

CHAPTER IV: FINDINGS

4.1 Introduction

This chapter will discuss the findings of the study related to the use of Mufradāt Alfāz al-Qur’ān in the translation of Islamic terminology in the structure of Malaysian sign language. It simultaneously answers each of the research objectives set. Each finding will be reported in depth following the study's objectives.

4.2 Objective 1: Islamic Terminologies in the Book of Malaysian Sign Language Volume 1 and 2

To identify Islamic terminologies laid out in the Book of Malaysian Sign Language Volume 1 and 2, the researcher employed content analysis in the data acquisition. Upon conducting content analysis, the researcher learned that there are 1,004 terminologies in total within the Book of Malaysian Sign Language Volume 1, which consists of 30 chapters including the religious topic. Meanwhile, in the Book of Malaysian Sign Language Volume 2, there are 1,136 terminologies from all 42 chapters, including the religious topic. The researcher had coded every terminology found in the Book of Malaysian Sign Language Volume 1 and 2 as “open coding”.

Later, the researcher limited the scope of the data even more by selecting terms linked to Islam in general. The researcher discovered 28 terminologies linked to Islam as a consequence of this text analysis. Simultaneously, the researcher had coded them as “axial coding I”. The following is a list of the Islamic terms that have been recognized.

Table 4.1: Islamic terminologies in Malaysian Sign Language Book Volume 1 and 2

No.	Terminologies	No./Page	Source
1	<i>Agama</i> (Religion)	528/153	Malaysian Sign Language Book Volume 1
2	<i>Islam</i>	529/153	Malaysian Sign Language Book Volume 1
3	<i>Hukum</i> (Law)	559/160	Malaysian Sign Language Book Volume 1
4	<i>Wajib</i> (Obligated)	114/36	Malaysian Sign Language Book Volume 1
5	<i>‘Ibādah</i> (Religious practice)	539/155	Malaysian Sign Language Book Volume 1
6	<i>Niat</i> (Intention)	560/161	Malaysian Sign Language Book Volume 1
7	<i>Suci</i> (Pure)	543/156	Malaysian Sign Language Book Volume 1
8	<i>Haid</i> (Menstruation)	523/150	Malaysian Sign Language Book Volume 1
9	<i>Doa</i> (Pray)	537/155	Malaysian Sign Language Book Volume 1
10	<i>Solat</i> (Prayer)	554/159	Malaysian Sign Language Book Volume 1
11	<i>Imam</i> (Leader)	540/156	Malaysian Sign Language Book Volume 1
12	<i>Masjid</i>	544/157	Malaysian Sign Language Book Volume 1
13	<i>Puasa</i> (Fasting)	542/156	Malaysian Sign Language Book Volume 1
14	<i>Zakāt</i> (Alms)	562/161	Malaysian Sign Language Book Volume 1
15	<i>Iman</i> (Faith)	541/156	Malaysian Sign Language Book Volume 1
16	Allah	530/153	Malaysian Sign Language Book Volume 1
17	<i>Tuhan</i> (God)	558/160	Malaysian Sign Language Book Volume 1
18	<i>Rahmat</i> (Grace)	168/49	Malaysian Sign Language Book Volume 2
19	<i>Malaikat</i> (Angel)	172/50	Malaysian Sign Language Book Volume 2
20	<i>Rasul</i> (Prophet/ Messenger)	532/154	Malaysian Sign Language Book Volume 1
21	<i>Nabi</i> (Prophet)	533/154	Malaysian Sign Language Book Volume 1
22	<i>Nabi Muhammad SAW</i> (Prophet Muhammad PBUH)	170/50	Malaysian Sign Language Book Volume 2
23	<i>Al-Qur’ān</i>	531/153	Malaysian Sign Language Book Volume 1
24	<i>Pahala</i> (Reward)	548/158	Malaysian Sign Language Book Volume 1
25	<i>Dosa</i> (Sin)	549/158	Malaysian Sign Language Book Volume 1
26	<i>Syurga</i> (Heaven)	552/159	Malaysian Sign Language Book Volume 1
27	<i>Neraka</i> (Hell)	553/159	Malaysian Sign Language Book Volume 1
28	<i>Bersyukur</i> (Grateful)	538/155 166/49	Malaysian Sign Language Book Volume 1 Malaysian Sign Language Book Volume 2

Following the acquisition of all Islam-related terminology, the researcher determined the terminology for Arabic terms by consulting numerous Arabic dictionaries before examining their meaning in the *Mufradāt Alfāz al-Qur’ān*. The researcher had also referred to the Oxford Dictionary (English-Arabic) (Arabic-Malay) (2019) to define the Arabic meaning of the acquired Islamic terminologies. The identified Arabic meanings will be coded as “axial coding II”.

After finding the Arabic terms for each piece of Islamic terminology, the researcher will check to see if the terms acquired are present in the Qur’ān by searching for the Arabic terms on the Tanzil.net website. Checking through this website ensures that the Arabic phrases received are found in the Qur’ān, because the *Mufradāt Alfāz al-Qur’ān* exclusively discusses terminology contained in the Qur’ān. The collected Arabic words will be coded using “selective coding”. The followings are the data that have been identified:

Table 4.2: Examples of Quranic verse which have Arabic Terms

No.	Terminologies	Arabic Term.	Examples of Quranic verse (Sūrah: Verse)
1	Agama (Religion)	دين	وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ (Al-Qur’ān. Al-Baqarah 2:132)
		ملة	قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٩٥﴾ (Al-Qur’ān. Ali ‘Imrān 3:95)
2	Islam	إسلام	إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۖ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا ۚ أَلَا يَكْتُوبُ إِلَّا مِمَّنْ بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٦﴾ (Al-Qur’ān. Ali ‘Imrān 3:19)
3	Hukum (Law)	حكم	وَقَالَتِ الْيَهُودُ لَيْسَتْ التَّصْرِئُ عَلَىٰ شَيْءٍ وَقَالَتِ

النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

(Al-Qur'ān. Al-Baqarah 2:113)

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١١٨﴾

(Al-Qur'ān. Al-Jāthiyah 45:18)

4 *Wajib*
(Obligated) واجب وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعِيرٍ ۗ لِلَّهِ لَكُمْ فِيهَا خَيْرٌ
فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

(Al-Qur'ān. Al-Haj 22:36)

فَرَضَ الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا
يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

(Al-Qur'ān. Al-Baqarah 2:197)

5 *Ibādah*
(Religious practice) عبادة إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٦٦﴾

(Al-Qur'ān. Al-'Arāf 7:206)

6 *Niat*
(Intention) حاجة وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

(Al-Qur'ān. Ghāfir 40:80)

نِيَّةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.
فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ

وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

(Ḥadīth. Ṣaḥīḥ al-Bukhārī. Kitāb Bada'a: Bāb Kaifa Kana
Bad'ul Wahyī ilā Rasul lillahi Ṣallallahu 'Alaihi wa
Sallam:Juz'1:#1) and (Ḥadīth. Ṣaḥīḥ Muslim. Kitāb
Imārah: Bāb Qaulihi Ṣallallahu 'Alaihi wa Sallam:
((Innamā 'Amālu binniyat)), Waannahū Yadhkhulu fihil
Ghazwu wa Ghairuhu minal 'Amāl :Juz' 2:#1907)

7	Suci (Pure)	طاهر	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْعَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ (Al-Qur'ān. Al-Mā'idah 5:6)
8	Haid (Menstruation)	حيض	وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأُتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ (Al-Qur'ān. Al-Baqarah 2:222)
9	Doa (Pray)	دعاء	الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ (Al-Qur'ān. Ibrāhīm 14:39)
10	Solat (Prayer)	صلاة	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ (Al-Qur'ān. Al-Baqarah 2:3)
11	Imam (Leader)	إمام	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي

			جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ (Al-Qur'ān. Al-Baqarah 2:124)
12	Masjid	مسجد	يَبْنَیْ عَادَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ (Al-Qur'ān. Al-'Arāf 7:31)
		جامع	رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ (Al-Qur'ān. Ali 'Imrān 3:9)
13	Puasa (Fasting)	صوم	أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾ (Al-Qur'ān. Al-Baqarah 2:184)
			يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (Al-Qur'ān. Al-Baqarah 2:183)
14	Zakāt (Alms)	زكاة	وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ (Al-Qur'ān. Al-Baqarah 2:43)
15	Iman (Faith)	إيمان	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٨٢﴾ (Al-Qur'ān. Al-Anfāl 8:2)
16	Allah	الله	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ (Al-Qur'ān. Al-Fātihah 1:1)
17	Tuhan (God)	إله	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ (Al-Qur'ān. Ali 'Imrān 3:2)
		رب	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ (Al-Qur'ān. Al-Fātihah 1:2)

18	Rahmat (Grace)	رحمة	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ (Al-Qur'ān. Ali 'Imrān 3:8)
19	Malaikat (Angel)	ملائكة	وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ (Al-Qur'ān. Al-Baqarah 2:31)
20	Rasul (Prophet/ Messenger)	رسول	قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ (Al-Qur'ān. Ali 'Imrān 3:32)
21	Nabi (Prophet)	نبي	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ﴿١﴾ (Al-Qur'ān. Az-Zukhruf 43:6)
22	Nabi Muhammad SAW (Prophet Muhammad PBUH)	محمد	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ (Al-Qur'ān. Ali 'Imrān 3:144)
23	Al-Qur'ān	القرءان	شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ (Al-Qur'ān. Al-Baqarah 2:185)
24	Pahala (Reward)	أجر	مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَتَعَامِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ (Al-Qur'ān. Ali 'Imrān 3:179)
		ثواب	أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

يُحَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا
مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِعِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ
الْثَوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

(Al-Qur'ān. Al-Kahf 18:31)

26

Dosa
(Sin)

ذنب

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

(Al-Qur'ān. At-Takwīr 81:9)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ
مَاذَا يَنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٩﴾

(Al-Qur'ān. Al-Baqarah 2:219)

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا
يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا تَصَحَّحُوا لِلَّهِ وَرَسُولِهِ مَا
عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

(Al-Qur'ān. At-Tawbah 9:91)

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ
كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٣١﴾

(Al-Qur'ān. An-Nisā' 4:101)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَإِيَّاكُمْ إِنْ قَتَلْتُمْ أَنْ كَانُوا خَطَاءً كَبِيرًا ﴿٣١﴾

(Al-Qur'ān. Al-Isrā' 17:31)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

(Al-Qur'ān. Al-An'am 6:160)

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾

(Al-Qur'ān. Taha 20:100)

وَعَاثُوا آلِيَتِمَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا
خُبْثٌ

			تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ (Al-Qur'ān. An-Nisā' 4:2)
26	Syurga (Heaven)	جنة	وَقُلْنَا يٰۤأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ (Al-Qur'ān. Al-Baqarah 2:35)
27	Neraka (Hell)	نار	فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ (Al-Qur'ān. Al-Baqarah 2:24)
		جهنم	وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ وَجَهَنَّمَ وَلَبِئْسَ الْمِهَادُ ﴿٢٦﴾ (Al-Qur'ān. Al-Baqarah 2:206)
		جحيم	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ (Al-Qur'ān. Al-Baqarah 2:119)
		سقر	سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ (Al-Qur'ān. Al-Muddathir 74:26)
28	Bersyukur (Grateful)	شكر	نِعْمَةٌ مِّنْ عِندِنَا كَذَلِكَ نَجْزِي مَن شَكَرَ ﴿٣٥﴾ (Al-Qur'ān. Al-Qamar 54:35)

4.3 Objective 2: The Translation of Islamic Terminologies Based on Mufradāt Alfāz al-Qur'ān

This section will cover the findings for the second objective, which is to explain the meaning of Islamic terminologies based on the Book of Mufradāt Alfāz al-Qur'ān. ATLAS.ti 8 software was used by the researcher to shape the themes of each discovery. The topic of the discoveries from the Book of Mufradāt Alfāz al-Qur'ān is coded as Mufradāt Alfāz al-Qur'ān (MQA). In addition, the findings were also been triangulated with three other books as the secondary data, which are the Dictionary of al-Qur'ān, arranged by Dato' Dr. Zulkifli Haji Mohd Yusoff which was coded as

“KQ” which means ‘*Kamus al-Qur’ān*’; the Book of *Al-Sirāj fī Bayān Gharīb al-Qur’ān*, written by Dr. Muhammad bin ‘Abdul ‘Aziz al-Khuḍayrī, which was coded as “SFB” which means *Sirāj fī Bayān*; and the Encyclopaedia of the Meanings of *Al-Qur’ān* - *Syārah Alfāzhul Qur’ān*, written by Al-Ustadz M Dhuha Abdul Jabbar and Al-Ustadz KH. N. Burhanudin, which was coded as EMQ. The followings are the Islamic terminologies in discussion:

4.3.1 Agama (Religion)

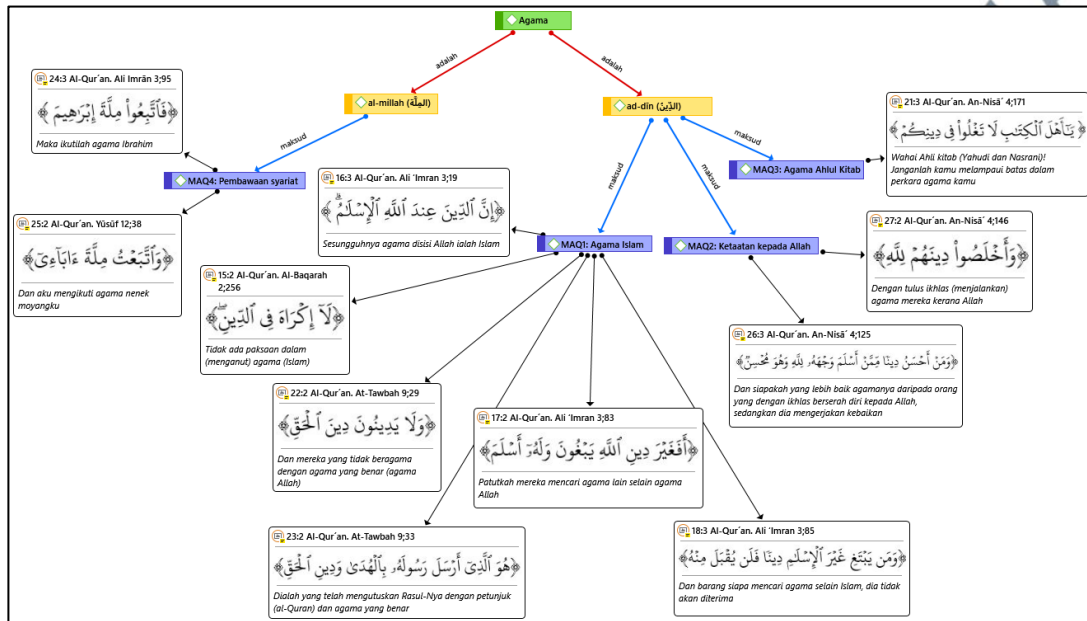


Figure 4.1: Findings of the term Agama (Religion) according to Ar-Rāghib al-Aṣfahānī

Based on Figure 4.1, the term ‘religion’ shares two Arabic meanings adopted in al-Qur’ān, which are *ad-dīn* (الدِّين) and *al-millat* (الْمِلَّة). According to Ar-Rāghib al-Aṣfahānī in his book, generally, both of these terms connote the meaning of religion; only *ad-dīn* (الدِّين) is used for the execution of *sharī‘ah*, or in another word means obedient. Meanwhile, *al-millat* (الْمِلَّة) means carrying a certain form of *sharī‘ah*.

Ar-Rāghib al-Aṣfahānī deliberately defined *ad-dīn* (الدِّين) into three specific meanings, which are the religion of Islam (code MAQ1), obedient to Allah (code MAQ2), and the religions of *Ahlul Kitab* (code MAQ3). Instances can be found from Quranic verses that carry the meaning of Islam religion such as in sūrah Al-Baqarah (2:256), sūrah Ali ‘Imrān (3:19,83,85) and sūrah At-Tawbah (9:29,33). Some

examples of the term *ad-dīn* (الدِّينُ) that connote the meaning of the Islam religion as mentioned by Allah is:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Indeed, the religion in the sight of Allah is Islām”

(Al Qur’ān. Ali ‘Imrān 3:19)

In addition, *ad-dīn* (الدِّينُ) also means the obedient for Allah by sincerely submit to Him, as mentioned by Allah:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

“And who is better in religion than one who submits himself to Allah while being a doer of good”

(Al-Qur’ān. An-Nisā’ 4:125)

Allah has also mentioned;

﴿وَأَخْلَصُوا دِينَهُمْ لِلَّهِ﴾

“and are sincere in their religion for Allah”

(Al-Qur’ān. An-Nisā’ 4:146)

While the final meaning of *ad-dīn* (الدِّينُ) according to Ar-Rāghib al-Aṣfahānī is the religions of *Ahlul Kitab* and the order to not go beyond the limit of the religion, as mentioned by Allah:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾

“O People of the Scripture, do not commit excess in your religion.”

(Al-Qur’ān. An-Nisā’ 4:171)

Allah SWT forbids *Ahlul Kitab* from going beyond the limit, transgressive and excessive in worshipping. The Christians have gone too far in exalting Jesus AS to the point of deifying him (making him a god). They stripped him of his prophetic position and elevated him to the rank of a deity other than Allah SWT. Similarly, the Jews

were transgressive in belittled, ridiculed and disbelieved in Jesus AS. What is needed in this religious life is moderation, that is fairness, in average and balance in this world and the hereafter (Ar-Rāghib al-Aṣḥānī, 2009). As it is written in God's word:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

“And thus We have made you a median [i.e., just] community”

(Al-Qur'ān. Al-Baqarah 2:143)

The term *al-millah* (المِلَّة) is equivalent to *ad-dīn* (الدِّين) in the sense of a kind of teaching or religion in which containing the *sharī'ah* of Allah that was passed down through His prophets to be conveyed to His servants. The difference between *al-millah* (المِلَّة) with *ad-dīn* (الدِّين) is *al-millah* (المِلَّة) used to be reliant on the prophet as a person on whom religion is predicated (code MAQ4). As Allah mentioned:

﴿فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ﴾

“So follow the religion of Abraham”

(Al Qur'ān. Ali 'Imrān 3:95)

Allah has also mentioned:

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي﴾

“And I have followed the religion of my fathers”

(Al Qur'ān. Yūsūf 12:38)

Ar-Rāghib al-Aṣḥānī further stressed that the term *al-millah* (المِلَّة) is used to indicate something that is prescribed, while *ad-dīn* (الدِّين) as a reflection of the *sharī'ah* implementation, or, in other words, obedience.

These findings were also triangulated with secondary data, which are the Dictionary of Al-Qur'ān, Al-Sirāj fī Bayān Gharīb al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān to further support and prescribe Islamic terminologies in the discussion. Based on the Dictionary of Al-Qur'ān, the term *ad-dīn* (الدِّينُ) was explained in detail while there was no explanation for the term *al-millat* (الْمِلَّة).

According to the Dictionary of Al-Qur'ān, the specified meaning for *ad-dīn* (الدِّينُ) that was asserted by Ar-Rāghib al-Aṣfahānī is in line with his structure, however, there are a few variations and additions in terms of division. As described in the Dictionary of Al-Qur'ān, *ad-dīn* (الدِّينُ) has five divisions of meaning, namely, the day of reckoning and retribution (code KQ1), law and *sharī'ah* (code KQ2), *dīnil Malik* (code KQ3), religions other than Islam (code KQ4) and monotheism, *shahādah*, *mazhab*, the straight path and everything gathered in the religion of Islam. Figure 4.2. illustrates the concept for *ad-dīn* (الدِّينُ) as discussed in the Dictionary of Al-Qur'ān.

As portrayed in Figure 4.2, the term *ad-dīn* (الدِّينُ) which is debated has five divisions and three of them are almost identical to what is debated by Ar-Rāghib al-Aṣfahānī pertaining to the codes of the religion of Islam (code MAQ1), obedience to Allah (code MAQ2), which are contained in (code KQ4) of monotheism, *shahādah*, *mazhab*, the straight path and everything gathered in the religion of Islam and the religions of *Ahlul Kitab* (code MAQ3) in the code of religions other than Islam (code KQ4).

Among the meanings of *ad-dīn* (الدِّينُ) added in the Dictionary of Al-Qur’ān is the day of reckoning and retribution (code KQ1). Allah has mentioned:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“Sovereign of the Day of Recompense”

(Al-Qur’ān. Al-Fātihah 1:4)

The meaning of *ad-dīn* (الدِّينُ) that means the day of reckoning and retribution is also explained in other sūrah, for examples: (Al-Hijr 15:35); (Ash-Shu’ara’ 26:82); (Aṣ-Ṣaffāt 37:20); (Ṣad 38:78); (Adh-Dhāriyāt 51:6&12); (Al-Wāqī’ah 56:56); (Al-Ma’ārij 70:26); (Al-Muddathir 74:46); (Al-Infithār 82:9,15,17,18) dan (Al-Muṭaffifin 83:11).

Furthermore, the term *ad-dīn* (الدِّينُ) also implies the law and *sharī’ah* (code KQ2), as mentioned by Allah:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the

religion [i.e., law] of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

(Al-Qur'ān. An-Nūr 24:2)

According to Al-Fairūz (1986) and Ibnu Kathīr (1998), it refers to Allah's law and *sharī'ah*. According to Mujāhid in Ibnu Kathīr (1998), it signifies implementing *hudūd*. These three points of view clearly declare that Allah's rules and *sharī'ah* must be carried out by imposing *hudūd* punishment on adulterous women and adulterous men, with each receiving a hundred lashes.

Next, *ad-dīn* (الدِّينُ) was also mentioned in sūrah Yūsuf for the term *dīnil*

Malik, as Allah mentioned:

﴿فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

(Al-Qur'ān. Yūsuf 12:76)

According to Ibnu 'Abbās and al-Dahhāk in Tafsir Ṭabarī (1995), the term *dīnil Malik* refers to the king's power. Qatādah, Muhammad bin Ka'ab al-Qurāzi, Ma'mar, al-Suddī in Tafsir Ṭabarī (1995), on the other hand, argued that it signified the king's choice and legislation. According to Al-Ṭabarī (1995), "the entire of the above meanings are tightly linked since whoever accepts part of the king's power, then he performs what is required and relents to its execution as long as he does not execute outside of what is commanded". It becomes law against him, and the law against him is his execution and decision. And, according to Al-Fairūz (1986), *dīnil*

Malik refers to the king's politics and intelligence. The entire above view that *ad-dīn* (الدِّينُ) in sūrah Yusuf (12:76), is backed on the monarch, whether in terms of authority, decision and law, politics and wisdom.

Besides that, religions other than Islam (code KQ4) is the meaning of *ad-dīn* (الدِّينُ). Referring to the samples of Quranic verses found in sūrah Al-Baqarah (2:193);

Al-Anfāl (8:39); At-Tawbah (9:33); Al-Fath (48:28) and As-Şaf (61:9), they indicate that the religion of Allah would win and superior to all religions. For instance:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

(Al-Qur'ān. At-Tawbah 9:33)

Finally, the meaning of *ad-dīn* (الدِّينُ) according to the Dictionary of Al-Qur'ān

is monotheism, *shahādah*, *mazhab*, the straight path and everything gathered in the religion of Islam (code KQ5). The meaning of *ad-dīn* can be expressed in several words, such as *al-Dīn al-Qayyim*, *Dīn al-Haq*, *Dīn al-Qayyimah* and *al-Dīn al-Khālīs*.

The word *al-Dīn al-Qayyim* is found in sūrah Ar-Rūm, quoted in His words:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the *fiṭrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

(Al-Qur'ān. Ar-Rūm 30:30)

According to Tafsir Al-Jalālain (n.d), it means a true religion, which is to accept Allah in monotheism (*tawhid*). Meanwhile, al-Shawkānī (1994) affirms that it means a religion that encourages the formation of all orders in the name of Allah or that conforms to nature (*fiṭrah*).

Meanwhile, *Dīn al-Haq* as described in the Tafsir al-Marāghī (1974) means the Light of Allah that is the religion of Islam. The instance can be found in sūrah At-Tawbah (9:33) and Al-Fath (48:28);

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

(Al-Qur'ān, At-Tawbah 9:33)

He also mentioned:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا﴾

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

(Al-Qur'ān, Al-Fath 48:28)

Next, *Dīn al-Qayyimah* is recorded in His words as saying:

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

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.

(Al-Qur'ān, Al-Bayyinah 98:5)

This phrase implies to worship Allah, to worship honestly, to do well, to pray, and to pay *zakāt*, according to Tafsir Hamka (1984). That is the religious substance given by the prophets. Furthermore, according to Al-Fairūz (1986), it refers to Islam as a

true religion. The last expression that comprises the meaning of *ad-dīn* as the religion of Islam is *al-Dīn al-Khālīs*. For instance, Allah mentioned in sūrah Az-Zumar (39:3) as below:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

Unquestionably, for Allah is the pure religion.¹ And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

(Al-Qur'ān, Az-Zumar 39:3)

As asserted by Qatādah in Tafsir Ibnu Kathīr (1998), it signifies *shahādah* that an action is not recognised until the one who does it is honest in his deed for Allah and does not associate any partner (*shirk*) with Him. All four phrases, *al-Dīn al-Qayyim*, *Dīn al-Haq*, *Dīn al-Qayyimah* and *al-Dīn al-Khālīs* wholly declare that Islam is the genuine religion and the straight path. And a Muslim needs to perform all Allah has ordered truly and to avoid *shirk*.

Other than the Dictionary of Al-Qur'ān, the researcher had also referred to Al-Sirāj fī Bayān Gharīb al-Qur'ān as a secondary data to support and enrich the findings of Ar-Rāghib al-Asfahānī. As affirmed in Al-Sirāj fī Bayān Gharīb al-Qur'ān, the term *ad-dīn* (الدِّينُ) carries four segmented meanings, while *al-millat* (الْمِلَّةُ) carries only one meaning.

The word *ad-dīn* (الدِّينُ) here carries the similar findings from Mufradāt Alfāz al-Qur'ān and the Dictionary of Al-Qur'ān, such as in the code of the day of reckoning and retribution (SFB1) similar to (KQ1), the religion of Islam (SFB2) similar to

(MQA1 & KQ5), other religions (SFB3) similar to (MAQ3 & KQ4) and the king's law and legislation (SFB4) similar to (KQ3). However, the word *al-millah* (المِلَّة) connote the meaning of religion and was coded as SFB5, which is similar to (MQA4). And there are differences in terms of assigning examples of Quranic verses within this book. Here is the concept of *ad-dīn* (الدِّين) and *al-millah* (المِلَّة) as per discussion in the *Al-Sirāj fī Bayān Gharib al-Qur'ān*, portrayed in Figure 4.3:

Based on Figure 4.3, the term *ad-dīn* (الدِّينُ) connotes several meanings, including the day of reckoning and retribution (SFB1), the religion of Islam (SFB2), other religions (SFB3) and the king's law and legislation (SFB4). The term *ad-dīn* (الدِّينُ) has been defined as the day of reckoning and retribution in eight samples of Quranic verses that mentioned the context of the day of reckoning, such as in sūrah Al-Fātihah (1:4), Al-Wāqi'ah (56:56) and Al-Ma'ārij (70:26), retribution on the deeds, as in sūrah Adh-Dhāriyāt (51:6), the question on "when is the day of judgment?" in sūrah Adh-Dhāriyāt (51:12) and the *kafr*'s disbelief in the arrival of the day of judgment in sūrah Al-Mā'aūn (107:1), At-Tin (95:7) and Al-Infīṭār (82:9). As Allah has mentioned:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

Sovereign of the Day of Recompense

(Al-Qur'ān. Al-Fātihah 1:4)

﴿هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ﴾

That is their accommodation on the Day of Recompense.

(Al-Qur'ān. Al-Wāqi'ah 56:56)

﴿وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ﴾

And those who believe in the Day of Recompense

(Al-Qur'ān. Al-Ma'ārij 70:26)

﴿وَإِنَّ الدِّينَ لَوَاقِعٌ﴾

And indeed, the recompense is to occur.

(Al-Qur'ān. Adh-Dhāriyāt 51:6)

﴿يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ﴾

They ask, "When is the Day of Recompense?"

(Al-Qur'ān. Adh-Dhāriyāt 51:12)

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ﴾

Have you seen the one who denies the Recompense?

(Al-Qur'ān. Al-Mā'aūn 107:1)

﴿فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ﴾

So what yet causes you to deny the Recompense?

(Al-Qur'ān. At-Tin 95:7)

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ﴾

No! But you deny the Recompense.

(Al-Qur'ān. Al-Infītār 82:9)

Besides that, the word *ad-dīn* (الدِّينُ) connotes the meaning of the religion of Islam (SFB2). In the Al-Sirāj fī Bayān Gharīb al-Qur'ān has given three examples of Quranic verses that carry the same meaning but in different contexts. For example the word of Allah in sūrah Yūnus (10:105);

﴿وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾

And [commanded], 'Direct your face [i.e., self] toward the religion, inclining to truth, and never be of those who associate others with Allah;

(Al-Qur'ān. Yūnus 10:105)

Rasulullah PBUH was ordered to face himself towards the right religion and not to be polytheists. Meanwhile, in sūrah Az-Zumar (39:3), the term *ad-dīn* (الدِّينُ) implies to be obedient as a whole and abstain from committing *shirk*. Allah has mentioned:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

(Al-Qur'ān. Az-Zumar 39:3)

In addition, in sūrah Al-Kāfirūn (109:6), the term *ad-dīn* (الدِّينُ) carries two expressions, which are لَكُمْ دِينُكُمْ and وَلِيَّ دِينِ, as Allah mentioned:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

For you is your religion, and for me is my religion."

(Al-Qur'ān. Al-Kāfirūn 109:6)

However, the expression that carries the meaning of Islam as a religion is وَلِيَّ دِينِ. This is how Rasulullah PBUH had expressed to the *kafr*, "For you is your religion, and for me is my religion". 'For me is my religion' in this context means to bring the utmost sincerity and firm *tawhid* (meaning to say Islam) and I will not want for another religion.

Next, the term *ad-dīn* (الدِّينُ) carries the meaning of other religions (SFB3), as mentioned in the word of Allah in sūrah Al-Fath (48:28);

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا﴾

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

(Al-Qur'ān. Al-Fath 48:28)

In this context, it is indicated that Allah had sent Prophet Muhammad PBUH with the guidance of *hidāyah* and the genuine religion, Islam, in order to win and raise Islam in comparison to other religions. Furthermore, Islam cannot be compared to any other faith. The concept is similar in sūrah Aṣ-Ṣaf (61:9), where the expression **الدِّينِ** **كُلِّهِ** for the varied religions. As mentioned by Allah:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

(Al-Qur'ān. Aṣ-Ṣaf 61:9)

In the meantime, sūrah Al-Kāfirūn (109:6) projected the term *ad-dīn* (الدِّينِ)

with two phrases, which are **لَكُمْ دِينُكُمْ** and **وَلِيَ دِينِ**, as mentioned by Him:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

"For you is your religion, and for me is my religion."

(Al-Qur'ān. Al-Kāfirūn 109:6)

However, the phrase that implies other religions is **لَكُمْ دِينُكُمْ**. As described before in the code of the religion of Islam (SFB2), Rasulullah PBUH asserted to the *kafr*, "For you is your religion, and for me is my religion". For you is your religion here implies that to you with your polytheism and disbelief.

While the final meaning for the term *ad-dīn* (الدِّينُ) based on Al-Sirāj fī Bayān Gharib al-Qur'ān is دِينَ الْمَلِكِ that means the law and legislation of the king (SFB4) since there is no enslavement of thieves in king's law. It was quoted in His word:

﴿فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

(Al-Qur'ān. Yūsuf 12:76)

Based on Figure 4.3, the term *al-millah* (الْمِلَّةُ) connote the religion and was coded as SFB5. *Al-millah* (الْمِلَّةُ) is described within the context of tolerant religion, which is the religion of your father (Prophet Ibrahim AS) in sūrah Al-Haj (22:78) and the religion of the ancestors for the Quraish as well as the religion of Christian, as mentioned in sūrah Sad (38:7).

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. He [i.e., Allah] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakāh and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

(Al-Qur'ān. Al-Haj 22:78)

In this verse, Allah instructs you to wage *jihād* in the path of Allah using your own property, words, and spirits. Allah picks you over others, exalts and glorifies you, and bestows upon you the honour of receiving the most magnificent Prophet and the most complete law. Allah does not compel you to do things that you are unable to accomplish, nor does He burden you with things that you are unable to perform. In times of need (emergency), Allah also provides respite, convenience, and a way out, and Allah commands you to follow the religion of your father Prophet Ibrahim AS with the phrase *مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ*.

Allah has called you Muslims even before the Qur'ān mentions it. In the Qur'ān, Allah also refers to you as Muslim. We have made you the justest and finest people, and your righteousness is seen by everybody, so that you may be witnesses on the Day of Judgment. Indeed, on the Day of Judgment, all people will recognise the leadership of the people of Muhammad PBUH, as well as the superiority of the people of Muhammad PBUH over other people, and so his witness over other people is recognised, as is the testimony that the Messenger have conveyed God's word. So be thankful for this great favour from God, then fulfil God's right over all of you in carrying out what is obligatory upon you and leaving what is forbidden for you. Among the most important is to perform prayers and pay *zakāt*.

He also mentioned;

﴿مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنَّا هَذَا إِلَّا اخْتِلَافٌ﴾

"We have not heard of this in the latest religion. This is not but a fabrication."

(Al-Qur'ān. Şad 38:7)

In this verse, the phrase *الْمِلَّةِ الْآخِرَةِ* reveals that the Quraish unbelievers were astounded by the teachings of Islam preached by Prophet Muhammad PBUH, which highlight Allah, since the teachings of their religion, including Christianity, have numerous gods, and some even claim a triune deity. They claim that the teachings of the Prophet Muhammad PBUH are falsehoods and fabrications. It is clear here that the phrase *al-millah* (الْمِلَّةِ) is something that is laid on religion, such as the religion of Prophet Ibrahim AS, the religion of Quraish's ancestors and the Christianity, as affirmed by Ar-Rāghib al-Aṣḥānī before.

Other than extracting findings from two of the books mentioned before, the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al-Qur'ān was also employed as the third secondary data to triangulate the data so that it is more concrete. According to the Encyclopaedia of the Meanings of Al-Qur'ān, the term *ad-dīn* (الدِّينُ) connotes five segmented meanings and the term *al-millah* (الْمِلَّةِ) with two meanings. The meanings for the term *ad-dīn* (الدِّينُ) share similarities with the findings in the Mufradāt Alfāz al-Qur'ān, the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharib al-Qur'ān, such as the codes for the king's law and legislation (EMQ1) similar to (KQ3 & SFB4), obedience to Allah (EMQ2) similar to (MAQ2 & SFB2), the religions of *Ahlul Kitab* (EMQ3) similar to (MAQ3, KQ4 & SFB3), the religion of Islam (EMQ4) similar to (MAQ1, KQ5 & SFB2) and the day of reckoning (EMQ5) similar to (KQ1 & SFB1). Meanwhile, the term *al-millah* (الْمِلَّةِ) carries two meanings,

which are *sharīʿah*, coded as (MAQ4). Secondly, Christianity, coded as EMQ7 similar to (SFB5). The followings are the concept of the term *ad-dīn* (الدِّينُ) and *al-millah* (المِلَّة) as highlighted in the Encyclopaedia of the Meanings of Al-Qurʾān - Syarah Alfāzhul Qurʾān, portrayed in Figure 4.4.

