sa‘id Umayyah ibn Bistam Yazid ibn Zuray‘ Rawh al-Qasim Mansur Mujahid Abu Ma‘mar Ibn Mas‘ud who said regarding this verse: “Two men from Thaqif were one day sitting with their sons-in-law from Quraysh (or it was two men from the Quraysh who were sitting with their sons-in-law from Thaqif) in a house, when they said to each other: ‘Do you think that Allah hears our intimate talk and conversation?’ Some of them said: ‘He can hear only part of it’. Some said: ‘If He can hear part of it, He can hear all of it!’ This verse was revealed about this (Ye did not hide yourselves lest your ears and your eyes...).” This was narrated by Bukhari from al-Humaydi and by Muslim from Ibn Abi ‘Amr; and both related it from Sufyan who related it from Mansur. Muhammad ibn ‘Abd al-Rahman al-Faqih informed us Muhammad ibn Ahmad ibn ‘Ali al-Hiri Ahmad ibn ‘Ali al-Muthanna Abu Khaythamah Muhammad ibn Hazim al-A‘mash ‘Abd al-Rahman ibn Yazid ‘Abd Allah who said: “I was hiding behind the cloth of the Ka‘bah when three

men came along; their bellies were fat and their understanding very limited. It was one man from Quraysh and his two sons-in-law, or it was one man from Thaqif and his two sons-in-law from Quraysh. They said something I did not understand. One of them said: ‘Do you reckon Allah can hear what we say now?’ Another said: ‘He will hear us if we raise our voices, but if we lower them, He will not hear us’. One of them said: ‘If He can hear part of it, He can hear all of it’. I mentioned this to the Prophet, Allah bless him and give him peace, and this verse was then revealed (Ye did not hide yourselves lest your ears and your eyes and your skins...) up to His words (and ye find yourselves (this day) among the lost).<sup>26</sup>

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بِقَدَرٍ مَا  
يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ۚ ٢٧

Meaning: And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants. (Q.S.As-Syura: 27)

This verse was revealed about some people amongst the folk of the Platform (ahl al-Suffah) who wished to have an expansion of this worldly life and riches. Khabbab ibn al-

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<sup>26</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 135

Aratt said: “This verse was revealed about us. This is because we had looked at the wealth of Banu Qurayzah and Banu’l-Nadir and wished to have the same, and so Allah, glorified and exalted is He, revealed this verse”. He said: Abu ‘Uthman al-Mu’adhdhin informed me Abu ‘Ali al-Faqih Abu Muhammad ibn Mu‘adh al-Husayn ibn al-Hasan ibn Harb Ibn al- Mubarak Haywah Abu Hani’ al-Khawlani ‘Amr ibn Hurayth who said: “This verse was revealed about the 'folk of the Platform' (And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth). This is because they said: ‘If only we had this worldly life’, they desired this worldly life”.<sup>27</sup>

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ  
 أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٢٤

Meaning: And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.(Q.S. Al-Fath: 24)

Abu Bakr Muhammad ibn Ibrahim al-Farisi informed us Muhammad ibn ‘Isa ibn ‘Amrawayh Ibrahim ibn Muhammad Muslim ‘Amr al-Naqid Yazid ibn Harun Hammad ibn Salamah Thabit Anas who reported that eighty men from Mecca came down mount al-Tan‘im intending to

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<sup>27</sup>Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p. 136

take on the Prophet, Allah bless him and give him peace, and his Companions by surprise. However, he captured them and spared their lives, and so Allah, exalted is He, revealed (And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, after He had made you victors over them). 'Abd Allah ibn Mughaffal al-Muzani said: "We were with the Messenger of Allah, Allah bless him and give him peace, at al-Hudaybiyyah close to the base of the tree which was mentioned in the Qur'an when thirty armed youths suddenly charged on us. The Prophet, Allah bless him and give him peace, prayed against them, and Allah, exalted is He, took away their sight. We then bounced on them and seized them. The Messenger of Allah, Allah bless him and give him peace, asked them: 'Have you come under the protection of someone? Has anyone given you a guarantee of safety?' They said: 'No, by Allah!' He let them go after which Allah, exalted is He, revealed (And He it is Who hath withheld men's hands from you, and hath withheld your hands from them...)." <sup>28</sup>

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ  
الْحَشْرِ مَا طَنْتُمْ أَنْ يَخْرُجُوا وَطَنُوا أَنَّهُمْ مَانَعْتَهُمْ حُصُونَهُمْ مِنَ اللَّهِ

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<sup>28</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.138

فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ  
بِيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۚ

Meaning: He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!.(Q.S.Al-Hasyr:2)

The commentators of the Qur'an said: "This verse was revealed about Banu'l-Nadir. When the Prophet, Allah bless him and give him peace, moved to Medina, they signed a treaty with him in which they agreed not fight against him or with him and the Messenger of Allah, Allah bless him and give him peace, consented. Then when the Messenger of Allah, Allah bless him and give him peace, defeated the idolaters at Badr, Banu'l-Nadir said: 'By Allah, he is the Prophet whose description we find in the Torah; he will not be defeated'. However, when the Muslims were defeated at Uhud, they broke their pledge and showed enmity toward the Messenger of Allah, Allah bless him and give him peace, and Muslims. The Messenger of Allah, Allah bless him and give him peace, surrounded them and then they signed a settlement treaty in which it was agreed that they leave Medina". Abu Muhammad al-Hasan ibn Muhammad

al-Farisi informed us Muhammad ibn 'Abd Allah ibn al-Fadl al-Tajir Ahmad ibn Muhammad ibn al-Husayn al-Hafiz Muhammad ibn Yahya 'Abd al-Razzaq Ma'mar al-Zuhri Ibn Ka'b ibn Malik one of the Companions of the Prophet, Allah bless him and give him peace, who related that the unbelievers of Quraysh wrote the following to the Jews after the Battle of Badr: "You are people of armaments and fortresses. Verily, you either fight our man or we shall do this and that, such that nothing will prevent us from the bracelets on your women's anklets". When their letter reached the Jews, the Banu'l-Nadir were unanimously in favour of treason. They sent to the Prophet, Allah bless him and give him peace, saying: "Come with thirty of your men and we will send thirty of our men. Let us meet in a location halfway between you and us so that our men hear you and if they believe in you, we will all believe in you". However, when they reached a certain location, some Jews said: "How are you going to get to him when he has with him thirty of his Companions who all desire to die before him? Send to him and say: 'How are we going to understand [what you are going to say to us] when there are sixty of us? Come along with three of your Companions and three of our scholars will meet you. If they believe in you, we will all believe in you and follow'. The Prophet, Allah bless him and give him peace, proceeded with three of his

Companions. On the other side, three Jews proceeded armed with knives, intending to kill the Messenger of Allah, Allah bless him and give him peace. A sincere woman advisor from Banu'l-Nadir sent a message to her brother, a Muslim from the Helpers, informing him of the treachery which the Banu'l-Nadir were planning against the Messenger of Allah, Allah bless him and give him peace. Her brother hurriedly set off to see the Prophet, Allah bless him and give him peace. He caught up with him and informed him of the plan, and so the Prophet, Allah bless him and give him peace, went back. The following day, he sent troops to them. He besieged their fortress and fought them until they agreed to move out of Medina, carrying with them anything their camels could carry, except for armaments. They proceeded to destroy their own houses and take whatever wood they could take with them. Allah, exalted is He, therefore, revealed (All that is in the heavens and all that is in the earth glorifieth Allah... Allah is Able to do all things)". (Whatsoever palm-trees ye cut down...) [59:5]. When the Messenger of Allah, Allah bless him and give him peace, headed toward Banu'l-Nadir and they took refuge in their fortresses, he ordered the cutting down and burning of their palm-trees. The enemies of Allah were alarmed. They said: "You claim, O Muhammad, that you seek goodness, is there any goodness in damaging productive trees and cutting

down palm-trees?” They also said to him: “Is corruption in the earth part of what you claim has been revealed to you?” The Prophet, Allah bless him and give him peace, was distressed upon hearing this, and the Muslims were affected and feared that this may be an act of corruption. And they disagreed amongst themselves. Some said: “Do not cut the palm-trees down for it is part of what Allah has given us as spoils”. Others said: “We should rather cut them down!” And so Allah, glorified and exalted is He, revealed (Whatsoever palmtrees ye cut down...) confirming the opinion of those who warned against cutting the palm-trees down and, at the same time, stating the lawfulness of cutting them down. He informed that the cutting down of trees or leaving them standing is only by the leave of Allah, exalted is He. Abu 'Abd Allah Muhammad ibn Ibrahim al-Muzakki informed us his father Muhammad ibn Ishaq al-Thaqafi Qutaybah al-Layth ibn Sa'd Nafi' Ibn 'Umar who related that the Messenger of Allah, Allah bless him and give him peace, burnt and cut down the palm-trees of Banu'l-Nadir which were at al-Buwayrah. And so Allah, exalted is He, revealed (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers). This was narrated by Bukhari and Muslim from Qutaybah. Abu Bakr ibn al-Harith informed us 'Abd Allah ibn Muhammad ibn Ja'far

Abu Yahya al-Razi Sahl ibn 'Uthman 'Abd Allah ibn al-Mubarak Musa ibn 'Uqbah Nafi' Ibn 'Umar who related that the Messenger of Allah, Allah bless him and give him peace, burnt and cut down the palm-trees of Banu'l-Nadir at al-Buwayrah, and it is about this that Hassan said: The trees of Banu Lu'ayy were deemed unworthy In front of the raging fire at al- Buwayrah. It is also about this that this verse (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave...). This was narrated by Muslim Sa'id ibn Mansur Ibn al-Mubarak. Abu Bakr informed us 'Abd Allah Salm ibn 'Isam Rustah 'Abd al-Rahman ibn Mahdi Muhammad ibn Maymun ibn al-Tammar Jurmuz Hatim al-Najjar 'Ikrimah Ibn 'Abbas who said: "A Jew came to the Prophet, Allah bless him and give him peace, and said: 'I will stand up and pray', The Prophet said to him: 'Allah has decreed for you that you pray'. The man said: 'I will sit down', and the Prophet said to him: 'Allah has decreed for you that you sit down'. The Jew said: 'I will proceed to this tree and cut it down', and the Prophet said: 'Allah has decreed for you that you cut it down'. Gabriel, peace be upon him, then came and said: 'O Muhammad, you have been taught your proof just as Abraham, peace be upon him, was taught it'. And so Allah, exalted is He, revealed (Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in

order that He might confound the evil-livers), i.e. the Jews”.<sup>29</sup>

### 3. *Asbāb al-nuzūl* of Verses *Fu’ād*

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنذَرُهُمْ فِي  
طُعْيَانِهِمْ يَعْمَهُونَ ۝ ۱۱۰

Meaning: And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on. (Q.S.Al-An’am:110)

Muhammad ibn Musa ibn al-Fadl informed us Muhammad ibn Ya‘qub al-Umawi Ahmad ‘Abd al-Jabbar Yunus ibn Bukayr Abu Ma‘shar Muhammad ibn Ka‘b who said: “The Quraysh spoke to the Messenger of Allah, Allah bless him and give him peace. They said: ‘You inform us that Moses, peace be upon him, had a staff with which he struck a stone and twelve springs gushed forth, and that Jesus, peace be upon him, revived the dead, and that Thamud had a camel; why do you not bring us some of those signs so that we believe in you?’ The Messenger of Allah, Allah bless him and give him peace, asked them: ‘What sign do you want me to bring you?’ They said: ‘Turn [mount] al-Safa into gold’. He said: ‘Would you believe in me if I did as you ask?’ They said: ‘Yes, by

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<sup>29</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.150

Allah, if you do, we will all follow you'. The Messenger of Allah, Allah bless him and give him peace, stood up and began supplicating. Then, Gabriel, peace be upon him, came to him and said: 'If you wish, I can turn al-Safa into gold. However, never did I send a sign that people disbelieved in except that I sent chastisement after it. If

you wish, I will leave them until some of them decide to repent'. The Messenger of Allah, Allah bless him and give him peace, said: 'Leave them until some of them decide to repent'. And so Allah, exalted is He, revealed (And they swear a solemn oath by Allah that if there come unto them a portent they will believe there in) up to His words (... they would not believe unless Allah so willed.<sup>30</sup>

### **C. *Sam'*, *Başar* and *Fu'ād* in a Series and Explanation of Mufasssir**

In the Qur'an, *sam'*, *başar* and *fu'ād*,<sup>31</sup> are expressed in a series. Those three words are expressed in a series in six verses. It shows the uniqueness of Quranic style, because it has specific characteristics, model and configuration. Among

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<sup>30</sup> Alī ibn Ahmad al-Wāhidī, *Asbāb al-Nuzūl*, Translated by Mokrane Guezzou, (Al-Bayt Institute for Islamic Thought Amman, Jordan: 2008), p.78

<sup>31</sup> *sam'*, *başar* and *fu'ād* in sequence with together mention In the Qur'an amount to 6 verses. It mentioned in An-Nahl:78; al- isro':36; sajdah:9; mu'minin:78; al-ahqaf: 26; al-mulk:23. See Muhammad Fu'ad Abdu al-Baqi', *al- Mu'jam al-Mufahras Li alfadz al-Qur'an al-Karim*, (Beirut: Dar Al-Fikr li al-Taba'ah wa al-Tauzi, 1981), p.510

the verses that talk about *sam* ‘, *baṣar* and *fu’ād* in a series are as follow:

### 1. Sūrah al-Nahl Verse 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ  
لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: God brought you out of your mothers’ wombs while you knew nothing. He made for you the hearing, the eyesight and the heart, perhaps you would be thankful.

There are three interpretations on this verse:

- a. You know nothing about the oath-taking when you were in your fathers’ waist.<sup>32</sup>
- b. You know nothing of what God has decided on you about happiness and misery.<sup>33</sup>
- c. You know nothing of what will benefit you.<sup>34</sup>

Then it begins with *وجعل لكم السمع والابصار والأفئدة*

. It means that by all of these faculties you get knowledge. Allah gave all of them to every human being before she/he born. In other word, Allah created

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<sup>32</sup> This opinion talked by ash- syaukani in fath-al Qadir. He said that the first isgenerality lafadz شيء especially when it connoted to nafi. See, Abu Ja’far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari*, translate from Ahsan Askan. (Jakarta: Pustaka Azzam. 2007) p. 357

<sup>33</sup> *Ibid*

<sup>34</sup> *Ibid*

your hearing by which you could listen to God's command and prohibition. While by the eyes, you could see His creatures. Moreover, by the heart you could recognize God.

*Al-Af'idah* is the plural form of *fu'ād*. وجعل لكم السمع. It also means that God gave human the ability to speak, because who cannot hear will hardly speak clearly. In other word, if you have a good auditory, you will get an ability to speak clearly.

Related to word *sam'* and *baṣar* in surah al-Nahl ayat 78, there are two styles we have to consider about.

*Firstly*, the word *sam'* is always singular and the word *abṣar* is plural, except in surah al-Isra': 36.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ  
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Meaning: Do not uphold what you have no knowledge of. For the hearing, eyesight, and mind, all these are held responsible for that.

*Secondly*, the word *sam'* is always mentioned before the word *abṣar* or *baṣar* except in surah *Sajdah*: 12.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا  
أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

Meaning: If only you could see the criminals when they bow down their heads before their Lord: "Our Lord, we have now seen and we have heard, so send us back and we will do good work. Now we have attained certainty!

In the Quran, as in surah al-Nahl: 78, the word *sam‘* (hearing) is always in singular and the word *baṣar* is always plural when they are mentioned in a series. What does it mean? Why not to mentioned both of them in singular or in plural indeed. The answer is the precise language of Quran. Sya’rawi, in his interpretation, said that the Eye is a sense organ controlled by human intention. If we want, we could see something, or we could turn around if we do not want to see. In contrast with the hearing, we want or do not want, we keep hear sound simply when something chink. Therefore, eyes have many choices of what to see, while ears does not. Here we know why Allah states “eyesight” in plural and “hearing” in singular.<sup>35</sup>

In the mention of *sam‘*, which is often stated before *baṣar*, Sya’rowi explained it in a detail as well. First, ears are the first organ works short after postnatal. A baby can hear a sound since he/she was born. It is different from the eyes. Therefore, ears will influence

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<sup>35</sup> Muhammad mutawalli sya’rowi, *Mu’jizat alquran*. Jilid I,( kairo: Darul fikr al Arabi, 1977), p.109-111

other organs to work. Sya'rawi illustrated if you watch closely to a baby then there is something ring, so you will noticed that the voice startle the baby. Then the baby will cry. Whereas, when you bring your hands nearer to the baby's eyes, the baby will not move at all. It means that the baby cannot see the hands.

*Second*, in fact that all of our sense organs will rest when we sleep except our ears. By sounds we could be easily waken up not by a view or by a touching indeed. Imagine that our hearing gone, then no noises will wake us up. Because we don't get signal of them.

*Third*, ears are bridge that connects human to outer world. When it is out of order, we hardly understand the outer world, or simply we are cutting off. About this, Allah explicitly stated when He made the dwellers of the cave sleep for 309 years. It explained in Q.S. al-Kahfi:11

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

Meaning: So We sealed upon their ears in the cave for a number of years.

The verse indicated that when ears sealed, they could not hear at all. And by that, the dwellers could sleep for many years without any interrupting

*Forth*, eyes need light to see, while ears need nothing else. When the world has no light at all, we could still hear, not to see even though our eyes is completely healthy. That is why ears will work all the time, day and night, dark and bright.<sup>36</sup>

According to Sayyid Qutb in his interpretation *fi dzilalil Qur'an*, this is something close to us, yet it is so far away. We may see the different stages of a fetus goes through, but we do not know how these are accomplished, because it is part of the secret of life that is known to God alone. The human knowledge claims and boasts of, and which we want to use in order to test the reality of the last Hour and the secrets of God's mystery, is something acquired. "God has brought you forth from your mother's wombs devoid of all knowledge." Even the most advanced scientist is born devoid of knowledge. Whatever he subsequently learns is given to him as blessing from God within the limits. He has set for humankind, and contingent upon what is needed for life on this planet: "He has given you hearing, and sight and minds". It should be mentioned here that Arabic word, *af'idah*, rendered in the translation as "minds", originally denotes, "hearts". The Qur'an however uses it to refer to all human

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<sup>36</sup> *Ibid*

faculties or perceptions, which are generally referred as constituting the human mind in intellect. The Arabic term also includes the power of inspiration, the nature are working of which are unknown to us. The Qur'an reminds us here that God has given people all these faculties, "so that you may be grateful". When we appreciate the value of these blessings God has given us and His other blessings, we will certainly be grateful to Him. The first step in showing our gratitude is to believe in God, the Sovereign, and the Supreme, who alone deserves to be worshipped.<sup>37</sup>

Imam Muhammad ar Roziy Fakhruddin ibnu al 'Allamah Dhliya'uddin Umar said that the first creation of humankind is naturally without knowing anything. Then Allah creates hearing, eyesight and heart for him by which humankind gets various knowledge.<sup>38</sup>

The form of the knowledge here is sometimes got by human through effort (*kasbiyyah*) and in other is instinctive (*badhiyyah*). The connection between the two forms of knowledge is that by having *badhiyyah*

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<sup>37</sup> Sayyid Qutb, *Tafsīr fī dzīlālil Qur'an*, translated by As'ad Yasin, (Jakarta: Gema Insani Press, 2001), p. 200-201

<sup>38</sup> Imam Muhammad al Razi Fakhruddin ibnu al 'Allamah Dhliya'uddin Umar, *Tafsir al Fahir al Razi al Masyhur bi al Tafsir al Kabir wa Mafatih al Gaib*. Juz 19, (Beirut: Dar al Fikr), p. 89

as the foundation, we could build the structure of *kasbiyyah* knowledge. The essential is that we must maintain the *badihiyyah* in order to obtain *kasbiyyah*.

The creation of these senses makes it possible to humankind change from illiterate to literate. By ears, human can listen to Allah's advices. By eyes, human can see the signs of Allah on earth. And by mind/heart, human can think of Allah's greatness. The verse *وجعل لكم السمع والابصار* is correlated with *أخرجكم*. It literally means that the creation of the hearing and the eyesight are later on after the human be born, but the fact is not like that. The answer is that the letter *wawu* does not automatically show the order of creation.

Based on this opinion, knowledge is divided into two forms. The first is *kasbiyyah* knowledge which is obtained through human effort. The second is *badihiyyah* knowledge which is instinctive knowledge that human born with. By the creation of these faculties, it's hoped that human could use them maximally to obtain various knowledge. By ears, human can listen to Allah's advices. By eyes, human can see the signs of Allah on earth. And by mind/heart, human can think of Allah's greatness then human

shows his grateful by maximizing in using the potential of these faculties wisely.

## 2. Surāh al-Isra' Verse 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ

وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Meaning: Do not uphold what you have no knowledge of. For the hearing, eyesight, and mind, all these are held responsible for that.

In the verse above, the word *sam* 'is followed by the singular form of *basar*. It is different from other verses that the word *sam* ' is followed by plural form of *basar* (*absar*). The reason for this is the different context between the two. In here, the verse is talking about individual responsibility. Every human is only responsible for his own eyesight, not the others. Therefore, the word *basar* here is singular. From the verse, we could also notice that the singular form of word *sam* ', *baṣar* and *fu'ād* is connected with their special function that no other faculties have it.

In proses of grasping outer world, ears and eyes work firstly before mind. For instance, in the understanding of God signs, human hearing and eyesight will work firstly to grasp and then try to prove and to think of it by mind and heart. If one

could not use their hearing and eyesight, so his mind will be futile. In other word, he get no benefit from his mind at all.

### 3. Surāh al-Mu'minun Verse 78

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا

تَشْكُرُونَ ﴿٧٨﴾

Meaning: He is the One who established for you the hearing, and the sight, and the hearts. Little do you give thanks.

Sayyid Qutb explain the verse that if a man meditate on his own form and constitution, the multi-faceted potential he has been given, and the faculties of perception with which he has been blessed, he would certainly acknowledge God. His guidance would be all great faculties within him that testify to God's oneness. No one other than God almighty could produce such a creation with all these miraculous aspects: large and small. For example, how does our sense of hearing function? How are sounds picked up and distinguished? How does our eyesight function in sorting out shapes and shades of light? Then, how does our mind it function? How does it recognize forms and things? How does it understand meanings, concepts, values, feelings and physical forms?

The mere understanding of the nature of these senses and faculties, and their ways of functioning is, in itself, a miraculous human discovery. How then do we look at their creation and placement in man's body in such a way that is best suited to the nature of man's world? The degree of harmony achieved here reflects a profound meticulous creation. Should only one to the many ratios that need to be met, in either man's nature or the nature of the universe, be disturbed, the whole relation no longer functions. Ears are not able to pick out any sound, and eyes no longer see light. God perfect design and limitless power that has achieved this perfect balance between human nature and the universe in which man lives. But man begins with a clear acknowledgement of the One who has given us all these favors' and blessings, glorifying Him and recognizing His attributes, then addressing all worship to Him alone. His creation confirms His oneness. Gratitude is further enhanced when we use pure faculties and senses to enjoy life in the manner of a firm believer who looks up to God before every action and in every situation.<sup>39</sup>

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<sup>39</sup> Sayyid Qutb, *Tafsir fī dzilal al-Qur' ān*, Translated by As'ad Yasin, (Jakarta: Gema Insani Press, 2000),p. 188

*Sam‘,baṣar* and *fu‘ād* are God’s blessing to human given since they were born from their mothers’ womb. The word *af’idah*, if we consider, is uniquely always placed after the word (*sam‘*) and *baṣar* (*abṣār*). The word is also always in plural form except in surah al-Isra’: 36.

About this, Zamakhsyariy reveals that even though the word *af’idah* is in plural, it only shows something bit.<sup>40</sup> In other word, it means only a bit of something, because mind is created for understanding the transcendental faiths, while most of human are busy in profane life, it seems that they have no heart or mind to think about the beyond.

Then why does the word *af’idah* always come latest? The answer is because hearing and sight are the first faculties that work before mind or heart. Human firstly grasp the outer world by their ears and eyes, after that they could think of it. On the other hand, the cause is that the function of the mind and the heart is connected with the inner world.

#### 4. Sūrah al-Sajdah Verse 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

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<sup>40</sup> Zamahysari , *Al-Kasyasyaf*, Juz I, (Kairo: 1970), p.600

Meaning: Then He evolved him, and blew into him from His Spirit. He made for you the hearing, the eyesight, and the hearts; rarely are you thankful.

According to Mustafa al-Maraghi's interpretation on his book that **ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ** means Allah perfect the creations of human in the womb by completing with organs. Then, He constructs the best human body formation. Then, He blows the spirit into human body. finally, the body shows signs of Life, able to hear and to speak.

**وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ**

He gives graces to you all, gives you ears by which you could hear sounds; He gives you eyes also by which you could see the works; ; and He gives you heart and mind by which you could decide the wrong and the right.

All of these features will work in a series, starting with hearing for at least three days. Then, the eyes gradually work and could discriminate things before them.

Furthermore, Allah explains that human reply God's blessings by a refusal, except the people whom Allah love.

For this Allah says قَلِيلًا مَّا تَشْكُرُونَ.

Despite of that, too rarely you are thankful for His overwhelming blessings to you. You should thank to Him by obeying all His commands and do many good deeds that Allah love.

Thabathaba'i underline two things firstly stated: hearing and eyesight. Only animal which has the faculty to hear and to see. Other kind of creatures, such as plants and inanimate creatures, has no both of faculties. By those faculties, animal could do more than the plants and inanimate creatures could; even animal (including human) could do anythings, for some extent, beyond imaginatin. By those faculties also craetures could reach and determine which one is good and which one is bad. In other word human could choose independently. Furthermore, thabathaba'i said that after saying the two faculties, the verse utter al-fu'ād as the basic organ for human to think. This blessing from God is only for human not the other creatures. This faculty (to think) is a new and higher faculty than what human has before. It seems begin with developing of animal faculties. the faculty is priceless because of it human could reach the real and the unseen world. Human could use fu'ad

to understand metaphysical aspects of life which lead them up to a wholeness. All these benefits are drawn out from the miracle of God creation through hearing, eyesight, and heart or mind.