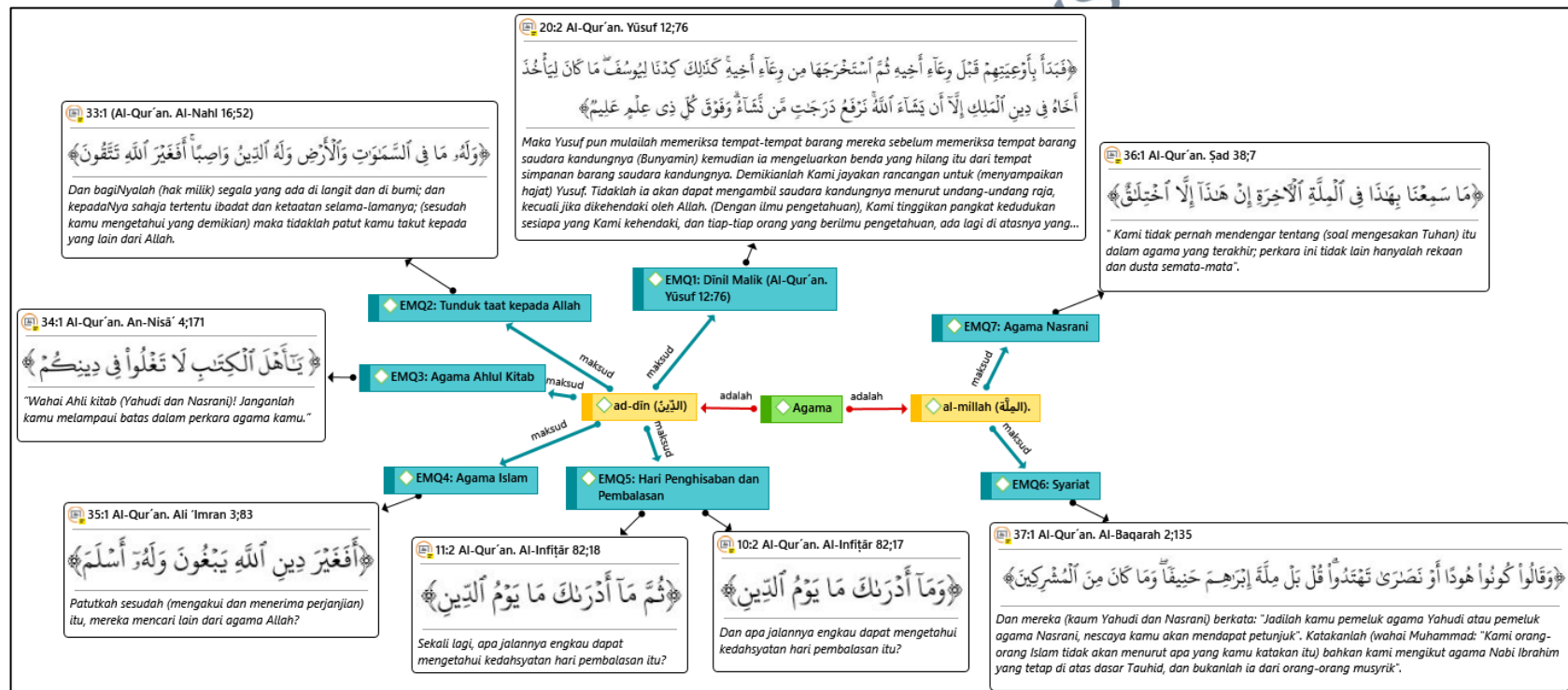


Figure 4.4: Findings for the term *Agama* (Religion) in the Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.4, the term *ad-dīn* (الدِّينُ) implies the king's law and legislation (EMQ1), total obedient to Allah (EMQ2), religions of *Ahlul Kitab* (EMQ3), Islam religion (EMQ4) and the day of reckoning (EMQ5). Meanwhile, the term *al-millat* (الْمِلَّةُ) carries two definitions, which are *sharī'ah* (EMQ6) and religion (EMQ7). The term *ad-dīn* (الدِّينُ) has been defined as the king's law and legislation (EMQ1) in a Quranic verse (Yūsuf 12:76), as described for the codes of SFB4 and KQ3.

Secondly, the term *ad-dīn* (الدِّينُ) implies to obey to Allah (EMQ2). Despite this code is close to codes MAQ2 and SFB2, the author however had presented the Quranic verse differently. As Allah has mentioned:

﴿وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّينُ وَاصِبًا اَفَغَيْرَ اللّٰهِ تَتَّقُونَ﴾

" And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

(Al-Qur'ān. Al-Nahl 16:52)

Third, the term *ad-dīn* (الدِّينُ) connotes the religions of *Ahlul Kitab* (EMQ3), similar to what was described in the code MAQ3 in sūrah An-Nisā' 4:171. Next, the term *ad-dīn* (الدِّينُ) implies the code of the religion of Islam (EMQ4), or the religion of Allah.

As Allah has mentioned:

﴿اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهُ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَاِلَيْهِ يُرْجَعُوْنَ﴾

"So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

(Al Qur'ān. Ali 'Imrān 3:83)

Islam is a religion in which there is no coercion, as Allah says in sūrah al-Baqarah (2:256) because it is a religion that is in line with nature, as Allah says:

﴿وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾

"And you see the people entering into the religion of Allah in multitudes,"

(Al-Qur'ān. An-Naṣr 110:2)

Abu Su'ud (1999) affirms that the term *ad-dīn* (الدِّينُ) means the religion of Islam (*millatul Islam*), as the term *ad-dīn* (الدِّينُ) cannot be based on Allah, unless what is meant is Islam religion. Similarly, it was described in the code KQ2 as Allah says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدُ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion [i.e., law] of Allah,³ if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

(Al-Qur'ān. An-Nūr 24:2)

Allah commands that no mercy on them will prevent you from practising the religion of Allah, if you believe in Allah and the Judgment Day. The term *ad-dīn* (الدِّينُ) in the verse means about the *sharī'ah* of Allah and its laws, or in other words, it is the right of obedience to Allah and enforcing the boundaries.

The other meaning of *ad-dīn* (الدِّينُ) is the day of reckoning (EMQ5), as

mentioned by Allah:

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۚ﴾

And what can make you know what is the Day of Recompense? (17). Then, what can make you know what is the Day of Recompense? (18) It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

(Al-Qur'ān. Al-Infīṭār 82:17-19)

Meanwhile, the term *al-millah* (المِلَّة) carries two meanings, which are *sharī'ah*

(EMQ6) and Christianity (EMQ7). According to Imam At-Jurjani (1998) in his book,

Kitab At-Ta'rīfāt outlines two contrasting meanings of *al-millah* (المِلَّة) and *ad-dīn*

(الدِّين). He asserts that both *al-millah* and *ad-dīn* carry a similar meaning, but different

in terms of the explanation. Complying the *sharī'ah* is called *ad-dīn*, while in compilation, *sharī'ah* is called *al-millah*, as mentioned by Allah:

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ﴾

They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

(Al-Qur'ān. Al-Baqarah 2:135)

Apart from that, the term *al-millah* (المِلَّة) means Christianity (EMQ7) as

mentioned by Allah in sūrah Ṣad 38:7 in the explanation for the code SFB5.

In a conclusion, the religious definition that is segmented into two, which are, *ad-dīn* (الدِّينُ) and *al-millah* (المِلَّة) can be categorised into seven types of meaning; five of which for the term *ad-dīn* (الدِّينُ) whereby, the Islam religion, other religions, law and *sharīʿah*, the day of reckoning and retribution and the king's legislation. While the term *al-millah* (المِلَّة) carries two meanings, which are the implementation of *sharīʿah* and religion. The table below illustrates the summary for all themes discussed above.

Table 4.3: The Distribution of themes for the meanings of terms *ad-Dīn* (الدِّينُ) and *al-Millah* (المِلَّة)

No.	Terms	Themes	Mufradat Alfāz al- Qurʾān	The Dictionary of al- Qurʾān	Al- Siraj fī Bayān Gharīb al- Qurʾān	The Encyclopaedia of the Meanings of Al-Qurʾān - Syārah Alfāzhul Qurʾān
1	<i>ad-dīn</i> (الدِّينُ)	Islam religion	x	x	x	x
		• Obedience to Allah	x			x
		• Monotheism, <i>shahādah</i> , <i>mazhab</i> , a straight path and everything gathered in the religion of Islam		x		
2		Other religions	x	x	x	x
3		Law and <i>sharīʿah</i>		x		x
4		The day of reckoning and retribution		x	x	x
5		<i>Dīnil Malik</i> (the king's legislation)		x	x	x
6	<i>al-millah</i>	Implementation of <i>sharīʿah</i>	x			x
7	(المِلَّة)	Religion			x	x

Based on Table 4.3, all four books have two similarities in terms of two themes, namely the theme for the code of Islam and other religions. Then, followed by the theme for the code of the day of reckoning and retribution and the *dīnil Malik* (king's law). Furthermore, the term *ad-dīn* (الدِّينُ) also carries the meaning of law and *sharī'ah* as explained through the Dictionary of the Qur'ān. While for the term *al-millah* (الْمِلَّة) there are two different themes, namely the conduct of the *sharī'ah* and religion, although some give examples of the same Quranic verses.

4.3.2 Islam

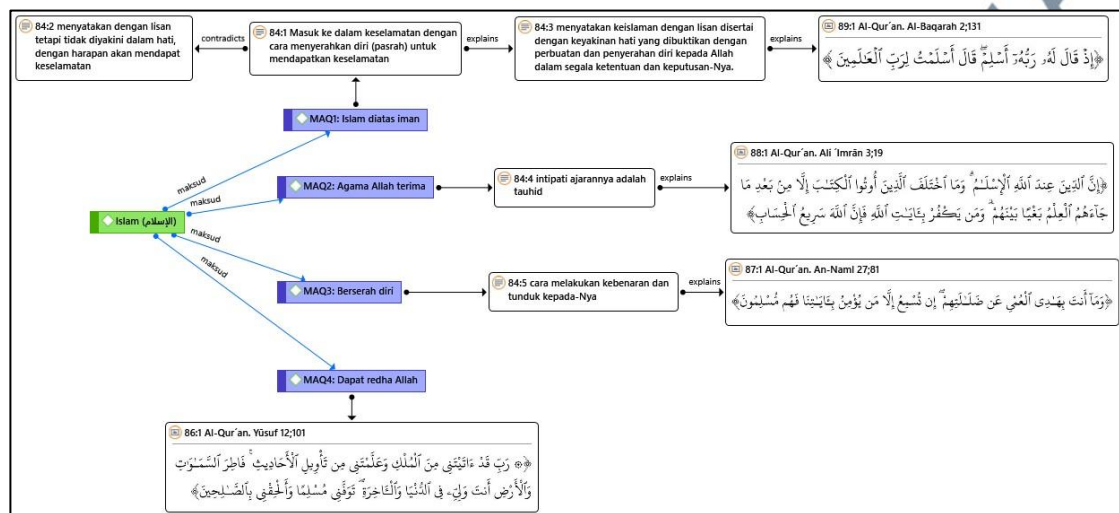


Figure 4.5: Findings of the term Islam according to Ar-Rāghib al-Asfahānī

Based on Figure 4.5, the term Islam (الإسلام) began to be the point of discussion in the chapter *salima* (سَلِمَ). Among the generated themes are Islam above *imān* (MAQ1), accepted religion by Allah (MAQ2), submissive (MAQ3) and obtain Allah's blessings (MAQ4).

For the first theme, Islam above *imān* (MAQ1) is a real Islamic idea. Islam itself contains the concept of obtaining security through giving oneself. However, Islam, according to *sharīʿah*, is split into two parts: first, it is spoken verbally but not believed in the heart, with the goal of attaining salvation; and second, it is believed in the heart but not expressed orally. An example of God's word;

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you

obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

(Al-Qur'ān. Al-Hujurāt 49:14)

Meanwhile, the second meaning of Islam is Islam above imān (MAQ1), which is to proclaim Islam verbally accompanied by heart assurance proved by acts and submission to God in all His provisions and choices. This is the circumstance as described by Prophet Ibrahim AS in His words:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

When his Lord said to him, "Submit," he said, "I have submitted [in Islām] to the Lord of the worlds."

(Al-Qur'ān. Al-Baqarah 2:131)

Islam is, indeed, the true and acceptable religion in Allah's sight (MAQ2), in which the essence is monotheism, as mentioned by Allah:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

Indeed, the religion in the sight of Allah is Islām. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

(Al-Qur'ān. Ali 'Imrān 3:19)

People who embrace Islam must surrender to Allah (MAQ3) by doing the right thing and surrendering to Him, as mentioned by Allah:

﴿وَمَا أَنْتَ بِهَادِيَ الْعُمْيَ عَنْ ضَلَالَتِهِمْ ۚ إِنْ تُسْمِعْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ﴾

And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [i.e., submitting to Allah].

(Al-Qur'ān. An-Naml 27:81)

As a sequence of this verse, those who embrace Islam will obtain the blessing from Allah (MAQ4), as mentioned by Him:

﴿رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
 أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous."

(Al-Qur'ān, Yūsuf 12:101)

These findings are triangulated with secondary data, namely the Encyclopaedia of the Meaning of the Qur'ān, to support and further detail the meaning of the Islamic words under discussion. These conclusions are not based on two additional secondary sources, namely the Dictionary of al-Qur'ān and Al-Sirāj fi Bayān Gharib al-Qur'ān, because this word is not included in either book. Figure 4.6 depicts an Islamic idea described in the Encyclopaedia of the Meanings of Al-Qur'ān :

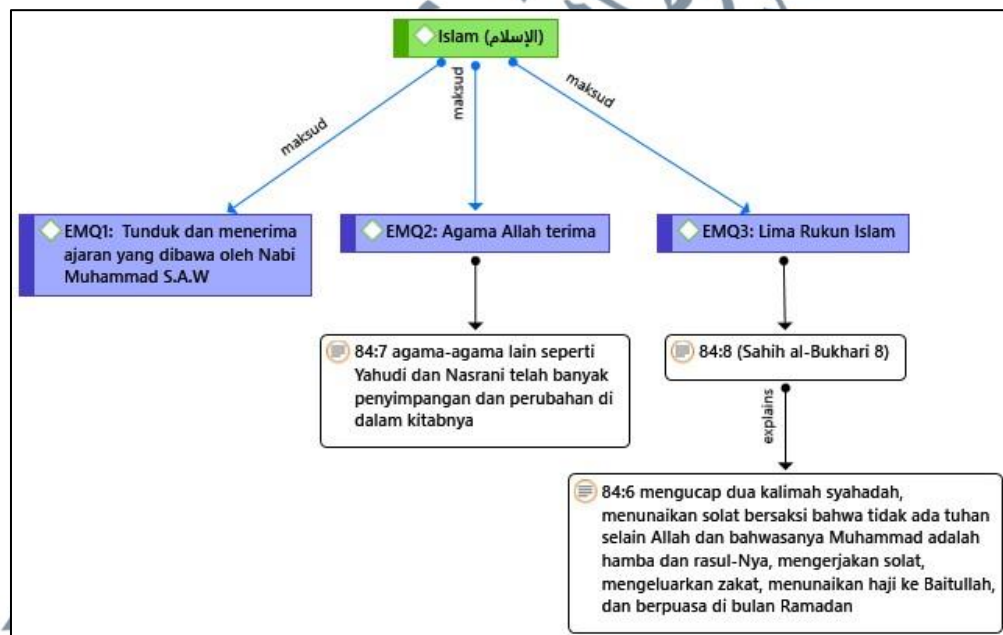


Figure 4.6: Findings for the term Islam according to the Encyclopaedia of the Meanings of Al-Qur'ān

According to Figure 4.6, Islam is (اظهار الخضوع والقبول لما أتى به محمد) submissive and accepts the teachings of the Prophet Muhammad PBUH (EMQ1) in the same way MAQ3 is. Islam, like MAQ2, is a religion that God approves (EMQ2). Reciting *shahādah*, performing prayers testifying that there is no god but Allah and that Muhammad PBUH is His servant and messenger, doing prayers, giving *zakāt*, conducting Hajj to the Baitullah, and fasting in Ramadan are also part of what Islam is meant.

Islam is to follow and embrace the teachings of Prophet Muhammad PBUH since only the religion of Islam is approved by Allah, according to Allah's testament in sūrah Ali 'Imrān (3:19). This is due to the fact that other religions' scriptures, such as Judaism and Christianity, contain numerous variations and modifications. Allah mentioned:

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا بِالْسُنَنِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

(Al-Qur'ān. An-Nisā' 4:46)

Besides that, Islam is also comprised of the five pillars of Islam (EMQ3) as per ḥadīth:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجُّ وَصَوْمُ رَمَضَانَ " .

Narrated Ibn 'Umar: "Allah's Messenger PBUH said: Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad PBUH is Allah's Messenger PBUH; to offer the (compulsory congregational) prayers dutifully and perfectly; to pay Zakāt (i.e. obligatory charity); to perform Hajj. (i.e. Pilgrimage to Mecca) and to observe fast during the month of Ramadan." (Ḥadīth. Ṣaḥīḥ al-Bukhārī. Kitāb Imān: Bāb Qaul Nabī Ṣallallahu 'Alaihi wa Sallam: Buniyyal Islām 'Ala Khamsin: Juz' 1:#8)

In conclusion, Islam is submissive and embraces the Prophet Muhammad PBUH's teachings, and it is further reinforced by *imān*, which is the confidence of the heart demonstrated by acts and obedience to God in all His provisions and judgements. Allah accepts Islam as a religion. Reciting the *shahādah*, performing prayers testifying that there is no god but Allah and that Muhammad PBUH is His servant and messenger, doing prayers, giving *zakāt*, performing Hajj to the Baitullah, and fasting in *Ramaḍān* are all part of Islam. The table below summarises all of the themes addressed above.

Table 4.4: The Distribution of themes for the meanings of Islam

No.	Term	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhu Qur'ān
1	Islam (الإسلام)	Islam above <i>imān</i>	x	x
		Religion accepted by Allah	x	x
		Submissive	x	x
		Obtain Allah's blessings	x	
		Surrender and embrace the teachings conveyed by Prophet Muhammad PBUH	x	x
		Five pillars of Islam		x

Based on Table 4.4, those two works listed have agreed on four similar themes: Islam above *imān*, religion accepted by Allah, submissive and surrender and embrace the teachings conveyed by Prophet Muhammad PBUH. The term Islam is

also defined more thoroughly through the subject of the five pillars of Islam, and Muslims will receive Allah's blessings.



4.3.3 Hukum (Law)

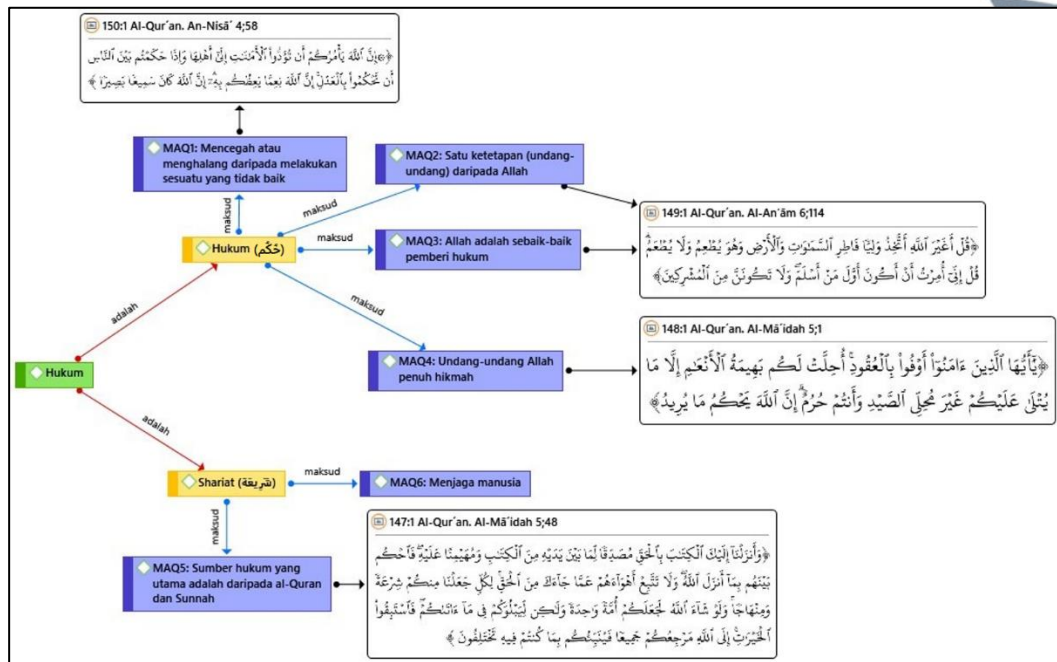


Figure 4.7: Findings of the term *Hukum* (Law) according to Ar-Rāghib al-Aṣfahānī

Based on Figure 4.7, *hukum* (حُكْم) is derived from ‘*hakama*’ (حَكَمَ) that is *mana’a*.

Ar-Rāghib al-Aṣfahānī states that the law aims to prevent or stop from committing bad things (MAQ1). Allah had quoted as:

﴿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﴾

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

(Al-Qur’ān. An-Nisā’ 4:58)

The truth is that the law is a decree (law) from Allah (MAQ2), and Allah is the finest giver of law (judgement) (MAQ3), as He mentioned;

﴿أَفَعَيِّرَ اللَّهُ أَتْبَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

[Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

(Al-Qur'ān. Al-An'ām 6:114)

Furthermore, the law must be accompanied by knowledge (MAQ4). Wisdom is the attainment of truth via the application of knowledge and intelligence. Therefore, what is referred to be God's wisdom is the ability to know something and produce it precisely. As Allah has mentioned:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

O you who have believed, fulfil [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'ān] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

(Al-Qur'ān. Al-Mā'idah 5:1)

Next, the term *sharī'ah* (شريعة) is derived from *shara'a* (شَرَعَ) which means to follow a clear path. *Sharī'ah* is a term that refers to the way or divine law (*sharī'ah*) that is designed as a solution for caring for human beings (MAQ5). And the Qur'ān and ḥadīth are the primary sources of *sharī'ah* law (MAQ6), as He said:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To

Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

(Al-Qur'ān. Al-Mā'idah 5:48)

These findings are further triangulated using secondary data, namely the Encyclopaedia of the Meanings of Al-Qur'ān, to support and further detail the meaning of the Quranic words under discussion. These findings are not based on the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān because this word is not included in those books. The figure below summarises the findings on the law in the Encyclopaedia of the Meanings of Al-Qur'ān.

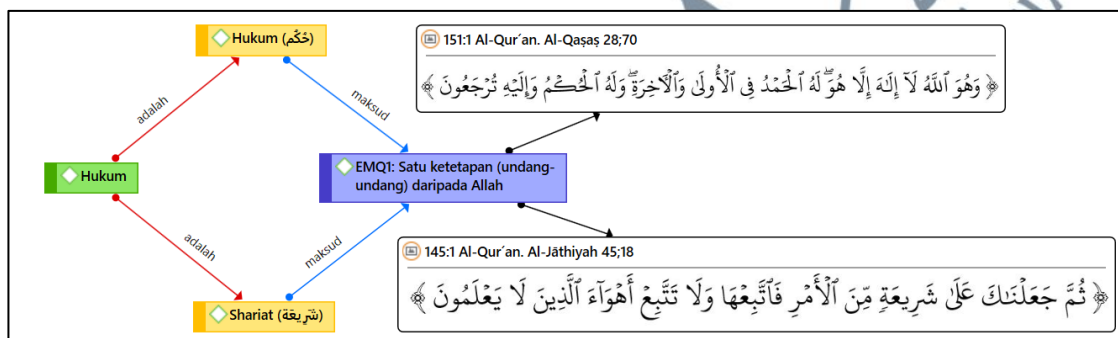


Figure 4.8: Findings for the term *Hukum* (Law) according to the Encyclopaedia of the Meanings of Al-Qur'ān

Referring to Figure 4.8, the law is an ordinance from Allah (EMQ1). Allah has mentioned:

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

(Al-Qur'ān. Al-Qaṣaṣ 28:70)

Meanwhile, *sharī'ah* is the law within Islam (EMQ1), similar to MAQ2. As Allah has mentioned:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

The verse emphasises that Prophet Muhammad PBUH, as Allah's Prophet and Messenger, has his own social order and ceremonial order in worship that differs from the norms of law and ritual forms of Jews, Christians, and polytheists. As a result, Allah has created a flawless *sharī'ah* for Prophet Muhammad PBUH.

Finally, there are six types of themes that are produced, namely, law is a decree from God (MAQ2 & EMQ1) that seeks to safeguard humans (MAQ5) by preventing or discouraging them from doing anything wrong (MAQ1). Because Allah is the finest giver of law (judge) (MAQ3), every law of Allah was ascertained with complete wisdom (goodness) (MAQ4). The Qur'ān and Sunnah are the primary sources of law (MAQ6). The table below summarises all of the themes addressed above.

Table 4.5: The Distribution of themes for the meanings of *Hukum* (Law)

No.	Terms	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	Law (حُكْم)	Preventing or discouraging from doing anything wrong	x	
		A decree (ordinance) from Allah	x	x
		Law of Allah was ascertained with complete wisdom	x	
		Allah is the finest giver of law	x	
		The Qur'ān and Sunnah as the primary sources of law	x	
2	<i>Sharī'ah</i> (شَرِيعَة)	A decree (ordinance) from Allah	x	x
		Safeguard humans	x	

Based on Table 4.5, it can be concluded that the terms law and *sharī'ah* are the decree (ordinance) from Allah. Subsequently, the themes for being are to safeguard humans from committing harmful things. Next, it was followed by their

respective themes, namely law of Allah is complete of wisdom, Allah as the finest giver of law and the primary sources of the law are *Qur'ān* and *Sunnah*.



4.3.4 Wajib (Obligated)

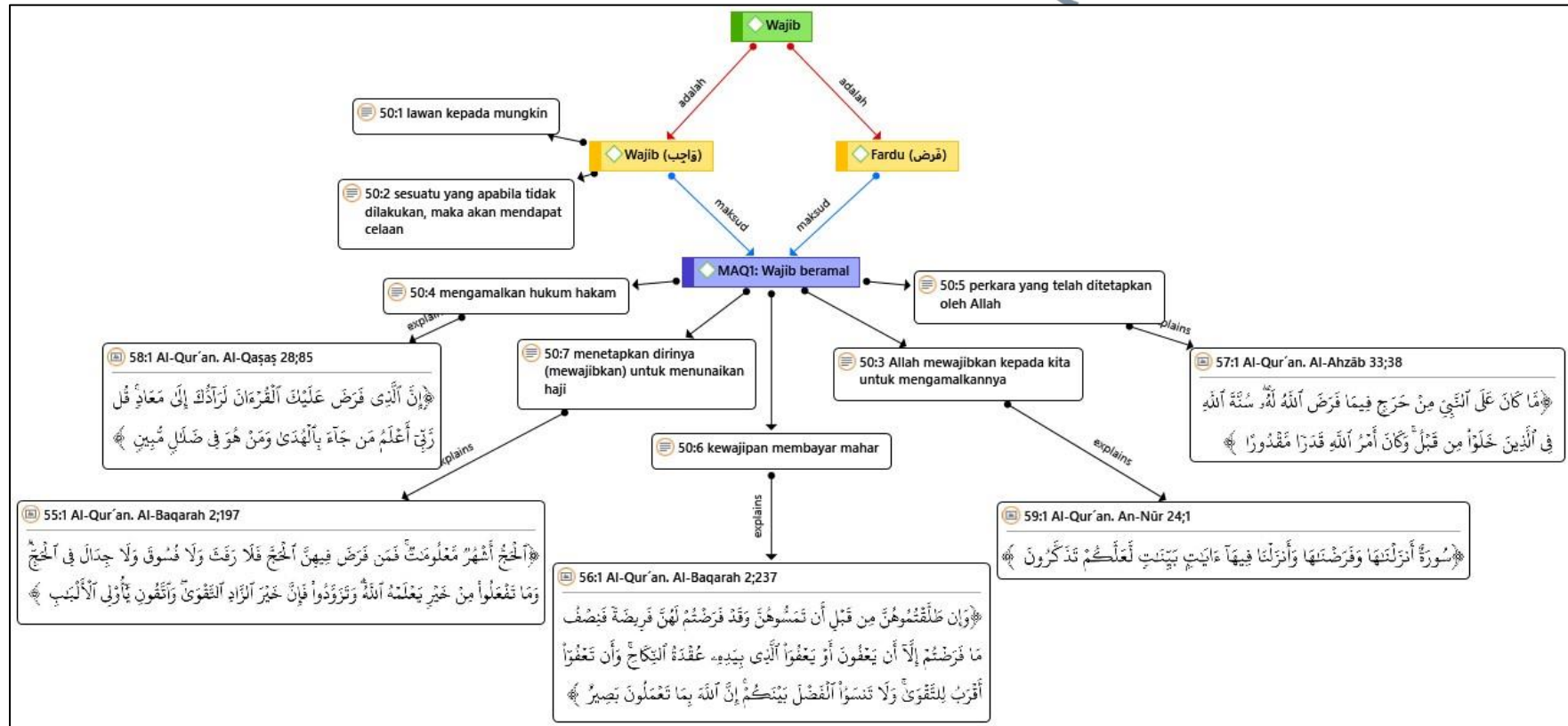


Figure 4.9: Findings of the term *Wajib* (Obligated) according to Ar-Rāghib al-Aṣḥaḥānī

Based on Figure 4.9, the term obligated has two Arabic terms used in the Qur'ān namely *wajib* (وَاجِب) and *fard* (فَرَض). Based on Ar-Rāghib al-Aṣṣfahānī in his work, the term *wajib* (وَاجِب) can be defined in two ways. The first is the opposite of possible. Something that, if imagined, does not exist and so cannot occur. For example, the presence of number 1 when there is number 2, whereas it is extremely unlikely when number 1 does not exist while number 2 exists. Second, the word obligatory refers to anything that, if not done, would result in reprimand. And obligatory is divided into two kinds of explanation. Obligatory in reasoning is as believing in the oneness of Allah. Secondly, obligatory in the context of *shara*^c is as the obligation in performing *'ibādah* which were commanded. *Fiqh* scholars are of the view that *wajib* (وَاجِب) is an action that would result in punishment if not committed. Therefore, it can be concluded that *wajib* (وَاجِب), according to Ar-Rāghib al-Aṣṣfahānī, is compulsory to be committed (MAQ1) and if not done will result in reproach or punishment.

﴿لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا﴾

Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

(Al-Qur'ān. An-Nisā' 4:118)

Besides that, the term *fard* (فَرَض) also resembles the definition of obligated

(MAQ1), as Allah has mentioned:

﴿سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ﴾

[This is] a sūrah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.

(Al-Qur'ān. An-Nūr 24:1)

God obligates us to practise it based on this verse. Allah also urges in certain Quranic verses that we follow the laws contains in them. Allah decreed:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

Indeed, [O Muḥammad], He who imposed upon you the Qur'ān will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

(Al-Qur'ān. Al-Qaṣaṣ 28:85)

Apart from the meaning of obligation, *fard* (فرض) also indirectly carries the meaning of something prescribed which leads to one's obligation to follow it. Allah has prescribed:

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا﴾

There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

(Al-Qur'ān. Al-Ahzāb 33:38)

Through this verse, Ar-Rāghib al-Aṣḥāhānī went on to explain that the prophets had no reservations about carrying out the things that Allah had designed for them because Allah had not prescribed anything that was harmful to them.

Allah also mentioned:

﴿وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

(Al-Qur'ān. Al-Baqarah 2:237)

This verse refers to the dowry requirement imposed on a man who divorces his wife before engaging in sexual relations. On the other hand, if a person has made himself (obligated) to undertake *hajj*, he cannot violate Allah's prohibitions. This requirement (duty) is, however, restricted by the period of *hajj*. Allah says;

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ﴾

Hajj is [during] well-known months,¹ so whoever has made hajj obligatory upon himself therein [by entering the state of *ihrām*], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

(Al-Qur'ān. Al-Baqarah 2:197)

These findings are additionally triangulated with secondary data, namely the Dictionary of Al-Qur'ān, Al-Sirāj fi Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhu'l Qur'ān, to support and further detail the meaning of the contested required words. According to the Dictionary of Al-Qur'ān, the term *wajib* is solely defined by the term *fard* (فَرَضَ), which conveys the sense of obligated to be implemented (KQ1) similar to (MAQ1). The following figure illustrates these points.

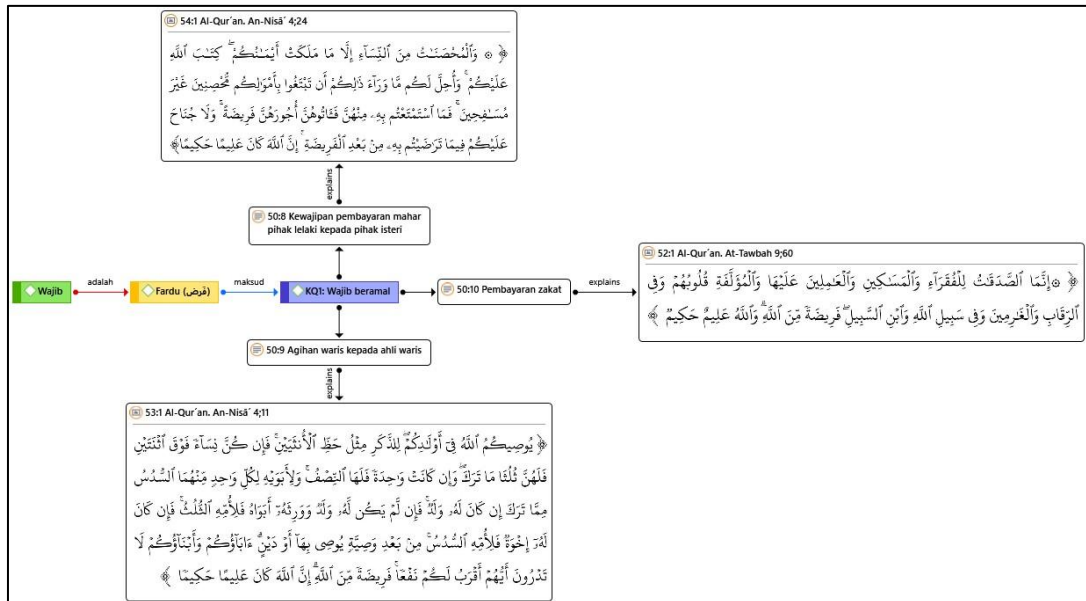


Figure 4.10: Findings for the term *Wajib* (Obligated) according to the Dictionary of Al-Qur'ān

Based on Figure 4.10, the term *fard* (فرض) can be found by the word (فَرِيضَةٌ).