5. Surāh al-Ahqaf Verse 26

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا  
وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا  
أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾

Meaning: We had established them in the same way as We established you, and provided them with the hearing, and the eyesight, and the heart. But their hearing, eyesight, and hearts did not help them at all. This is because they used to disregard God's signs, and they were stricken by what they used to mock!

In this verse, some words are stated repeatedly. First,

وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً

The second:

فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ

شَيْءٍ

This kind of style shows a certain goal because of the repetition and the addition to the ordinary style.

The goal is strengthening their badness and contemptible actions because they did not use their hearing, eyesight and mind to who praise to God gave those three faculties. Moreover, they always deny the signs of God until God punish them by what they used to mock.

6. **Sūrah al-Mulk Verse 23**

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Meaning: Say, "He is the One who initiated you, and made for you the hearing, the eyes, and the hearts. Little do you give thanks."

In this verse the verb “*ansya’a*” means also “bring something out into being”. The letter *lam* after *ja’ala* means a “particularity.”<sup>41</sup> That is hearing, eyesight and mind are created by God specially for humankind. The aim is that human could use these faculties and give thank to God. The way we are grateful for these faculties is by applying those faculties in searching God’s pleased (*ridha*). If we do not use them for this aim, it means we are not grateful to God, as the meaning of: قَلِيلًا مَّا تَشْكُرُونَ . What we

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<sup>41</sup> Ibnu asyur , *Tahrir wa Tanwir*, Juz I, (Tunis: Dar Sahnun, 1997), p. 217

could reveal from this phrase is that it related with 3 faculties (hearing, eyesight, and mind) which were said 3 times.

According to sayyid Qutb in this verse, the truth that man originated by God presses hard on the human mind. It affirm itself in a way that is hard to refute. Man exists in a world in which he is the highest and noblest species known to him. Among all creatures, mindkind are equipped with the highest knowledge and the most extensive abilities. Man has not created himself. There must be, then, someone higher, nobler, more able and more knowledgeable than him who brought him into existence. Man must inevitably acknowledge this truth: his very existence puts it before his eyes. To continue trying to deny it is both unworthy and futile.

The surāh mentions this truth here in order to add a reminder about the means of learning, which God has equipped man with. Quran says: “He has brought you into being, and given you hearing, sight and hearts.” How does man receive such great and blessing, but still “ Yet seldom you thankful.”

Hearing and sight are two great miracles about which we have learnt some remarkable aspects. “Heart” is often used in the Qur’an to refer to the faculty of knowledge acquisition and understanding. We only know very little about this miracle, even though it is great and remarkable creatures. It is

one of God's secrets in man's creation. Science has made significant attempts to understand the nature of hearing and sight, and here it is perhaps useful to mention briefly some of the discoveries:<sup>42</sup>

'Heart', which often used in the Qur'an interchangeably with 'Mind', is the quality that makes man what he is. It denotes the faculty of understanding, distinction and knowledge which qualifies man to take charge of the earth and the mountains feared to bear. It is to believe by choice and to discern guidance by self-motivation. It signifies the diligent observance, by will and choice, of the God sign has laid down. No one knows the nature of this faculty, its centre, and whether it is inside or outside the human body. It is God secret that has not given to anyone. Yet, despite having all such grace and gifts to fulfil his momentous trust, man is ungrateful to God, '*Yet seldom are you thankful.*' Thus, man should feel ashamed of himself when he is reminded. He does not thank God for all the blessings that he has been favored with. Although man devoted all his life to expressing gratitude to God, it would still not enough to thank Him.

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<sup>42</sup> Sayyid Qutb, *Tafsir fī dzilal al-Qur' ān*, Translated by As'ad Yasin, (Jakarta: Gema Insani Press, 2000) ,p. 157

**CHAPTER IV**  
**SEMANTIC ANALYSIS OF *SAM'*, *BAŞAR* AND *FU'ĀD***  
**IN THE QUR'AN**

**A. The Meaning of *As-Sam'***

1. Basic Meaning of *Sam'*

Etymologically, the word *Sam'* (سمع) shows the meaning : hearing sense. It comes from the word *sami'a* *Sam'an simaa'an* (سمعاً سمعاً سمعاً). According to Al Fairuz abadiy,<sup>1</sup> *as-Sam'* (hearing) refers to a potential and function which associated with physic tool as the sounds or words catcher.<sup>2</sup>

According to Jurjani in word *as-Sam'*, hearing is the power that occurs in the nerves that lie at the base of the inner

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<sup>1</sup> See al-Fairuz abadiy, *basa'ir zawi at-Tamyiz fi lata'if al- Kitab al-aziz*, juz III, ( Mesir : Lajnat ihya' at-Turas al-Islamiy), 1416H/ 1986 M, p 257

<sup>2</sup> Hearing physically through ears according to phycology is important part for human. Ears that consist of daun telinga, saluran telinga, dan gendang telinga indeed has function to catch and point out the voice, resonance and make the voice frequency louder and then bring it to the center of hearing in brain. According to phycology expert, ears is transduction the energy of sound wave into nerve impuls which conductioned to the center of hearing system. Sound is produced by vibrated object in physical medium (air, water or solid object). It cannot passing vacuum place. Sound has amplitude and frequency. Sound frequency is oksilasi cycle quantity/second or hert ( 1 hert ( Hz)= 1cycle/sec). Human's ears since child until adolescent can hear frequency 20-20.000 Hz. see Ratna mardjiati Dsj, *Susunan syaraf otak manusia*, (Jakarta: CV. Infomedika, 1996), p. 82-83.

ear (cochlea, cochlear) that function to know the sounds through the air blown by way of the voice flowed into the cochlea.

## 2. Relational Meaning of *Sam'*

Relational meaning is the new meanings given to a word that depends on the sentence in which the word is placed. In this context it is the Qur'an. So the relational meaning of the word *Sam'* are the meanings contained in verses of the Qur'an. The meanings *Sam'* in the Qur'an can be categorized into two, including:

### a. *Sam'* Shows the Characteristic of Allah

The word *Sam'* that is used for the characterization of God<sup>3</sup> is mentioned in several contexts of verse. The word *Sam'* shows the characteristic of God who "knows everything that is played or heard" *”علمه بالمسموعات* as

contained in lafadz *سمع الله*. For example :

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي  
إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Meaning: Allah has indeed heard (and accepted) the statement of the woman who pleads with Thee concerning Her husband and carries Her complaint (in prayer) to Allah. and Allah (always) hears the arguments between

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<sup>3</sup> Raghib al-Asfahani, *al-Murfadat fi Gharib al-Qur'an* (Beirut: Dar Ma'rifah, t.t.),p 128

<sup>3</sup> Al-Mujadalah verse 1

both sides among you: for Allah hears and sees (All things). (Q.S.al-Mujadalah:1)

The word *Sam'* shows the meaning of God's characteristic, that is all-hearing. It same with the word As-sami' (السميع) that means the most hearing. Allah heard

in the sense that there is nothing that can not be heard by God although it very smooth, which are not caught by Him or escape from His reach. God hears without ears, he's doing something without limbs or speak without a tongue. In the Qur'an repeatedly found verses that describe as-Sami' as the characteristic of God. In general, the mention of these characteristic along with other such as Alim (عليم)

the all-knowing, those with a series Basir (All-Seeing) or Qarīb (All-close). There are two verses described that characteristic in a line with the word سميع الدعاء All-

hearing of prayer

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ

سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

Meaning: there did Zakariya pray to His Lord, saying: "O My Lord! grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer! (Q.S. al-Imran:38)

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي  
لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

Meaning: Praise be to Allah, who hath granted unto me In old age Isma'il and Isaac: for truly My Lord is He, the Hearer of prayer!(Q.S. Ibrahim: 39)

The two verses above is contain of human's prayer or wish and not coupled with a characteristic. This is presumably because the prayer of the prophets that they are not instigated by words that sound. Except with their own hearts but God heard. Hearing of human beings different from God's hearing. It's not only because not everything can be heard by humans, but also due to human hearing requires tools, and it even has very limited ability.<sup>4</sup>

b. *Sam' Related* with Human Sense

The word *Sam'* that means human senses, shows several meanings in the Qur'an, including:

1) *Sam'* Means Hearing.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧٧﴾

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<sup>4</sup> Sahabuddin, *Ensiklopedi Al-Qur'an: Kajian Kosa Kata*, Vol III, (Jakarta: Lentera Hati,2007), p. 156

Meaning: Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty They.(Q.S.al-Baqarah:7)

2) *Sam* ‘ Shows the Activity of Hearing

إِنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ ﴿٢١٢﴾

Meaning: indeed They have been removed far from Even (A chance of) hearing it (Q.S. as-Syu'arā':212)

It also explained in verse:

سَمَّاعُونَ لِلْكَذِبِ ﴿٤٢﴾

Meaning: (They are fond of) listening to falsehood. (Q.S.al-Ma'idah: 42)

3) *Sam* ‘ means understanding,<sup>5</sup> as explained in verse :

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

Meaning: when Our Signs are rehearsed to them, They say: "We have heard This (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."(Q.S. Al-anfāl: 31)

The meaning of understanding here is follow

and obey (فهمننا وارتسمنا) as explained in verse:

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٤٥﴾

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<sup>5</sup> Raghib al-Asfahani, *al-Murfadat fi Gharib al-Qur'an* (Beirut: Dar Ma'rifah), p. 128

Meaning: We make no distinction (They say) between one and another of His apostles." and They say: "We hear, and we obey: (We seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys."(Q.S.al-Baqarah:285)

In other contexts can also be interpreted "understand but do not perform their obligations", and when one understands its obligations but does not run, then the law is same as he did not listen. As describe in verse

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

Meaning: nor be like those who say, "We hear," but listen not (Q.S. al-Anfal:21)

And in other contexts it used in order to provide an understanding to those who neglect that God has given them the power to understand (through hearing)<sup>6</sup>

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

Meaning: if Allah had found In them any good. He would indeed have made them listen: (as it is), if He had made them listen, They would but have turned back and declined (Faith).(Q.S.al-Anfal:23)

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<sup>6</sup> Raghib al-Asfahani, *al-Murfadat fi Gharib al-Qur'an* (Beirut: Dar Ma'rifah),p. 128

So that the word *Sam*‘ in the form of verb (أسمع) is used to command that someone should stopped for a while to see (observe) and listen (understand) on the majesty of God Wisdom.<sup>7</sup>

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ  
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدٌ ﴿١٠٠﴾

Meaning: say: "(Allah) knows best How long They stayed: with is (the knowledge of) the secrets of the heavens and the earth: How clearly sees, How finely He hears (everything)! They have no Protector other than nor does He share His command with any person whatsoever

## B. The Meaning of *Başar*

### 1. Basic Meaning of *Başar*

*Başar* (بصر) is the definitive form (masdar) of word

bashura yabshuru بصر يبصر. The word *Başar* (بصر) has the

plural form “*al-Abşar*”. *Başar* (بصر) shows the meaning of

reflection of the characteristic and physical function capability of the 'eye'. Ibn Mandzur define it as an expression (ibarah) of characteristic that are used to uncover something by the perfection of the characteristics of vision. Al-Layth revealed

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<sup>7</sup> Raghib al-Asfahani, *al-Murfadat fi Gharib al-Qur'an* (Beirut: Dar Ma'rifah),p. 128

that its meaning is the eye (al-'Ain), but it only referred to in the masculine form (mudzakar). It is also said the sense of sight. In line with Al-Layth, Ibn sayyidah said that the means is in the form of eye senses. While Ibn Jawzi explained that it was the opposite (antonym) of the blind (A'mā).<sup>8</sup> Thus, it can be concluded that the original meaning of the word *Başar* (بصر) is seeing with the eyes.<sup>9</sup>

## 2. Relational Meaning of *Başar*

In *the* Qur'an, the word (بصر) *Başar* has several meanings. The meanings of *Başar* in the Qur'an can be categorized into two, including:

### a. *Başar* indicates the Characteristic of Allah

The word *Başar* indicate the characteristic of God as well as the word البصير. *Başara* drawn from the root word which is composed of the huruf ba', shad and ra', which essentially contains two meanings. The first meaning, science or knowledge about something. In terms of language, the word 'ilm in various forms implies the clarity. That is also why the word bashirah composed of the same root is defined by the very real evidence.

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<sup>8</sup> Ibnu Jauzi, *Nuzhah al-A'yun al-Nadhoir* (Beirut: Muasassah al-Risalah, 1984), p. 199

<sup>9</sup> Ibnu Mandzur, *Lisan al-Arab* (Kairo: Dar Ma'arif, t.t.), p. 290

In the Quran the word بصير and بصيرا repeated 51 times and mostly showing human characteristic. Generally, the object of the word bashiran which indicates the characteristic of God is "what you do", but there is also the object "everything". On the other hand the characteristic of God are generally preceded and associated with Sami 'and some are preceded by the characteristic of al-Khabir الخبير

It has mentioned above that the root word of "baṣīr" means the knowledge. Therefore, some scholars assert that the characteristic of the Supreme hear and Seeing for God are two characteristic which are identical with science. But according to *ahlussunnah* states that both the Supreme hear and Seeing is two characteristic that each stand alone, and do not blend with the characteristic of all-knowing.

While scholars explain that the mean of God's characteristic "Baṣar" is seeing everything either from inside or outside, big or small. But God looks not with the eyes senses as well as creatures. All-seeing characteristic for God is understood in the meaning of azali characteristic, that everything is revealed for Him.<sup>10</sup> Ibn al-Asir said that al-Bashir is one of the names of Allah, which He sees

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<sup>10</sup> Sahabuddin, *Ensiklopedi Al-Qur'an: Kajian Kosa Kata*, (Jakarta: Lentera Hati, 2007), Vol III, p

everything good outer shape or form it with no limbs (jārihah).<sup>11</sup>

As described in verse:

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

Meaning: if any one desires a reward In This life, In Allah.s (gift) is the reward (Both) of This life and of the Hereafter: for Allah is He that heareth and seeth (All things). (Q.S.an-Nisa':134)

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

Meaning: How many generations have we destroyed after Noah? and Enough is Thy Lord to note and see the sins of His servants.(Q.S. al-Isra':17)

b. *Baṣar* that rely on the Humankind

*Baṣar* shows the body part that use to see (eye) and its power. Example :

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

Meaning: to Allah belongeth the Mystery of the heavens and the and the decision of the Hour (of judgment) is As the twinkling of an eye, or Even for Allah hath power over all things.(Q.S. an-Nahl:77)

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<sup>11</sup> Ibnu Mandzur, *Lisan al-Arab*,p. 290.

- c. *Başar* Shows the meaning “the power of heart to reach something”. Example :

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ

حَدِيدٌ ﴿٢٢﴾

Meaning: (it will be said:) "Thou wast heedless of this; Now have we removed Thd sharp is Thy sight This day!"(Q.S.Qaf: 22)

By applying the description from Raghīb, it can be understood that what is meant by *bashar* in the verse is the power of heart vision. So on the last day, the power of the heart becomes very sharp and not as perceived in the world. Ibn Jarir said that there are three opinions about the object of this Ayat. First, Infidels. Second, the Prophet Muhammad. Third, the whole man and jinn.<sup>12</sup>

- d. *Başar* shows the meaning *ma'rifah* and *tahaqquq*, example:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ

اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Meaning: say thou: "This is My way: I do invite unto Allah,- on evidence Clear As the seeing with one's eyes,- I and Whoever follows Me. glory to Allah. and never will I join gods with Allah."(Q.S. Yusuf: 108)

The semantical relation of this word is that knowledge and reality is the result of vision.<sup>13</sup>

<sup>12</sup> Ibnu Jarir, *Tafsir al-Thabari* juz XXII, CD ROM Maktabah Syamilah, p. 351

<sup>13</sup> Raghīb al-Asfahani, *al-Murfadat fi Gharib al-Qur'an*, p. 49.

- e. *Başar* shows the meaning “teaching” (*ibrah*). Example:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ  
لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧﴾

Meaning: we did reveal to Moses the Book after we had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that They might receive admonition.(Q.S.Qasas:43)

The relational meaning in this context is that through see something, it will be the worth teaching for Humankind.

- f. *Başar* (بَصَرَ) shows the meaning witness, when *başar* (بَصَرَ) in the form *بَصِيرَةٌ*.<sup>14</sup> example:

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

Meaning: Nay, man will be evidence against Himself (Q.S.Qiyamah:14)

The semantical relation of this word is because basically the witness is one who sees an event. In the interpretation of this verse, Ibnu Sayyidah says that this verse has two meanings. First, the man is a witness against himself. Secondly, the witness in question is the hands, legs, and verbal, because all it will be a witness on the Day of Judgment.<sup>15</sup>

<sup>14</sup> Ibnu Mandzur, *Lisan al-Arab*, p. 291

<sup>15</sup> Ibnu Mandzur, *Lisan al-Arab*, p. 291

- g. Baṣar (بَصَرَ) shows the meaning “clear”. For example :

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٢٠﴾

Meaning: but when Our Signs came to them, that should have opened their eyes, They said: "This is sorcery manifest!"

According to al-Zajāj that quoted by Ibnu Mandzur, the semantical relation of this word is that through seeing, people will certainly get the clearness of something.

- h. Baṣar (بَصَرَ) shows the meaning “Luminous”. For Example :

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

Meaning: and we refrain from sending the Signs, only because the men of former generations Treated them As false: we sent the she-camel to the Thamud to open their eyes, but They Treated Her wrongfully: we only send the Signs by way of terror (and warning from evil).(Q.S. al-Isra':59)

According to al-Farra' that quoted by Ibnu Mandzur, the semantical relation of this word is that someone who able to see, he surely placed in the light place and impossible to see in the dark place.

### C. The Meaning of *Fu'ād*

#### 1. Basic Meaning of *Fu'ād*

The word ( فؤاد ) *Fu'ād* comes from fa'ada yaf'adu that has the same meaning with term syawā yasywī that means toasting or burning. Al- fa'īd means something that toasted. The form of isim ( noun) of his word is af'ūd, afā'id, fa'd. While mif'ād is the plural form of the word maf'īd. The term ifta'ada means striking the fire. Thus, the word al-fa'īd means the fire. Lubaib said: “ i found my father with his shining face because he loves the orphans and guest”. Lubaib add that it was the condition of people with the on fire heart.

*Al-Fu'ād* is al-Qalb because it able to be on fire and burned up as well as al- *Fu'ād*. Either Human or animal have *Al- Fu'ād* as long as they have qalb. It is sometime said that *Fu'ād* is placed in the middle of qalb. Besides, it also said that al- *Fu'ād* is the cover of qalb, or often mentioned as the skin of Qalb. If *Fu'ād* is he content or seed of Qalb, so that Qalb is the most outer or the skin of *Fu'ād*.<sup>16</sup> *Fu'ād* is the place of ma'rifat and secrets, the tool of esoteric vision. In each time human gets beneficial thing, *Fu'ād* is the part that firstly feel the benefit before Qalbu. *Fu'ād* is in the middle of Qalbu, while Qalbu is in the middle of *Ṣadr*.

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<sup>16</sup> Ibn Manzur Jamal al-Din Muhammad bin Mukarram al- anshari, *lisan al -'arab* ( Beirut: Dar al-Misriyah), p. 328

## 2. Relational Meaning of *Fu'ād*

The Characteristics of *fu'ād* mentioned in several description in al-Qur'an :

- a. The unfalsehood heart. Q.S.53:11

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

Meaning: the (Prophet's) (mind and) heart In no way falsified that which He saw.

- b. The heart that burned in the hell of *huthomah*. QS.104 :5-7

وَمَا أَدْرَاكَ مَا الْحَطْمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى  
الْأَفْنَدَةِ ﴿٧﴾

Meaning: and what will explain to Thee that which breaks to pieces? (it is) the Fire of (the wrath of) Allah kindled (to a blaze), the which doth Mount (right) to the hearts:

- c. The heart that goes stronger by the recitement of al-Qur'an. QS 25:32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ  
بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

Meaning: those who reject Faith say: "Why is not the Qur'an revealed to Him all at once? Thus (Is it revealed), that we may strengthen Thy heart thereby, and we have rehearsed it to Thee In slow, well-arranged stages, gradually.

d. The empty heart ( frustrated) QS.28:10

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا

عَلَىٰ قَلْبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

Meaning: but there came to be a void In the heart of the mother of Moses: she was going almost to disclose His (case), had we not strengthened Her heart (with faith), so that she might remain a (firm) believer.

e. The heart that asked for the responsibility QS. 17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ

كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Meaning: Rand pursue not that of which Thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

f. The heart that being more dependable through hearing the stories of prophets. QS. 11:120

وَكَلا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ

الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

Meaning: all that we relate to Thee of the stories of the apostles,- with it we make firm Thy heart: In them there cometh to Thee the truth, As well As an exhortation and a Message of remembrance to those who believe.

- g. The heart that turned by God until being lose. Qs.6 : 110

وَتَقَلَّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدَرْتَهُمْ فِي

طُعْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

Meaning: we (too) shall turn to (confusion) their hearts and their eyes, Even As They refused to believe In This In the first instance: we shall leave them In their trespasses, to wander In distraction.

- h. The Unfaithful heart. Qs. 6: 113

وَلَتَصْعَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرِضُوهُ وَلَيَقْتَرِفُوا مَا

هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

Meaning: Praise be Allah, who created the heavens and the earth, and made the darkness and the light. yet those who reject Faith hold (others) As equal, with their Guardian-Lord.

- i. The heart that works sinergically with the vision and hearing. QS. 46:26

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا

يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾

Meaning: and we had firmly established them In a (prosperity and) power which we have not given to you (ye Quraish!) and we had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when They went on rejecting the Signs of Allah. and They were (completely) encircled by that which They used to mock at!

- j. The heart that make us get knowledge and have to be grateful and optimized QS.16:78

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: it is He who brought you forth from the wombs of your when ye knew nothing; and He gave you hearing and sight and intelligence and that ye may give thanks (to Allah..

- k. The heart that loves or inclined with some people. QS.14:37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
رَبَّنَا لِتُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ  
الْثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

Meaning:"O Our Lord! I have made some of My offspring to dwell In a valley without cultivation, by Thy sacred House; In order, O Our Lord, that They may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that They may give thanks.

- l. The empty heart (Day dreaming) QS. 14:43

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾

Meaning: They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!

- m. The activated heart after the occurs of ruh ( *Sam‘*, *baṣar* and *fu‘ād*) QS.32:9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

قَلِيلًا مَا تَشْكُرُونَ ﴿٩﴾

Meaning: but He fashioned Him In due proportion, and breathed into Him something of His spirit. and He gave you (the faculties of) hearing and sight and feeling (and understanding): Little thanks do ye give!

From several meanings above, *Fu‘ād* defined as the heart that being the place of ma‘rifat and secret, the esoteric vision. Every time people gets beneficial thing, *fu‘ād* will firstly felt the benefit. It is because *fu‘ād* had the on fire characteristic. *Fu‘ād* is placed in the middle of Qalb. *Fu‘ād* is the Qalb’s potential that deal with the sensory part that able to process, choose and decide all information which come to Human’s Qalb. *Fu‘ād* inclined refers to objectivity and far from lie.

Abu Abdullah Muhammad Ibn Hakim Al-Tirmidzi in his book *Bayan al-Farq Baina al-Shadr wa al-Qalb wa al-fu‘ād wa al-Lubb*, he distinguished between *shadr*, *Qalb*,

*fu'ād and Lubb*. He explain that heart has four stations (*maq'am-at*) .<sup>17</sup>

- 1) *Sadr* takes the meaning of chest, and when Allah ta'ala eludes to motives or secrets, he uses *sadr* because it gives the illusion literally of a treasure chest: something hidden and boxed up. (*sadr*) is the abode or seat of the light of Islam (nūr al-Islām). It is also the repository for that kind of knowledge ('ilm) required for the practice of Islam, such as knowledge of the Qur'an, the Prophetic traditions and the religious law (*shar'ih*).<sup>18</sup>
- 2) *Qalb* is the general word for heart. It comes from the root which means something that turns around and about and upside down. It is the nature of hearts that they are constantly changing, this is the normal state of our hearts. When Allah ta'ala refers to eman and diseases of the heart, *qalb* is used. (*qalb*), which is within the breast, is the abode of the light of faith (nūr al-imān). Faith is the acceptance by the heart of the truth of God's revelation. The heart is also the repository of what the author calls valuable or useful knowledge (*al-'ilm alnāfi'*). This is an interior knowledge of reality (al-h. aqīqah)that can only be granted to oneby God. It cannot be learned from books

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<sup>17</sup> Abu Abdullah Muhammad Ibn Hakim Al-Tirmidzi, *Bayan al-Farq Baina al-Shadr wa al-Qalb wa al-fu'ād wa al-Lubb*,(Kairo: Maktabah al-Kuliyat al-Azhariyat), p. 15

<sup>18</sup> *Ibid.*, p. 25-26

or from a teacher as can the type of knowledge associated with the breast.<sup>19</sup>

- 3) *fu'ād* is from the verb *fa'ada* meaning burning or a flame and *lahmun fa'eed* means a roasted meat on a fire. *Fu'aad* is used when the heart is inflamed with emotion, as they say, “in the heat of the moment.” *Fu'aad* is used in the Qur'an to describe the heart when it is engrossed in emotion: happiness, sadness, lust, frustration, anger or regret.. in Qur'anic contexts have said that the *fuaad* is actually deeper than the *qalb* in the sense that it is the place where witnessing takes place and the light of knowing God is kindled. (*fu'ād*) is the abode of the light of gnosis (*nūr al-ma'rifah*). It is associated with the vision (*ru'yah*) of reality. Whereas the heart has mere knowledge of reality, the inner heart actually sees reality.<sup>20</sup>
- 4) *Lubb* [*pl. albaab*] signifies the pure intellect, free from inner blemishes and suspicion (note this is deeper than simply “the mind” or “brain”). The word itself means the marrow, pith or innermost core of something – a tree, a fruit or the breast of mankind, the heart. It is also said to represent the most discerning type of intellect, so that every *lubb* is an intellect, but not every intellect reaches the

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<sup>19</sup> Abu Abdullah Muhammad Ibn Hakim Al-Tirmidzi, *Bayan al-Farq Baina al-Shadr wa al-Qalb wa al-fu'ād wa al-Lubb*, (Kairo: Maktabah al-Kuliyat al-Azhariyat), p. 41-44

<sup>20</sup> *Ibid.*, p. 47-48

level of a *lubb*. (*lubb*), the innermost sphere of the heart, is the abode of the light of unification (*nūr al-tawhīd*). It is the basis of the three outer spheres and is the recipient of God's grace and bounty.<sup>21</sup>

#### D. Weltanschauung or Worldview

The term "Weltanschauung" gives a clue to Izutsu's understanding of semantics as a kind of *sprachliche Weltanschauungslehre*, "a study of the nature and structure of the worldview of a nation at this or that significant period of its history, conducted by means of a methodological analysis of the major cultural concepts the nation has produced for itself and crystallized into the key words of its language."<sup>22</sup>

The meaning of *Samʿ*, *baṣār* and *fuʿād* since pre-Islamic times until Islam came are conceptualized as potential of hearing, sight and feeling or understanding. Although both of pre-Islamic and Islam period are different, but the meaning of those word are not totally change. It is expressed when al-Qur'an adopt a word of pre Islamic word, al-Quran not change the contain of the meaning.