(فرض) in terms of languages is similar to the description affirmed by Ar-Rāghib al-Aṣfahānī before. According to the Dictionary of Al-Qur'ān, several Quranic verses adopted the terms (فَرِيضَةٌ) and (مَفْرُوضًا) that means the obligations prescribed by Allah.

For instances;

- i. Obligation to pay dowry on the part of the man to the wife.

Allah mentioned:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِينَ غَيْرَ مُسْلِفِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And [also prohibited to you are all] married women except those your right hands possess.¹ [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation² as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

(Al-Qur'ān, An-Nisā' 4:24)

ii. Distribution of inheritance to the heirs.

Allah mentioned:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَهَهُنَّ ثُلُثًا مِمَّا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوَىٰهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُن لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

(Al-Qur'ān, An-Nisā' 4:11)

iii. Paying *zakāt*.

Allah mentioned:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

Zakāh expenditures are only for the poor and for the needy and for those employed for it¹ and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveller - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

(Al-Qur'ān, At-Tawbah 9:60)

Other than the Dictionary of Al-Qur'ān, the researcher had also adopted the book Al-Sirāj fī Bayān Gharib al-Qur'ān as the second secondary data to support and enrich findings from Ar-Rāghib al-Aṣḥāhānī. This book only explained the meaning of *wajib* through the term *fard* (فَرَضَ), which implies obligated to be performed (SFB1) similar to (MAQ1 & KQ1). The explanation for this term is also the same as that described in MAQ1 through sūrah An-Nūr (24:1) and sūrah Al-Qaṣaṣ (28:85) which says that we are obliged to practice all the laws that have been enshrined in the Qur'ān, as stated in Figure 4.11 below:

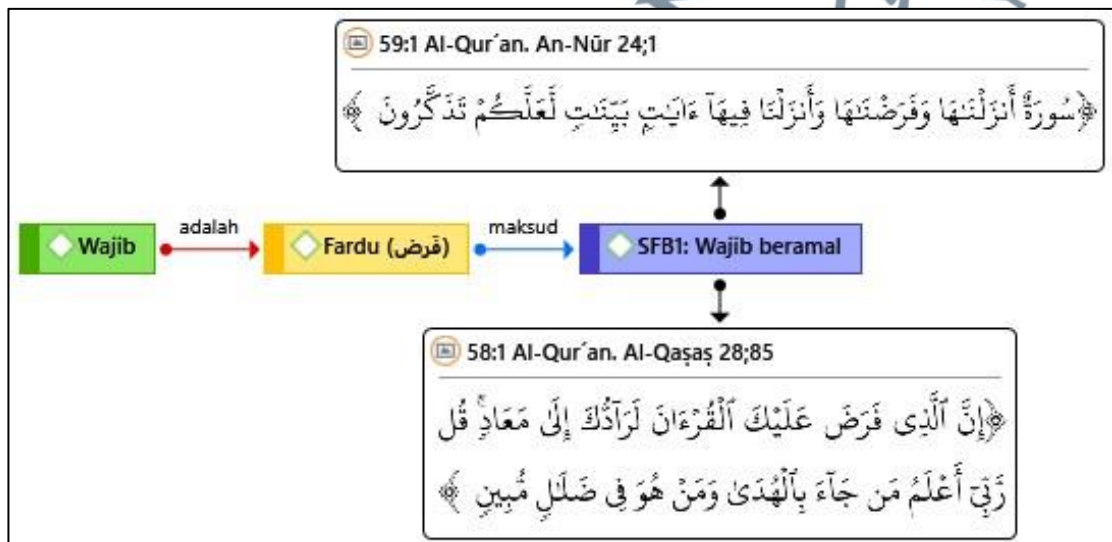


Figure 4.11: Findings for the term *Wajib* (Obligated) according to Al-Sirāj fī Bayān Gharib al-Qur'ān

In addition to the findings from the preceding two works, the book Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān was utilised as a third secondary source to evaluate the data in further detail. Figure 4.12 shows the obligatory term findings from the source of this book.

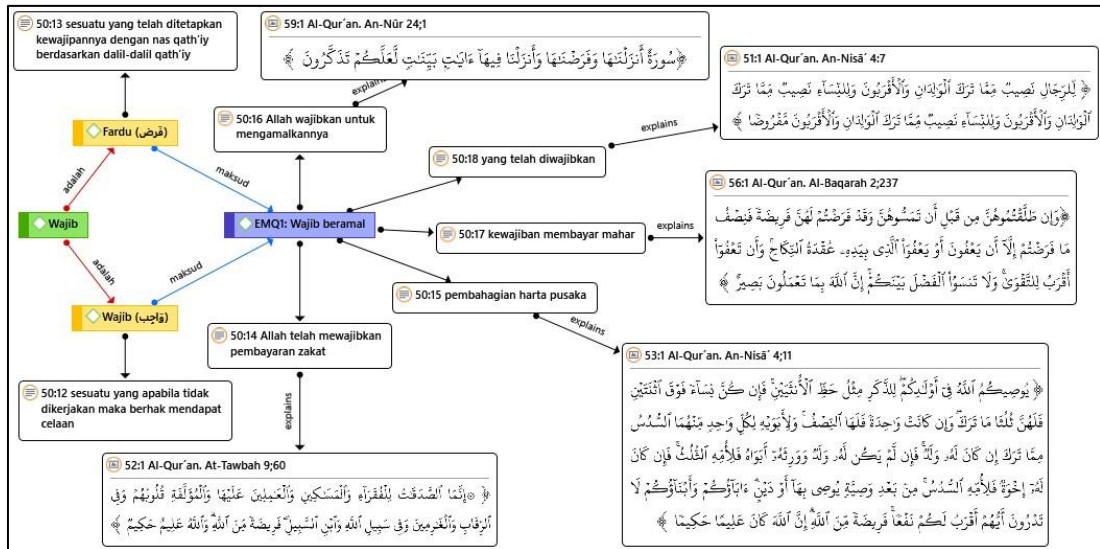


Figure 4.12: Findings for the term *Wajib* (Obligated) according to Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.12, this book also discussed the term *wajib* (obligated) in two Arabic terms, *wajib* (وَاجِب) and *fard* (فَرَض). The term *wajib* (وَاجِب) can be found through the search of the term (وَجَبَ). *Al-Wujūb* (الْوُجُوب), which means *ath-thubūt* (الثبوت), implies permanent. *Al-Wājib* describes anything that, if not done, deserves to be punished and have a similarity with *fard* (فَرَض) that is, something for which an obligation has been set through *nas qath'iy* based on *dalil qath'iy*. Hence, it can be concluded that *wajib* (وَاجِب) carries the meaning of the need or obligation to perform the duty (EMQ1) similar to (MAQ1, KQ1 & SFB1). If one does not perform the prescribed duties, they are entitled to reprimand or punishment.

Meanwhile, the term *fard* (فَرَض) has been discussed in light of the provided Quranic verses. This has been explored in previous findings as well. For example, in

sūrah An-Nūr (24:1), the word (وَفَرَضْنَاهَا) refers to determining the different requirements and laws in the Qur'ān that Allah obligates Muslims to follow (SFB1). Following that, Allah has made mandatory the payment of *zakāt* via the term (فَرِيضَةً) in sūrah at-Tawbah (9:60), the distribution of inheritance in sūrah An-Nisā (4:11), and the payment of dowry in sūrah Al-Baqarah (2:237). Then comes the word (مَّفْرُوضًا) which only has the meaning that has been decreed or declared mandatory, as in sūrah An-Nisā' (4:7). Allah has mentioned:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَدَرْتُمْ مَّفْرُوضًا﴾

For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

(Al-Qur'ān. An-Nisā' 4:7)

In a conclusion, the term *wajib* (obligated) is being discussed within two contexts; *wajib* (وَاجِب) and *fard* (فَرَض). Both of these terms showing similar themes, which are the obligation to perform (MAQ1, KQ1, SFB1 & EMQ1) the prescribed duties and will be reprimanded or punished should they fail to do so. The following table illustrates the conclusion for every theme discussed above.

Table 4.6: The Distribution of themes for the meanings of *Wajib* (Obligated)

No.	Terms	Theme	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fī Bayān Gharib al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Wajib</i> (وَاجِب)	Obligation for duties	x			x
2	<i>Fard</i> (فَرَض)		x	x	x	x

Based on Table 4.6, all four books have similarities in terms of theme, namely the theme for obligation for duties. The term *fard* (فَرَض) is discussed in all books and only two books discuss *wajib* (وَاجِب), which are Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān.

4.3.5 *‘Ibādah* (Religious practice)

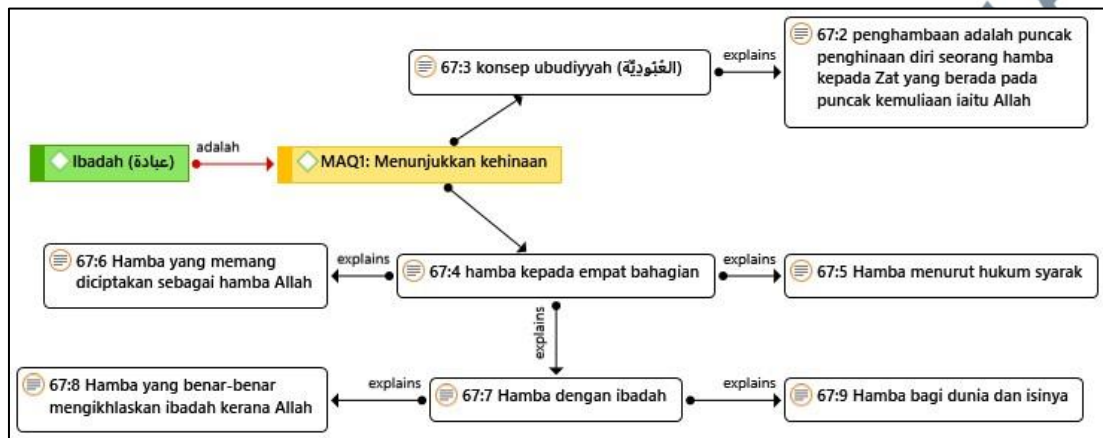


Figure 4.13: Findings of the term *‘Ibādah* (Religious Practice) according to Ar-Rāghib al-Aṣṣfahānī

Based on Figure 4.13, Ar-Rāghib al-Aṣṣfahānī began the discussion on *‘ibādah* (عِبَادَة)

with the notion of *ubudiyyah* (الْعُبُودِيَّة), which depicts humiliation. Religious practice or

worship, for him, is the pinnacle of a servant’s self-humiliation to the *Zat* at the pinnacle of grandeur that is Allah. He mentioned it in the verse:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"¹ and do not repel them but speak to them a noble word”.

(Al-Qur’ān. Al-Isrā’ 17:23)

Besides that, Ar-Rāghib al-Aṣṣfahānī also divides servants into four parts;

1. Servant according to the *shara*^c; a person legitimate to be traded like in sūrah Al-Baqarah (2:178);
2. A person who is naturally created to be the servant of Allah as described in sūrah Maryam (19:93);

3. A servant in *‘ibādah*, and person in this context is divided into two:
 - i. A servant who sincerely worship for Allah;
 - ii. A servant for the world and its contents, and they are the slaves who always serve and protect the world's interests.

These findings are additionally triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān to support and further detail the meaning of the term *‘ibādah* in the discussion. These findings are not based on the other two secondary sources, which are the Dictionary of Al-Qur’ān and Al-Sirāj fī Bayān Gharib al-Qur’ān because this term is not included in those books. The figure below summarises the findings on the concept of *‘ibādah* in the Encyclopaedia of the Meanings of Al-Qur’ān.

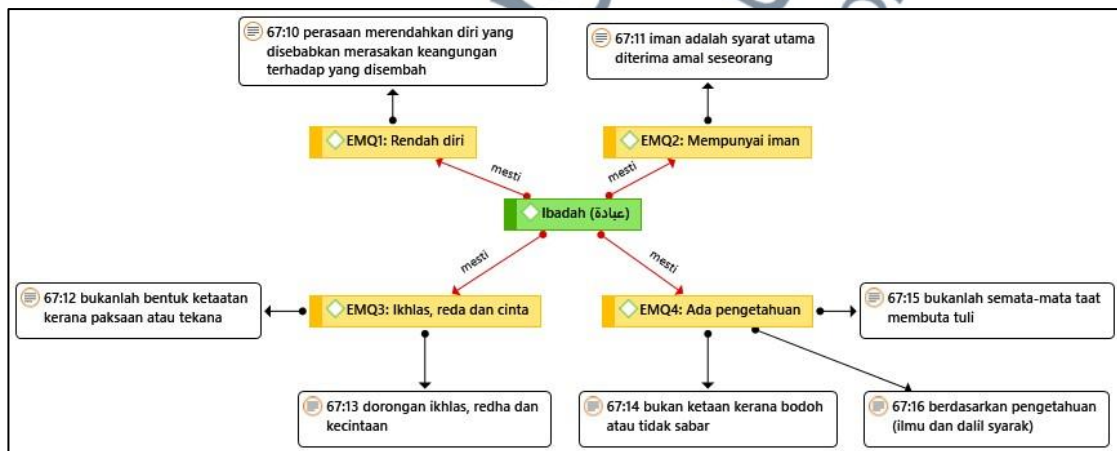


Figure 4.14: Findings for the term *‘Ibādah* (Religious Practice) in the Encyclopaedia of the Meanings of Al-Qur’ān

According to Figure 4.14, *‘ibādah* is a feeling of humility (EMQ1) generated by a sense of superiority towards the greatness that is being worshipped. The polytheistic aspect of one’s *worship* has no significance to Allah and is not recorded since it is not founded on *imān*. As a result, *imān* is the primary requirement for one’s *‘ibādah* to be accepted (EMQ2).

According to Imam al-Ghazali, *‘ibādah* is not a form of compulsion or pressure unless there is sincerity, serenity, and compassion (EMQ3). *‘Ibādah* is also not based on ignorance or impatience, but on the urge to comprehend (EMQ4). This indicates that *‘ibādah* must be founded on understanding (knowledge and *shara*^c proof) as a manner of acknowledging one's acts and distance from Allah's prohibitions. *‘Ibādah*, in other terms, refers to processes obtained via revelation by Prophet Muhammad PBUH, such as prayer, fasting, *zakāt*, *haji*, and acts of devotion to Him. Allah mentions:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”.

(Al-Qur’ān. Al-Kahf 18:110)

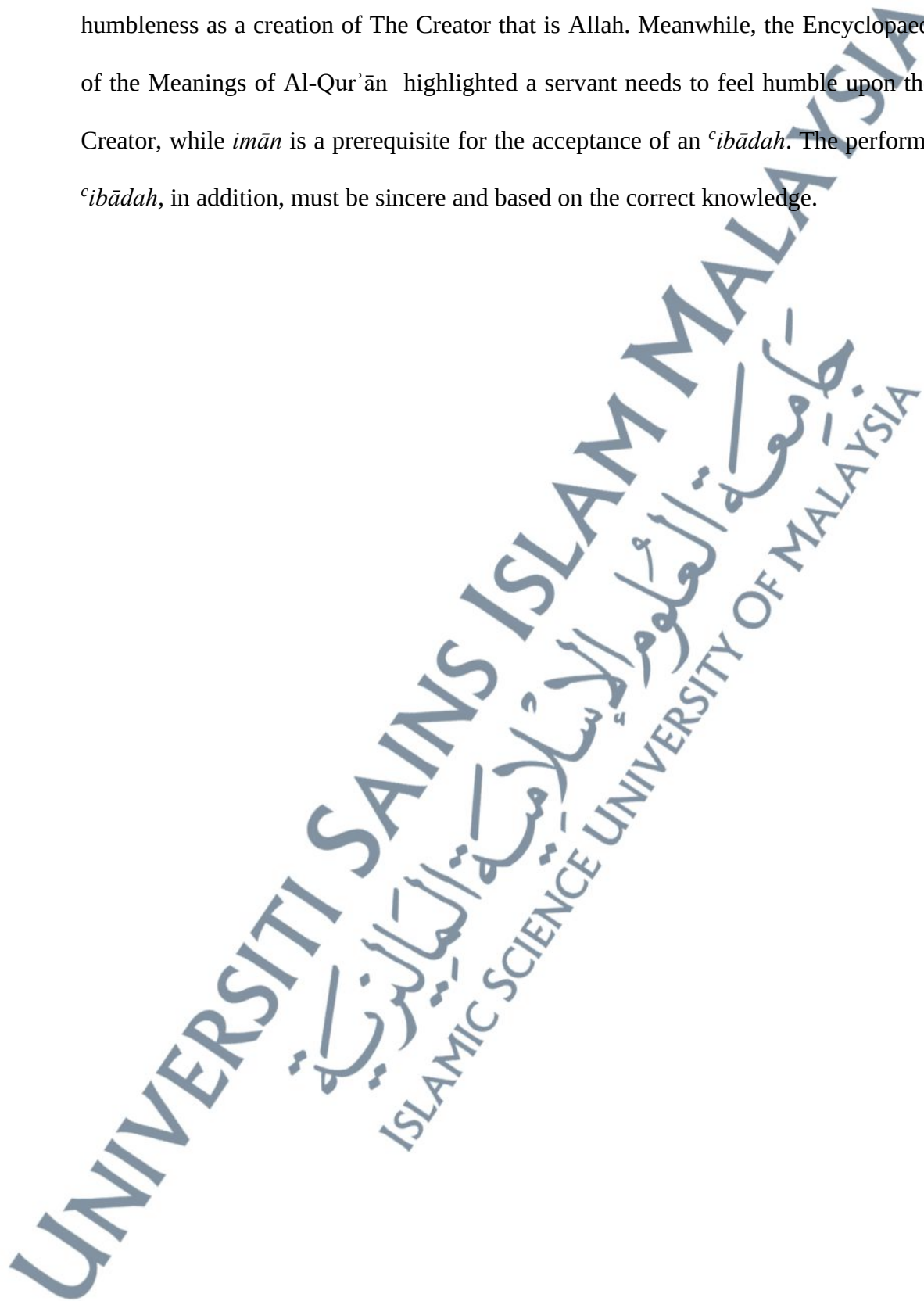
In conclusion, *‘ibādah* is to show humility and humble for The Noble, which is Allah. *‘Ibādah* *dah* requires *imān* as a condition for the practice to be accepted by Allah. *‘Ibādah* must be based on sincerity and correct knowledge. The table below is a summary of all the themes discussed above.

Table 4.7: The Distribution of themes for the meanings of *‘Ibādah*

No.	Term	Themes	Mufradāt Alfāz al-Qur’ān	The Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhu Qur’ān
1	<i>‘Ibādah</i> (عِبَادَة)	Showing humility	x	
		Humble		x
		Containing <i>imān</i>		x
		Sincerity, serenity, and compassion		x
		Having knowledge		x

Based on Table 4.7, Mufradāt Alfāz al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān furnish the elemental concept of *‘ibādah* as required.

Mufradāt Alfāz al-Qur'ān emphasised *‘ibādah* in terms of presenting humility and humbleness as a creation of The Creator that is Allah. Meanwhile, the Encyclopaedia of the Meanings of Al-Qur'ān highlighted a servant needs to feel humble upon their Creator, while *imān* is a prerequisite for the acceptance of an *‘ibādah*. The performed *‘ibādah*, in addition, must be sincere and based on the correct knowledge.



4.3.6 Niat (Intention)

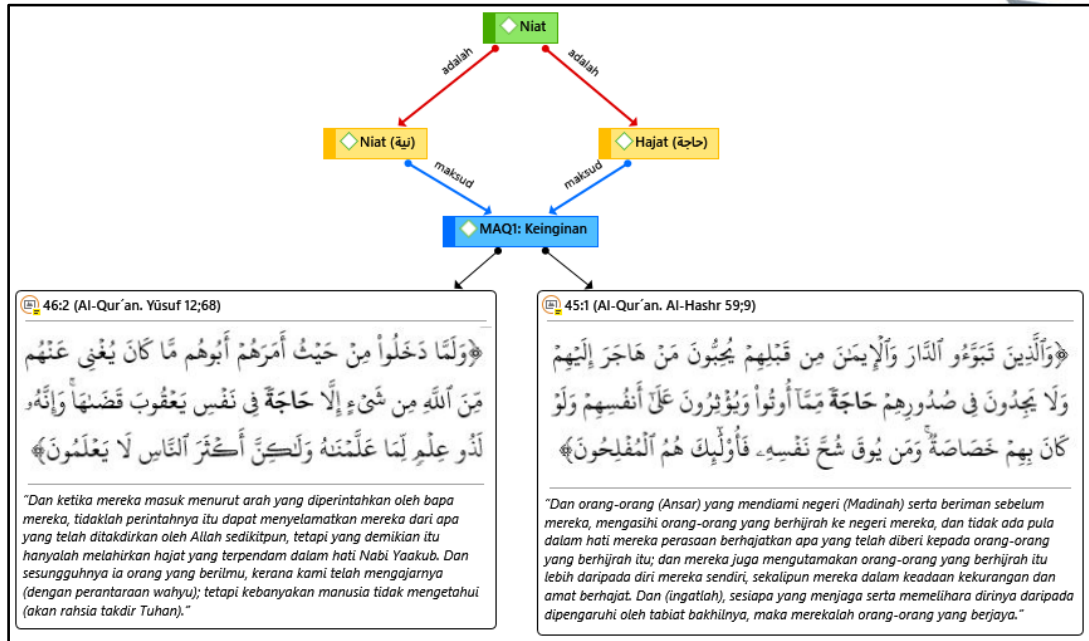


Figure 4.15: Findings for the term *Niat* (Intention) according to Ar-Rāghib al-Aṣḥaḥī

Based on Figure 4.15, the term intention has two applied Arabic terms, which are *niat* (نية) and *hājat* (حاجة). Ar-Rāghib al-Aṣḥaḥī minimally discusses these terms through his book. According to him, *niat* is the root word (*maṣḍar*) from the word (نَوَيْتُ), which means I set my heart to do something. This term denotes a person's desire to do something (code MAQ1). While for the term *hājat* (حاجة), it means a desire for something with a liking for it (code MAQ1). Allah says:

﴿وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need [i.e., concern] within the soul of Jacob,

which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

(Al-Qur'ān. Yūsuf 12:68)

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

(Al-Qur'ān. Al-Hashr 59:9)

These findings are additionally triangulated with secondary data, namely the Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān, to support and further detail the meaning of the term *niat*. These findings exempt the Dictionary of Al-Qur'ān's contents as the dictionary does not portray the term in the discussion.

In the context of Al-Sirāj fī Bayān Gharib al-Qur'ān, only the term *hājat* (حاجة) was discussed in the book, where *hājat* (حاجة) carries two fragments of meanings, which are important matters of attention (SFB1) and *hasad* (malignant) (SFB2) which are debated in the same sūrah and verse, which are sūrah Al-Hashr (59:9) in Mufradāt Alfāz al-Qur'ān. The followings are the concept for the term *hājat* (حاجة) as discussed in Al-Sirāj fī Bayān Gharib al-Qur'ān:

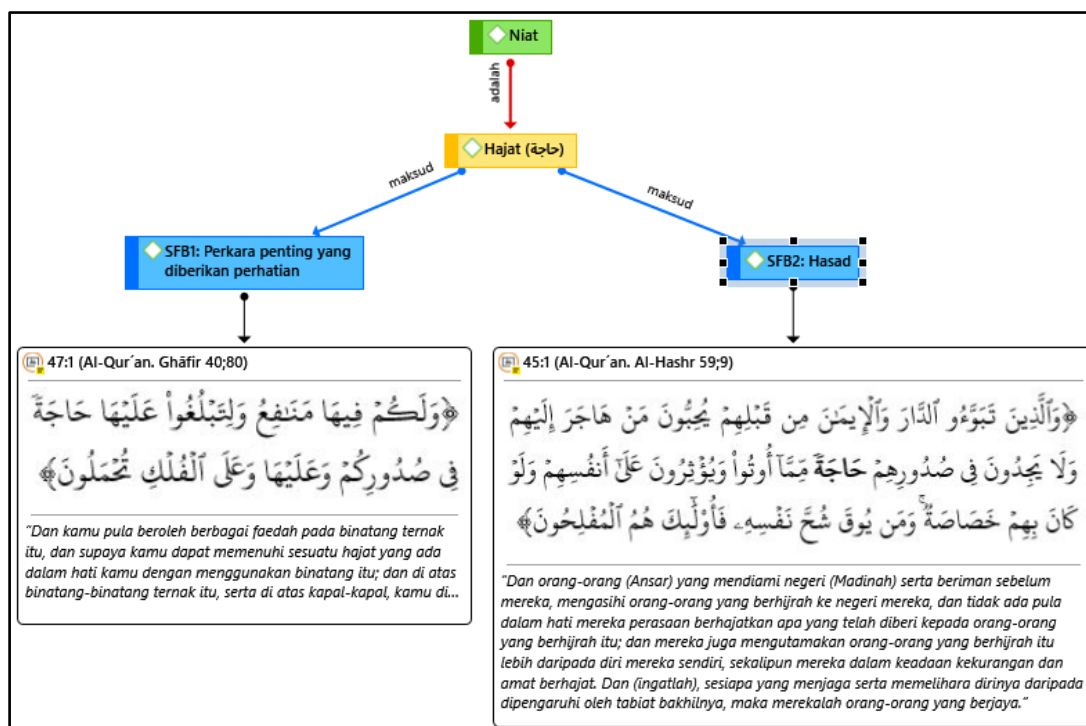


Figure 4.16: Findings for the term *Niat* (Intention) according to Al-Sirāj fī Bayān Gharīb al-Qur’ān

Based on Figure 4.16, the term *hājat* (حاجة) carries two fragments of meanings, which are important matters of attention (SFB1) and *hasad* (malignant) (SFB2). For the first theme, *hājat* means something that is given attention to, as Allah portrays:

﴿وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ﴾
 “And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts;1 and upon them and upon ships you are carried.”

(Al-Qur’ān. Ghāfir 40:80)

Meanwhile, the second theme is malignant (SFB2). Examples of Quranic verses used to demonstrate this subject are the same as those given in Mufrādāt al-Lafzul Qur’ān, except that the term *hājat* is described in a different context, namely longing for something (code MAQ1). However, both themes explain the same verse’s

meaning, which is the people (*Ansar*) who have no sentiments of malevolent or yearning for what has been provided to the people who came for *hijrah*. Allah says:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.¹ They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

(Al-Qur’ān. Al-Hashr 59:9)

In addition to obtaining findings from Al-Sirāj fi Bayān Gharib al-Qur’ān, the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān is also used as a third secondary source to structure the data to be more concrete. Only the term *hājat* (حاجة) was discussed in the encyclopaedia. The term *hājat* (حاجة) carries the meaning of desire for something with a liking for it (EMQ1) just like code (MAQ1). Yet in the context of the example of the Quranic verse elaborated in sūrah Al-Hashr (59: 9) it carries the meaning of malignant and all the bad desires stored in the heart (EMQ2) just like the code (SFB2). Figure 4.17. illustrates the concept of the term *hājat* (حاجة) that was discussed in the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān .

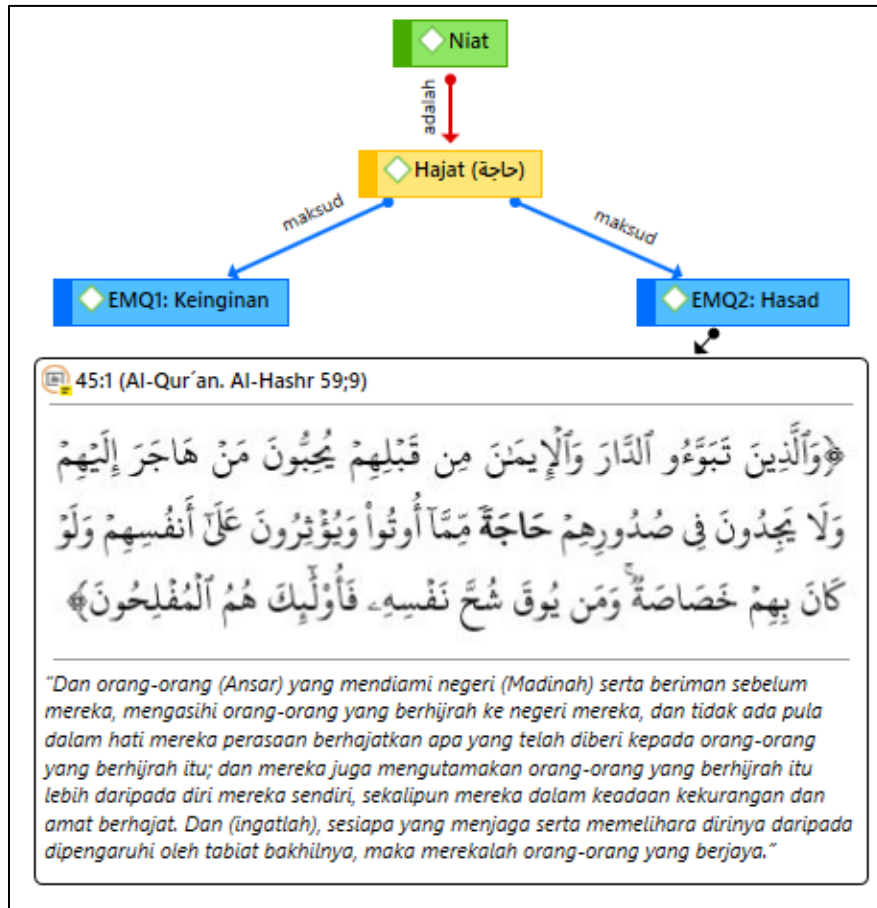


Figure 4.17: Findings for the term *Hājat* (Intention) according to the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān

Based on Figure 4.17, the term *hājat* (حاجة) carries two meanings; the desire for something with a liking for it (EMQ1) and malignant (EMQ2). The term *hājat* (حاجة) in general is defined as the intention toward something with a liking for it (EMQ1) similar to the code (MAQ1). Secondly, the term *hājat* (حاجة) implies malignant (EMQ2) in sūrah Al-Hashr (59:9) similar to the code (SFB2).

In conclusion, the term *intention* which is divided into two, namely *niat* (نية) and *hājat* (حاجة) can be categorised into three meanings, namely intention, important things that are given attention and malignant. The table below is a summary of all the themes discussed above:

Table 4.8: The Distribution of themes for the meanings of *Niat* (نية) and *Hājat* (حاجة)

No.	Terms	Themes	Mufradāt Alfāz al-Qur'ān	Al-Sirāj fī Bayān Gharīb al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Niat</i> (نية)	• Intention	x		
2	<i>Hājat</i> (حاجة)	• Important things that are given attention		x	
		• Intention	x		x
		• Malignant		x	x

Based on Table 4.8, a similarity was outlined for the terms *niat* (نية) and *hājat* (حاجة), which are intention, in the books of Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān. Next, the theme of *hasad* (malignant) for the term *hājat* (حاجة) carries a similarity in Al-Sirāj fī Bayān Gharīb al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān. This theme is discussed in the example of the same Quranic verse in sūrah Al-Hashr (59:9) which carries the meaning of full of hate and desire to harm others and all the bad desires stored in the

heart. Meanwhile, the final theme for the term *hājat* (حاجة) is the important thing that is given attention to, as discussed in *Al-Sirāj fī Bayān Gharīb al-Qurʾān* for *sūrah Ghāfir* (40:80).



4.3.7 Suci (Pure)

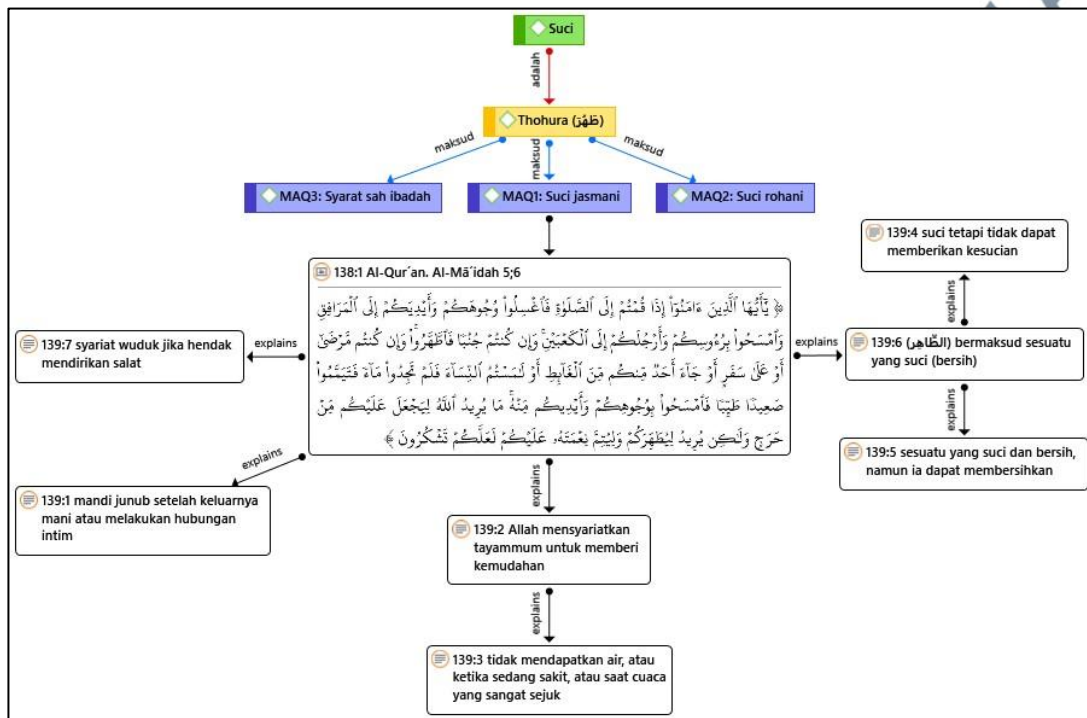


Figure 4.18: Findings for the term *Suci* (Pure) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.18, the term *suci*, or pure, is *ṭohura* (طَهْر) in Arabic. Ar-Rāghib al-Aṣḥānī began the discussion by proposing the word (الطهارة) that can be defined as pure be divided into two forms; physically pure (MAQ1) and spiritually pure (MAQ2) and Quranic verses describing both of these forms. Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the

ankles. And if you are in a state of *janābah*,¹ then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women² and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful”.

(Al-Qur’ān. Al-Mā’idah 5:6)

This is a commandment from Allah to the believers to explain the laws of ablution if they wish to establish prayer. Because the state of purity from *hadas* is one of the criteria for the validity of prayer (MAQ3), the prayer will not be legitimate and will not be accepted until it is purified, and this applies to all prayers. Plus, Allah instructed to take a *junub* bath after ejaculating sperm or having intercourse. In this verse, Allah also reveals the wisdom of ablution, which is for personal hygiene, ease, and to complete the delight for the people. Allah mandates *tayammum* to bring comfort to His believing followers and to relieve their suffering when they do not have water, are unwell, or the weather is extremely cold.

Apart from that, Ar-Rāghib al-Aṣḥānī also explains the view from Imam Syafie that goes; the word (الطَّهْر) means (المَطْهَر) which is to purify (cleanse). The word (الطَّاهِر) means a pure thing (clean) and divided into two; first is (طَاهِر) pure but unable to provide purity (cannot make other things clean); for example, tea water is clean to drink but cannot be used for ablution since it is unable to give purity. And the second type of (طَاهِر) is something that is pure and clean, and it can purify (make other things pure), for example water, which Allah makes water as a substance that is pure and can purify other things. Allah reveals:

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

“And it is He who sends the winds as good tidings before His mercy [i.e., rainfall], and We send down from the sky pure water”.

(Al-Qur’ān. Al-Furqān 25:48)

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān to support and further detail the meaning of the term *suci* (pure) in the discussion. These findings are not based on the other two secondary sources, which are the Dictionary of Al-Qur’ān and Al-Sirāj fī Bayān Gharib al-Qur’ān because this term is not included in those books. The figure below summarises the findings on the concept of *suci* in the Encyclopaedia of the Meanings of Al-Qur’ān .

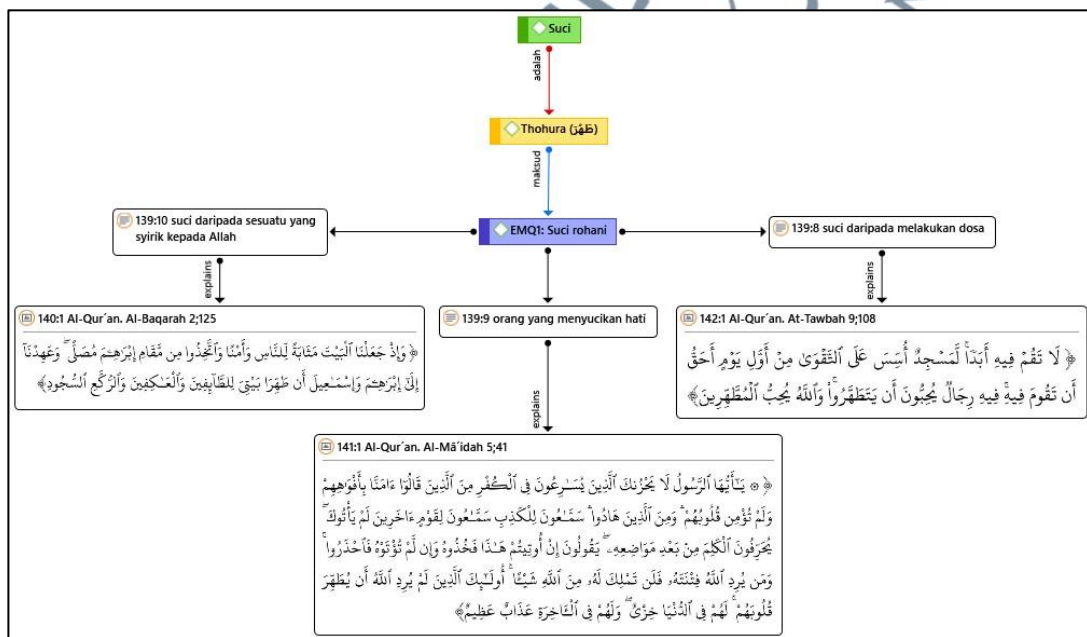


Figure 4.19: Findings for the term *Suci* (Pure) in the Encyclopaedia of the Meanings of Al-Qur’ān

Based on Figure 4.19, the purity is more focused on the spiritually pure (EMQ1) similar to (MAQ2). Among the examples is pure from committing sins, as quoted in sūrah At-Tawbah (9:108);

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾

“Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day¹ is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves”.

(Al-Qur’ān. At-Tawbah 9:108)

Besides that, spiritually pure also implies to persons who are cleansing their hearts, as Allah portrays:

﴿يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

“O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] places [i.e., usages], saying, "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.”.

(Al-Qur’ān. Al-Mā'idah 5:41)

Purity also includes pure from something that is polytheistic to Allah or *shirk*, as Allah says:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer].”.

(Al-Qur’ān. Al-Baqarah 2:125)

Ultimately, purity is divided into two parts: physically pure and spiritually pure. Physical purity, such as taking ablution, *junub* bath, and *tayammum*, seeks to purify oneself of *hadas* as a legitimate prerequisite of *‘ibādah*, such as prayer. Then, being spiritually clean is about purifying the heart from committing sins and *shirk* towards Allah.

Table 4.9: The Distribution of themes for the meanings of *Suci* (Pure)

No.	Term	Themes	Mufradāt Alfāz al-Qur’ān	The Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzihul Qur’ān
1	<i>Suci</i> (طَهُّرَ)	Physically pure	x	
		Spiritually pure	x	x
		Requirement of <i>‘ibādah</i>	x	

Based on Table 4.9, Mufradāt Alfāz al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān provide the concept of pure beginning from the spiritual pure, followed by the physically pure theme that is becoming the requirement of *‘ibādah*.

4.3.8 *Haid* (Menstruation)

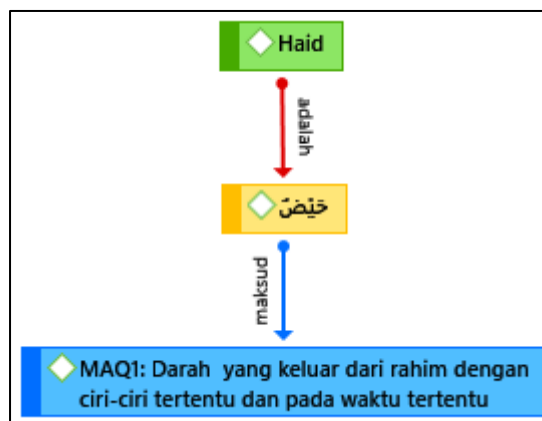


Figure 4.20: Findings of the term *Haid* (Menstruation) according to Ar-Rāghib al-Aṣfahānī

Based on Figure 4.20, '*Haid*' (a menstrual) term is borrowed from Arabic word (حَيْضٌ). In this menstrual chapter, Ar-Rāghib al-Aṣfahānī briefly describes it without giving an example of a Quranic verse related to the term. According to him, *haid* is blood coming out of the woman's uterus with specific characteristics and at certain times (code MQA1).

The findings are also combined with secondary data, namely The Encyclopedia of the Meaning of the Al-Qur'ān - Syarah Alfaazhul Qur'ān, to support and specify the term *haid*. This finding does not consider the two other secondary sources, namely The Dictionary of the Qur'ān and Al-Sirāj fī Bayān Gharib al-Qur'ān, as this term is not discussed in both books.

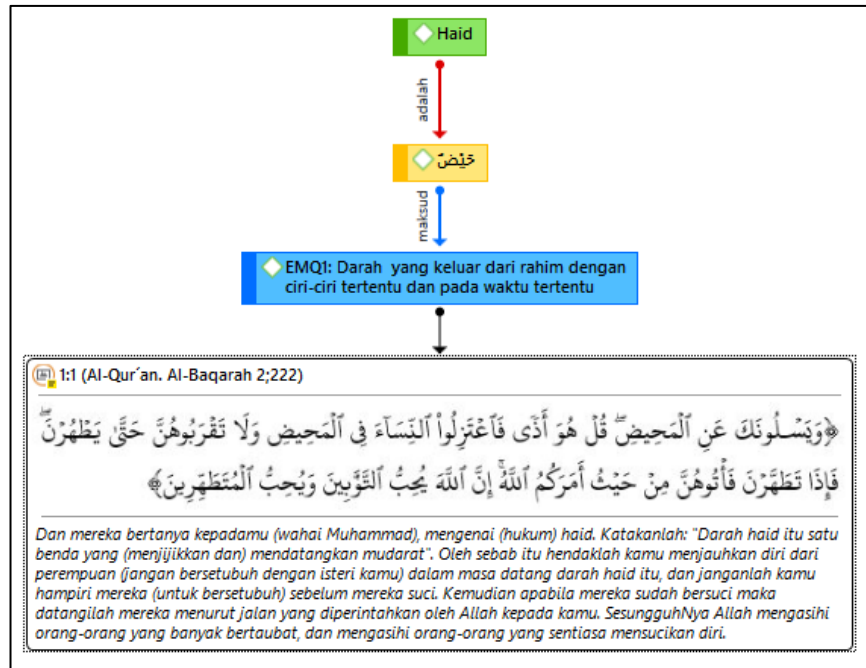


Figure 4.21: Findings of the term *Haid* (menstruation) according to the Encyclopedia of the Meaning of the Qur'an

Figure 4.21 shows the findings on the terminology of *haid* according to the Encyclopedia of the Meaning of the Qur'an. *حَيْضٌ* or *حِي* means menstruation. *Haid*, in terms of language, is a flood. While in Islamic terms, *haid* is blood coming out of the uterus with specific characteristics and at certain times (code EMQ1) the same as the code (MAQ1). Allah says;

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

And they ask you about menstruation. Say, "It is harm, so keep away from wives1 during menstruation. And do not approach them until they are pure. And when they have purified themselves, 2 then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

(Al-Qur'an. Al-Baqarah 2:222)

In conclusion, the word *Haid* (حَيْضٌ/مَحِيضٌ) from the etymological perspective meant flood. A similar theme is established; blood comes out of the womb with specific characteristics and at certain times, as discussed above. The table below is the conclusion of all the themes discussed above;

Table 4.10: The Distribution of themes for the meanings of *Haid* (Menstruation) (حَيْضٌ/مَحِيضٌ)

No.	Term	Theme	Mufrādāt al-Lafzul Qur'ān	Encyclopedia on the Meaning of the Qur'ān - Syārah Alfāzhul Qur'ān
1	حَيْضٌ/مَحِيضٌ	Blood that comes out of the uterus with specific characteristics and at certain times	x	x

According to the Table 4.10, both books have one similarity; the theme of blood that comes out of the womb with certain characteristics and at specific times. However, the Encyclopedia on the Meaning of the Qur'ān - Syārah Alfāzhul Qur'ān has elaborated more about menstruation in additional descriptions in terms of language and examples of Quranic verses that describe menstruation.

4.3.9 Doa (Pray)

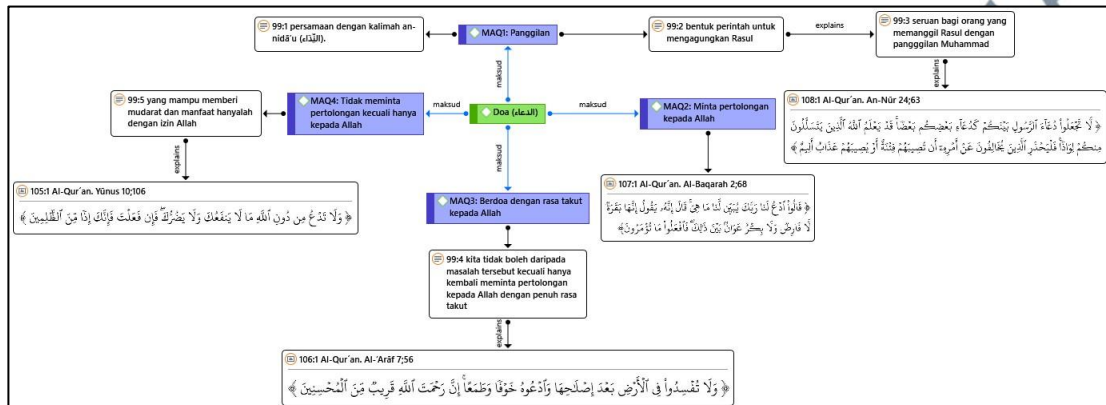


Figure 4.22: Findings for the term *Doa* (Pray) according to Ar-Rāghib al-Aṣḥahānī

Based on Figure 4.22, the term *doa* (الدعاء) emerge in the discussion of the chapter *da'ā* (دَعَا). Among the produced themes are the call (MAQ1), seek help from Allah (MAQ2), pray with fear (MAQ3) and ask no other than Allah (MAQ4).

For the first time, the call (MAQ1) has a similarity with the word *an-nidā'u* (النِّدَاءُ), as mentioned by Allah:

﴿لَا تَجْعَلُوا دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah strike them or a painful punishment.

(Al-Qur'ān, An-Nūr 24:63)

Prayer is defined in this holy verse as a kind of command to honour the Prophet, and this is a call for those who call the Prophet with the call of Muhammad PBUH. The subject then shifts to requesting Allah's assistance (MAQ2). Allah instructs us to always seek His assistance. Allah says:

﴿قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانُ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ﴾

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

(Al-Qur'ān. Al-Baqarah 2:68)

At the same time, when we seek God for help, we must pray in such a way that we are afraid of God (MAQ3). There are verses in the Qur'ān that remind us that when we are faced with tremendous suffering or catastrophe, we have no choice but to return to Allah in dread and seek aid. Allah says:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

(Al-Qur'ān. Al-'Arāf 7:56)

The last theme is that we cannot seek assistance from anybody other than Allah (MAQ4). This is due to the fact that people who have the ability to create damage and benefit do so only with God's permission. Allah reveals;

﴿وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ﴾

And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'

(Al-Qur'ān. Yūnus 10:106)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān, Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān to support and further detail the meaning of the term *doa* in the discussion. Based on the Dictionary of Al-Qur'ān, two themes were generated.

First, seek assistance from Allah (KQ1) similar to (MAQ2), secondly, ask no other

than Allah (KQ2) similar to (MAQ4). The following is the concept of *doa* (الدعاء) as discussed in the Dictionary of Al-Qur'ān :

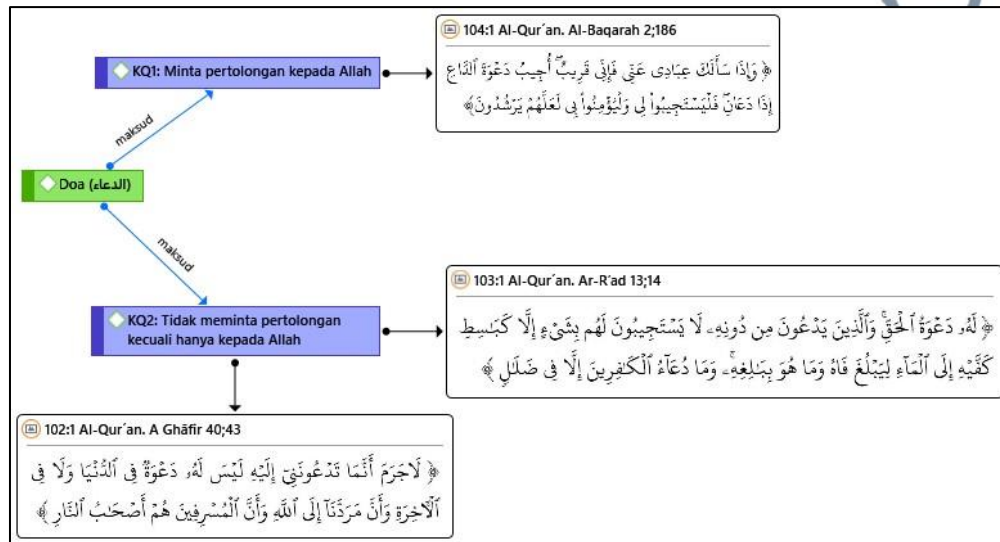


Figure 4.23: Findings for the term *Doa* (Pray) according to the Dictionary of Al-Qur'ān

Based on Figure 4.23, pray is a form of requesting help from Allah (KQ1).

Allah reveals:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

(Al-Qur'ān, Al-Baqarah 2:186)

According to Imam Sya'rāwī (1994), if a servant of Allah wishes for his prayers to be answered, he must expect them to be answered, be courteous to Allah, and follow the excellent paths that Allah has provided. We also cannot seek assistance from anybody other than Allah (KQ2). Allah reminds:

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e., futility].

(Al-Qur'ān, Ar-R'ad 13:14)

﴿لَا جَرَمَ أَنْتُمْ تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ﴾

Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah, and indeed, the transgressors will be companions of the Fire.

(Al-Qur'ān, Ghāfir 40:43)

Aside from the Dictionary of Al-Qur'ān, the researcher also utilised Al-Sirāj fī Bayān Gharib al-Qur'ān as secondary data to support and supplement the results of Ar-Rāghib al-Aṣḥānī. According to Al-Sirāj fī Bayān Gharib al-Qur'ān, the term prayer is a call (SFB1), just like (MAQ1). The argument on this theme also employs the same Quranic verse, sūrah An-Nūr (24:63). Then, prayer is not asking anybody but Allah (SFB2), similar to (MAQ4 & KQ2). The discussion on this theme is similarly comparable to that given in (MAQ4) via sūrah Yūnus (10:106). In addition to the conclusions from the preceding two books, the Encyclopaedia of the Meanings of Al-Qur'ān was utilised as a third secondary source to evaluate the material in further detail. The following is a definition of *doa* (الدعاء) from the Encyclopaedia of the Meanings of Al-Qur'ān:

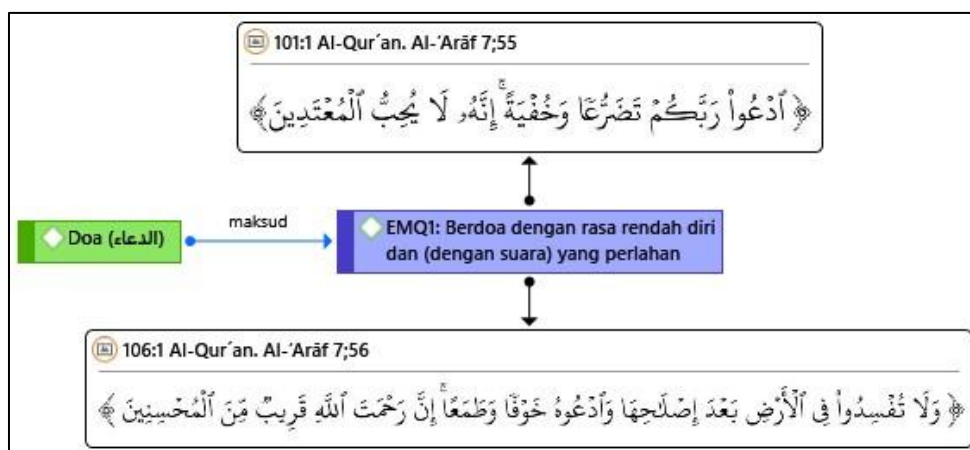


Figure 4.24: Findings for the term *Doa* (Pray) according to Encyclopaedia of the Meanings of Al-Qur'an

According to Figure 4.24, there is an extra theme that is to ask from Allah humbly and gentle (EMQ1) as Allah reminds:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Call upon your Lord in humility and privately; indeed, He does not like transgressors.

(Al-Qur'an. Al-'Arāf 7:55)

Allah also mentions:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

(Al-Qur'an. Al-'Arāf 7:205)

Finally, pray is a call from the perspective of language. From other findings emerge from the data, other themes illuminated that reflect the actual meaning of pray.

Among them, pray is our appeal to Allah in fear and humility. In reality, we cannot seek assistance from anybody other than Allah. The table below summarises all of the themes addressed above:

Table 4.11: The Distribution of themes for the meanings of *Doa* (Pray)

No.	Term	Themes	Mufradāt Alfāẓ al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fī Bayān Gharīb al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāẓhul Qur'ān
1	<i>Doa</i> (الدعاء)	Call	x		x	
		Seeking assistance from Allah	x	x		
		Pray to Allah with fear	x			
		Pray with humility and gently				x
		Not seek assistance from anybody other than Allah	x	x	x	

According to Table 4.11, the most important theme of prayer is not asking for aid from anybody other than Allah. The subject of calling and asking Allah for assistance was then introduced. This is followed by a theme centred on the manners of our prayers, namely prayer with fear of Allah and prayer with humility and gently.

4.3.10 Solat (Prayer)

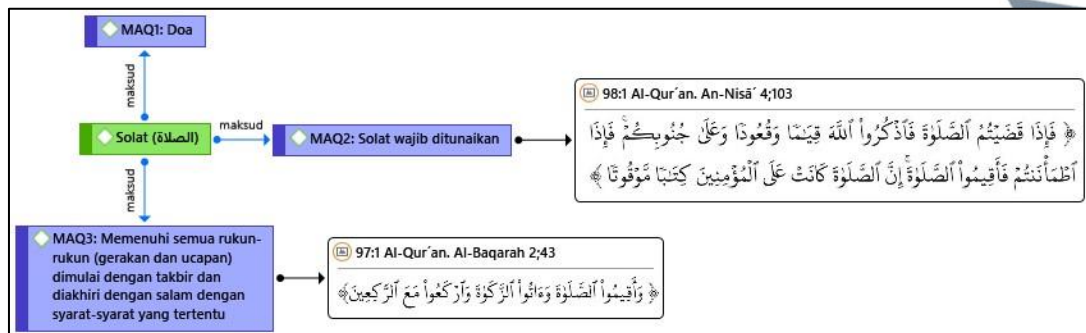


Figure 4.25: Findings for the term *Solat* (Prayer) according to Al-Rāghib al-Aṣḥānī

Based on Figure 4.25, the term *solat* (الصلاة) in terms of language is pray (MAQ1).

Prayer is an obligatory act of worship that needs to be done (MAQ2). Allah says:

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

(Al-Qur'ān. An-Nisā' 4:103)

Next, the term prayer is typically paired with the term (الإقامة) to remind us that

performing *solat* entails fulfilling all of the rights of *solat* (*arkan as-Solat* or the pillars of *Solat*) as well as its requirements (MAQ3), rather than just executing the movement alone. Allah reminds:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

And establish prayer and give zakāt and bow with those who bow [in worship and obedience].

(Al-Qur'ān. Al-Baqarah 2:43)

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term *solat* in the discussion. These findings are not based on the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharib al-Qur'ān since this term is not included in either book. The figure below summarises the findings on the concept of *solat* in the Encyclopaedia of the Meanings of Al-Qur'ān.



Figure 4.26: Findings for the term *Solat* (Prayer) according to the Encyclopaedia of the Meanings of Al-Qur'ān

Based on Figure 4.26, the prayer from angels is *doa* and *istighfār* (EMQ1), while from Allah is blessings (EMQ2). The prayer that we have been committing is called *solat* as it contains *doa* and *istighfār*. Allah mentions:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴾

Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

(Al-Qur'ān, An-Nūr 24:41)

Prayer is often defined as a set of gestures and utterances that begin with *takbir* and finish with *salam* (EMQ3). This code's theme is the same as (MAQ2). Then, az-Zujaj (1988) claims that the origin of prayer is (اللزوم) (fixed, always, inevitably, sure).

Prayer is the most important commandment (EMQ4).

Finally, prayer is a *doa* because it includes *doa* and praises to Allah. The term *solat* refers to gestures and utterances that begins with *takbir* and intention and concludes with *salam* under specified conditions. The table below summarises all of the themes addressed above.

Table 4.12: The Distribution of themes for the meanings of *Solat* (Prayer)

No.	Term	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Solat</i> (الصلاة)	<i>Doa</i> and <i>istighfār</i>	x	x
		Blessings from Allah		x
		Prayer is an obligation	x	x
		Fulfilling all <i>rukun</i> (gestures and utterances)		
		begins with <i>takbir</i> and ends with <i>salam</i> under specified conditions	x	x

Based on Table 4.12, these two works have agreed on three similar themes: prayer is *doa* and *istighfār*, prayer is an obligation, and prayer is to satisfy all the *rukun* (gestures and utterances) that begin with *takbir* and conclude with *salam* under specific situations. The last theme is that prayer is a blessing from Allah.

4.3.11 Imam (Leader)

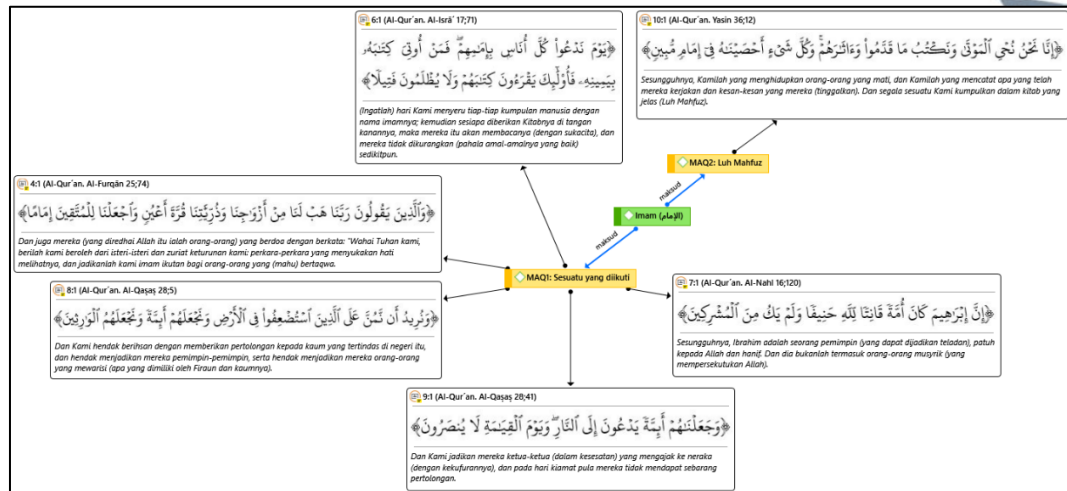


Figure 4.27: Findings for the term *Imam* (Leader) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.27, the term *imam* originates from the Arabic word (الإمام). The term *imam* (الإمام) implies two meanings, which are something that is followed (MAQ1) and *Luh Mahfuz* (MQA2). Ar-Rāghib al-Aṣḥānī in his book suggests that *imam* (الإمام) is anything that is followed, whether it comes from men, such as following his words or acts, whether it comes from scripture or something else, true or untrue. The plural version is (الأئمة). For the theme something that is followed, (MAQ1), the majority of the Quranic verse examples offered are about the person being followed or the leader. Allah mentions:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوْقِيَ كِتَابُهُ بِيَمِينِهِ ۖ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا﴾

“[Mention, O Muḥammad], the Day We will call forth every people with their record [of deeds].¹ Then whoever is given his record in his right hand - those will read their

records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].”.

(Al-Qur’ān. Al-Isrā’ 17:71)

The term *imam* (الإمام) in this verse means the person they follow. Another

opinion suggests their book of deeds, respectively. Allah also mentions:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader [i.e., example] for the righteous.”.

(Al-Qur’ān. Al-Furqān 25:74)

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾

“And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors”.

(Al-Qur’ān. Al-Qaṣaṣ 28:5)

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ﴾

“And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.”.

(Al-Qur’ān. Al-Qaṣaṣ 28:41)

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

“Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

(Al-Qur’ān. Al-Nahl 16:120)

The word (أُمَّةً) implies *imam* (الإمام), which in this context is Prophet Ibrahim

AS, who was made a role model to be followed, he is obedient to Allah and does not belong to the group of people who committed *shirk* toward Allah. Ar-Rāghib al-Aṣfahānī further explains that Prophet Ibrahim AS offered worship to Allah that is akin to a group’s worth of worship.

In addition, the second theme of *imam* (الإمام) refers to the *Luh Mahfuz*

(MQA2). Allah reminds:

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register”.

(Al-Qur’ān. Yasin 36:12)

These findings are also triangulated with secondary data, namely Al-Sirāj fī Bayān Gharīb al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān to support and further detail the meaning of the term *imam* in the discussion. These findings are not based on the Dictionary of Al-Qur’ān since this term is not included in the book.

Al-Sirāj fī Bayān Gharīb al-Qur’ān proposes two themes similar to what was discussed by Ar-Rāghib al-Aṣḥānī. The term *imam* (الإمام) carries two themes, which are something that is followed (SFB1) that is similar to (MAQ1) and the theme of *Luh Mahfuz* (SFB2) that is similar to (MAQ2). Figure 4.28 portrays the concept of the term *imam* (الإمام) discussed in Al-Sirāj fī Bayān Gharīb al-Qur’ān.

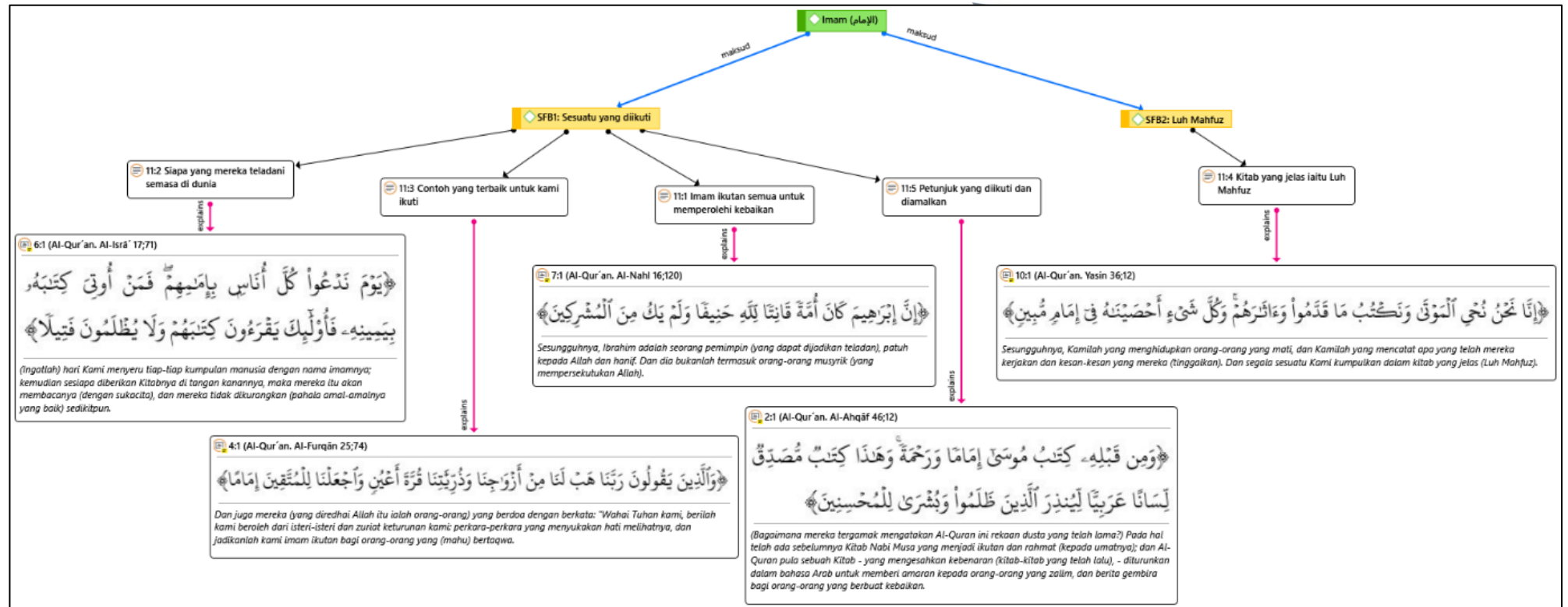


Figure 4.28: Findings for the term *Imam* (Leader) according to Al-Sirāj fī Bayān Gharīb al-Qurʿān

According to Figure 4.28, the term *imam* (الإمام) has two meanings: something that is followed (SFB1) and the theme of *Luh Mahfuz* (SFB2). There are a few more examples of Quranic verses being used as a result of these findings. Something that follows is separated into two sections by the first theme, namely to man and the second to scripture. Among the Quranic verses that narrate about the term *imam* (الإمام) in the context of human beings that is followed is through sūrah Al-Nahl (16:120), which narrates about Prophet Ibrahim AS who became an *imam* (being followed) in obtaining goodness, sūrah Al- Isrā (17:71), in which Allah calls us by the names of the people we follow while in the world, and sūrah Al- Furqān (25:74), who asked Allah to make them the best example to follow. These findings were also discussed in Mufradāt Alfāz al-Qurʾān earlier.

Meanwhile, the scope of the scripture being followed is according to His words:

﴿وَمِنْ قَبْلِهِ ۖ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ﴾

“And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.”

(Al-Qurʾān. Al-Ahqāf 46:12)

Before the revelation of al-Qurʾān, Allah had passed down the Torah as *imam* (الإمام), which is a guide that must be followed and practised. Next, the second theme of the term *imam* (الإمام) refers to *Luh Mahfuz* (SFB2). Allah mentions:

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register”.

(Al-Qur’ān. Yasin 36:12)

Besides gathering findings from Al-Sirāj fī Bayān Gharīb al-Qur’ān, the Encyclopaedia of the Meanings of Al-Qur’ān was also utilised as the second secondary source to triangulate the data to become more concrete. Based on the Encyclopaedia of the Meanings of Al-Qur’ān, two themes exist and they are similar to what has been discussed by Ar-Rāghib al-Aṣḥānī and in Al-Sirāj fī Bayān Gharīb al-Qur’ān. The term *imam* (الإمام) carries two themes, which are something that is followed (EMQ1), similar to (MAQ1 & SFB1) and the theme of *Luh Mahfuz* (EMQ2), similar to (MAQ2 & SFB2). The following Figure 4.29 illustrates the concept of the term *imam* (الإمام) discussed in the Encyclopaedia of the Meanings of Al-Qur’ān .