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<sup>21</sup> Abu Abdullah Muhammad Ibn Hakim Al-Tirmidzi, *Bayan al-Farq Baina al-Shadr wa al-Qalb wa al-fuʿād wa al-Lubb*, (Kairo: Maktabah al-Kuliyat al-Azhariyat), p.55-56

<sup>22</sup> Toshihiko Izutsu, *Ethico-Religious Concepts in the Koran*, (Montreal: McGill. University Press, 1966), p. 7-9

Specifically, The meaning of *Sam'*, *baṣār* in the Qur'an not only potential of hearing, sight of human, but also characteristic of God who has indefinite hearing and sight. While *fu'ād* (or its plural *af'idah*) is specifically used to highlight how much the burning heart has an ability to effect things. When a flame burns brightly, it is akin to a heart that is excited with eagerness, and there is a sense of commotion and pulsation. *Fu'ād* word applied in Qur'anic contexts have said that the is *Fu'ād* actually deeper than the *qalb* in the sense that it is the place where witnessing takes place and the light of knowing God is kindled.<sup>23</sup>

*Sam'*, *baṣār* and *fu'ād* are the perfect series which given by Allah because those three word are complete each other. *Sam'* and *baṣār* are the definite sense which need *fu'ād* to feeling and understanding. *Sam'*, *baṣār* and *fu'ād* are potential which must be optimized to get perfect knowledge

### **E. Relationship of Three term in a Series**

The term of *Sam'*, *baṣār* and *fu'ād* expressed in a series is the the uniqueness configuration used in Qur'anic style. *Sam'*, *Baṣār* and *fu'ād* together mention In the Qur'an amount to 6 verses. It mentioned in An-Nahl:78; al- isro':36; sajdah:9; mu'minun:78; al-ahqaf: 26; al-mulk:23. Those three have depth correlation base on meaning side. *Sam'*, *baṣār* and *fu'ād* in a

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<sup>23</sup> Ibn Manzur Jamal al-Din Muhammad bin Mukarram al- anshari, *lisan al -'arab* ( Beirut: Dar al-Misriyah), p. 324-325

series have relationship meaning with grateful and responsibility, there are explanation about relationship of them:

1. **Shukūr** (Grateful)

Human is the most perfect God's creation than other creature. Even the angel often has guest as the symbol of the noblest creature. Actually, human is more noble than other and they are the best form. Every human who is born in this world has no knowledge even little, how high the human knowledge, level and position. They are born in the same way, they have no knowledge and wealthy anymore, then God give them the extraordinary modals, those are: *Sam'* (hearing), *baṣar* (sight) and *fu'ād* (heart) which able to use by human to be *khalīfah fī al-ar'd* (leader in this world).

There are six verses which talk about *Sam'*, *baṣar* and *fu'ād* In Qur'an. Three of them have correlation with the word of *syukūr*. *Sam'*, *baṣar* dan *fu'ād* words are mentioned together in some Qur'an verses. It indicates that there are some meanings behind that correlation. The word of *shukūr* (شُكُورٌ) is *mashdar* from verb of *shakara* – *yashkuru* -- *shukran* – *wa shukuran* – *wa shukranan* ( شَكَرَ - يَشْكُرُ - شُكْرًا - - وَشَكَرْنَا ) (وَشُكُورًا). This verb is grown with characters of *syin* (سِين), *kaf*

(كَاف), dan *ra'* (رَاء) which contain of meanings, such as: 'approbation of goodness' and 'the fullness).

Ar-Raghib Al-Isfahani, one of linguist of Qur'an wrote in *Al-Mufradat fi Gharib Al-Quran*, that *shukūr* contains the meaning "delineation of pleasant and show it to the surface." Some scholars argues that this word is came from "*shakara*" it means "open", so it is antonym from "*kafara*" (infidel) that is mean close, forget about Pleasants and close them. Al-Raghib decide *shukur* in to three kinds; first, be grateful with heart, it is about inner satisfaction for Godsend. Second, be grateful with oral, it means acknowledgment of Godsend and praise to The Giver. Third, be grateful with deed, it use Godsend which is acquired agree with what the aim of that Godsend.<sup>24</sup>

There is verse talk about *Sam'*, *baṣar*, and *fu'ād* which related *shukūr* :

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

Meaning: It is He who brought you forth from the wombs of your when ye knew nothing; and He gave you hearing and sight and intelligence and that you may give thanks (to Allah).<sup>25</sup>

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<sup>24</sup> Raghib al-Asfahani, *al-Murfadat fi Gharib al-Qur'an* (Beirut: Dar Ma'rifah, t.t.),p 265

<sup>25</sup> Q.S. an-Nahl: 78

The verse above clarifies that human bore from mother uterus in all completely condition. But, God supply human with extraordinary modals and mediums. That medium connects with physical and spiritual. Knowledge medium that connect with the spiritual is what has been gotten from the material which is abstract, it means *fu'ād*. And the knowledge medium that connect to the physical is *Sam'* (hearing) and *baṣar* (sight) then it will emerge feeling (heart sentiment).

Al-Qur'an gives information that God give basic material to human who can use it to get knowledge. The basic material is *Sam'* and *baṣar* which have function as hearing and sight. While the basic immaterial is intellectual and heart or *fu'ād*. In Qur'an sight there is invisible form, how sharpest the eye and brain. This form is only can be reached by heart with inspiration or intuition.

Allah SWT supply human with extraordinary mediums such as: *Sam'* (hearing), *baṣar* (sight) and *fu'ād* (heart) in order to human to be thankful to Allah. As what has been explained in *Tafsīr* Al Maraghi that, Allah has given human some godsend such as: intelligence as the material to understand about something, with that intelligence human can difference between goodness and badness, lightness and darkness, true and false; Hearing as the material to hear or listen some voices, with that hearing human can understand about some conversations among them; Sight as te material to see everything. With it,

human can know each other; the other material, so human can search livelihood and other material which is needed by human, even human can also choose what the best is for them and leave what is the badness for them. All God send to human is to make human be grateful for it. It means that human use God send to get what the aim of life truly and zero in on, that *يَتَّبِعُونَ فَضْلًا مِنْ رَبِّهِمْ* (exploits as many as Allah gift which spread in the entire world for the kindness of human). *وَرَضُوا* (and to get the God willing) because it make human life become more prestige. It what should be done by human as the God creation and as the caliph in this earth.<sup>26</sup> The idiom of *لعلكم تشكرون* inform that human should be grateful for God send with use their potential to *ibadah* to God and use their body to be loyal to God. Human should use it to their goodness, so human maximalist their hearing to hear God advice, human sight is to see God signal and *fu'ād* is to think and feel God greatness.<sup>27</sup>

*Shukur* (Be grateful) for those three things such as: hearing, sight, and intelligent is to use those three to get *Ridho* of Allah. *Shukur* here is not only with the statement of commendation to Allah but also with do what God order to

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<sup>26</sup> Ahmad Mustafa Al Maraghi, *Tafsir Al-Maraghi*, Vol. 5, (Semarang: Toha Putra, 1998), p. 118,

<sup>27</sup> Syaikh Muhammad An-Nawawi, *Tafsir An-Nawawi*, Vol.I, p. 461

human and avoid God's prohibition maximally. With *shukur* human will feel extraordinary enjoyment. And with *shukur*, the human will get enjoyment more. As Allah said in Q.S. Ibrahim:7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

Meaning: And Remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; but if ye Show ingratitude, truly My punishment is terrible indeed."

People who use hearing, sight, and heart to do immoral thing to God, so their position is like animal, even it is lower than animal. It is because of dereliction and ungrateful for every giving. Hearing, sight, and heart are look useless because it cannot guide them to become success man and lose from their passion. Moreover, may what has been heard and seen is created by their passion, so what has been understood is wrong and diverge.

## 2. Responsibility

*Sam'*, *Başar* and *fu'ād* in a series mentioned in conjunction with responsibility . It shows that *Sam'*, *Başar* and *fu'ād* have relationship between responsibility. It mentioned in surāh al-Isra' : 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ  
عَنْهُ مَسْئُولًا ﴿١٠١﴾

Meaning: And pursue not that of which Thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

The verse above shows the prohibition to follow a word or deed that we do not know. Human on the Day of Judgment will be asked about what he did in the world. Heart asked about what he thought and he believed. Hearing and vision were asked about what he saw, and the hearing was asked about what he heard. All of the body will be held accountable on the Day of Judgment. Allah forbid to say something without knowledge, even prohibiting also say something based *zan* (alleged) from false suspicion.

There are many opinions about the interpretation *wa lā taqfu mā laisa laka bihī 'ilm* :

- a. Ibn Abbas said : " Do not be a witness except for something that is known by eyes , heard by the ears and can be understood by the heart.
- b. Qatada , said also " " Do not say ' I hear , ' when you have not heard , or ' I have seen , ' even though you never see , or ' I have to know , ' when you do not know "
- c. The others argue that prohibition of saying something which is not known is the word that is only based on prejudice

and conjecture, not the right knowledge. This argument suitable with Q.S. al-Hujurat: 12

يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنَّمَّ

Meaning: O ye who believe! avoid suspicion As much (as possible): for suspicion In some cases is a sin.

And it mentioned in the Ḥadīth

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Meaning: Beware of suspicion, for suspicion is the worst of false tales (Muttafaq ‘alaih)

There is also the opinion about that verse. That verse talking about prohibition to follow the pagans beliefs, with blind *taqlid* . Among them is to follow the beliefs of their ancestors worshiped idols , and give the idol with a variety of names. <sup>28</sup>In the Qur’an explained in an-najm: 23

إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

Meaning: These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them guidance from their Lord!.

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<sup>28</sup> Musthafa al-Maraghi, *Tafsir al-Maraghi*, Vol.XV, (Semarang: Toha Putra, 1998), p. 84

At the end of al-Isra 36, Allah mentions the reason for the enjoinder. , Allah says: (إن السمع والبصر والفؤاد كل أولئك )  
 (كان عنه مسئولاً , Allah will ask the hearing, sight and hearts  
 what the owner , whether it's said by a person in accordance  
 with what is in the hearing , or in accordance with what he saw ,  
 or in accordance with his conscience . So when it says it is  
 consistent with hearing, sight and sound of his heart, he safe of  
 threats of hellfire , and he will receive a reward and pleasure of  
 Allah . But if it does not fit, surely he would put into the fire of  
 hell. Allah Said:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٦﴾

Meaning: On the Day when their tongues, their hands, and their feet will bear witness against them As to their actions.<sup>29</sup>

Surāh al-Isra' :36 has *munāsabah* with verses before which talk about command and prohibition of Allah.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا

<sup>29</sup> QS. An-Nur: 24

(٢٥) وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦)  
 إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) وَإِمَّا  
 تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا (٢٨)  
 وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا  
 مَحْسُورًا (٢٩) إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ  
 خَبِيرًا بَصِيرًا (٣٠) وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ  
 إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (٣١) وَلَا تَقْرَبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ  
 سَبِيلًا (٣٢) وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا  
 فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (٣٣) وَلَا  
 تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ  
 الْعَهْدَ كَانَ مَسْئُولًا (٣٤) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ  
 الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٣٥) وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ  
 السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦) وَلَا تَمْشِ فِي  
 الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (٣٧) كُلُّ ذَلِكَ  
 كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا (٣٨)

From this verse we learn that

*First*, prohibit setting up any deity side by side with Allah.  
*Second*, be good to parents *Third*, prohibition to stingy. *Fourth*,  
 command almsgiving. *Fifth*, prohibit kill the children for fear of  
 poverty, *sixth* prohibition to approach adultery. *Seventh*, prohibit  
 closes to the property of the orphans (unless it is for a good reason).  
*Eighth*, command to use proper measurements. *Ninth*, prohibit follow

what you do not know; the ears, eyes, and hearts will all be held responsible.<sup>30</sup>

The verses above finished by explanation about command and prohibition. That command is universally. It commands to do the command of Allah and come away prohibition. *Do not pursue that of which you have no knowledge*, it has meaning about prohibition say what you don't know, don't do not claim to know or hear what you do not hear. Actually hearing, sight and heart are tool to get knowledge which the owner will ask the responsibility of it uses. This verse prohibits many badness such falsehood and false witness. Besides that, it invites to explore hearing, sight and heart as tool to get knowledge.<sup>31</sup>