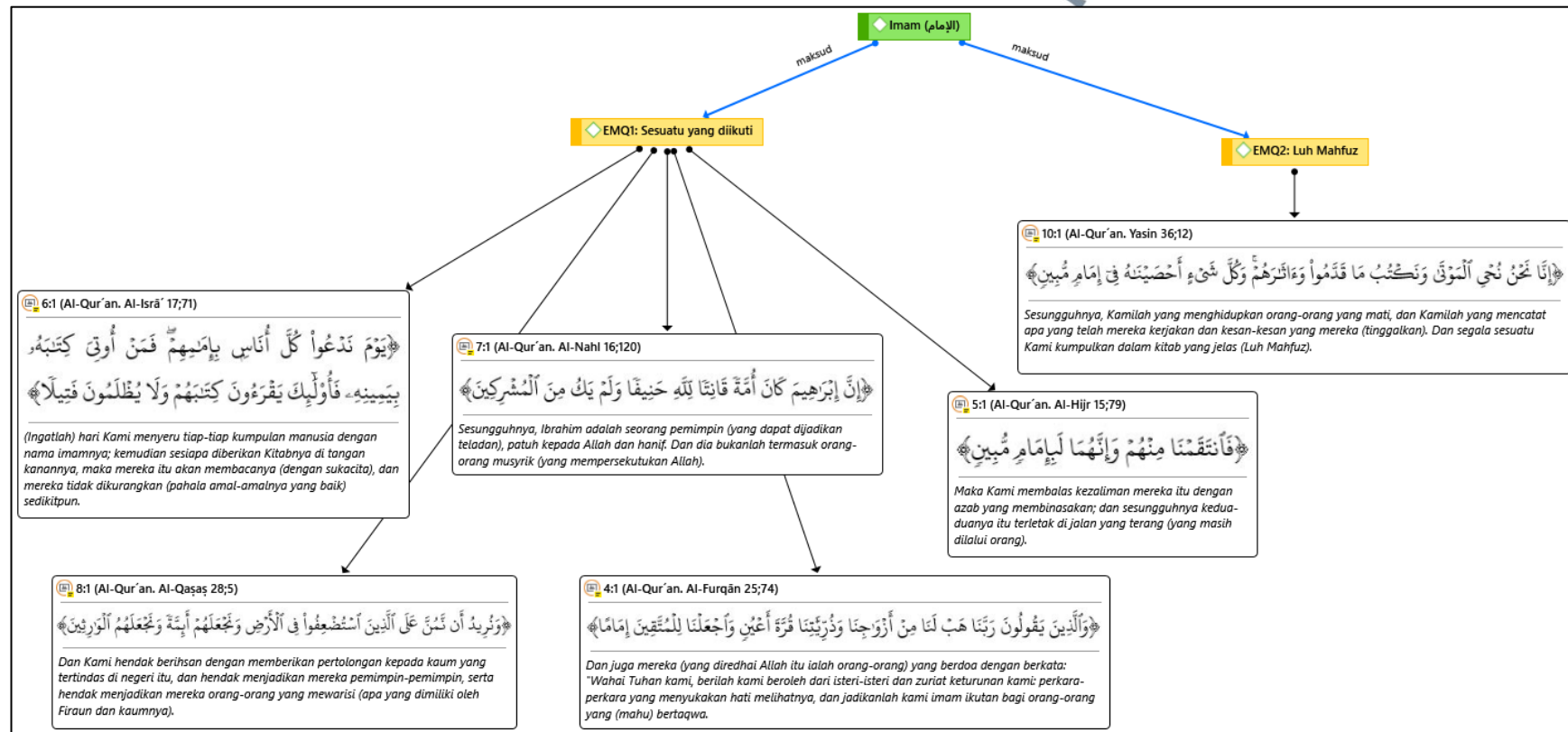


Figure 4.29: Findings for the term *Imam* (Leader) according to the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān

Based on Figure 4.29, the term *imam* (الإمام) bears two meanings: something that is followed (EMQ1) and the *Luh Mahfuz* theme (EMQ2). There are a few more examples of Quranic verses being used through these findings. From the first theme, something that is followed is separated into two, namely to a man and the second to a path. Among the verses of the Qur'ān that relate about the term *imam* (الإمام) in the context of a man being followed as His word in sūrah Al-Nahl (16:120), which narrates about Prophet Ibrahim AS who became an *imam* (being followed) in achieving righteousness, Al-Isrā' (17:71) in which Allah calls us by the names of those we follow in the world, sūrah Al-Furqān (25:74) in which they asked Allah to make them the best example to follow, and sūrah Al-Qaṣaṣ (28:5) in which Allah wishes to bestow bounties on those whom the Pharaoh oppressed and to make them leaders and the inheritance of the earth. These findings were previously discussed in *Mufradāt Alfāz al-Qur'ān* and *Al-Sirāj fī Bayān Gharīb al-Qur'ān* earlier.

Meanwhile, for the scope of the path being followed, Allah mentions:

﴿فَأَنْتَقِمْنَا مِنْهُمْ وَانَّهْمَا لِبِأَمَامٍ مُّبِينٍ﴾

“So We took retribution from them, and indeed, both [cities] are on a clear highway”

(Al-Qur'ān. Al-Hijr 15:79)

The term *imam* (الإمام) in this context implies being on the clear path. The states of the Luth and al-Aikah tribes were located right on the route used by travellers from Hijaz to Syria. The term *imam* (الإمام) implies something that is followed. This route is known as *imam* because it is followed until the target location is reached.

Next, the second theme *imam* (الإمام) refers to the *Luh Mahfuz* (SFB2). As

Allah mentions:

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register”.

(Al-Qur’ān. Yasin 36:12)

In a conclusion, *imam* (الإمام) can be categorised into two meanings;

something that is followed and the theme of *Luh Mahfuz*. The following table exhibits the conclusion for every theme discussed above:

Table 4.13: The Distribution of themes for the meanings of *Imam* (Leader)

No.	Term	Themes	Mufradāt Alfāz al- Qur’ān	Al- Sirāj fī Bayān Gharīb al- Qur’ān	The Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāz al-Qur’ān
1	<i>Imam</i> (الإمام)	Something that is followed	x	x	x
		• The scope of man	x	x	x
		• The scope of scripture		x	
		• The scope of path			x
	<i>Luh Mahfuz</i>		x	x	x

Based on Table 4.13, all three books have similarities in all themes for the term *imam* (الإمام). Among the themes that were agreed upon were the theme of something that is followed and the theme of *Luh Mahfuz*. For the first theme, something that is followed, Mufradāt Alfāz al-Qur’ān elaborates in terms of human scope. Then, Al-Sirāj fī Bayān Gharīb al-Qur’ān explains in terms of the scope of man and the scripture. And lastly, the Encyclopaedia of the Meanings of Al-Qur’ān

explains in terms of human and path scopes. As for the second theme, all three books state that *imam* (الإمام) carries the meaning of *Luh Mahfuz* as described in sūrah Yasin (36:12).



4.3.12 Masjid (Mosque)

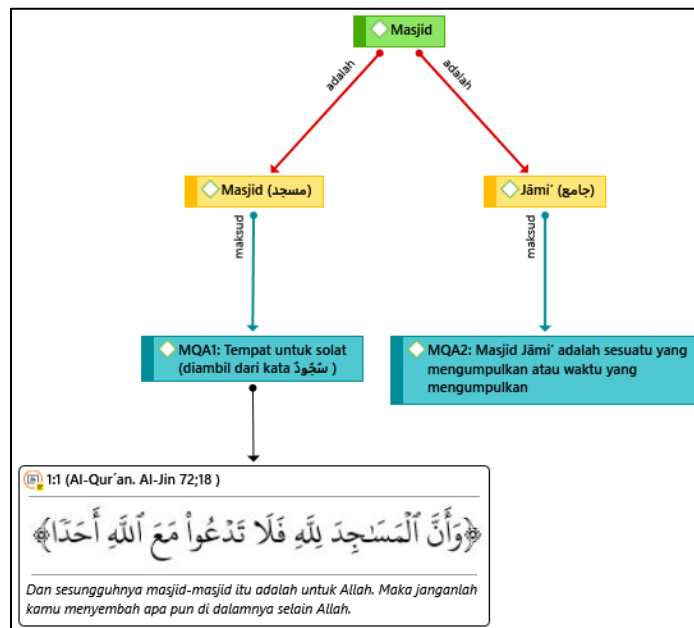


Figure 4.30: Findings for the term *Masjid* (Mosque) according to Ar-Rāghib al-Aṣḥaḥnī

Based on Figure 4.30, the term mosque has two Arabic words, namely *masjid* (مسجد) and *jāmi'* (جامع). Ar-Rāghib al-Aṣḥaḥnī in his book suggests that *المَسْجِدُ* is a place for prayer (code MQA1). Through sūrah al-Jin (72:18), Allah mentions:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.”

(Al-Qur'ān. Al-Jin 72:18)

The meaning of this verse is considered to be land or earth, because all stretches of this ground have been declared mosques and sacred. According to the second interpretation, it refers to prostrating limbs such as the forehead, nose, two hands, two knees, and both feet.

Meanwhile, the term *jāmi'* (جامع) bears the idea of anything that gathers or time that gathers (code MQA2). According to Ar-Rāghib al-Aṣḥānī, the word *jāmi'* is not to define the mosque as a gathering place, but to demonstrate people who attend Friday prayers or congregational prayers, for example, on Friday, when men assemble to perform Friday prayers in congregation, as Allah mentions:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

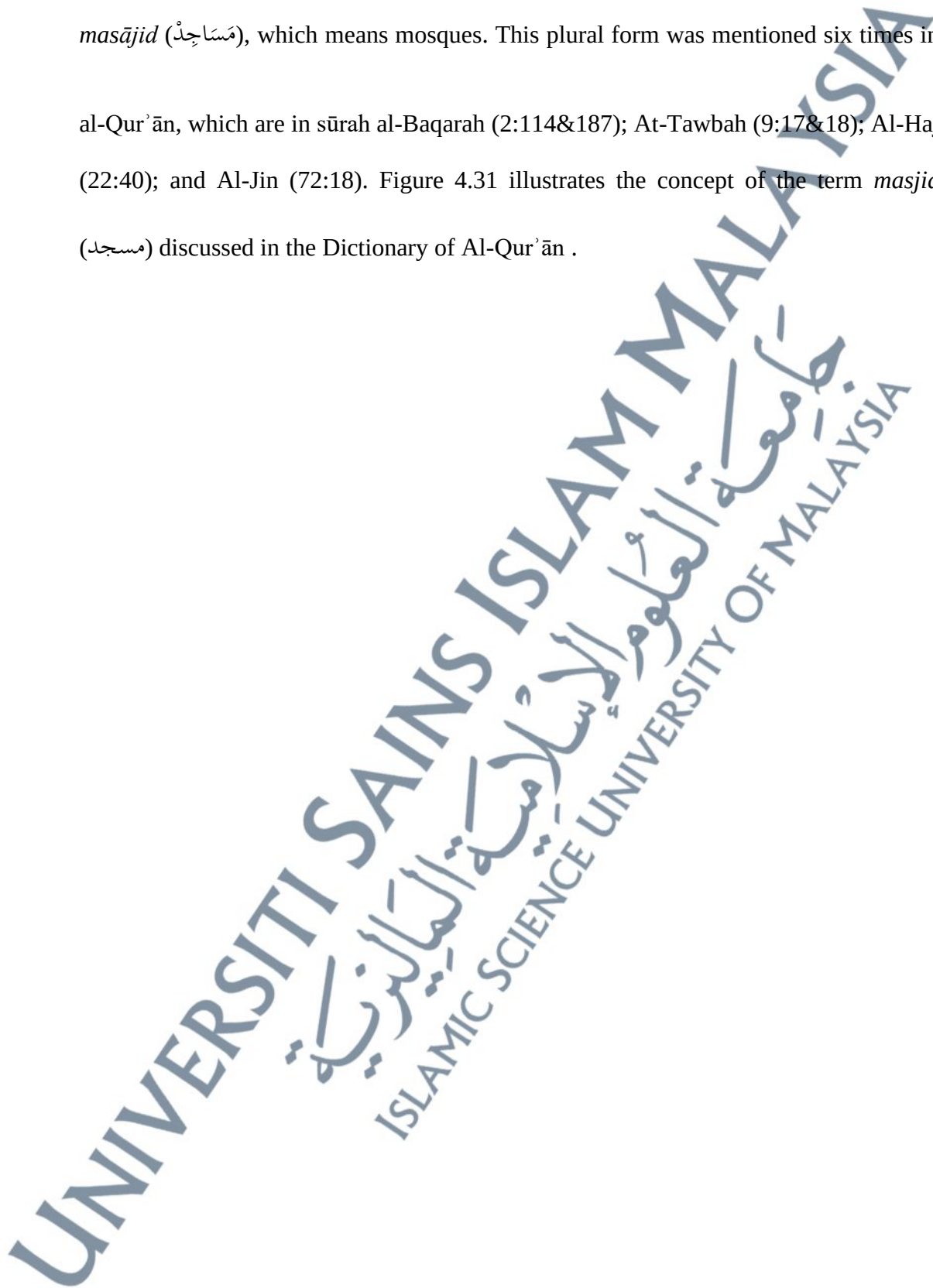
O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

(Al-Qur'ān. Al-Jumu'ah 62:9)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān, Al-Sirāj fī Bayān Gharīb al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al-Qur'ān to support and further detail the meaning of the term *masjid* in the discussion.

Based on the Dictionary of Al-Qur'ān, the word *masjid* (مسجد) was explained in detail, while no discussion offered for the word *jāmi'* (جامع). *Masjid* is an *ism makān* in the form of *mufrad*, rooted from the phrase (سَجَدَ) as a place to perform prayer in congregation (Anīs et.al. 1992). In the Dictionary of Al-Munjid (1973), it means the place to *sujud* in it and each one used for worship in it. In the Dictionary of Al-Qur'ān, *masjid* was mentioned 22 times in al-Qur'ān, which are in sūrah al-Baqarah (2:144,149,150,191,217); Al-Mā'idah (5:2); Al-'Arāf (7:29 & 31); Al-Anfāl (8:34); At-Tawbah (9:7,19,28,107,108); Al-Isrā' (17:1 (2 kali),7); Al-Kahf (18:21);

Al-Haj (22:25); and Al-Fath (48:25 & 27). Meanwhile, the plural form for *masjid* is *masājid* (مَسَاجِدُ), which means mosques. This plural form was mentioned six times in al-Qur'ān, which are in sūrah al-Baqarah (2:114&187); At-Tawbah (9:17&18); Al-Haj (22:40); and Al-Jin (72:18). Figure 4.31 illustrates the concept of the term *masjid* (مسجد) discussed in the Dictionary of Al-Qur'ān .



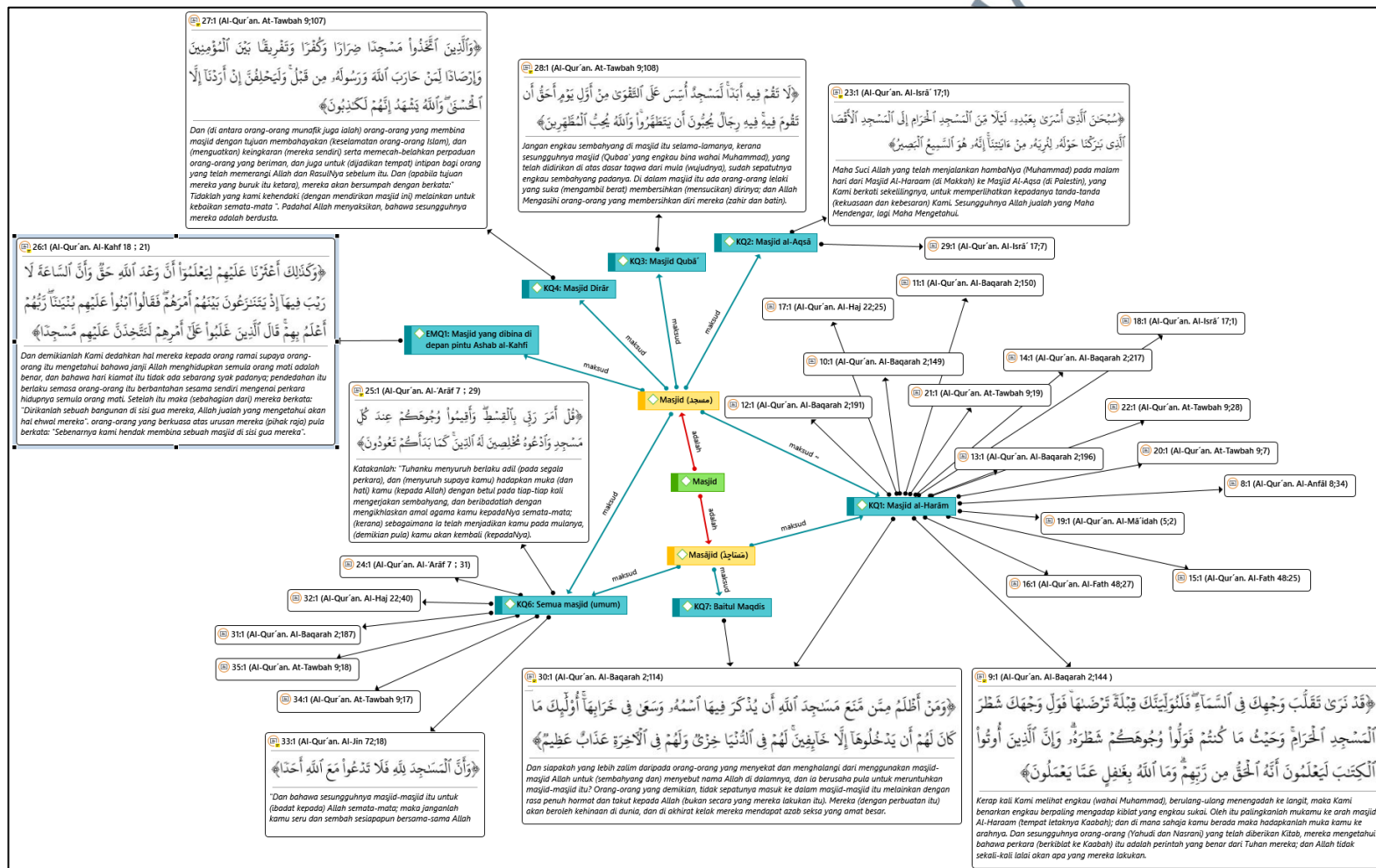


Figure 4.31: Findings for the term *Masjid* (Mosque) according to the Dictionary of Al-Qur'an

Based on Figure 4.31, the term *masjid* (مسجد) denotes a broad array of meaning, especially in the proper name of mosques mentioned in al-Qur'ān . According to the Dictionary of Al-Qur'ān , the term *masjid* (مسجد) carries six fractions of meanings, which are Masjid al-Harām (code KQ1), Masjid al-Aqsā (code KQ2), Masjid Qubā' (code KQ3), Masjid Dirār (code KQ4), the mosque that was built in front of the Ashab al-Kahfi gate (code KQ5) and all mosques (code KQ6). Meanwhile, the plural form for *masjid*, *masājid* (مَسَاجِدُ), carries three fractions of meanings which are almost similar, namely Masjid al-Harām (code KQ1), all mosques (code KQ6) and Baitul Maqdis (code KQ7).

Among the proper nouns of *masjid* (مسجد) explained in the Dictionary of Al-Qur'ān is Masjid al-Harām (code KQ1). Allah mentions;

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ﴾

We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Harām. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allah is not unaware of what they do.

(Al-Qur'ān. Al-Baqarah 2:144)

The term *masjid* (مسجد) which refers to Masjid al-Harām was also described in other sūrah, such as sūrah al-Baqarah (2:149,150,191&217); Al-Mā'idah (5:2); Al-

'Arāf (7:29 & 31); Al-Anfāl (8:34); At-Tawbah (9:7,19&28); Al-Isrā' (17:2 (2 kali)); Al-Haj (22:25); and Al-Fath (48:25 & 27).

Next, the term *masjid* (مسجد) also refers to Masjid al-Aqsā (code KQ2), as in the following verse:

﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

Exalted is He who took His Servant [i.e., Prophet Muhammad (ﷺ)] by night from al-Masjid al-Harām to al-Masjid al-Aqsā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

(Al-Qur'ān. Al-Isrā' (17:1))

As well as in the other verse of the same sūrah:

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾

[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

(Al-Qur'ān. Al-Isrā' (17:7))

In addition, the term *masjid* (مسجد) also refers to Masjid Qubā' (code KQ3), such as in the following verse:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

(Al-Qur'ān. At-Tawbah 9:108)

Ibnu Kathīr (1998) asserts that Masjid Qubā' is a mosque that was built on the foundation of piety since its establishment as a sign of obedience to Allah and His Prophet PBUH as well as to unite the believers. As a result, the Prophet PBUH stated, "Prayer at the Masjid Qubā' is equivalent to doing *umrah*."

The fourth meaning of *masjid* (مسجد) is Masjid Dirār (code KQ4). As al-Qurthubi affirmed, this mosque was built by the hypocrites (*munaḥiqun*) on the orders of the Reverend Abū Amir who came from the people of al-Khazraj. This mosque was constructed by a group of twelve hypocrites (Ibnu Kathīr, 1998). According to al-Syaukānī (1994), this mosque was built for four main purposes: to harm others, disbelieve in Allah, and fight Muslims because its establishment was to strengthen the hypocrites, divide the unity of the believers, because they hoped the Muslims no longer go to Masjid Qubā' that the congregation of Muslims was few and divided in their unity, and made a place of preparation and waiting to fight Allah and His Prophet. However, Rasulullah PBUH sent a messenger to demolish the mosque after being informed by Jibrail. This situation has been recorded by Allah in sūrah At-Tawbah (9:107):

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

(Al-Qur'ān. At-Tawbah 9:107)

The fifth meaning for the term *masjid* (مسجد) is the mosque that was built in front of the Ashab al-Kahfi's gate (code KQ5). Allah has mentioned in sūrah Al-Kahf (18:21);

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they¹ disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

(Al-Qur'ān. Al-Kahf 18:21)

Lastly, the term *masjid* (مسجد) in the form of *mufrad* (singular) according to the Dictionary of Al-Qur'ān refers to all mosques (code KQ6) and is not specified in any mosque, as mentioned in the verse:

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ﴾

Say, [O Muḥammad], "My Lord has ordered justice and that you direct yourselves [to the Qiblah] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life] –

(Al-Qur'ān. Al-'Arāf 7:29)

Allah also mentions:

﴿يَبْنَیْ عَادَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

(Al-Qur'ān. Al-'Arāf 7:31)

According to Ibnu 'Abbās in Tafsir Ṭabarī (1995), there were among the Arabs who *tawaf* in naked, including women, with just bits or cuts of fabric in their vaginas, and the above verse was revealed to the Prophet, telling them to clothe.

Meanwhile, the plural form for *masjid*, which is *masājid* (مَسَاجِدُ), carries three sections of similar meaning, which are Masjid al-Harām (code KQ1), all mosques (code KQ6) and Baitul Maqdis (code KQ7). This term is mentioned six times in the Qur'ān, which are in sūrah al-Baqarah (2:114 & 187); At-Tawbah (9:17 & 18); Al-Haj (22:40) and Al-Jin (72:18). According to the Dictionary of Al-Qur'ān, *tafsir* experts differ on the verse of sūrah al-Baqarah (2:114).

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْمُ مَنْ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

And who are more unjust than those who prevent the name of Allah from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

(Al-Qur'ān. Al-Baqarah 2:114)

Ibnu 'Abbās, Mujāhid, Qatādah, al-Suddī and al-Ṭabarī (1995) agree that the term *masājid* (مَسَاجِدُ) here refers to Baitul Maqdis (code KQ7). Al-Ṭabarī added, the people who wanted to demolish it were Christians and assisted by Bakhtansar. They forbade the believers from among the Israelites to pray in it after it was conquered. Meanwhile, according to Ibn Zaid in al-Ṭabarī (1995), *masājid* (مَسَاجِدُ) here refers to Masjid al-Harām (code KQ1), while *masājid* (مَسَاجِدُ) mentioned in other sūrahs are

general and comprising the house of Allah (code KQ6) specified for worshipping and remembering as well as praising Allah inside.

Other than the Dictionary of Al-Qur'ān, the researcher had also employed Al-Sirāj fī Bayān Gharib al-Qur'ān, written by Dr. Muhammad bin 'Abdul 'Aziz al-Khuḍayrī as the second secondary data to support and supplement findings by Ar-Rāghib al-Aṣfahānī. Figure 4.32 portrays the findings for the term *masjid* according to Al-Sirāj fī Bayān Gharib al-Qur'ān.

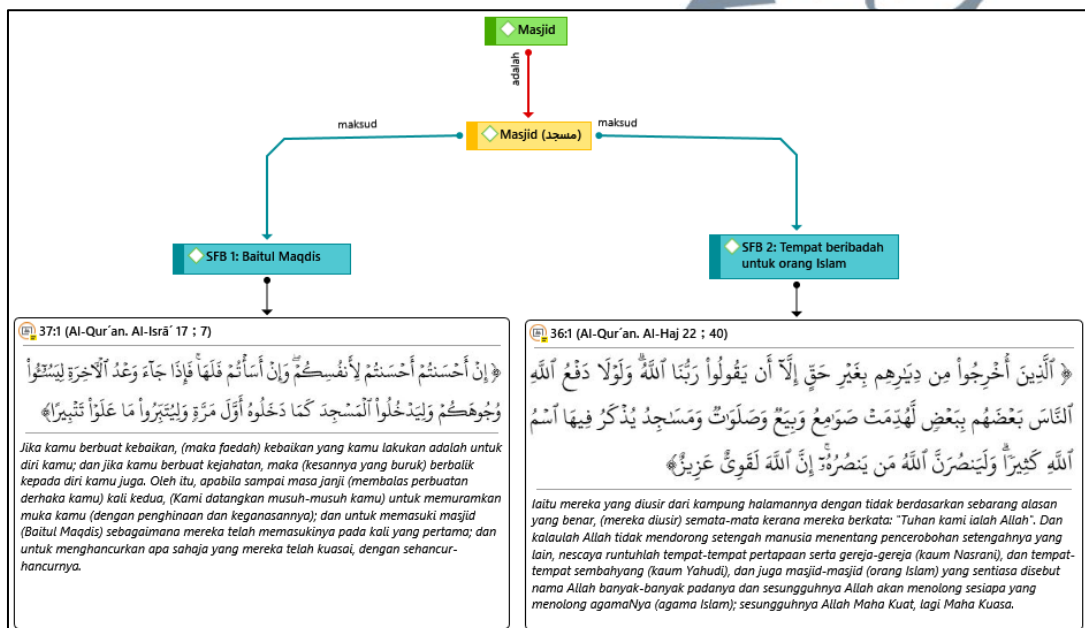


Figure 4.32: Findings for term *Masjid* (Mosque) according to Al-Sirāj fī Bayān Gharib al-Qur'ān

Based on Figure 4.32, Al-Sirāj fī Bayān Gharib al-Qur'ān suggests that the term *masjid* (مسجد) is what was outlined in the Dictionary of Al-Qur'ān for the code

(KQ7), which is Baitul Maqdis and was re-coded as (SFB1). Allah mentions:

﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾

[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We

sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

(Al-Qur'ān. Al-Isrā' (17:7))

Secondly, the term *masjid* (مسجد) implies the place of worshipping for Muslims (code SFB2). This definition is similar to code (MQA1) (the place to *solat*) in the findings of Mufradāt Alfāz al-Qur'ān and code (KQ6) (all mosques) in the findings of the Dictionary of Al-Qur'ān . Allah mentions:

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمْتَ صَوَامِعُ وَبِيْعُ وَصَلَوَاتٍ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]. And Allah will surely support those who support Him [i.e., His cause]. Indeed, Allah is Powerful and Exalted in Might.

(Al-Qur'ān. Al-Haj 22:40)

Other than acquiring findings from those two books earlier, the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al-Qur'ān was also utilised as the third secondary source to triangulate the data and make it more solid. According to the Encyclopaedia of the Meanings of Al-Qur'ān, a mosque is referred as the place of worship of the believers as described in Tafsir al-Marāghī (1974). The word mosque in this book is described through two verses of the Qur'ān that have similarities with the meaning of mosque that has been described before. Here in Figure 4.33, the findings of the term *masjid* according to the Encyclopaedia of the Meanings of Al-Qur'ān is presented.

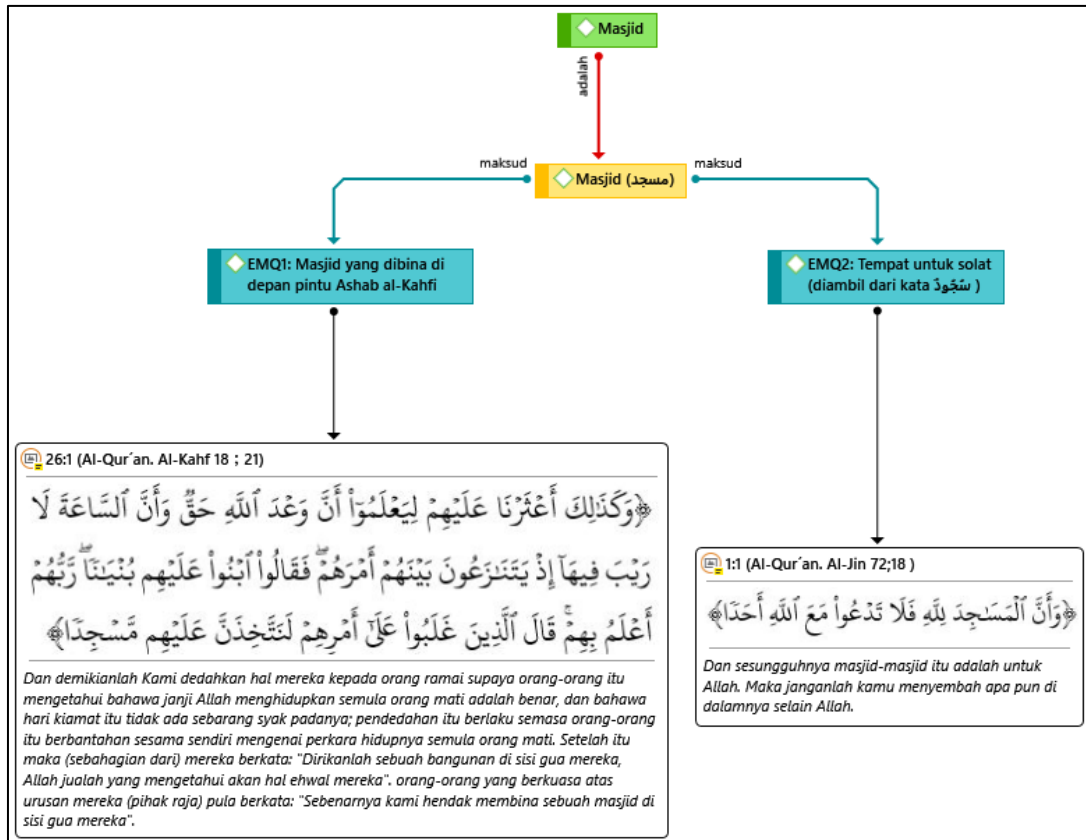


Figure 4.33: Findings for the term *Masjid* (Mosque) according to the Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.33, the first definition for the term *masjid* (مسجد) is the mosque that was built in front of the Ashab al-Kahfi's gate, similar to what code (KQ5) described and it was re-coded as code (EMQ1). Allah mentions in sūrah Al-Kahf (18:21);

وَكَذَلِكَ أَغَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they¹ disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

(Al-Qur'ān. Al-Kahf 18:21)

Secondly, the term *masjid* (مسجد) refers to the place to *solat*, similar to code

(MQA1) and was re-coded as (EMQ2). Allah mentions in sūrah al-Jin 72:18;

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.”

(Al-Qur'ān. Al-Jin 72:18)

Additionally, *al-masājid* (المساجد) is the plural for *masjid*, which is the place to

sujud. It is then being called to refer to the house that is only worshipping Allah.

On the whole, the term *masjid* (مسجد) is divided into two, which are *masjid*

(مسجد) and *jāmi'* (جامع). In addition, it can be categorised into eight different

meanings; seven of it covers the definition of *masjid* (مسجد), which specifically

means the place to *solat*, Masjid al-Harām, Masjid al-Aqsā, Masjid Qubā, Masjid

Dirār, the mosque that was built in front of the Ashab al-Kahfi's gate, and Baitul

Maqdis. While the term *jāmi'* (جامع) has one meaning that is anything that gathers or

time that gathers. The table below is a summary of all the themes discussed above.

Table 4.14: The Distribution of themes for the meanings of *Masjid* (مسجد) and *Jāmi'* (جامع)

No.	Terms	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fi Bayān Gharib al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Masjid</i> (مسجد)	Place to <i>solat</i> • Worshipping place for Muslims	x	x	x	x
		• All mosques		x		
2		Masjid al-Harām		x		
3		Masjid al-Aqsā		x		
4		Masjid Qubā		x		
5		Masjid Dirār		x		
6		The mosque that was built in front of the gate of Ashab al-Kahfi		x		x
7		Baitul Maqdis		x	x	
8	<i>Jāmi'</i> (جامع)	Anything that gathers or time that gathers	x			

According to Table 4.14, all four books have one thing in common that is on the theme of the place to *solat*. Then, came two code parallels from the books the Dictionary of Al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān with the theme for the code of the mosque that was built in front of the gate of Ashab al-Kahfi. The topic for the code of Baitul Maqdis from the Dictionary of Al-Qur'ān and Al-Sirāj fi Bayān Gharib al-Qur'ān is the second commonality. Following the word *jāmi'* (جامع), there is a single theme for the code of Anything that gathers or time that gathers, which is contained in Mufradāt Alfāz al-Qur'ān.

4.3.13 Puasa (Fast)

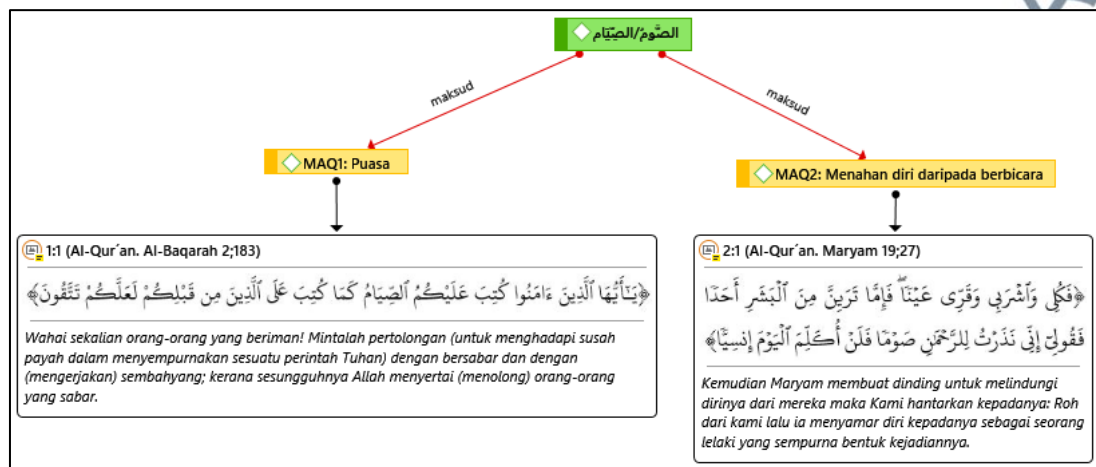


Figure 4.34: Findings for the term *Puasa* (Fast) according to Ar-Rāghib al-Aṣfahānī

Based on Figure 4.34, the term puasa (fast) has two root words (الصَّوْمُ/الصِّيَامُ) originated from the words صَامَ، يَصُومُ. Ar-Rāghib al-Aṣfahānī asserts that fast (الصَّوْمُ) involves abstaining from activities such as eating, talking, and even walking.

Mufradāt Alfāz al-Qur'an argues that fasting has two meanings: fasting (MAQ1) and abstaining from speaking (MAQ2). Fasting (MQA1) in Islamic law implies abstaining from doing activities that might invalidate the fast, that is, from dawn to sunset and with intention. Allah commands:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -”

Al-Qur'an. Al-Baqarah 2:183))

Further to this, fast (الصَّوْمُ) is to abstain from talking, as mentioned in the

Qur'an :

﴿فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

“So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man”.

(Al Qur’ān . Sūrah Maryam 19:26)

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur’ān to support and further detail the meaning of the term fast in the discussion. These findings are not based on the Dictionary of Al-Qur’ān and Al-Sirāj fī Bayān Gharīb al-Qur’ān since this term is not included in either book.

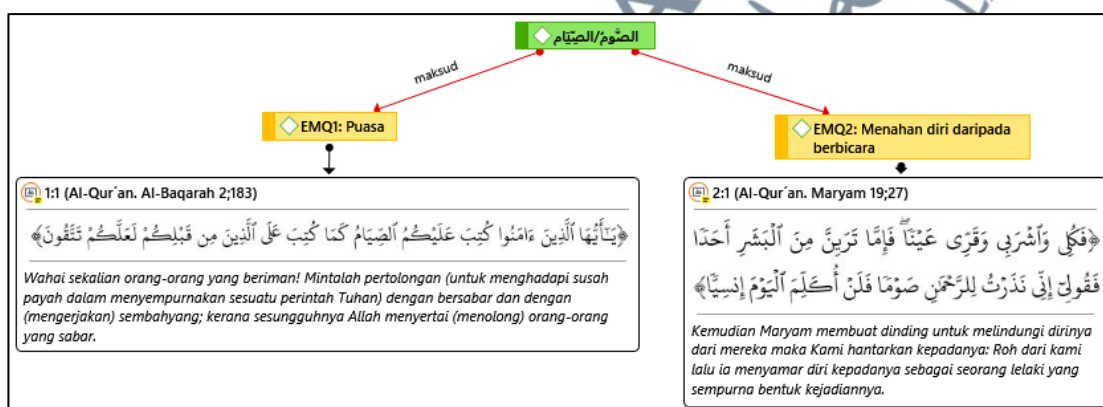


Figure 4.35: Findings for the term *Puasa* (Fast) according to the Encyclopaedia of the Meanings of Al-Qur’ān

Figure 4.35 illustrates the findings for the term fast according to the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān. According to this figure, the conclusions of Ar-Rāghib al-Aṣṣfahānī on the significance of fasting are consistent with the findings found in the Encyclopaedia of the Meanings of Al-Qur’ān. According to this book, **الصَّوْمُ/الصِّيَام**, which implies restricting or abstaining from something from the standpoint of language, has been split into two primary themes; fasting from the standpoint of *sharī‘ah* (EMQ1) as code (MQA1) and

abstaining from speaking (EMQ2) as code (MQA2). The presented Quranic verse is similar to what was furnished by Rāghib al-Aṣḥānī. Also, fasting (الصَّوْمُ), according to the religion of the period, meant quiet, which is not speaking with people. As the stomach is taught to cease processing food, this is a wonderful approach to educate the tongue to remain silent from speaking (A. Hassan, n.d).

Hence, the term fast (الصَّوْمُ) in the aspect of language means to abstain from something. From the gathered findings, two themes were generated; الصَّيَّام, fasting from the standpoint of *sharīʿah* and الصَّوْمُ, abstaining from speaking. The following table contains the conclusion for all themes discussed above.

Table 4.15: The Distribution of themes for the meanings of *Puasa* (Fast)

No.	Terms	Themes	Mufradāt Alfāz al-Qurʿān	The Encyclopaedia of the Meanings of Al-Qurʿān - Syārah Alfāzhul Qurʿān
1	الصَّوْمُ/الصَّيَّام	Fasting (from <i>sharīʿah</i> standpoint)	x	x
2		Abstaining from speaking	x	x

According to Table 4.15, the two books have two similarities in terms of two themes: the code of fasting from the standpoint of *sharīʿah* and the code of abstaining from speaking. Both of these themes make use of descriptions from the same source of Quranic verses.

4.3.14 Zakāt (Alms)

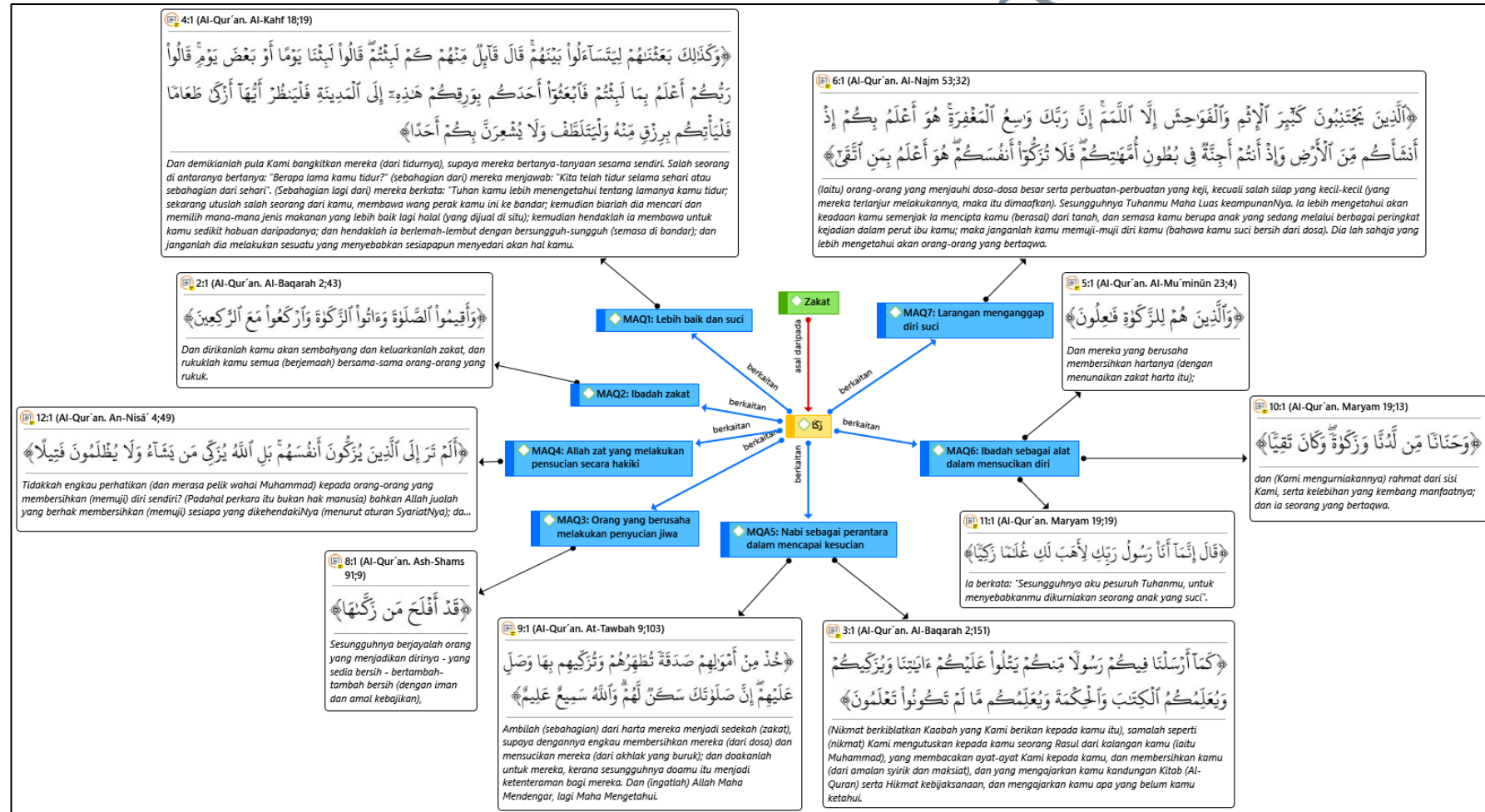


Figure 4.36: Findings for the term Zakāt (Alms) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.36, the term *zakāt* (الزَّكَاةُ) is derived from the Arabic (زَكَى), which implies increase and production as a result of Allah's blessings. This is used in both worldly and *ukhrawi* contexts. The term *zakāt* (الزَّكَاةُ) is explained in Mufradāt Alfāz al-Qur'ān as are the terms connected to the root word (زَكَى).

Thus, based on Figure 4.36, Ar-Rāghib al-Aṣṣafahānī has classified several themes from the root word (زَكَى), namely; better and purer (MAQ1); *zakāt* *‘ibādah* (MAQ2); people who try to purify the soul (MAQ3); Allah as the *Zat* who performs purification ultimately (MAQ4); the Prophet as a mediator in achieving purity (MAQ5); *‘ibādah* as a tool in self-purification (MAQ6) and the prohibition of considering oneself as pure (MAQ7).

For the first theme, better and purer (MAQ1) implies the seven young men of Kahf searching for halal food rather than soul-damaging food. This event has been narrated as such:

﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾

And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

(Al-Qur'ān. Al-Kahf 18:19)

The second theme is *zakāt* *‘ibādah* (MAQ2). Ar-Rāghib al-Aṣṣafahānī affirms that *zakāt* is property granted by man to the needy in fulfilment of Allah's right to the

poor. And the furnishing of the property is known as *zakāt*, which is done by seeking His blessings, purifying oneself, and expanding the property with goodwill and blessings. In the Qur'ān, Allah always includes the term *solat* with the word *zakāt*, such as:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

And establish prayer and give zakāh and bow with those who bow [in worship and obedience].

(Al-Qur'ān. Al-Baqarah 2:43)

Ar-Rāghib al-Aṣḥāhānī further argues that by cleansing oneself (paying *zakāt*) and purifying it, then a man has the right to obtain praiseworthy qualities in this world, and to obtain abundant rewards in the hereafter.

The third theme is people who try to purify the soul (MAQ3) as stated in the verse:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾

He has succeeded who purifies it.

(Al-Qur'ān. Ash-Shams 91:9)

Next, the theme of Allah as the *Zat* who performs purification ultimately (MAQ4), as Allah reminds:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا﴾

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(Al-Qur'ān. An-Nisā' 4:49)

The Prophet as a mediator in achieving purity (MQA5) serves as the fifth theme in describing the root word of (زَكَا), as depicted by Allah;

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(Al-Qur'ān. At-Tawbah 9:103)

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom1 and teaching you that which you did not know.

(Al-Qur'ān. Al-Baqarah 2:151)

Accordingly, the sixth theme is *‘ibādah* as a tool in self-purification (MAQ6), as Allah reveals:

﴿وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا﴾

And affection from Us and purity, and he was fearing of Allah

(Al-Qur'ān. Maryam 19:13)

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾

He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."

(Al-Qur'ān. Maryam 19:19)

It signifies a boy whose morals are refined, according to Ar-Rāghib al-Aṣfahānī, and this is Allah's choice of those of His followers who are informed and morally pure. And the boy's sanctity may be recognised in the future, not at the time of his birth. As a result, the verse's meaning is a boy who will purify himself. Allah reminds once again:

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

And they who are observant of zakāh

(Al-Qur'ān. Al-Mu'minūn 23:4)

The literal meaning is “and those who perform worship in order for God to sanctify them,” or “and those who perform worship in order to purify themselves.” Both signify the same thing. The verse does not imply that *zakāt* offers self-purification in and of itself, because the letter *lam* (ل) in the word (لِلزَّكَاةِ) acts as ‘illah (cause). And man purifies himself in two ways, one of which is through doing good actions. Allah also commands His servants who purify themselves, in accordance with His revelations:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾

He has certainly succeeded who purifies himself

(Al-Qur'ān. Al-'Alā 87:14)

Man's second cleansing of himself is via words; by proclaiming, "I am pure." This is banned, as is the topic (MAQ7), which is the prohibition of believing oneself pure. Allah says:

﴿الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾

Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were foetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

(Al-Qur'ān. Al-Najm 53:32)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān, arranged by Dato' Dr. Zulkifli Haji Mohd Yusoff; Al-Sirāj fi Bayān Gharib al-Qur'ān , written by Dr. Muhammad bin 'Abdul 'Aziz al-Khuḍayrī and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān, written by Al-Ustadz M Dhuha Abdul Jabbar and Al-Ustadz KH. N. Burhanudin to support and further detail the meaning of the term *zakāt* in the discussion.

The expression of *zakāt* (الزَّكَاةُ) in the root word is taken from the verb, *zaka* (زَكَى), which means to improve, purify and praise. The Dictionary of Al-Qur'ān discusses the word *zakāt* (الزَّكَاةُ) in the aspect of language and several opinions from *ulama* on *zakāt* (الزَّكَاةُ). According to the Encyclopaedia of Islam (1999), *zakāt* is purification, to grow fertile, beneficial and to be pure.

Several *ulama*, namely Al-Kafawi (1992), Al-Qurtubi (1996) and Al-Sya'rāwī (1991) present their points on *zakāt* as illustrated in the following figure:

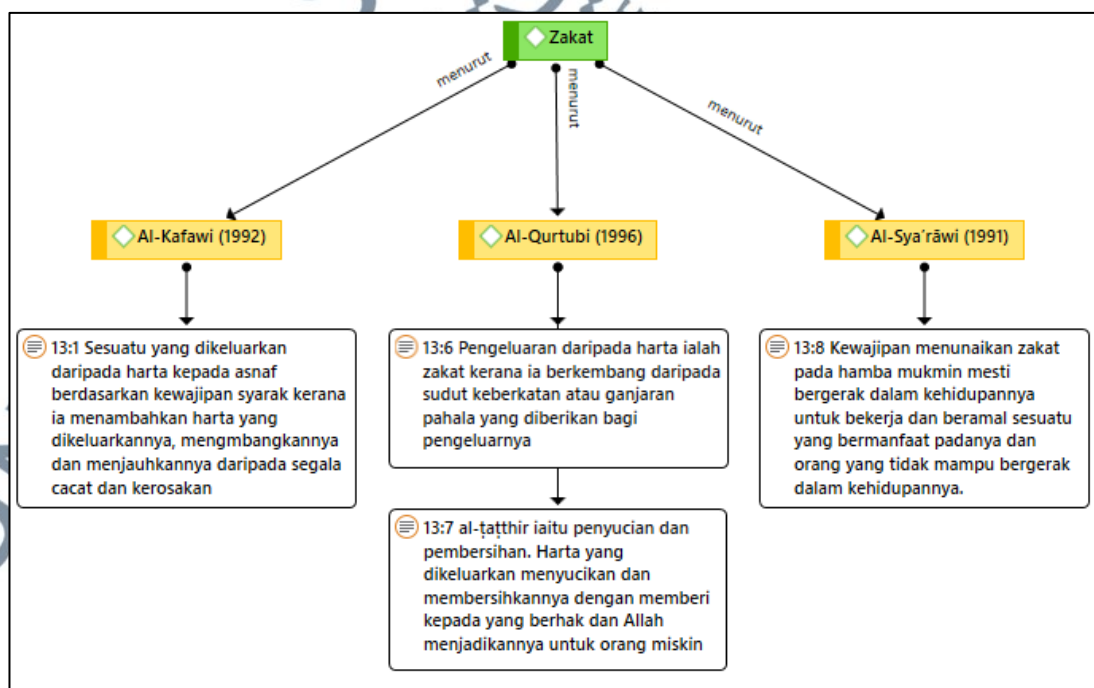


Figure 4.37: Findings for the term Zakāt (Alms) according to the Dictionary of Al-Qur'ān

Based on Figure 4.37, Al-Kafawi (1992) asserts that *zakāt* is anything taken from one's own property and given to the *asnaf* in accordance with Islamic requirements since it improves the value of the property produced, expands it, and maintains it free of flaws and harm. The term *zakāt* is mentioned 32 times in al-Qur'ān, such as in sūrah al-Baqarah (2:43,83,110,117 & 277); An-Nisā' (4:77&162); Al-Mā'idah (5:12&55); Al-'Arāf (7:156); At-Tawbah (9:5,11,18 &17); Al-Kahf (18:81); Maryam (19:13,31&55); Al-Anbiyā' (21:73); Al-Haj (22:41,78); Al-Mu'minūn (23:4); An-Nūr (24:37&56); An-Naml (27:3); Ar-Rūm (30:39); Luqmān (31:4); Al-Ahzāb (33:33); Fuṣṣilat (41:7); Al-Mujādalah (58:13); Al-Muzammil (73:20) and Al-Bayyinah (98:5). Allah also reminds:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

And establish prayer and give zakāt and bow with those who bow [in worship and obedience].

(Al-Qur'ān. Al-Baqarah 2:43)

In addition, Al-Qurtubi (1996) suggests that (الزَّكَاةُ) was taken from *zaka al-syai'* (زَكَا الشَّيْءِ) when it grows and develops. It is said as *zaka al-zar' wa al-mal* (زَكَا الزَّرْعِ وَالْمَالِ) that means when crops and property increase in abundance. *Rajul zakiyy* (رَجُلٌ زَكِيٌّ), on the other hand, means the goodness of the man is improved. Property extraction is zakāt because it develops in terms of blessings or rewards provided to its providers. He further added that some *ulama* believes that *zakāt* originated from the

term *al-ṭaṭṭhir* (تَطْهِير) that means purification and cleansing. The wealth released purifies and cleanses it by giving to the deserving and Allah makes it for the poor.

Al-Sya'rāwī (1991) stresses that, the obligation to pay *zakāt* upon a *mukmin* servant means he must move in his life to work and do something that is beneficial to him and the person who is unable to move in his life. When Allah wants people to function on earth, he does not ask them to work as much as they can afford, but to move and work beyond necessities, so that this effort extends and covers the lives of those who are unable to work and move. Thus, society extends to all, eradicating malevolent and envy, and as a consequence, the soul can be purified.

Besides from the Dictionary of al-Qur'ān, the researcher also employs Al-Sirāj fī Bayān Gharib al-Qur'ān as the second secondary data to further support and supplement the findings by Ar-Rāghib al-Aṣḥānī. Within the context of Al-Sirāj fī Bayān Gharib al-Qur'ān, the term *zakāt* (الزَّكَاةُ) that implies for the *ibādah* of *zakāt* was not explained. However, it was explained in-depth through the root word (زَكَّى) and furnished with five kinds of meaning. The researcher has coded SFB, which means Al-Sirāj fī Bayān, as the assigned code for these findings. Among the generated themes from the findings through Al-Sirāj fī Bayān Gharib al-Qur'ān are; self-purification from sins (SFB1); praising own self (SFB2); pure (SFB3); purer and better (SFB4) and prohibition of considering oneself as pure (SFB5). Several themes are found to be similar to the findings in Mufradāt Alfāz al-Qur'ān, such as in the code purer and better (SFB4) similar to (MAQ1) and prohibition of considering

oneself as pure (SFB5) similar to (MAQ7). The following diagram illustrates the point of discussion in Al-Sirāj fī Bayān Gharib al-Qurʾān regarding the root word (زَكَا);



Based on Figure 4.38, the root word (زَكَا) implies five kinds of meaning, which are self-purification from sins (SFB1); praising own self (SFB2); pure (SFB3); better and purer (SFB4) and prohibition of considering oneself as pure (SFB5). The first code, self-purification from sins, has been explained in six examples of Quranic verses that describe self-purification from committing shirk, sins, vices and bad traits, by improving one's *imān* and obedience toward Allah, as stated:

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

(Al-Qur'ān. Al-Baqarah 2:129)

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(Al-Qur'ān. At-Tawbah 9:103)

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error.

(Al-Qur'ān. Al-Jumu'ah 62:2)

﴿فَقُلْ هَلْ لَّكَ إِلَى أَنْ تَزَكَّى﴾

"And say to him, 'Would you [be willing to] purify yourself.

(Al-Qur'ān. An-Nāzi'āt 79:18)

﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي﴾

But what would make you perceive, [O Muḥammad], that perhaps he might be purified

(Al-Qur'ān. 'Abasa 80:3)

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾

He has certainly succeeded who purifies himself

(Al-Qur'ān. Al-'Alā 87:14)

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾

He has succeeded who purifies it

(Al-Qur'ān. Ash-Shams 91:9)

The second theme is praising own self (SFB2). They praise themselves and their own deeds, while Allah is the one with the right to praise whomever He wills.

Allah says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا﴾

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(Al-Qur'ān. An-Nisā' 4:49)

The third theme is pure (SFB3). Pure that is being defined here has three meanings. The first one is the kind of pure that does not reach the limit of *taklif* (responsibility), as Allah mentions:

﴿فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي زَكِيًّا بَغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا﴾

So they set out, until when they met a boy, he [i.e., al-Khiḍr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

(Al-Qur'ān. Al-Kahf 18:74)

Secondly, good and pure, as Allah mentions:

﴿فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا﴾

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

(Al-Qur'ān. Al-Kahf 18:81)

Thirdly, pure from sins. There are three samples of Quranic verses adopted in explaining this sub-theme, where two of them were furnished in the discussion of the theme MAQ6 (*‘ibādah* as a tool to self-purification) in Mufradāt Alfāz al-Qur'ān, which is by sūrah Maryam (19:13 & 19:19). However, the explanation given is the difference. Allah says:

﴿وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا﴾

And affection from Us and purity, and he was fearing of Allah.

(Al-Qur'ān. Maryam 19:13)

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾

He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."

(Al-Qur'ān. Maryam 19:19)

The term (زَكَاةً) connotes pure from sins, while (زَكِيًّا) means someone who is

clean from sins. Allah further mentions:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(Al-Qur'ān. An-Nūr 24:21)

For the third theme, better and purer (SFB4), is similar to theme (MQA1). However, there are variations in the explanation and application of the provided *sūrah* instances:

﴿فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back,"¹ then go back; it is purer for you. And Allah is Knowing of what you do.

(Al-Qur'ān. An-Nūr 24:28)

For the final theme, prohibition to consider own self as pure (SFB5), is similar to code (MAQ7) as mentioned by Allah in *sūrah* Al-Najm (53:32). This is a prohibition from Allah not to praise and describe oneself with *taqwa*.

Other than acquiring findings from the previous two books, these findings are also triangulated with the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān as the third secondary data to make it more solid. Based on the book, the root word (زَكَا) share the similarity with Mufradāt Alfāz al-Qur'ān, the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān in the code of *'ibādah* of *zakāt* (EMQ1) that is similar to (MAQ1), the code of prohibition to consider own self as pure (EMQ2) that is similar to (MAQ7 & SFB5), the code of pure (EMQ3) that is similar to code (SFB3), the code of self-purification from sins (EMQ4) that is similar to (SFB2) and finally, the code of the Prophet as a mediator in achieving purification (EMQ5) similar to (MAQ5). The following is the concept of the root word (زَكَا) as discussed in the Encyclopaedia of the Meanings of Al-Qur'ān - Syarah Alfāzhul Qur'ān .

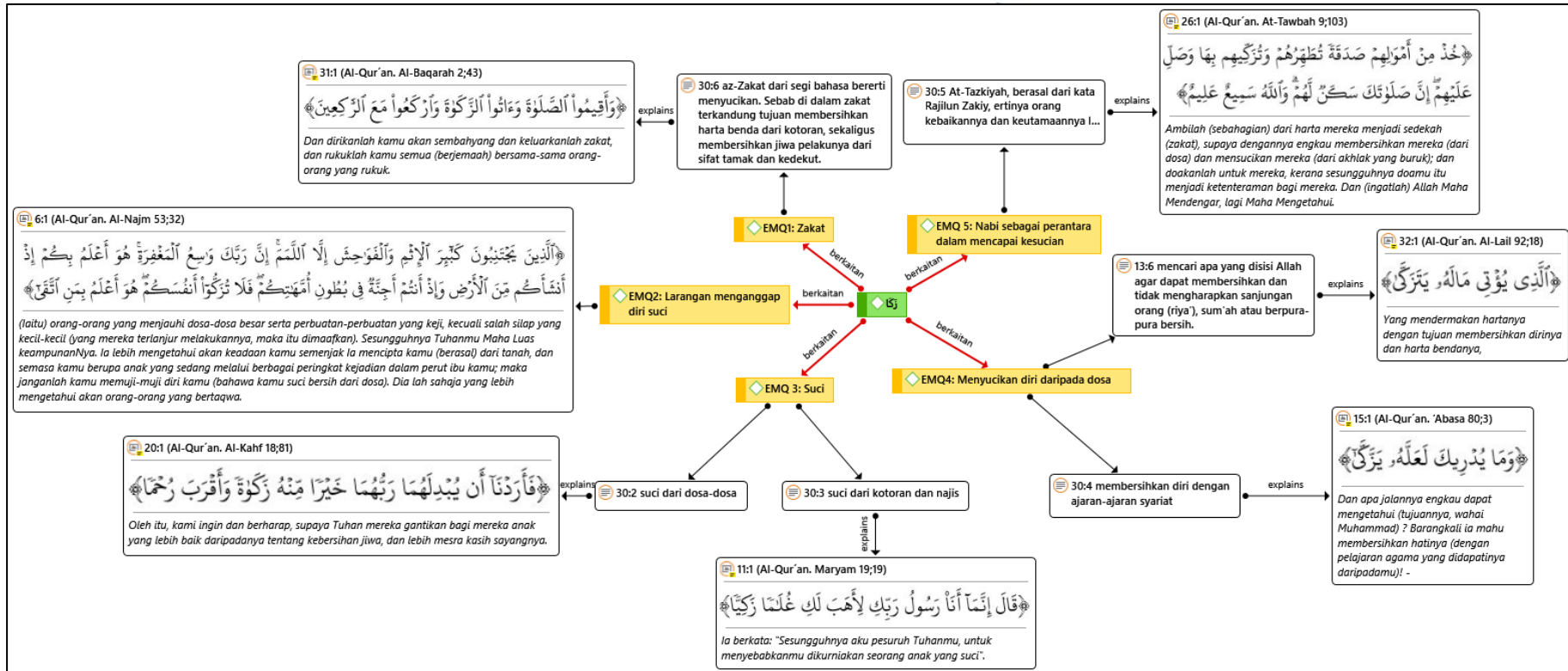


Figure 4.39: Findings of the root word (زَكَا) according to the Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.39, the root word (زَكَا) implies the *‘ibādah* of *zakāt* (EMQ1), prohibition to consider own self as pure (EMQ2), pure (EMQ3), self-purification from sins (EMQ4) and finally Prophet as a mediator in achieving purification (EMQ5). The term *zakāt* (EMQ1) in the aspect of language means purifying, since *zakāt* contains the purpose of cleaning the belongings from impurity, as well as cleaning the soul of the owner from the nature of greed and stinginess. Allah mentions:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

And establish prayer and give zakāh and bow with those who bow [in worship and obedience].

(Al-Qur’ān. Al-Baqarah 2:43)

Secondly, prohibition to consider own self as pure (EMQ2). The explanation and samples of Quranic verse given in sūrah Al-Najm (53:32) are similar to what was presented for codes MAQ7 and SFB5. Thirdly, the theme of pure (EMQ3). Pure in this theme means pure from sins, as Allah mentions:

﴿فَارْزُقْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا﴾

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

(Al-Qur’ān. Al-Kahf 18:81)

Next, the term pure refers to pure from filth and *najis*. This sub-theme differs significantly from the theme (MAQ6) as defined by Ar-Rāghib al-Aṣḥānī, which refers to a boy whose morals have been cleansed. And the boy’s purity may be recognised in the future, not at the time of his birth. As a result, the verse’s meaning is a boy who will purify himself.

﴿قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾

He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]".

(Al-Qur’ān. Maryam 19:19)

For the fourth theme, purifying oneself from sins (EMQ4) is similar to code SFB1. To purify oneself from sins is to purify oneself with the teachings of the *shari‘ah*, as mentioned by Allah:

﴿وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي﴾

But what would make you perceive, [O Muḥammad], that perhaps he might be purified

(Al-Qur’ān. ‘Abasa 80:3)

Second, looking for what is on the side of Allah in order to clean and not expecting people’s praise (*riya’*), *sum’ah* or pretending to be clean, as Allah says:

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾

[He] who gives [from] his wealth to purify himself,

(Al-Qur’ān. Al-Lail 92:18)

For the final theme, the Prophet as a mediator in achieving purity (EMQ5) as described in (MAQ5). Allah reveals:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(Al-Qur’ān. At-Tawbah 9:103)

At-Tazkiyah, originated from the word *Rajilun Zakiy*, means those with more benefits and priorities. The Prophet was an intermediary in cleansing them from sins and bad morals by receiving their property as alms (*zakāt*).

In a conclusion, the root word (زَكَّى) can be categorised into eight meanings, namely, the *‘ibādah* of *zakāt*, better and purer, prohibition of considering oneself pure, pure, purifying oneself from sins, the Prophet as an intermediary in achieving purity,

‘ibādah as a means of purification and Allah as the *Zat* that performs purification in ultimate. The table below is a summary of all the themes discussed above:

Table 4.16: The Distribution of themes for the meanings of the root word (زَكَا)

No.	Term	Themes	Mufradāt Alfāz al- Qur’ān	The Dictionary of Al- Qur’ān	Al- Sirāj fī Bayān Gharīb al- Qur’ān	The Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān
1	Root word (زَكَا)	<i>‘Ibādah</i> of <i>zakāt</i>	x	x	x	x
2		Better and purer	x		x	
3		Prohibition of considering oneself pure	x		x	x
4		Pure			x	x
5		Purifying oneself from sins	x	x	x	x
6		The Prophet as an intermediary in achieving purity	x			x
7		<i>‘Ibādah</i> as a means of purification	x	x		
8		Allah as the <i>Zat</i> that performs purification in ultimate	x			

According to Table 4.16, the four books share two commonalities in terms of two themes: *‘ibādah* of *zakāt* and purifying oneself from sins. The theme of the prohibition of considering oneself pure is then followed. Following that, the code of better and purer, pure, the Prophet as an intermediary in achieving purity, and *‘ibādah* as a purifying tool. Finally, the code of Allah as the *Zat* that performs purification in ultimate.

4.3.15 *Imān* (Faith)

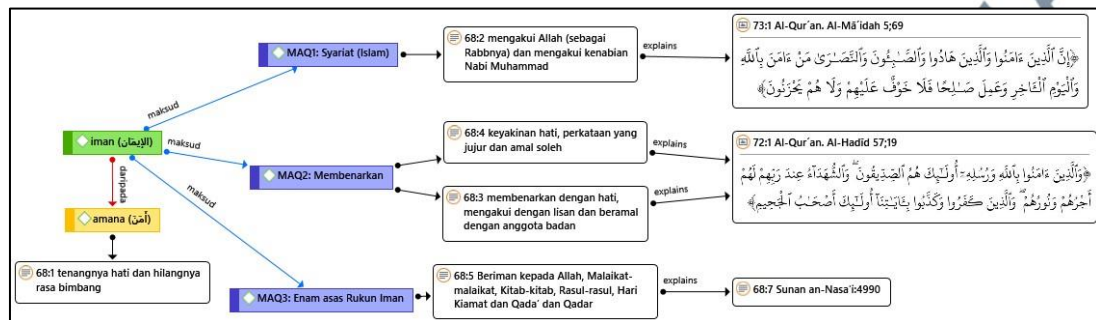


Figure 4.40: Findings for the term *Imān* (Faith) according to Ar-Rāghib al-Aṣḥfahānī

Based on Figure 4.40, the term *imān* (الإيمان) is discussed in chapter *amāna* (أَمِنْ) which means peace of mind and loss of anxiety. The term *imān* (الإيمان) carries a variety of meaning, among of which the *sharīʿah* brought by Prophet Muhammad PBUH (MAQ1), allowing (MAQ2) and six pillars of *imān* (MAQ3). For the first theme (MAQ1), *imān* conveys the meaning of *sharīʿah* as introduced by Prophet Muhammad PBUH can be understood with this verse:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّغُونَ وَالتَّصَرَّىٰ مِّنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Indeed, those who have believed [in Prophet Muḥammad (ﷺ)] and those [before him (ﷺ)] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve”.

(Al-Qur’ān. Al-Mā’idah 5:69)

This verse characterises how everyone who follows *sharīʿah* accepts Allah (as his *Rabb*) and the Prophet Muhammad PBUH’s prophethood. The second theme (MAQ2), on the other hand, is to enable, which is to surrender to the Righteous *Zat* via *tashdiq*. And there are three ways to allow it: justifying with the heart,

acknowledging vocally, and executing physically. According to Ar-Rāghib al-Aṣḥfahānī, *imān* also includes inner assurance, honest speech, and pious acts. Allah mentions:

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ۖ وَالشَّٰهَدَآءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۗ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۖ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۖ﴾

And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.¹ But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

(Al-Qur'ān. Al-Hadīd 57:19)

Besides that, Prophet Muhammad PBUH made the basis of *imān* in six things, namely believing in Allah, the Angels, the Books, the Messengers, the Day of Judgment and Qada 'and Qadar (MAQ3), as a ḥadīth narrated:

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ أَنْبَأَنَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ قَالَ " أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا " . قَالَ صَدَقْتَ . فَعَجَبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ أَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ " أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ عُمَرُ فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عُمَرُ هَلْ تَدْرِي مِنَ السَّائِلِ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ " .

'Abdullah bin 'Umar said: "Umar bin Al-Khattab told me: "While we were with the Messenger of Allah [PBUH] one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of

Allah [PBUH], putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allah [SWT] and that Muhammad [PBUH] is the Messenger of Allah, to establish the Salah, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allah [SWT], His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." He said: "Tell me about Al-Ihsan." He said: "It is to worship Allah [SWT] as if you can see Him, for although you cannot see Him, He can see you." He said: "Tell me about the Hour." He said: "The one who is asked about it does not know more about it than the one who is asking." He said: "Then tell me about its signs." He said: "When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings." 'Umar said: "Three (days) passed, then the Messenger of Allah [PBUH] said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibril, peace be upon him, who came to you to teach you your religion." (Hadīth. an-Nasā'i. Kitāb Imān wa Shra'ihi: Bāb Na'til Islām: Juz' 8: #4990)

These findings are also triangulated with secondary data, namely Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān to support and further detail the meaning of the term *imān* in the discussion. These findings are not based on the Dictionary of Al-Qur'ān since this term is not included in the book. Al-Sirāj fī Bayān Gharib al-Qur'ān explains that the term *imān* (الإيمان) means allowing (SFB1) similar to (MAQ2). Besides that, the term *imān* (الإيمان) also implies carrying the *sharī'ah* brought by Prophet Muhammad PBUH that is Islam (SFB2) similar to (MAQ1). Figure 4.41 illustrates the concept of *imān* discussed in Al-Sirāj fī Bayān Gharib al-Qur'ān ;

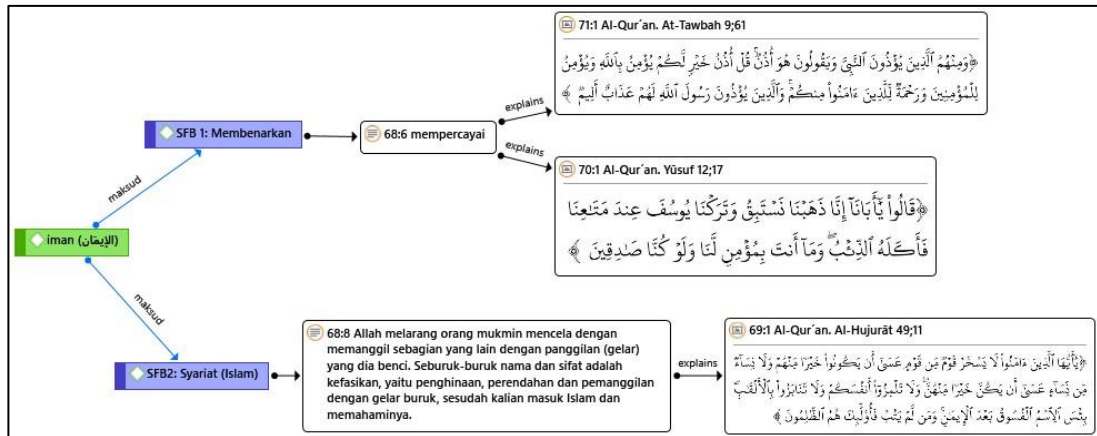


Figure 4.41: Findings for the term *Imān* (Faith) according to Al-Sirāj fī Bayān Gharīb al-Qur'ān

Based on Figure 4.41, the term *imān* (الإيمان) implies allowing (SFB1) or

believing. Allah mentions:

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

And among them are those who abuse the Prophet and say, "He is an ear."1 Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

(Al-Qur'ān. At-Tawbah 9:61)

Allah's words in sūrah Yūsuf (12:17) when the sons of Prophet Ya'qub AS warned their father that they would not accept what they said (بِمُؤْمِنٍ لَّنَا) that Prophet Yusuf AS was devoured by wolves, even though they stated the truth.