The Qur'an makes everyone responsible and accountable for their hearing, seeing and feelings in front of God who has given them their ears, eyes and hearts. This is the integrity and honesty of senses, heart and mind. Human is accountable for all these and the organs themselves will be questioned about their actions on the Day of Judgment. When we consider the magnitude of this responsibility, we are overwhelmed because it applies to every word we say and every judgment we make.<sup>32</sup>

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<sup>30</sup> Musthafa al-Maraghi, *Tafsir al-Maraghi*, jilid XV, (Semarang: Toha Putra, 1998),p. 57-58

<sup>31</sup> Quraish Shihab, *Tafsir al-Misbah*, Vol.VII , (Jakarta: Lentera Hati, 2002) ,p. 86-87

<sup>32</sup> Sayyid Qutb, *Fī dzilal al-Qur'ān* ,p. 130

## CHAPTER V

### EPILOGUE

#### A. Conclusion

After doing research on the *sam'*, *başar* and *fu'ād* by applying semantic approach the researcher can conclude some point:

1. *Sam'*, *başar* and *fu'ād* have basic meaning and relational meaning. The basic meanings of *sam'* is hearing. While the relational meaning of *sam'* is divide in two categories. *First*, *sam'* shows the characteristic of Allah. *Second*, *sam'* related with human sense. It has some meaning, There are: 1) *sam'* means hearing; 2) *sam'* shows the activity of hearing; 3) *sam'* means understanding. The basic meaning of *başar* means vision. And the rational meaning is divide in two categories. *First*, *Başar* indicates the Characteristic of Allah. *Second*, *Başar* that rely on the Humankind. It has some some meaning, there are: 1) *Başar* shows the body part that use to see (eye) and its power; 2) *Başar* Shows the meaning “the power of heart to reach something; 3) *Başar* shows the meaning *ma'rifah* and *tahaqquq* ;4) *Başar* shows the meaning “teaching” (*ibrah*); 5) *başar* shows the meaning witness ;6) *başar* shows the meaning “clear”; 7) *başar* shows the meaning Luminous. Also *fu'ād* has basic meaning, it is the flame heart. While the

relational of *fu'ād* is heart that being the place of ma'rifat and secret.

"Weltanschauung" or worldview of The meaning of *Sam'*, *baṣār* and *fu'ād* since pre –Islamic times until Islam came are conceptualized as potential of hearing, sight and feeling or understanding. Although both of pre –Islamic and Islam period are different, but the meaning of the those word are not totally change. It is expressed when al-Qur'an adopt a word of pre Islamic word, al-Quran not change the contain of the meaning.

Specifically, The meaning of *Sam'*, *baṣār* in the Qur'an not only potential of hearing, sight of human, but also characteristic of God who has indefinite hearing and sight. While *fu'ād* (or its plural *af'idah*) is specifically used to highlight how much the burning heart has an ability to effect things. When a flame burns brightly, it is akin to a heart that is excited with eagerness, and there is a sense of commotion and pulsation. *Fu'ād* word applied in Qur'anic contexts have said that the is *Fu'ād* actually deeper than the *qalb* in the sense that it is the place where witnessing takes place and the light of knowing God is kindled.<sup>1</sup>

*Sam'*, *baṣār* and *fu'ād* are the perfect series which given by Allah because those three word are complete each other.

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<sup>1</sup> Ibn Manzur Jamal al-Din Muhammad bin Mukarram al- anshari, *lisan al –'arab* ( Beirut: Dar al-Misriyah), p. 324-325

*Sam'* and *baṣār* are the definite sense which need *fu'ād* to feeling and understanding. *Sam'*, *baṣār* and *fu'ād* are potential which must be optimized to get perfect knowledge

2. *Sam'*, *baṣār* and *Fu'ad* Expressed in a series revealed in 6 verses. *Three* of them have relationship meaning with grateful and responsibility. This shows the relation between the meaning grateful and *sam'*, *Basar* and *Fu'ad*, as well as responsibility. Human is command to grateful to Allah, because Allah gives *sam'*, *Basar* and *Fu'ad* as the favors to get knowledge. So, the way of grateful is maximize the potential of *sam'*, *Basar* and *Fu'ad*, beside that, everyone held responsible and accountable for their hearing, seeing and feelings in front of God who has given them their ears, eyes and hearts. This is the integrity and honesty of senses, heart and mind.

## **B. Suggestion**

This research about *sam'*, *baṣār* and *fu'ād* in the Qur'an which approached by semantic analysis is limited to answer the research question. So that, the topic of it is still opened to be discussed and there are many possibilities to be developed more to enrich the Islamic intellectual heritage moreover toward study of Tafsir and Hadits. For example, *sam'*, *baṣār* and *fu'ād* in the Qur'an with scientific approach or psychology approach. Furthermore, it may give a contribution toward science and psychology.

### C. Closing

Those are what researcher can explain and describe about *sam'*, *baṣar* and *fu'ād* in the Qur'an by semantic analysis. Praise is to Allah whose knowledge is so wide until more than the wide of ocean. The researcher only learns to understand His knowledge. Without his guidance, blessings and love, the author could not complete the final project as a graduation requirement. Peace and salutation may be upon to Prophet Muhammad PBUH who always encourages people to not tired in learning the science of God. Then, thanks to Toshihiko Izutsu who uses semantic analysis to understand the verses of the Qur'an. Although not a Muslim, but he has the desire to understand the Qur'an. Should this be a lesson for us as a Muslim to have more spirit to that desire.

Although the researcher has worked maximally, yet the researcher is sure that the work is still far from perfectness and less satisfying. Therefore, the researcher always and continuously needs critiques and comments that are constructive. May this work useful for the researcher especially and others who concern on any other field of study generally. Amin.

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TABLE OF VERSE *SAM'*, *BAŞAR* AND *FU'ĀD* IN THE QUR'AN

A. Table of verses *sam'*, *Başar* and *Fu'ād*

No	<i>Sam'</i> and it's derivers	Verses	Sūrah and no. verse	Makkiyah / Madaniyah
1.	السَّمْعُ	أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ	Yunus 31	makkiyah
2.		مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ	Huud 20	makkiyah
3.		إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِبْهَابٌ مُبِينٌ	Al-Hijr 18	makkiyah
4.		وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ	An-Nahl 78	makkiyah
5.		إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا	Al-Isra 36	makkiyah
6.		السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ	Al-Mu'minuun 78	makkiyah
7.		يُفُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ	Asy-Syu'araa' 223	makkiyah
8.		وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ	As-Sajdah 9	makkiyah
9.		أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ	Qaaf 37	makkiyah
10.		قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ	Al-Mulk 23	makkiyah
11.	السَّمْعُ	إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ	Asy-Syu'araa' 212	Makkiyah
12.	السَّمِيعُ	إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	Al-Baqarah 127	Madaniyah
13.		فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-Baqarah 137	Madaniyah
14.		إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	Ali-Imran 35	Madaniyah
15.		وَلَا نَقَعَا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Al-Maidah 76	Madaniyah
16.		وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-An'aam 13	Makkiyah
17.		لَا مِدْرَلٌ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-An'aam 115	Makkiyah
18.		وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Al-Anfaal 61	Madaniyah
19.		هُوَ السَّمِيعُ الْعَلِيمُ	Yunus 65	Makkiyah
20.		إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Yusuf 34	Makkiyah
21.		لِيُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ	Al-Isra 1	Makkiyah
22.		وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-Anbiyaa' 4	Makkiyah
23.		إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Asy-Syu'araa' 220	Makkiyah
24.		فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-Ankabuut 5	Madaniyah
25.		يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ	Al-Ankabuut 60	Makkiyah
26.		فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ	Ghafir 56	Makkiyah
27.		لَا يَقْضُونَ شَيْءًا إِنْ أَرَادَ اللَّهُ هُوَ السَّمِيعُ الْبَصِيرُ	Ghafir 20	Makkiyah
28.		فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Fush-Shilat 36	Makkiyah
29.		لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ	Asy-Syuura 11	Makkiyah
30.		رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	Ad-Dukhaan 6	Makkiyah
31.	أَسْمَعُهُمْ	وَلَوْ أَسْمَعُهُمْ لَتَوَلَّوْا وَهُمْ مَعْرُضُونَ	Al-Anfaal 23	Madaniyah
32.	أَسْمَعُ	قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى	Thaahaa 46	Makkiyah
33.	أَسْمَعُ	أَسْمَعُ بِهِمْ وَأَبْصِرُ يَوْمَ يَأْتُونَنَا	Maryam 38	Makkiyah
34.	بِمَسْمَعٍ	وَمَا أَنْتَ بِمَسْمَعٍ مِّنْ فِي الْقُبُورِ	Faathir 22	Makkiyah
35.	بِسْمَعِهِمْ	وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسْمَعِهِمْ وَأَبْصَارِهِمْ	Al-Baqarah 20	madaniyah
36.	فَأَسْتَمِعُ	وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ	Thaahaa 13	makkiyah
37.	فَأَسْتَمِعُوا	يَأْتِيهَا النَّاسُ ضُرْبٌ مِّثْلَ مَا سَمِعُوا لَهُ	Al-hajj 73	Madaniyah
38.		وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ	Al-A'raaf 204	Makkiyah
39.	فَأَسْمَعُونَ	إِنِّي أَمَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ	YaaSiin 25	Makkiyah
40.	أَسْتَمِعُ	قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ	Al-Jinn 1	Makkiyah

41.	اسْتَمِعُوهُ	إِلَّا اسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ	Al-Anbiya'2	Makkiyah
42.	لَأَسْمِعَهُمْ	وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمِعَهُمْ	Al-Anfaal 23	Madaniyah
43.	لَسَمِعُ	إِنَّ رَبِّي لَسَمِيعُ الدَّعَاءِ	Ibrahim 39	Makkiyah
44.	لَسَمِيعٌ	وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ	Al-Anfaal 42	madaniyyah
45.	لِلسَّمْعِ	وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ	Al-Jinn 9	Makkiyah
46.	مُسْمَعٍ	وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ	An-Nisa 46	Madaniyah
47.	مُسْتَمِعُهُمْ	أَمْ لَهُمْ سُلْمٌ يَسْتَمِعُونَ فِيهِ فَلَيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ	Ath-Thuur 38	Makkiyah
48.	مُسْتَمِعُونَ	قَالَ كَلَّا فَاذْهَبْ بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ	Asy-Syu'araa' 15	Makkiyah
49.	نَسْمَعُ	أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ	Az-Zukhruf 80	Makkiyah
50.		وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ	Al-Mulk 10	Makkiyah
51.	سَمِعَ	لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا	Ali-Imran 181	madaniyah
52.		قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا	Al-Mujadalah 1	Madaniyah
53.	سَمِعَهُ	فَمَنْ يَذَلِّهُ بَعْدَ مَا سَمِعَهُ	Al-Baqarah 181	Madaniyah
54.	سَمِعْتِ	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُكْرًا	Yusuf 31	Makkiyah
55.	سَمِعْنَا	وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا	Al-Baqarah 93	Madaniyah
56.		وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُرَّانَكَ	Al-Baqarah 285	Madaniyah
57.		رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ	Ali-Imran 193	Madaniyah
58.		وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ	An-Nisa 46	Madaniyah
59.		وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا	An-Nisa 46	Madaniyah
60.		إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتُوا اللَّهَ	Al-Maidah 7	Madaniyah
61.		وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ	Al-Anfaal 21	Madaniyah
62.		وَإِذَا نَثَلْتُمْ عَلَيْهِمْ آيَاتِنَا قَالُوا قَدْ سَمِعْنَا	Al-Anfaal 31	Makkiyah
63.		قَالُوا سَمِعْنَا فَتَى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ	Al-Anbiyaa' 60	Makkiyah
64.		مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ	Al-Mu'minuun 24	Makkiyah
65.		لِيُحْكَمْ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ	An-Nuur 51	madaniyah
66.		وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ	Al-Qashash 36	Makkiyah
67.		مَا سَمِعْنَا بِهَذَا فِي	Shaad 7	Makkiyah
68.		قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى	Al-Ahqaaf 30	Makkiyah
69.		فَقَالُوا إِنَّا سَمِعْنَا فَرَأْنَا عَجَبًا	Al-Jinn 1	Makkiyah
70.		وَأَنَا لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ فَمَنْ	Al-Jinn 13	Makkiyah
71.	سَمِعْتُمْ	أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا	An-Nisa 140	Madaniyah
72.	سَمِعْتُمُوهُ	لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا	An-Nuur 12	Madaniyah
73.		وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا	An-Nuur 16	Madaniyah
74.	سَمِعُوا	وَإِذَا سَمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ	Al-Maidah 83	Madaniyah
75.		إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا	Al-Furqon 12	Makkiyah
76.		وَإِذَا سَمِعُوا اللَّعْنَ أَعْرَضُوا عَنْهُ	Al-Qashash 55	Madaniyah
77.		وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ	Faathir 14	Makkiyah
78.		إِذَا أَلْفُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ	Mulk 7	Makkiyah
79.		لَمَّا سَمِعُوا الذُّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ	Al-Qalam 51	Makkiyah
80.	سَمَاعُونَ	وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخِرِينَ	Al-Maidah 41	Madaniyah
81.		وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخِرِينَ	Al-Maidah 41	Madaniyah
82.		سَمَاعُونَ لِلْكَذِبِ أَكَالُونَ لِلْسُّحْتِ فَيَنْبَغُونَ فَاحْكُم بَيْنَهُمْ	Al-Maidah 42	Madaniyah
83.		وَلَا وَضَعُوا خِلالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ	At-Taubah 47	Madaniyah
84.	سَمِعَكُمْ	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمِعَكُمْ وَأَبْصَارَكُمْ	Al-An'aam 46	Makkiyah