﴿قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْلَعِنَا فَانْكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

(Al-Qur'ān. Yūsuf 12:17)

While for the second theme, *imān* (الإيمان) also carries the meaning of the *sharī*

‘ah brought by Prophet Muhammad PBUH which is Islam (SFB2). Allah reveals:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

(Al-Qur’ān. Al-Hujurat 49:11)

The term (بَعْدَ الْإِيمَانِ) in this verse implies that Allah bans the believer from

rebuking others by calling them by a title that he despises. As awful as the name and nature is wickedness, that is, shame, humiliation, and calling with a derogatory title after you have converted to Islam and comprehended it.

In addition to obtaining findings from Al-Sirāj fī Bayān Gharīb al-Qur’ān , the Encyclopaedia of the Meanings of Al-Qur’ān is also utilised as a supplementary source to triangulate the data and make it more solid. The following diagram illustrates the concept of the term *imān* (الإيمان) as discussed in Encyclopaedia of the Meanings of Al-Qur’ān :

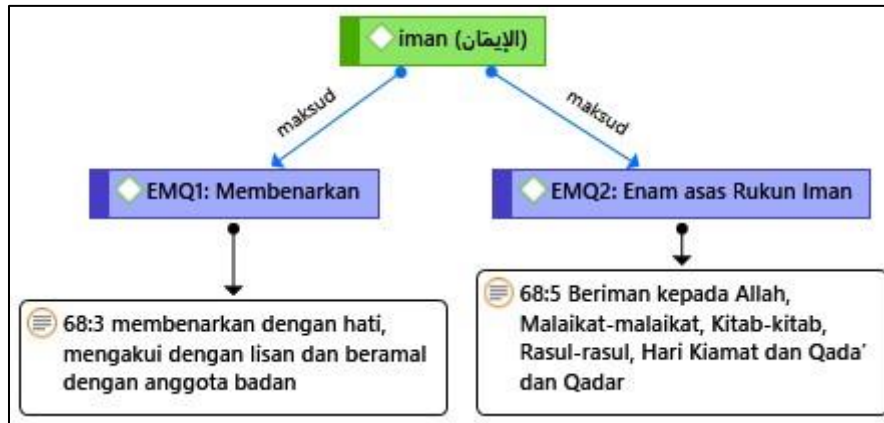


Figure 4.42: Findings for the term *Imān* (Faith) according to Encyclopaedia of the Meanings of Al-Qur’ān

Based on Figure 4.42, the term *imān* (الإيمان) carries two meanings, which are allowing (SFB1) and the six pillars of *imān* (SFB2). *Imān* (الإيمان) in terms of language is allowing (EMQ1) similar to MAQ2 and SFB1. *Al-imānu bil qalbi* is the person who says something and believes it to be true and *al-imānu bil lisan* is that we speak what we believe to be true. Al-Qur’ān adopts the term *imān* (الإيمان) as “believe in Allah, angels, scriptures, prophets that were sent, the Day of Judgment will come and believing in *Qada’* and *Qadar* will guarantee the believer to be safe in this world and in the hereafter.” This description shows the six basic pillars of faith (EMQ2) similar to (MAQ3).

Accordingly, the term *imān* (الإيمان) carries the meaning of allowing or believing something. *Imān* (الإيمان) is also commonly understood with the six pillars of *imān*. Furthermore, *imān* conveys the meaning of *sharī‘ah*, which is Islam, as

transmitted by the Prophet Muhammad PBUH. The table below is a summary of all the themes discussed above:

Table 4.17: The Distribution of themes for the meanings of *Imān* (Faith)

No.	Term	Themes	Mufradāt Alfāz al- Qur'ān	Al-Sirāj fī Bayān Gharib al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Imān</i> (الإيمان)	<i>Sharī'ah</i> of Islam	x	x	
		Allowing	x	x	x
		Six pillars of <i>imān</i>	x		x

According to Table 4.17, each of the three books has one item in common, which is the theme of allowing. According to Ar-Rāghib al-Aṣfahānī, allowing has three components: allowing with the heart, acknowledging vocally, and executing physically. The topic of *sharī'ah* of Islam as presented in Mufradāt Alfāz al-Qur'ān and Al-Sirāj fī Bayān Gharib al-Qur'ān. Then followed by a theme of the six pillars of *imān*, which include believing in Allah, believing in the Angels, believing in the Books, believing in the Messengers, believing in the Day of Judgment, and believing in *Qada'* and *Qadar*, as described in Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān.

4.3.16 Allah

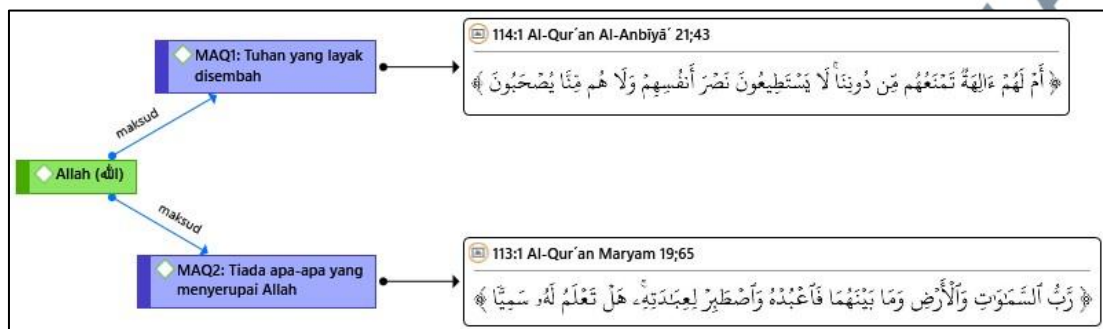


Figure 4.43: Findings for the term Allah according to Ar-Rāghib al-Aṣḥānī

According to Figure 4.43, the word Allah (الله) is discussed in chapter *ilahun* (إِلَهِ).

There are opinions that state that the word Allah originally came from the term (إِلَهِ),

which the *hamzah* was removed and added with *alif lam*. From the above figure, Allah

(الله) is a God worthy of worship (MAQ1). However, there are people who worship

other than Allah. Allah mentions:

﴿أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ﴾

Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.

(Al-Qur'ān Al-Anbīyā' 21:43)

Besides that, Allah has also stated in sūrah Maryam (19:16), nothing is comparable to Allah (MAQ2);

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

(Al-Qur'ān Maryam 19:65)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān , Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia

of the Meanings of Al-Qur'ān to support and further detail the meaning of the term Allah in the discussion. Based on the Dictionary of Al-Qur'ān, four themes were built. The first theme is the absolute *isim* of *alam* (proper name) (KQ1), Allah has no equal with other things (KQ2) similar to (MAQ2), Allah is the proper name for God (KQ3) and the final theme, Allah embodies all characteristics of His perfection (KQ4). In al-Qur'ān, the word Allah is repeated 592 times.

Other than the Dictionary of Al-Qur'ān, the researcher had also utilised Al-Sirāj fī Bayān Gharīb al-Qur'ān as the second secondary data to further support and supplement findings from Ar-Rāghib al-Aṣḥānī. According to Al-Sirāj fī Bayān Gharīb al-Qur'ān, the word Allah refers to God that is worthy to be worshipped (SFB1) similar to (MAQ1). Allah mentions:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ﴾

And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

(Al-Qur'ān. Al-An'ām 6:3)

The Encyclopaedia of the Meanings of Al-Qur'ān was also adopted, other than the previous two books, to triangulate the data to make it more solid. The following diagram portrays the concept of Allah as discussed in Encyclopaedia of the Meanings of Al-Qur'ān.

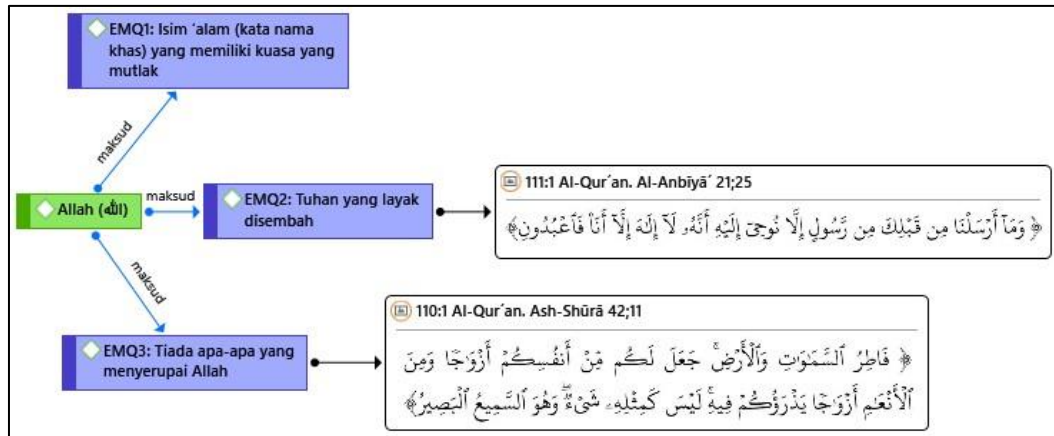


Figure 4.44: Findings for the word Allah according to Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.44, there are three themes that exist. Firstly, Allah is the absolute *isim* of *'alam* (proper name). Secondly, we are obliged to worship Allah absolutely, only Allah is worthy of worship (EMQ2) similar to (MAQ1 & SFB1). Allah reveals:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me."

Al-Qur'an. Al-Anbiya' 21:25))

Thirdly, Allah is not equal to any other thing (*laisa kamitslihi syaiun*) (لَيْسَ

كَمِثْلِهِ شَيْءٌ) as mentioned by Allah:

﴿فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

Al-Qur'an. Ash-Shura 42:11))

In a conclusion, there are five types of themes developed, which are Allah is the *isim* of *'alam* with absolute power (KQ1 & EMQ1). Secondly, only Allah is

worthy of worship (MAQ1, SFB1 & EMQ2) and Allah is not equal to any other thing (MAQ2, KQ2 & EMQ3). Allah is the proper name for God (KQ3) that embodies all characteristics of His perfection (KQ4). The table below is a summary of all the themes discussed above:

Table 4.18: The Distribution of themes for the meanings of Allah

No.	Term	Theme	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fi Bayān Gharīb al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al- Qur'ān
1	Allah (الله)	<i>Isim of ʿalam</i> (proper name) with absoluter power		x		x
		God worthy of worship	x		x	x
		Nothing is equal to Allah	x	x		x
		Proper name for God		x		
		Embodies all characteristics of His perfection		x		

Based on Table 4.18, there are two major themes; first, Allah is the only worthy to be worshipped and nothing is equal to Allah, which received three options. It was then followed by the theme of Allah is the *isim* of ʿalam (proper name) with more absolute power, with two options recorded. Next, it was followed with the theme of Allah as the proper name for God and embodies all characteristics of His perfection.

4.3.17 *Tuhan* (God)

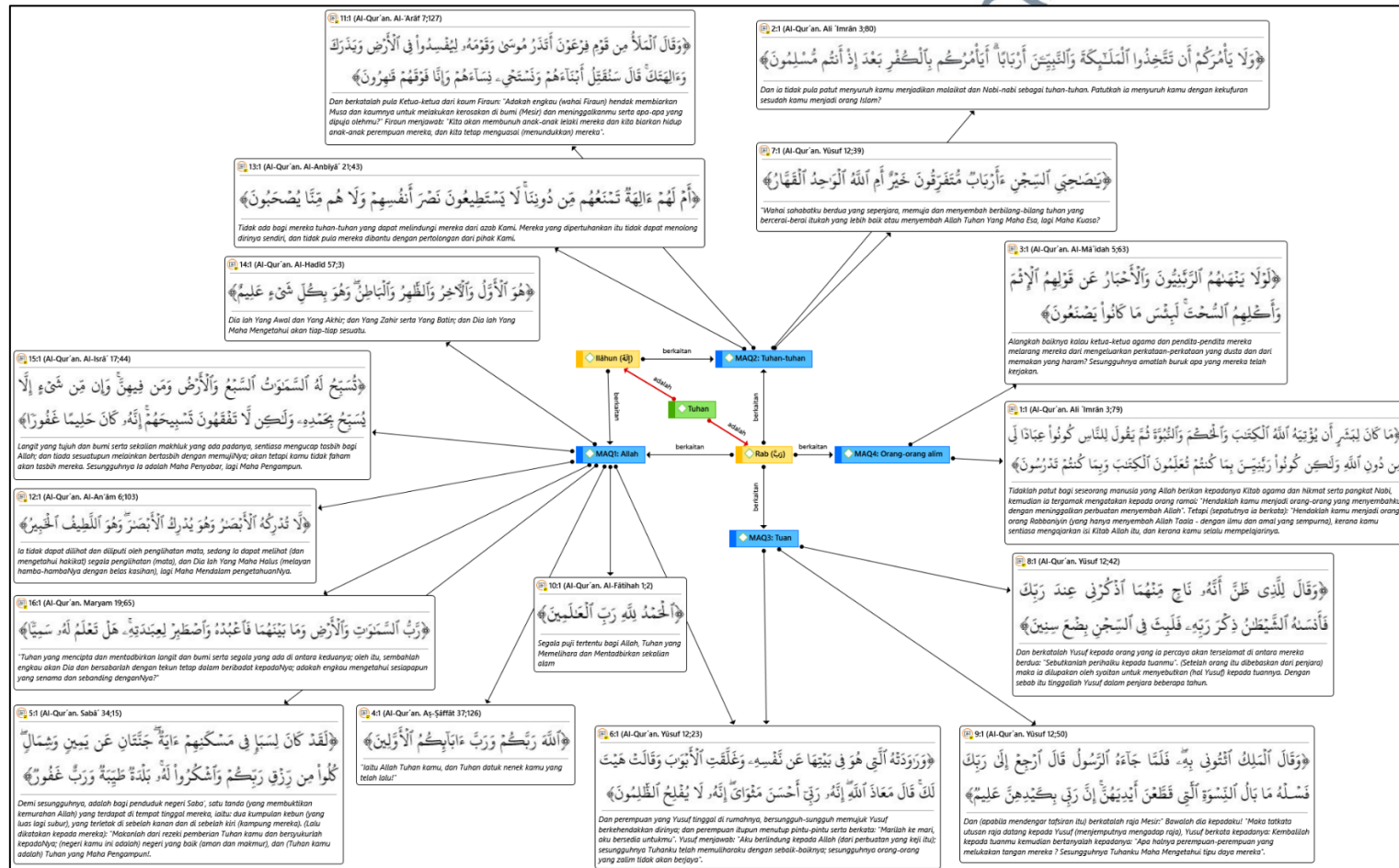


Figure 4.45: Findings for the term *Tuhan* (God) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.45, the term God has two Arabic words, which are *Ilāhun* (إِلَه) and *Rab* (رَبّ). According to Ar-Rāghib al-Aṣḥānī in his book, the word *Ilāhun* (إِلَه) means God, which is Allah (MAQ1). The expression of Allah originates from (إِلَه), with the letter *hamzah* removed and letters *alif lam* added to describe Allah as The Incomparable Originator, as in sūrah Maryam 19:65;

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?”

(Al-Qur’ān Maryam 19:65)

According to Ar-Rāghib al-Aṣḥānī, there are some opinions argue that (إِلَه) originates from أَلِه which means confusion. A servant will be confused when thinking about the attributes of Allah on his own, as in the following narrative:

تَفَكَّرُوا فِي آلَاءِ اللَّهِ وَلَا تَفَكَّرُوا فِي اللَّهِ

“Think about the blessings of Allah, and do not think about the Essence of Allah.”

Furthermore, some scholars argue that (إِلَه) is derived from وَلَاه, where the letter *wau* was eventually substituted by the letter *hamzah*. When they are in His presence, all beings become perplexed, whether by force or by their own wants. And Allah is adored by all living things, as mentioned so:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving”

(Al-Qur’ān. Al-Isrā’ 17:44)

There are some other opinions believe it is derived from يَلُوه - لَاُ which has a concealed (closed) connotation. Those who believe this are saying it is a sign from a revelation by Allah that goes:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Aware.”

(Al-Qur’ān. Al-An’ām 6:103)

Allah further adds:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.”

(Al-Qur’ān. Al-Hadīd 57:3)

Basically, the word *Ilāhun* (إِلَه) cannot be transformed into plural form as there is no other thing worthy to be worshipped other than Allah. However, because the Arabs thought that numerous things might be worshipped, they transformed the term *Ilāhun* (إِلَه) into the plural, *alāhuh* (الْأَلِهَة) (gods). This theme is coded as MAQ2. This situation is mentioned by Allah:

﴿أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِّنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ﴾

“Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.”

(Al-Qur’ān. Al-Anbīyā’ 21:43)

Allah also mentions:

﴿وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ﴾

“And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them.”.

(Al-Qur’ān. Al-’Arāf 7:127)

In addition, the term *Rabb* (رَبٌّ) implies the same meaning of the theme, which is Allah (MAQ1) and the theme of gods (MAQ2). There are another two themes associated with *Rabb* (رَبٌّ), which is the theme of master (MAQ3) and the theme of the pious (MAQ4). According to Ar-Rāghib al-Aṣfahānī, (الرَّبُّ) denotes التَّزْيِينُ (education) that is, to make a situation towards perfection little by little until it reaches the level of perfection.

The term *Rabb* (رَبٌّ) is the root word taken from the subject (*faʿil*) and it is not expressed except for Allah (MQA1). Allah has guaranteed the well-being of all His creation, as depicted in the following verse:

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدُهُ طَيِّبَةٌ وَرَبُّهُ غَفُورٌ﴾

“There was for [the tribe of] Saba’ in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.”

(Al-Qur’ān. Sabā’ 34:15)

For the second theme, which is the plural for *Rabb* (رَبٌّ), which is gods (أَرْبَابٌ)

(MQA2), Allah explains:

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ﴾

“Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?”

(Al-Qur’ān. Ali ‘Imrān 3:80)

Allah also mentions:

﴿يَصْحَبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

“O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?.”

(Al-Qur’ān. Yūsuf 12:39)

The third theme is the master (MAQ3). According to Ar-Rāghib al-Aṣḥānī, the word *Rabb* (رَبٌّ) when combined with other words can mean Allah (MAQ1) or for

other meanings. Some examples referring to the meaning of Allah are as follows:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“[All] praise is [due] to Allah, Lord of the worlds”.

(Al-Qur'ān. Al-Fātihah 1:2)

﴿اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ﴾

“Allah, your Lord and the Lord of your first forefathers?”

(Al-Qur'ān. Aṣ-Ṣaffāt 37:126)

Meanwhile, the word *Rabb* (رَبِّ) that implies master (MAQ3) are exemplified

in the following verses:

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ﴾

“And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years”.

(Al-Qur'ān. Yūsuf 12:42)

﴿وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾

“And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan.”.

(Al-Qur'ān. Yūsuf 12:50)

﴿وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ ۖ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

“And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed”.

(Al-Qur'ān. Yūsuf 12:23)

There is disagreement over the meaning of the word *Rabb* (رَبِّ) used in the verse. Some opinions argue that the meaning of the verse is “Indeed Allah”, which is Allah that has taken care of me in the best way. Some argue that the verse's interpretation refers to the king, who educated and cared for Prophet Yusuf AS to the best of his ability. However, according to Ar-Rāghib al-Aṣṣḡhānī here, many commentators believe that the term *Rabb* (رَبِّ) here refers to the king who taught and cared for Prophet Yusuf AS to the best of his ability.

The final theme is *rabbaniyyu* (رَبَّانِيٍّ) which means pious men (MAQ4). The term *rabbaniyyu* (رَبَّانِيٍّ) rooted from the word *Rabb* (رَبِّ) with its plural is (رَبَّانِيُونَ).

There are several examples in the Qur’ān where Allah mentions this theme:

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السَّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ﴾

“Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing”.

(Al-Qur’ān. Al-Mā’idah 5:63)

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied”.

(Al-Qur’ān. Ali ‘Imrān 3:79)

These findings are also triangulated with secondary data, namely Al-Sirāj fī Bayān Gharīb al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān to support and further detail the meaning of the term God in the discussion. These findings are not based on the Dictionary of Al-Qur'ān since this term is not included in the book.

The book of Al-Sirāj fī Bayān Gharīb al-Qur'ān discusses four themes which are similar to the discussion in Ar-Rāghib al-Aṣḥānī. The word *Ilāhun* (إِلَٰه) carries two themes, namely the theme of Allah (SFB1), which is similar to theme (MAQ1) and the theme of gods (SFB2), which is similar to theme (MAQ2). Meanwhile, the term kata *Rabb* (رَبِّ) is associated with four themes, namely Allah (SFB1), which is similar to theme (MAQ1), gods (SFB2), which is similar to theme (MAQ2), the master (SFB3), which is similar to theme (MAQ3) and the pious men (SB4), which is similar to theme (MAQ4). The following figure illustrates the concept for the word *Ilāhun* (إِلَٰه) and *Rabb* (رَبِّ) as discussed in Al-Sirāj fī Bayān Gharīb al-Qur'ān.

Based on Figure 4.46, the word *Ilāhun* (إِلَهٌ) implies several meanings, which are Allah (SFB1) and gods (SFB2). From these findings, the meaning of the word *Ilāhun* (إِلَهٌ) was more specifically explained that is Allah (SFB1) is the God that has the right to be worshipped and nothing has the right to be worshipped except Him. It is mentioned by Allah:

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ﴾

“And it is He [i.e., Allah] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing”.

(Al-Qur’ān. Az-Zukhruf 43:84)

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

“He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.”.

(Al-Qur’ān. Al-Hashr 59:22)

﴿إِلَهَ النَّاسِ﴾

“The God of mankind”.

(Al-Qur’ān. An-Nās 114:3)

Besides that, the word *Ilāhun* (إِلَهٌ) implies gods (SFB2) which is the plural for *Ilāhun* (إِلَهٌ) despite the fact that, as previously said, nothing has the right to be worshipped but Allah. Other than Allah, the gods alluded to here are deities such as idols. Allah mentions:

﴿أَيْفَكَا ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ﴾

“Is it falsehood [as] gods other than Allah you desire?

(Al-Qur’ān. Aṣ-Ṣāffāt 37:86)

﴿فَرَاغَ إِلَى ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ﴾

“Then he turned to their gods and said, "Do you not eat?"

(Al-Qur’ān. Aṣ-Ṣāffāt 37:91)

Meanwhile, the word *Rabb* (رَبِّ) is associated with four themes, namely the themes of Allah (SFB1), gods (SFB2), the master (SFB3) and the pious men (SB4). For Allah’s theme, the word *Rabb* (رَبِّ) is more inclined with Allah’s definition the God who teaches His creation, the bestower of graces, the creator of all creatures, and the overseer of all beings’ affairs. In keeping with His word:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“[All] praise is [due] to Allah, Lord of the worlds”.

(Al-Qur’ān. Al-Fātihah 1:2)

﴿وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

“And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants”.

(Al-Qur’ān. Yūsuf 12:24)

The latter verse is proof of Allah stopping Prophet Yusuf AS from having the desire for the lady and keeping him free from the wickedness of adultery.

Allah also mentions;

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹ But is it not sufficient concerning your Lord that He is, over all things, a Witness?”.

(Al-Qur’ān. Fuṣṣilat 41:53)

This verse is a question from God, who has shown us the indications of His strength that are all around us, including indicators of His power inside ourselves. Then Allah inquired if the proof given in the Qur’ān was insufficient for them?

Allah further adds:

﴿وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“And you do not will except that Allah wills - Lord of the worlds”.

(Al-Qur’ān. At-Takwīr 81:29)

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلِّقِيهِ﴾

“O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it”.

(Al-Qur’ān. Al-Inshiqāq 84:6)

This verse is directed to all humans in general, including believers and unbelievers. Indeed, what has been worked with all efforts and sincerity in this life. And the goal of all that work is to return to God or to die in order to return to Him. And all humans, good or terrible, will undoubtedly reap the benefits of their actions.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say, "I seek refuge in the Lord of mankind”.

(Al-Qur’ān. An-Nās 114:1)

The word *Rabb* (رَبِّ) in this context means Allah is the educator of humans, their Creator and overseer their affairs.

Subsequently, the theme of gods (SFB2) is similar to the explanation provided for Mufradāt Alfāz al-Qur’ān in sūrah Yusuf (12:39), is it better to worship multiple gods or to worship Allah, the One True God, the Almighty?

Next, the word *Rabb* (رَبِّ) is also referred to the theme of the master (SFB3). This finding is similar to the discussion as well as the example of Quranic verse in Mufradāt Alfāz al-Qur’ān. The usage of the word *Rabb* (رَبِّ) in sūrah Yūsuf (12:23 & 12:39) refers to the master of Prophet Yusuf AS which is the king who had taken care of him.

As for the final theme, the word *Rabb* (رَبِّ) is associated with the theme of the pious men (SFB4). There are three Quranic verses provided as examples in shedding the light on the word *rabbāniyīn* (رَبَّانِيُونَ). Allah mentions:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied”.

(Al-Qur'ān. Ali 'Imrān 3:79)

In this verse, the *rabbāniyīn* (رَبَّانِيُونَ) refers to an intelligent group of people, members of the *fiqh* and teachers.

﴿وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

“And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast”.

(Al-Qur'ān. Ali 'Imrān 3:146)

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers”.

(Al-Qur'ān. Al-Mā'idah 5:44)

The *rabbāniyīn* (رَبَّانِيُونَ) meant in this verse is Jewish servants who educate people with the law of God written in the Torah.

In addition to getting findings from Al-Sirāj fi Bayān Gharib al-Qur'ān , the Encyclopaedia of the Meanings of Al-Qur'ān was utilised as a secondary source to

evaluate the data to be more concrete. The Encyclopaedia of the Meanings of Al-Qur'ān discusses four similar themes that were previously highlighted in Ar-Rāghib al-Aṣfahānī. The word *Ilāhun* (إِلَه) carries two themes, namely the theme of Allah (EMQ1) that is similar to (MAQ1 & SFB1) and the theme of gods (EMQ2) that is similar to (MAQ2 & SFB2). Meanwhile, the word *Rabb* (رَبّ) is associated with four themes, namely the themes of Allah (EMQ1) that is similar to (MAQ1 & SFB1), gods (EMQ2) that is similar to (MAQ2 & SFB2), the master (EMQ3) that is similar to (MAQ3 & SFB3) and the pious men (EMQ4) that is similar to (MAQ4 & SFB4). Figure 4.47 portrays the concept for the word *Ilāhun* (إِلَه) and *Rabb* (رَبّ) as discussed in Encyclopaedia of the Meanings of Al-Qur'ān .

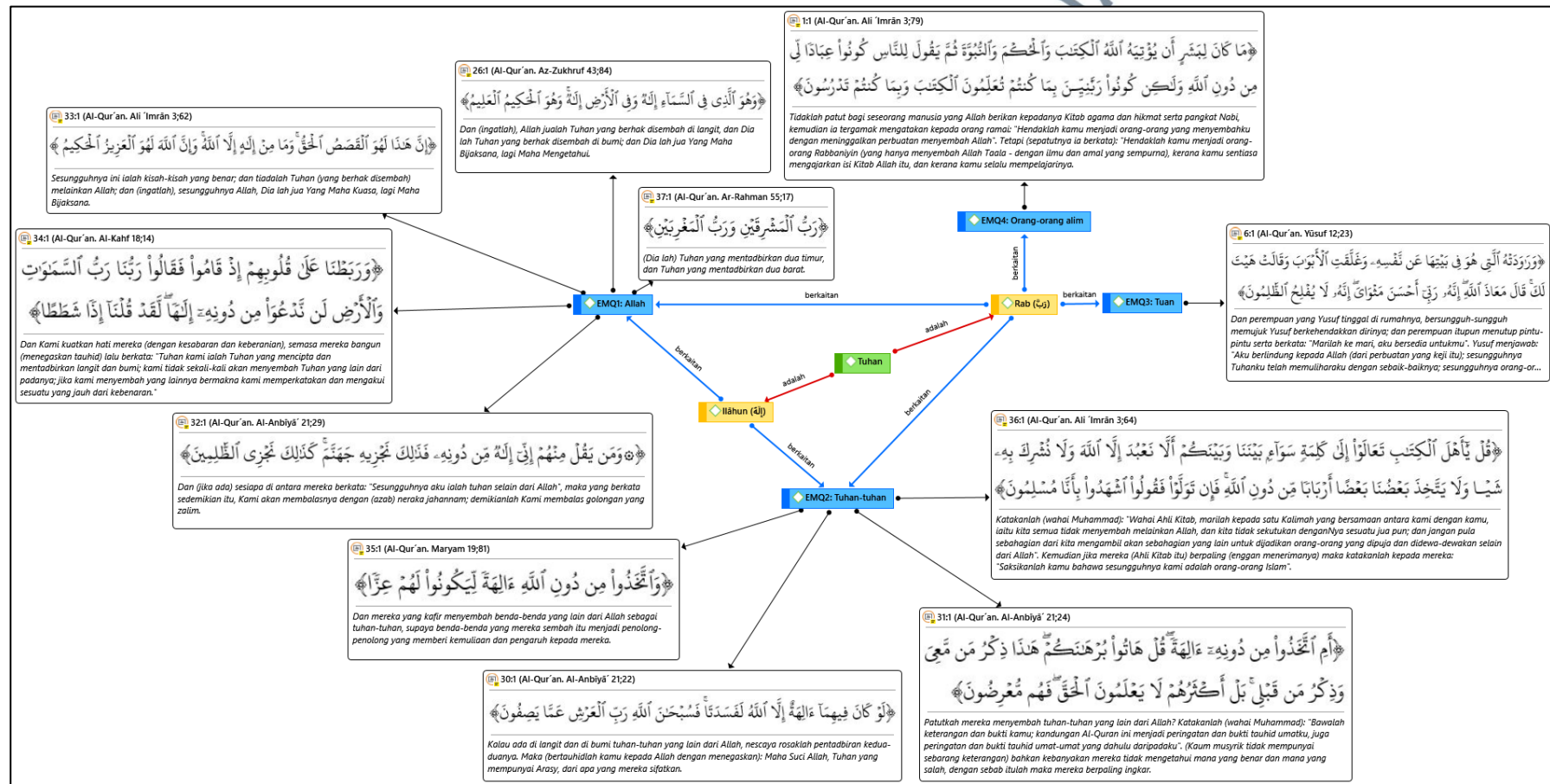


Figure 4.47: Findings for the term Tuhan (God) according to Encyclopedia of the Meaning of the Qur'an

Based on Figure 4.47, the word *Ilāhun* (إِلَه) implies the meaning of Allah (EMQ1) and gods (EMQ2). Meanwhile, the word *Rabb* (رَب) is associated with four meanings, namely Allah (EMQ1), gods (EMQ2), the master (EMQ3) and the pious men (EMQ4). The word *Ilāhun* (إِلَه) is defined as Allah (EMQ1), the *Ilāh* that is obliged to be worshipped, *Ilāh* that we seek assistance from in the time of danger, a place to whine about everything and think He is the One who has control over the unseen. This definition comes from sūrah Ali 'Imrān (3:62):

﴿إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise”.

(Al-Qur’ān. Ali ‘Imrān 3:62)

Meanwhile, in sūrah Al-Kahf (18:14), it was affirmed that Allah should not be associated with any other god:

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ ۚ إِلَهًا لَّقَدْ قُلْنَا إِذَا شَطَطًا﴾

“And We bound [i.e., made firm] their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.”.

(Al-Qur’ān. Al-Kahf 18:14)

In addition, the word *Ilāhun* (إِلَه) is also mentioned in sūrah Az-Zukhruf (43:84) that was previously discussed for the code (SFB1) in Al-Sirāj fī Bayān

Gharib al-Qur’ān. Allah also mentions;

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

“And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell. Thus do We recompense the wrongdoers.”

(Al-Qur’ān. Al-Anbīyā’ 21:29)

Next, for the second theme of the plural form for the word *Ilāhun* (إِلَهٌ) that is

(ءالهة) which means gods (EMQ2) is as His revelation:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا﴾

“And they have taken besides Allah [false] deities that they would be for them [a source of] honor”.

(Al-Qur’ān. Maryam 19:81)

﴿لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.”.

(Al-Qur’ān. Al-Anbīyā’ 21:22)

﴿أَمْ اتَّخَذُوا مِن دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِّن مَّعِيَ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ﴾

“Or have they taken gods besides Him? Say, [O Muḥammad], "Produce your proof. This [Qur’ān] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.”

(Al-Qur’ān. Al-Anbīyā’ 21:24)

Meanwhile, the word *Rabb* (رَبِّ) is associated with four meanings, which are

Allah (EMQ1), gods (EMQ2), the master (EMQ3) and the pious men (EMQ4). For the

first theme, Allah, it is explained in the following verse:

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

“[He is] Lord of the two sunrises and Lord of the two sunsets”.

(Al-Qur’ān. Ar-Rahman 55:17)

The word *Rabb* (رَبٌّ) in this verse is repeated twice. For the first time, which is (رَبُّ الْمَشْرِقَيْنِ), it implies Allah, God who preserves the two places of sunrise, namely the place of sunrise in summer and in winter. Meanwhile, for the second time, which is (رَبُّ الْمَغْرِبَيْنِ) carries the meaning of God, the God who preserves the two places of sunsets in summer and in winter.

Next, for the second theme which is gods (EMQ2), it can be explained in the following verse:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

“Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah."But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].”.

(Al-Qur’ān. Ali ‘Imrān 3:64)

(أَرْبَابًا) is the plural form for the word *Rabb* (رَبٌّ). *Rabb* (رَبٌّ) in this verse means a master or a guide who his orders should be obliged and avoid all of his prohibitions (*as-sayyidu wa al-murabbiy*). But what is meant here is God who has the right to prescribe *haram* and *halal* rules.