85.	سَمِعَا	وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً	Al-Ahqaaf 26	Makkiyah
86.	سَمِعِهِ	وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً	Al-Jaatsiyah 23	makkiyah
87.	سَمْعَهُمْ	وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ	Al-Baqarah 7	Madaniyah
88.	سَمْعَهُمْ	سَمْعَهُمْ وَأَبْصَارَهُمْ وَجَلَدَهُمْ بِمَا كَانُوا يَكْمُلُونَ	Fush-Shilat 20	Makkiyah
89.		فَمَا أَعْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ	Al-Ahqaaf 26	Makkiyah
90.	سَمْعَكُمْ	سَمْعَكُمْ وَلَا أَبْصَارَكُمْ وَلَا جُلُودَكُمْ	Fush-Shilat 22	Makkiyah
91.	سَمْعًا	وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا	Al-Kahfi 101	Madaniyah
92.	سَمِيعًا	إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا	An-Nisa 58	Madaniyah
93.		وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا	An-Nisa 134	Madaniyah
94.		إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا	An-Nisa 148	Madaniyah
95.		تُبَلِّغُهُ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا	Al-Insan 2	Madaniyah
96.	سَمِيعٌ	إِنَّكَ سَمِيعُ الدُّعَاءِ	Ali-Imran 38	Madaniyah
97.	سَمِيعٌ	إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Baqarah 181	Madaniyah
98.		وَاللَّهُ سَمِيعٌ عَلِيمٌ	Al-Baqarah 224	Madaniyah
99.		فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Baqarah 227	Madaniyah
100.		وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Baqarah 244	Madaniyah
101.		لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ	Al-Baqarah 256	Madaniyah
102.		وَاللَّهُ سَمِيعٌ عَلِيمٌ	Ali-Imran 34	Madaniyah
103.		تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ	Ali-Imran 121	Madaniyah
104.		فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ	Al-A'raaf 200	Makkiyah
105.		إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Anfaal 17	Madaniyah
106.		وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Anfaal 53	Madaniyah
107.		وَاللَّهُ سَمِيعٌ عَلِيمٌ	At-Taubah 98	Madaniyah
108.		وَاللَّهُ سَمِيعٌ عَلِيمٌ	At-Taubah 103	Madaniyah
109.		وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al-Hajj 61	Madaniyah
110.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al-Hajj 75	Madaniyah
111.		وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ	An-Nuur 21	Madaniyah
112.		وَأَن يَسْتَعْفِفَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ	An-Nuur 60	Madaniyah
113.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Luqman 28	Madaniyah
114.		إِنَّهُ سَمِيعٌ قَرِيبٌ	Saba' 50	Makkiyah
115.		وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Al-Hujuraat 1	Madaniyah
116.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al-Mujaadilah 1	Madaniyah
117.	تَسْمَعُ	وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُنْثٌ مُّسْنَدَةٌ	Al-Munaafiquun 4	Madaniyah
118.	تَسْمَعُ	هَلْ نُحِسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا	Maryam 98	Makkiyah
119.		وَخَشَعَتِ الصَّوَاتِ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا	Thaahaa 108	Makkiyah
120.		لَا تَسْمَعُ فِيهَا لَاحِيَةً	Al-Ghaashiyah 11	Makkiyah
121.	تَسْمَعُوا	وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ	Fush-Shilat 26	Makkiyah
122.	تَسْمَعُونَ	وَلَا تُولُواْ عَنَّهُ وَأَنتُمْ تَسْمَعُونَ	Al-Anfaal 20	Madaniyah
123.		مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ	Al-Qashash 71	Makkiyah
124.	تَسْمَعُونَ	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ	Asy-Syu'araa' 25	Makkiyah
125.	تَسْمَعُ	وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّمَّ	Yunus 42	Makkiyah
126.		إِنَّكَ لَا تَسْمَعُ الْمَوْتَى	An-Naml 80	Makkiyah
127.		وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءِ إِذَا وَلُواْ مَدْبِرِينَ	An-Naml 80	Makkiyah
128.		إِن تَسْمَعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُّسْلِمُونَ	An-Naml 81	Makkiyah
129.		وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءِ إِذَا وَلُواْ مَدْبِرِينَ	Ar-Ruum 52	Makkiyah
130.		فَأِنَّكَ لَا تَسْمَعُ الْمَوْتَى	Ar-Ruum 52	Makkiyah
131.		إِن تَسْمَعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُّسْلِمُونَ	Ar-Ruum 53	Makkiyah
132.		أَفَأَنْتَ تَسْمَعُ الصَّمَّ أَوْ تَهْدِي الْعُمْى	Az-Zukhruf 40	Makkiyah
133.	وَالسَّمِيعِ	مِثْلَ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ	Huud 24	Makkiyah
134.	وَالسَّمْعِ	وَأَسْمَعُ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ	An-Nisa 46	Madaniyah

135.		وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ	An-Nisa 46	Madaniyah
136.	وَأَسْمَعُوا	وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا	Al-Baqarah 93	Madaniyah
137.		وَأَسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ	Al-Baqarah 104	Madaniyah
138.		وَأَتُوا اللَّهَ وَأَسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	Al-Maidah 108	Madaniyah
139.		فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ	At-Taghaabun 16	Madaniyah
140.	وَأَسْمَعُ	وَأَسْمَعُ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَكَانٍ قَرِيبٍ	Qaaf 41	Makkiyah
141.	وَأَسْمَعُ	أَبْصِرْ بِهِ وَأَسْمَعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ	Al-Kahfi 26	Makkiyah
142.	وَلَتَسْمَعُنَّ	وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ	Ali-Imran 186	Madaniyah
143.	وَسَمِعْنَا	رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ	As-Sajdah 12	makkiyah
144.	وَسَمِعَهُمْ	أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَارَهُمْ	An-Nahl 108	Makkiyah
145.	يَسْمَعُ	حَتَّى يَسْمَعَ كَلَامَ اللَّهِ	At-Taubah 6	Madaniyah
146.	يَسْمَعُهَا	كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا	Luqman 7	Madaniyah
147.		ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ	Al-Jaatsiyah 8	Makkiyah
148.	يَسْمَعُ	بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ	Al-Baqarah 171	Madaniyah
149.		لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا	Maryam 42	makkiyah
150.		وَلَا يَسْمَعُ الصَّمُ الدُّعَاءَ إِذَا مَا يُنْدُرُونَ	Al-Anbiyaa' 45	makkiyah
151.		يَسْمَعُ آيَاتِ اللَّهِ تُكَلِّمُ بِهِ عَلَيْهَ	Al-Jaatsiyah 8	makkiyah
152.		وَتَسْكُنِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا	Al-Mujaadilah 1	Madaniyah
153.	يَسْمَعُوا	وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا	Al-A'raaf 198	makkiyah
154.		إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ	Faathir 14	Makkiyah
155.	يَسْمَعُونَ	وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ	Al-Baqarah 75	Madaniyah
156.		إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	Al-An'aam 36	Makkiyah
157.		وَتَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ	Al-A'raaf 100	Makkiyah
158.		وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا	Al-A'raaf 179	Makkiyah
159.		أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا	Al-A'raaf 195	Makkiyah
160.		وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ	Al-Anfaal 21	Madaniyah
161.		وَالنَّهَارَ مُبْصِرًا إِنْ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ	Yunus 67	Makkiyah
162.		إِنْ فِي ذَلِكَ لآيَةٌ لِقَوْمٍ يَسْمَعُونَ	An-Nahl 65	Makkiyah
163.		لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا	Maryam 62	Makkiyah
164.		لَهُمْ فِيهَا زُفَيْرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ	Al-Anbiyaa' 100	Makkiyah
165.		لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ	Al-Anbiyaa' 102	Makkiyah
166.		يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ	Al-Hajj 46	Makkiyah
167.		أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ	Al-Furqon 44	Makkiyah
168.		إِنْ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ	Ar-Ruum 23	Makkiyah
169.		إِنْ فِي ذَلِكَ لآيَاتٍ أَفَلَا يَسْمَعُونَ	As-Sajdah 26	Makkiyah
170.		بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ	Fush-Shilat 4	Makkiyah
171.		يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ	Qaaf 42	Makkiyah
172.		لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا	Al-Waqii'a 25	Makkiyah
173.		لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا	An-naba' 35	Makkiyah
174.	يَسْمَعُونَكُمْ	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ	As-syu'araa' 72	Makkiyah
175.	يَسْمَعُونَ	لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقْفُونَ مِنْ كُلِّ جَانِبٍ	Ash-shaafaat8	Makkiyah
176.	يَسْمَعُ	فَمَنْ يَسْمَعُ النَّانَ يَجِدْ لَهُ شَهَابًا رَصَدًا	Al-jinn 9	Makkiyah
177.	يَسْمَعُ	وَمِنْهُمْ مَنْ يَسْمَعُ إِلَيْكَ	Al-an'am 25	Makkiyah
178.		وَمِنْهُمْ مَنْ يَسْمَعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ	Muhammad 16	Madaniyah
179.	يَسْمَعُونَ	وَمِنْهُمْ مَنْ يَسْمَعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّمَّ	Yunus 42	Makkiyah
180.		تُحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ بِهِ	Al-Isra 47	Makkiyah
181.		إِذْ يَسْمَعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى	Al-Isra 47	Makkiyah
182.		الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ	Az-Zumar 18	Makkiyah

183.		وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ	Al-Ahqaaf 29	Makkiyah
184.		أَمْ لَهُمْ سُلْمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ	Ath-Thuur 38	Makkiyah
185.	يَسْمَعُ	إِنَّ اللَّهَ يَسْمَعُ مَن يَشَاءُ	Faathir 22	Makkiyah

### B. Table of Verses *Başar*

No	Başar and it's derives	Verses	Surah and no.verse	Makkiyah/madaniyah
1.	يُبْصِرُونَ	وَتَرَكَّهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ	Al-Baqarah 17	Madaniyah
2.		وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا	Al-A'raaf 179	Makkiyah
3.		أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا	Al-A'raaf 195	Makkiyah
4.		وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ	Al-A'raaf 198	Makkiyah
5.		أَفَأَنْتَ تُهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يُبْصِرُونَ	Yunus 43	Makkiyah
6.		مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ	Huud 20	Makkiyah
7.		فَخَرَجَ بِهِ زُرْعًا تَأْكُلُ مِنْهُ أَعْمَاهُمْ أَنفُسُهُمْ أَفَلَا يُبْصِرُونَ	As-Sajdah 27	Makkiyah
8.		وَمِن خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ	YaaSiin 9	Makkiyah
9.		وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ	YaaSiin 66	Makkiyah
10.		وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ	Ash-Shaafaat 175	Makkiyah
11.		وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ	Ash-Shaafaat 179	Makkiyah
12.	يُبْصِرُ	لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا	Maryam 42	Makkiyah
13.	يُبْصِرُونَهُمْ	يُبْصِرُونَهُمْ يَوْمَ الْمَآءِجِدِ لَوْ يَهْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بَيْنِيهِ	Al-Ma'arij 11	Makkiyah
14.	يُبْصِرُوا	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ	Thaahaa 96	Makkiyah
15.	وَيُبْصِرُونَ	فَسَتُبْصِرُ وَيُبْصِرُونَ	Al-Qalam 5	Makkiyah
16.	وَالْبَصِيرِ	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ	Faathir 19	Makkiyah
17.	وَالْأَبْصَارُ	يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ	An-Nuur 37	Madaniyah
18.	وَالْأَبْصَارُ	وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ	Shaad 45	Makkiyah
19.	وَأَبْصَارُهُمْ	سَمِعْتَهُمْ وَأَبْصَارُهُمْ وَجَلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ	Fush-Shilat 20	Makkiyah
20.	وَأَبْصَارُهُمْ	وَلَوْ نَشَاءُ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ	Al-Baqarah 20	Madaniyah
21.		أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ	An-Nahl 108	Makkiyah
22.	وَأَبْصَارًا	وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً	Al-Ahqaaf 26	Makkiyah
23.	وَأَبْصَارَكُمْ	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ	Al-An'aam 46	makkiyah
24.	وَأَبْصَارُهُمْ	وَنَقَلَبْ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰىٰ مَرَّةٍ	Al-An'aam 110	makkiyah
25.	وَأَبْصِرْهُمْ	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ	Ash-Shaafaat 175	Makkiyah
26.	وَأَبْصِرْ	أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا	Maryam 38	Makkiyah
27.		وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ	Ash-Shaafaat 179	Makkiyah
28.	وَالْبَصِيرِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ	Al-An'aam 50	Makkiyah
29.		قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ	Ar-ra'd 16	Madaniyah
30.		وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ	Ghafir 58	Makkiyah
31.	وَالْبَصِيرِ	مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ	Huud 24	Makkiyah
32.	وَالْبَصَرَ	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا	Al-Isra 36	Makkiyah
33.	وَالْأَبْصَارُ	أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ	Yunus 31	Makkiyah
34.		وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ	An-Nahl 78	Makkiyah

35.		السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ	Al-Mu'minuun78	makkiyah
36.		وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ	As-Sajdah 9	Makkiyah
37.		قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ	Al-Mulk 23	Makkiyah
38.	تُبْصِرُونَ	هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ	Al-Anbiyaa' 3	Makkiyah
39.		وَلَوْ طَافَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ	An-Naml 54	makkiyah
40.		تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ	Al-Qashash 72	makkiyah
41.		وَهَذِهِ النَّهَارُ تُجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ	Az-Zukhruf 51	makkiyah
42.		وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ	Adz-Dzaariyaat 21	makkiyah
43.		أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ	Ath-Thuur 15	makkiyah
44.		وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ	Al-Waqii'a 85	makkiyah
45.		فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ	Al-Haaqqah 38	makkiyah
46.		وَمَا لَا تُبْصِرُونَ	Al-Haaqqah 39	makkiyah
47.	تُبْصِيرَةٌ	تُبْصِيرَةٌ وَذِكْرِي لِكُلِّ عَبْدٍ مُنِيبٍ	Qaaf 8	Makkiyah
48.	مُسْتَبْصِرِينَ	فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ	Al-Ankabuut 38	Makkiyah
49.	مُبْصِرُونَ	تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ	Al-A'raaf 201	Makkiyah
50.	مُبْصِيرَةٌ	وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ	Al-Isra 12	Makkiyah
51.		وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا	Al-Isra 59	Makkiyah
52.		فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً	An-Naml 13	Makkiyah
53.	مُبْصِرًا	وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمِعُونَ	Yunus 67	Makkiyah
54.		اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا	Ghafir 61	Makkiyah
55.		أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا	An-Naml 86	Makkiyah
56.	فَسْتَبْصِرُ	فَسْتَبْصِرُ وَتُبْصِرُونَ	Al-Qalam 5	Makkiyah
57.	فَبَصُرَتْ	وَقَالَتْ لِأُخْتِهِ قُصِّبِيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ	Al-Qashash 11	Makkiyah
58.	فَبَصَرَكَ	فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرِكَ الْيَوْمَ حَدِيدٌ	Qaaf 22	Makkiyah
59.	بِالْأَبْصَارِ	وَمَا أَمْرًا إِلَّا وَاحِدَةٌ كَلِمَاحٌ بِالْبَصَرِ	Al-Qamar 50	Makkiyah
60.	بِالْأَبْصَارِ	يَكَادُ سَنًا بَرِّقَهُ يَذْهَبُ بِالْأَبْصَارِ	An-Nuur 43	Madaniyah
61.	بِأَبْصَارِهِمْ	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ	Al-Qalam 51	Makkiyah
62.	بَصِيرًا	إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا	An-Nisa 58	Madaniyah
63.		وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا	An-Nisa 134	Madaniyah
64.		وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا	Al-Isra 17	Makkiyah
65.		إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا	Al-Isra 30	Makkiyah
66.		إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا	Al-Isra 96	Makkiyah
67.		إِنَّكَ كُنْتَ بِنَا بَصِيرًا	Thaahaa 35	Makkiyah
68.		قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا	Thaahaa 125	Makkiyah
69.		وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا	Al-Furqon 20	Makkiyah
70.		وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا	Al-Ahzab 9	Madaniyah
71.		أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا	Al-Fath 24	Madaniyah
72.		تُبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا	Al-Insaan 2	Madaniyah
73.		بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا	Al-Inshiqaaq 15	Makkiyah
74.	بَصِيرًا	وَاللَّهُ بِصِيرًا بِمَا يَعْمَلُونَ	Al-Baqarah 96	Madaniyah
75.		إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah 110	Madaniyah

76.		وَآتُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah 233	Madaniyah
77.		إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah 237	Madaniyah
78.		وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah 265	Madaniyah
79.		وَاللَّهُ بِصَيْرٍ بِالْعِبَادِ	Ali-Imran 15	Madaniyah
80.		وَاللَّهُ بِصَيْرٍ بِالْعِبَادِ	Ali-Imran 20	Madaniyah
81.		وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Ali-Imran 156	Madaniyah
82.		وَاللَّهُ بِصَيْرٍ بِمَا يَعْمَلُونَ	Ali-Imran 163	Madaniyah
83.		وَاللَّهُ بِصَيْرٍ بِمَا يَعْمَلُونَ	Al-Maidah 71	Madaniyah
84.		فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ	Al-Anfaal 39	Madaniyah
85.		وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Anfaal 72	Madaniyah
86.		وَلَا تَطْفُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Huud 112	Makkiyah
87.		وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al-Hajj 61	Madaniyah
88.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al-Hajj 75	Madaniyah
89.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Luqman 28	Madaniyah
90.		وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ	Saba' 11	Makkiyah
91.		إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ	Faathir 31	Makkiyah
92.		وَأَفْرَضَ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بِصَيْرٍ بِالْعِبَادِ	Ghafir 44	Makkiyah
93.		اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Fush-Shilat 40	Makkiyah
94.		إِنَّهُ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ	Asy-Syuura 27	Makkiyah
95.		وَاللَّهُ بِصَيْرٍ بِمَا تَعْمَلُونَ	Al-Hujuraat 18	Madaniyah
96.		وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Hadiid 4	Madaniyah
97.		إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	Al- Mujaadilah 1	Madaniyah
98.		يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Al- Mumtahinah 3	Madaniyah
99.		وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	At- Taghaabun 2	Madaniyah
100.		إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ	Al-Mulk 19	Makkiyah
101.	بَصِيرَةٌ	بَلِ الْإِنْسَانِ عَلَى نَفْسِهِ بَصِيرَةٌ	Al-Qiyaamah 14	Makkiyah
102.	بَصِيرَةٌ	قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا	Yusuf 108	Makkiyah
103.	بَصِيرًا	يَأْتِ بِصَيْرًا وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ	Yusuf 93	Makkiyah
104.		فَارْتَدَّ بِصَيْرًا قَالَ أَلَمْ أَقُلْ لَكُمْ	Yusuf 96	Makkiyah
105.		فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا	Faathir 45	Makkiyah
106.	بَصَائِرُ	قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ	Al-An'aam 104	Makkiyah
107.		هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ	Al-A'raaf 203	Makkiyah
108.		هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُوقِنُونَ	Al-Jaatsiyah 20	Makkiyah
109.	بَصَائِرَ	إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ	Al-Isra 102	Makkiyah
110.		مَنْ بَعْدَ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ	Al-Qashash 43	Makkiyah
111.	بَصُرْتُ	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ	Thaahaa 96	Makkiyah
112.	بَصْرَهُ	وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبَهُ وَجَعَلَ عَلَى بَصْرِهِ عِشْرَةَ	Al-Jaatsiyah 23	Makkiyah

113.	البَصِيرُ	لِثْرِيهِ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ	Al-Isra 1	Makkiyah
114.		لَا يَقْضُونَ شَيْءًا إِنْ أَلَّهَ هُوَ السَّمِيعُ الْبَصِيرُ	Ghafir 20	Makkiyah
115.		فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ	Ghafir 56	Makkiyah
116.		لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ	Asy-Syuura 11	Makkiyah
117.	البَصْرُ	مَا زَاغَ الْبَصْرُ وَمَا طَعَى	An-Najm 17	Makkiyah
118.		يَنْقَلِبُ إِلَيْكَ الْبَصْرُ خَاسِئًا وَهُوَ حَسِيرٌ	Al-Mulk 4	Makkiyah
119.		فَإِذَا بَرِقَ الْبَصْرُ	Al-Qiyaamah 7	Makkiyah
120.		وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ	An-Nahl 77	Makkiyah
121.		فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ	Al-Mulk 3	Makkiyah
122.		ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ	Al-Mulk 4	Makkiyah
123.	الأَبْصَارُ	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ	Al-An'aam 103	Makkiyah
124.		إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ	Ibrahim 42	Makkiyah
125.		يَعْقِلُونَ بَأْ أَعَانَ اللَّهُ سَمْعَهُمْ وَأَبْصَارَهُمْ	Al-Hajj 46	Madaniyah
126.		وَأَذَّنَا عَنْ أَبْصَارِهِمْ غَاطِسًا	Al-Ahzab 10	Madaniyah
127.		أَتَدْرِكُهُ الْأَبْصَارُ	Shaad 63	Makkiyah
128.		إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ	Ali-Imran 13	Madaniyah
129.		إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ	An-Nuur 44	Madaniyah Madaniyah
130.		فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ	Al-Hasyr 2	Madaniyah
131.	الأَبْصَارُ	لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ	Al-An'aam 103	Makkiyah
132.	أَبْصَارُنَا	لَقَالُوا إِنَّمَا سَكَّرْنَا أَبْصَارَنَا	Al-Hijr 15	Makkiyah
133.	أَبْصَارَكُمْ	سَمِعَكُمْ وَلَا أَبْصَارَكُمْ وَلَا جُلُودَكُمْ	Fush-Shilat 22	Makkiyah
134.	أَبْصَارُهَا	أَبْصَارُهَا خَاشِعَةٌ	An-Naziat 9	Makkiyah
135.	أَبْصَارُهُمْ	وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تَلَقَّاءُ أَصْحَابِ النَّارِ	Al-A'raaf 47	Makkiyah
136.		فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ	Al-Ahqaaf 26	Makkiyah
137.		خُسْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ	Al-Qamar 7	Makkiyah
138.		خَاشِعَةٌ أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً	Al-Qalam 43	Makkiyah
139.		خَاشِعَةٌ أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً	Al-Ma'arij 44	Makkiyah
140.	أَبْصَارُ	وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ	Al-Anbiyaa' 97	Makkiyah
141.	أَبْصَارِهِمْ	قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ	An-Nuur 30	Madaniyah
142.	أَبْصَارِهِنَّ	وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ	An-Nuur 31	Madaniyah
143.	أَبْصَارِهِمْ	وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ	Al-Baqarah 7	Madaniyah
144.	أَبْصَارَهُمْ	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ	Al-Baqarah 20	Madaniyah
145.		أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَاصْمَهُمْ وَأَعْمَى أَبْصَارَهُمْ	Muhammad 23	Madaniyah
146.	أَبْصِيرُ	أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ	Al-Kahfi 26	Makkiyah
147.	أَبْصِرْنَا	رَبَّنَا أَبْصِرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ	As-Sajdah 12	Makkiyah
148.	أَبْصَرَ	فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا	Al-An'aam 104	Makkiyah

#### A. Table of verse *fu'ad*

No.	Fu'ad and it's derivens	Verses	Surah and no verse .	Makkiyah /madaniyah
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1.	وَأَفِينَهُمْ	ظَرَفَهُمْ وَأَفِينَهُمْ هَوَاءَ	Ibrahim 43	Makkiyah
2.	وَأَفِينَةً	وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفِينَةً	Al-Ahqaaf 26	Makkiyah
3.	وَالْفُؤَادَ	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَشُورًا	Al-Isra 36	Makkiyah
4.	وَالْأَفِينَةَ	وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفِينَةَ لَعَلَّكُمْ تَشْكُرُونَ	An-Nahl 78	Makkiyah
5.		السَّمْعَ وَالْأَبْصَارَ وَالْأَفِينَةَ قَلِيلًا مَّا تَشْكُرُونَ	Al-Mu'minuun 78	Makkiyah
6.		وَجَعَلَ لَكُمْ السَّمْعَ وَالْبَصَرَ وَالْأَفِينَةَ قَلِيلًا مَّا تَشْكُرُونَ	As-Sajdah 9	Makkiyah
7.		قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْبَصَرَ وَالْأَفِينَةَ	Al-Mulk 23	Makkiyah
8.	فُؤَادًا	وَأَصْبَحَ فُؤَادًا لَمْ يُؤْمَرْ فَارْعَا	Al-Qashash 10	Makkiyah
9.	فُؤَادَكَ	مَا نُنَبِّئُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ	Huud 120	Makkiyah
10.		كَذَلِكَ لِنُنَبِّئَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا	Al-Furqan 32	Makkiyah
11.	الْفُؤَادَ	مَا كَذَبَ الْفُؤَادُ مَا رَأَى	An-Najm 11	Makkiyah
12.	الْأَفِينَةَ	الَّتِي تَطَّلِعُ عَلَى الْفَافِينَةِ	Al-Humazah 7	Makkiyah
13.	أَفِينَتَهُمْ	وَلَا أَفِينَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ	Al-Ahqaaf 26	Makkiyah
14.	أَفِينَةً	وَلِنَنْصَغِي إِلَيْهِ أَفِينَةَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ	Al-An'aam 113	Makkiyah
15.	أَفِينَةً	فَاجْعَلْ أَفِينَةً مِنَ النَّاسِ يَهْوَى إِلَيْهِمْ	Ibrahim 37	Makkiyah
16.	أَفِينَتَهُمْ	وَنَقَلْ أَفِينَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَىٰ مَرَّةً	Al-An'aam 110	Makkiyah

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