The third theme, the master (EMQ3), is given the similar Quranic verse as in the discussion for the code (MAQ3) which is sūrah Yūsuf (12:23) that explains the word *Rabb* (رَبِّ) bring the meaning of the lord or the king who has taken care of the Prophet Yusuf AS. And the last theme is the pious men (EMQ4). *Rabbaniyyin* (رَبَّانِيَّيْن) is an expression in the plural form, where its singular is (رَبَّيِّ). Imam Syibawaih in book *al-Itqān fi ‘Ulūmil Qur’ān* (2008) affirms it as “the term relating to God and obedience to Him”. According to Muhammad Ibnu Hanafiyah who said at the death of Ibnu ‘Abbas, “On this day a *Rabbaniy* of this *ummah* has died”. Al-Jawaliq says that Abu Ubaidah said: The Arabs do not know the word *rabbaniyyun* except it is addressed to al-Fuqahaa and Ahlul ‘Ilmi. And he said further: “I think the word *Rabbaniyyin* is not an Arabic word but it is a Hebrew or Syriac, and al-Qasim insists that Ar-Rabbaniyyun is a Syriac language. In sūrah Ali ‘Imrān (3:79) *rabbaniyyin* means those who lean on God, teach the Book and study it:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”.

(Al-Qur’ān. Ali ‘Imrān 3:79)

According to the narration, as stated in Tafsir Al-Furqan, that a group of Jewish and Christian leaders, came to Rasulullah PBUH and asked: “O Muhammad, do you invite us to worship you as the Christians worship the son of Mary?”

Rasulullah PBUH replied: “Maadzallaah!, I seek refuge in Allah, then the verse came down which means that a man whom Allah made a prophet and gave the sacred book and law for the needs of this world and the hereafter, should not say: “O people, worship me, not to Allah; but he said: “O people of the Jews and Christians, because you teach the book of your religion to people and continue to study it, then let us be the servants of Allah by devoting to Him, not worshipping Jesus AS and others.”

In conclusion, the term God which is divided into two, namely *Ilāhun* (إِلَه) and *Rabb* (رَبّ) can be categorised into four meanings, two of which are for the term *Ilāhun* (إِلَه) namely, Allah and the gods. While the word *Rabb* (رَبّ) has four meanings, namely Allah, gods, the master and the pious men. The table below is a summary of all the themes discussed above.

Table 4.19: The Distribution of themes for the meanings of *Ilāhun* (إِلَه) and *Rabb* (رَبّ)

No.	Terms	Themes	Mufradāt Alfāz al- Qur’ān	Al-Sirāj fī Bayān Gharīb al- Qur’ān	The Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān - Syārah Alfāzhul Qur’ān
1	<i>Ilāhun</i> (إِلَه)	Allah	x	x	x
		Gods	x	x	x
2	<i>Rabb</i> (رَبّ)	Allah	x	x	x
		Gods	x	x	x
		The master	x	x	x
		The pious men	x	x	x

Based on the Table 4.19, all three books have similarities in all themes for the two terms of *Ilāhun* (إِلَه) and *Rabb* (رَبَّ). Among the agreed themes are Allah, gods, the master and the pious men.



4.3.18 Rahmat (Grace)

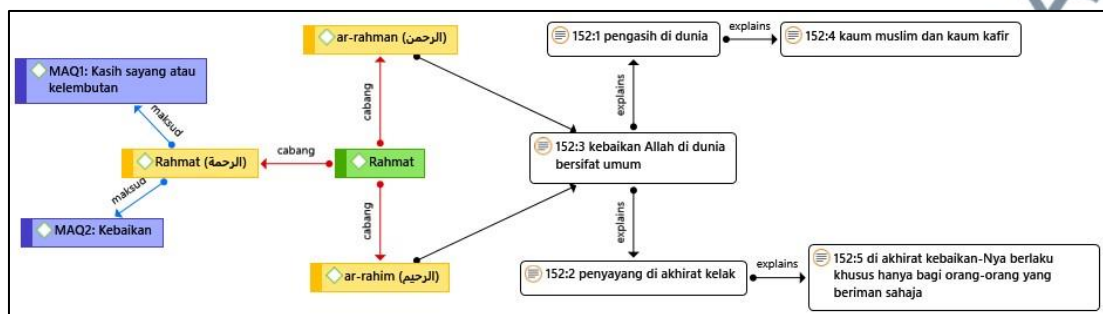


Figure 4.48: Findings of the term *Rahmat* (Grace) according to Ar-Rāghib al-Aṣḥahānī

Based on Figure 4.48, the term *rahmat* (grace) (الرحمة) is first discussed in the term *rahima* (رحم). According to Ar-Rāghib al-Aṣḥahānī, mercy is gentleness which means to do good to the person he loves. Grace has two meanings; affection or tenderness (MAQ1) and kindness (MAQ2). And Allah puts gentleness on human characters, and in turn becomes goodness to Him.

And the words *ar-rahman* (الرحمن) and *ar-rahim* (الرحيم) also have a connection.

Prophet Muhammad PBUH said;

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ أَخْبَرَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَّةٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. رَضِيَ اللَّهُ عَنْهَا. زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الرَّحْمُ شَجَنَةٌ، فَمَنْ وَصَلَهَا وَصَلَتْهُ، وَمَنْ قَطَعَهَا قَطَعَتْهُ ".

Narrated Aisha:(the wife of the Prophet PBUH) The Prophet PBUH said, “The word ‘Ar-Rahm’ (womb) derives its name from ‘Ar- Rahman’ (i.e. Allah). So whosoever keeps good relations with it (womb i.e. Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him.” (Ḥadīth. Ṣaḥīḥ al-Bukhārī. Kitāb Adāb: Bāb Man Waṣola Waṣolahullah:Juz’ 8:#5989)

It is said that Allah SWT is *ar-rahman* (الرحمن) which is loving in the world and Allah *ar-rahīm* (الرحيم) which is loving in the hereafter. This is because the goodness of Allah in the world is general, it applies to Muslims and infidels, while in the hereafter His goodness applies specifically only to the believers.

These findings are also analyzed with secondary data, which is the Encyclopedia of the Meaning of the Qur'ān to support and further detail the meaning of the term mercy that is debated. These findings are not taken from two other secondary sources, namely Dictionary of al-Qur'ān and Al-Sirāj fi Bayān Gharib al-Qur'ān as this term is not discussed in both books. The Encyclopedia of the Meaning of the Qur'ān further explains the meaning of *rahima* (رحم) based on the change of additional letters (*idhafah*) in the term, among them are;

- i. *Rahmatan* in sūrah Al-Hadīd (57:27) means to love for each other;
- ii. *Rahmatihī* in sūrah An-Naml (27:63) means rain that causes the plants to flourish;
- iii. *Rahmatan* in sūrah Fuṣṣilat (41:50) means health and the breadth of life;
- iv. *Rahmatuhu* in sūrah Ash-Shūrā (42:28) means the mercy of Allah which includes the benefits of rain, animals, plants, mountains and flat land;
- v. *Rahmata Rabbika* in sūrah Az-Zukhruf (43:32) means the mercy of your Lord which means prophethood which is the greatest form of love given to his servants specifically and those chosen for the rank of prophethood;
- vi. *Ruhamaa* 'in sūrah Al-Fath (48:29) means compassionate, i.e. Prophet Muhammad PBUH is compassionate to them (Muslims);

In addition, the characteristics of people who will receive God's mercy are also outlined. Allah SWT states;

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

(Al-Qur'ān. At-Tawbah 9:71)

In conclusion, the term *Rahmat* (الرحمة) means love or tenderness and kindness.

There are various forms of blessings given by God, including feelings of love, rain, good health, becoming messenger and so on. Then, examples are also given of the characteristics of people who are given the blessings of Allah, such as believing, helping each other, *amar makruf nahi mungkar*, performing prayers, paying *zakāt* and obeying Allah and His Messenger. The table below is a summary of all the themes discussed above;

Table 4.20: Distribution of themes meaning of the term *Rahmat* (Grace)

No	Term	Theme	Mufradāt Alfāz al-Qur'ān	Encyclopedia of the Meaning of the Qur'ān - Syārah Alfāzhul Qur'ān
1	Grace (الرحمة)	Love	x	x
		Kindness	x	x

Based on Table 4.20, these two books have similar themes for love and kindness. The theme of love for the Encyclopedia of the Meaning of the Qur'ān is

pointed out through the example of mercy given in sūrah Az-Zukhruf (43:32). Meanwhile, the theme of goodness for the Encyclopedia of the Meaning of the Qur'an is shown through the example of the characteristics of people who will receive God's mercy, in sūrah At-Tawbah (9:71) which is to help each other.



4.3.19 Malaikat (Angel)

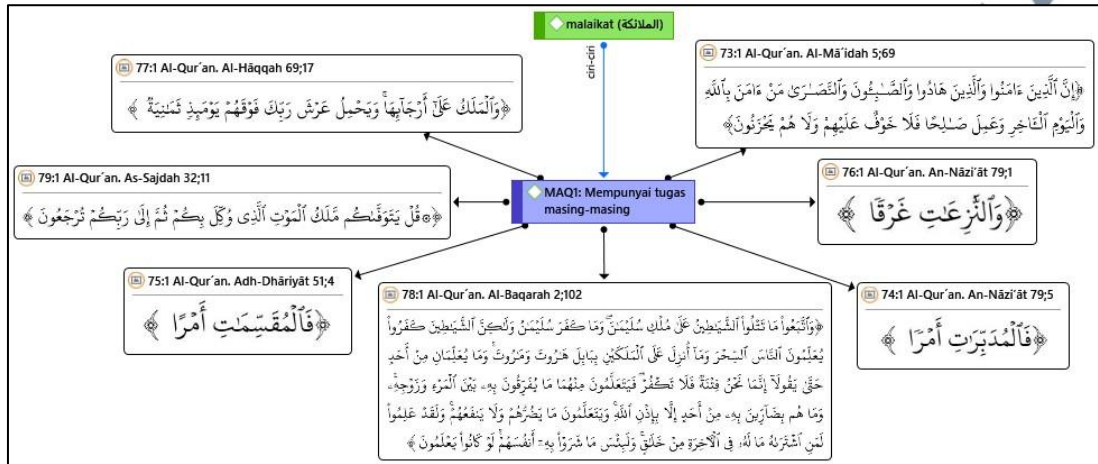


Figure 4.49: Findings for the term *Malaikat* (Angel) according to Al-Rāghib al-Aṣḥahānī

Mufradāt Alfāz al-Qur'ān does not deliberately discuss the features of angels. The only explanation is angels are assigned for specified duties respectively (MAQ1). The term *malaikat* (الملائكة) derives from (المَلِكُ). However, there is an argument that suggesting the term *malaikat* to originate from (المَلِكُ). They argue that if an angel has power over a matter in the form of an inquiry, then it is referred to as (مَلَكٌ) – by pronouncing the letter *lam* (ل) in *fathah*, while the group of people who have power then it is called with (مَلِكٌ) – by pronouncing the letter *lam* (ل) in *kasrah*. As a result, angels have the authority to carry out God's commands. Allah mentions:

﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾

And those who arrange [each] matter

(Al-Qur'ān. An-Nāzi'āt 79:5)

﴿فَالْمُقَسِّمَاتِ أَمْرًا﴾

And the [angels] apportioning [each] matter,

(Al-Qur'ān. Adh-Dhāriyāt 51:4)

﴿وَالَّذِينَ عَرَفُوا﴾

By those [angels] who extract with violence

(Al-Qur'ān. An-Nāzi'āt 79:1)

﴿وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

(Al-Qur'ān. Al-Hāqqah 69:17)

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

(Al-Qur'ān. Al-Baqarah 2:102)

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned."

(Al-Qur'ān. As-Sajdah 32:11)

These findings are also triangulated with secondary data, namely Al-Sirāj fi Bayān Gharib al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān to support and further detail the meaning of the term angel in the discussion. These findings are not based on the Dictionary of Al-Qur’ān since this term is not included in the book. The figure below summarises the findings on the concept of angel in Al-Sirāj fi Bayān Gharib al-Qur’ān.

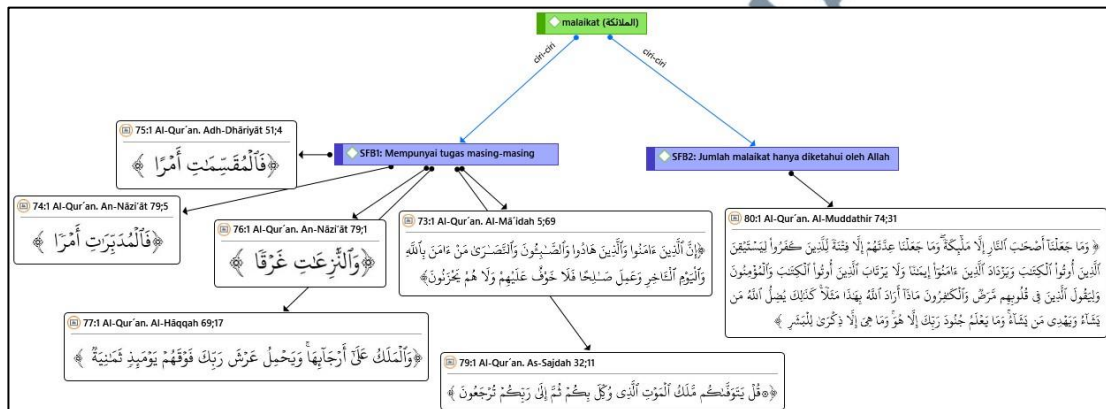


Figure 4.50: Findings for the term *Malaikat* (Angel) according to Al-Sirāj fi Bayān Gharib al-Qur’ān

Based on Figure 4.50, Al-Sirāj fi Bayān Gharib al-Qur’ān describes the duties of angels (SFB1) as explained in sūrah An-Nāzi’āt (79:5); sūrah Adh-Dhāriyāt (51:4); sūrah An-Nāzi’āt (79:1); sūrah Al-Hāqqah (69:17) and sūrah As-Sajdah (32:11). Furthermore, only God knows the number of angels (SFB2), as He mentions:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾

And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and

those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.

(Al-Qur'ān. Al-Muddathir 74:31)

Besides gathering findings from *Al-Sirāj fī Bayān Gharīb al-Qur'ān*, the Encyclopaedia of the Meanings of Al-Qur'ān was utilised as the second secondary source to triangulate the data and making it more solid. The following figure illustrates the concept of *malaikat* (angel) as discussed in the Encyclopaedia of the Meanings of Al-Qur'ān :

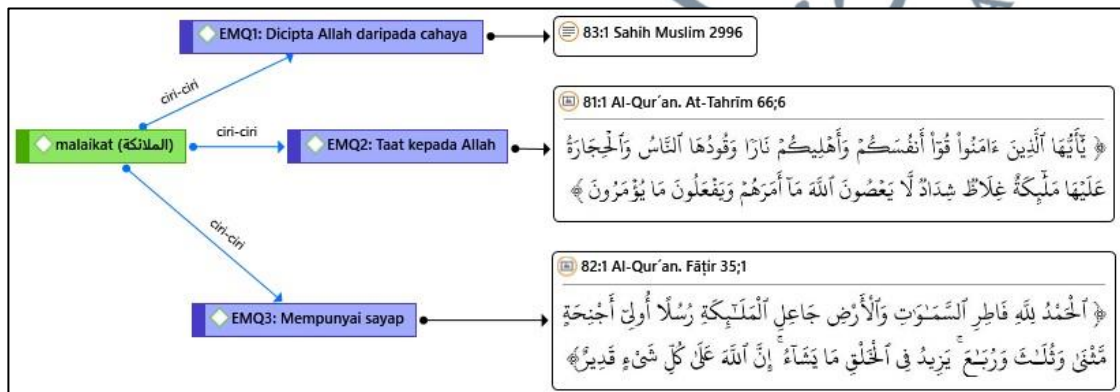


Figure 4.51: Findings for the term *Malaikat* (Angel) according to the Encyclopaedia of the Meanings of Al-Qur'ān

Based on Figure 4.51, the term angel has three characteristics, namely created from light (EMQ1), obedient to Allah (EMQ2) and having wings (EMQ3). The term *malaikat* (الملائكة) is the plural of the word (مَلَكٌ). Its root word is (ماءلك) that can be defined as *ar-risalah* (the messenger). It is expressed as (مَلَكٌ) to refer to the angels who live on earth. Angels are made of light (EMQ1):

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ " .

'Aishah (May Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)." (Ḥadīth, Ṣaḥīḥ Muslim. Kitāb Zuhud wa Roqā'iq: Bab fi Ahādith Mutaḥarriqah: Juz' 4:#2996)

Angels are the creations of Allah who obey all of His commandments

(EMQ2). Allah reminds:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

(Al-Qur'ān. At-Tahrīm 66:6)

Angels are also the creations of Allah that have wings (EMQ3). Allah reveals:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

(Al-Qur'ān. Fāṭir 35:1)

In a conclusion, *malaikat* (الملائكة) has several characteristics, like being

formed by Allah from light, being winged, being devoted to Allah, and having their separate responsibilities. And only Allah knows how many angels there are. The table below summarises all of the themes addressed above.

Table 4.21: The Distribution of themes for the meanings of *Malaikat* (Angel)

No.	Term	Themes	Mufradāt Alfāz al- Qur'ān	Al-Sirāj fī Bayān Gharīb al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al-Qur'ān
1	<i>Malaikat</i> (الملائكة)	Created from light			x
		Obedient to Allah			x
		Have wings			x
		Have specified duties	x		x
		Only Allah knows their numbers		x	

Based on Table 4.21, the Encyclopaedia of the Meanings of Al-Qur'ān lists the most themes (features) of angels. They are created by Allah from light and winged. Angels have their specified duties respectively as explained in Mufradāt Alfāz al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān. Angels are the creation of Allah that is obedient to Him. Indeed, their numbers are almost infinite and only Allah knows the actual number.

4.3.20 Rasul (Messenger/Prophet)

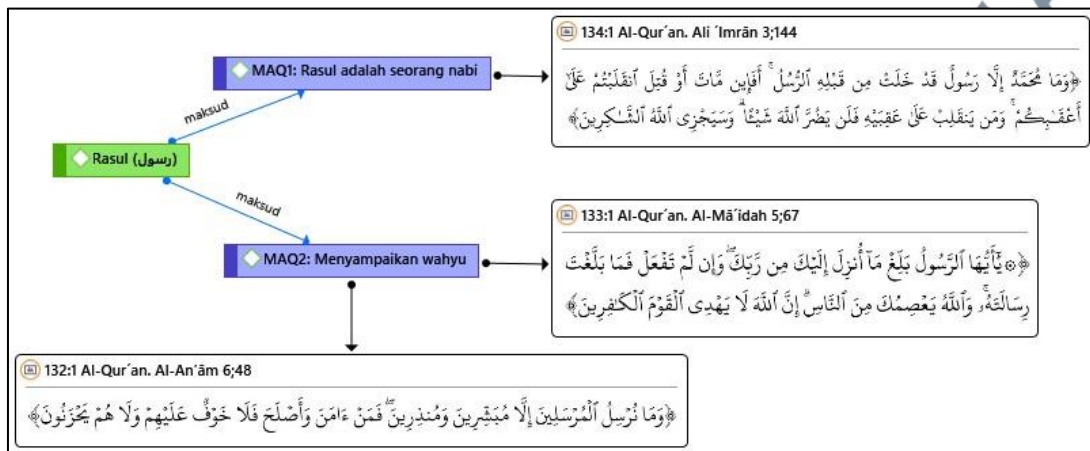


Figure 4.52: Findings for the term *Rasul* (Messenger) according to Ar-Rāghib al-Aṣḥahānī

Based on Figure 4.52, the term *rasul* (رسول) started to be addressed in chapter *rasala*

(رَسُولَ) that is defined as a delegation with compassion. *Rasul* is the singular form,

while its plural is (رُسُلٌ). Based on the above figure, *rasul* is a messenger/prophet

(MAQ1). Allah says:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

(Al-Qur'ān. Ali 'Imrān 3:144)

Furthermore, messengers were tasked with conveying revelation (MAQ2), as mentioned by Allah:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

(Al-Qur'ān. Al-Mā'idah 5:67)

﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.

(Al-Qur'ān. Al-An'ām 6:48)

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term *rasul* in the discussion. These findings are not based on the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān since this term is not included in those books. Figure 4.53 summarises the findings on the concept of *rasul* (رسول) in the Encyclopaedia of the Meanings of Al-Qur'ān.

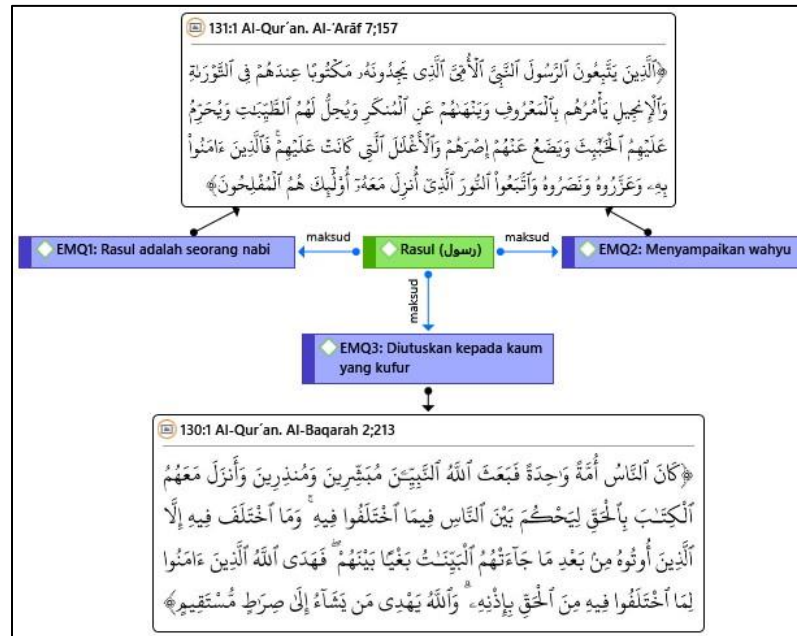


Figure 4.53: Findings for the term *Rasul* (Messenger) according to the Encyclopaedia of the Meanings of Al-Qur'an

Based on Figure 4.53, *rasul* is the messenger/prophet (EMQ1) that was commanded by Allah to convey the news of a *shari'ah* or religious call (EMQ2) so as to uphold and implement them. Allah mentions:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

(Al-Qur'an. Al-'Arāf 7:157)

Furthermore, messengers were dispatched to the unbelieving people. (EMQ3).

Allah reminds in the following verse:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

(Al-Qur'ān. Al-Baqarah 2:213)

According to Ibn 'Abbas, the time span between Prophet Noah AS and Prophet Adam AS was ten centuries, and all mankind at the time followed Allah SWT's law, but there was a dispute, and they began to become blasphemous and defiant, so Allah SWT sent the messenger as a bearer of glad tidings and a warner. According to Ibn Kathir, Prophet Noah AS was delivered as the first Messenger to mankind during this time period (Refer Tafsir Ibn Kathir, 1998).

In a conclusion, *rasul* (رسول) contains three themes: *rasul* is a messenger/prophet, *rasul* was assigned to convey the revelation and *rasul* was delivered to defiant tribes. The table below is a summary of all the themes discussed above:

Table 4.22: The Distribution of themes for the meanings of *Rasul* (Messenger)

No.	Term	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhu Qur'ān
1	<i>Rasul</i> (رسول)	A messenger/prophet	x	x
		Conveys revelation	x	x
		Delivered to defiant tribes		x

Based on Table 4.22, there are two themes commonly agreed by both books, which are: *rasul* is a messenger/prophet and *rasul* was assigned to convey the revelation. They were followed by the theme of *rasul* was delivered to defiant tribes.



4.3.21 Nabi (Prophet)

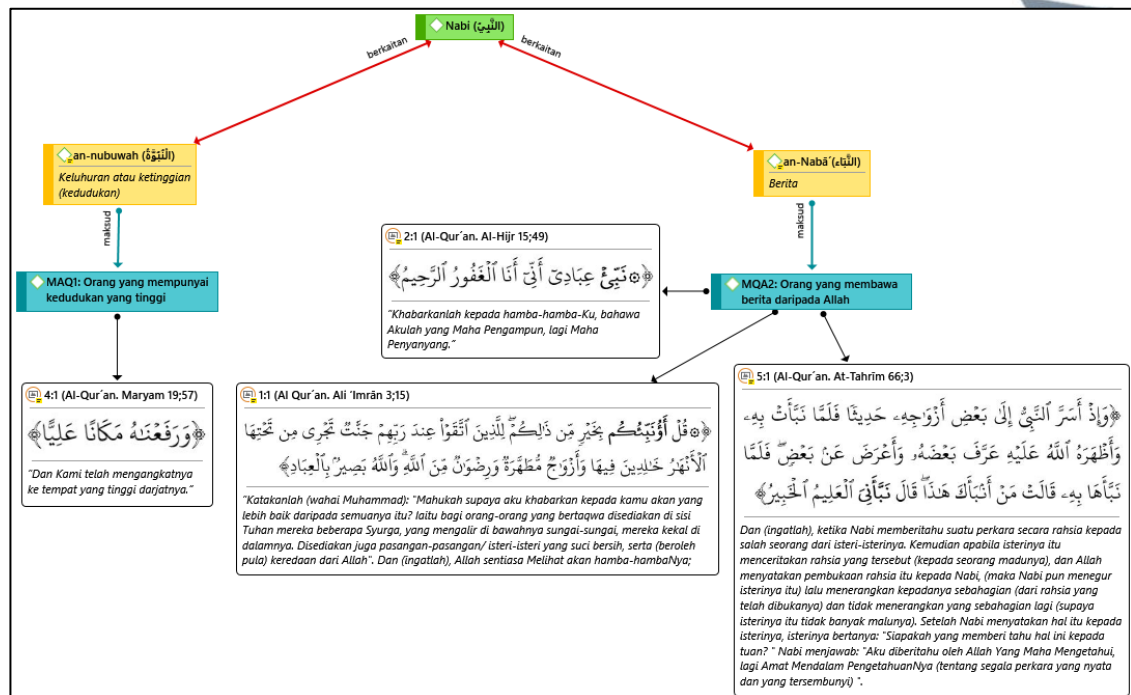


Figure 4.54: Findings for the term *Nabi* (Prophet) according to Ar-Rāghib al-Aṣḥafānī

Based on Figure 4.54, the term *nabi* is associated with *an-nubuwwah* (النُّبُوَّة) that can be defined as prophethood and *an-nabā'* (النَّبَاء) which means news. Two themes were generated, namely people with a high position (MQA1) and people who convey news from Allah (MQA2). Ar-Rāghib al-Aṣḥafānī further explains that the term *nabi* (النبي) originates from the word *an-nubuwwah* (النُّبُوَّة) that means (الرِّفْعَةُ) which is nobility or high position. Prophets are called *nabi* as they are blessed with a high position compared to other normal people. Allah mentions in sūrah Maryam (19:57);

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾

“And We raised him to a high station.”

(Al-Qur'ān. Maryam 19:57)

Prophets are the delegate between Allah and the wise among His servants so that they cannot give an excuse to commit immorality in the hereafter. *Nabi* (النَّبِيُّ) are the news bearer (*an-Nabā'* (النَّبَأ)) from Allah who is able to calm the mind. The term derived from the form of word *فَعِيلٌ* that functions as the subject (*fa'il*). Allah reminds:

﴿نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾

“[O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful,”

(Al-Qur'ān. Al-Hijr 15:49)

Allah also mentions:

﴿قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَمُ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

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

(Al Qur'ān. Ali 'Imrān 3:15)

The term *nabi* (النَّبِيُّ) concurrently carry the meaning as an object (*maful*) as

mentioned by Allah:

﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ﴾

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware".

(Al-Qur'ān. At-Tahrīm 66:3)

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term *nabi* in the discussion. These findings are not based on the other two sources, which are the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān since this term is not included in those books.

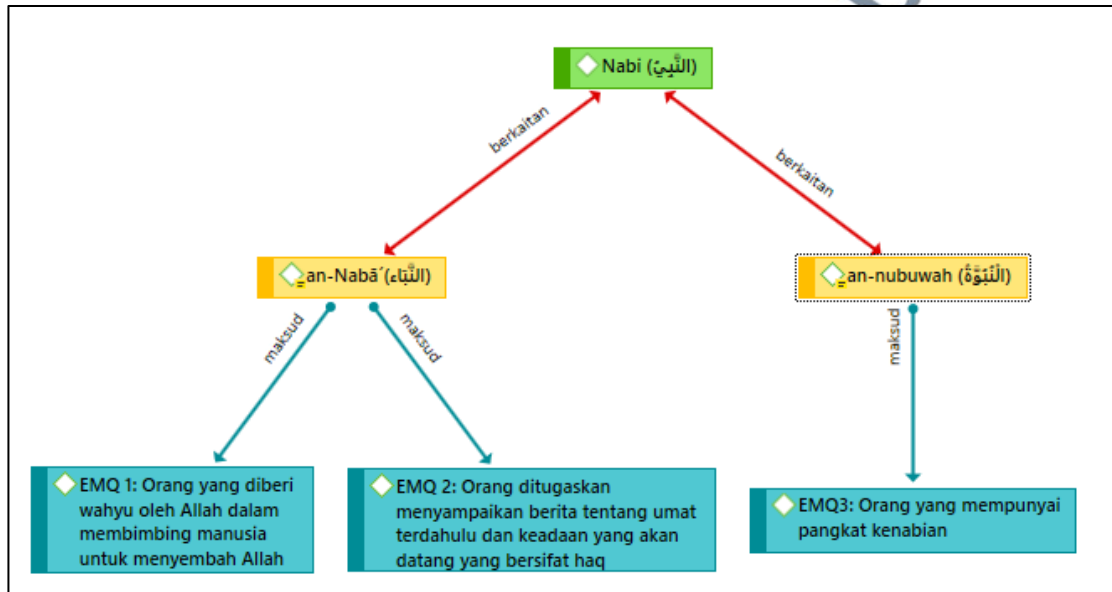


Figure 4.55: Findings for the term *Nabi* (Prophet) according to the Encyclopaedia of the Meanings of Al-Qur'ān

Figure 4.55 depicts the findings of the term *nabi* according to the Encyclopaedia of the Meanings of Al-Qur'ān. The definition of *an-nabā'* (النَّبَأُ) is first explained in this book before discussing the term *nabi*. This argument has resulted in two themes: a prophet is a person who is given revelation by God in order to guide people to worship Allah (EMQ1), and the prophet is entrusted with communicating news concerning the past *ummah* and future situations that are *haq* (truth) (EMQ 2). *An-nabā'* (النَّبَأُ) is a piece of news that has become the talk of masses and is the centre of attention. Allah mentions:

﴿عَنِ النَّبِيِّ الْعَظِيمِ﴾

About the great news

(Al-Qur'ān. An-Naba' 78:2)

According to Ar-Rāghib al-Aṣḥānī, a news is not considered news unless it provides significant advantages and has knowledge or capacity to subjugate something that is *Zan*. Allah made *nabi* (النَّبِيُّ) as *isim fa'cil* (performer) as a person who was given revelation by Allah and told about prior things that he was not aware of via his own efforts, whether in the form of news or law, which made him immediately believe everything originates from Allah. Allah asserts in the following verse:

﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ﴾

Say, [O Muḥammad], "I am only a warner, and there is not any deity except Allah, the One, the Prevailing, (65). " Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver, (66) Say, "It is great news. (67)

(Al-Qur'ān. Ṣad 38:65-67)

Allah also mentions:

﴿نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾

[O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful,

(Al-Qur'ān. Al-Hijr 15:49)

A prophet who is appointed to preach about Allah is referred to as *nabi* (النَّبِيُّ)

without the letter *hamzah*, and is not referred to as (النَّبِيُّء). The Qur'ān also defines

the call of *an-nabi* to Muhammad PBUH with the call يَا أَيُّهَا النَّبِيُّ in some sort of verse

subject, such as the theme of imparting the spirit of war:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are steadfast], they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

(Al-Qur'ān. Al-Anfāl 8:65)

In addition, this book also explains the verses of the Qur'ān about *salawat* upon the Prophet. Allah mentions:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

(Al-Qur'ān. Al-Ahzāb 33:56)

Salawat in this context implies, if from Allah, to give blessing, if from angels, to seek for forgiveness, and if from a *mukmin*, to pray to be blessed, by saying “*Allahumma solli 'alā Muhammad*”. The Qur'ān also cautions people who harm the Prophet, referring to them as hypocrites, as mentioned by Allah:

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

(Al-Qur'ān. At-Tawbah 9:61)

Following that, the term *nabi* (النَّبِيُّ) is connected with *an-nubuwah* (النَّبُوَّةُ), which refers to the rank of prophethood. The term *an-nubuwah* is commonly connected with the phrases *al-kitab* and *al-hikmah* (knowledge or wisdom), all of

which were bestowed upon His prophets and messengers. A prophet, according to *an-nubuwwah* (النُّبُوَّةُ), is a person having the prophetic rank, coded as EMQ3. This term is used in numerous Quranic verses, such as:

﴿أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

(Al-Qur'ān. Al-An'ām 6:89)

﴿وَوَهَبْنَا لَهُٗٓ إِسْحَاقَ وَيَعْقُوبَ ۚ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ۚ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّٰلِحِينَ﴾

And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

(Al-Qur'ān. Al-'Ankabūt 29:27)

﴿وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ﴾

And We did certainly give the Children of Israel the Scripture and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

(Al-Qur'ān. Al-Jāthiyah 45:16)

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ۖ فَمِنْهُمْ مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ﴾

And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

(Al-Qur'ān. Al-Hadīd 57:26)

In conclusion, the term *nabi* is contested in two situations, namely *an-nubuwwah* (النُّبُوَّةُ) and *an-nabā'* (النَّبَاءُ). A prophet, according to *an-nubuwwah* (النُّبُوَّةُ), is a

person who has the greatest status and the level of prophethood. In contrast, the phrase *an-nabā'* (النَّبَاء) refers to a person who is given revelation by Allah in order to guide people to worship Allah by communicating news concerning the previous *ummah* and the future circumstances, which is *haq* (truth). The table below summarises all of the themes addressed above.

Table 4.23: The Distribution of themes for the meanings of *Nabi* (Prophet)

No.	Terms	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>an-nubuwwah</i> (النُّبُوَّةُ)	A person with a high position	x	
		A person with prophethood		x
2	<i>an-nabā'</i> (النَّبَاء)	A person who is given revelation by Allah in order to guide people to worship Allah	x	x
		A person that is assigned in communicating news concerning the previous <i>ummah</i> and the future circumstances that is <i>haq</i>		x

Based on Table 4.23, Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān share a theme of *nabi* according to the term *an-nabā'* (النَّبَاء), which is a person who is given revelation by Allah in order to guide people to worship Allah. Then, followed by the theme that *nabi* is a person that is assigned in communicating news concerning the previous *ummah* and the future circumstances that is *haq*. In the meantime, for *an-nubuwwah* (النُّبُوَّةُ), both books discussed on the rank or position. Mufradāt Alfāz al-Qur'ān states through the term *an-nubuwwah* (النُّبُوَّةُ) that *nabi* a person with a high position. Meanwhile, according to the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān, the term *an-nubuwwah* (النُّبُوَّةُ)

defines *nabi* as a person with prophethood and is associated with the words *al-kitab* and *al-hikmah* (knowledge or wisdom) as being discussed earlier.



4.3.22 Nabi Muhammad (Prophet Muhammad PBUH)

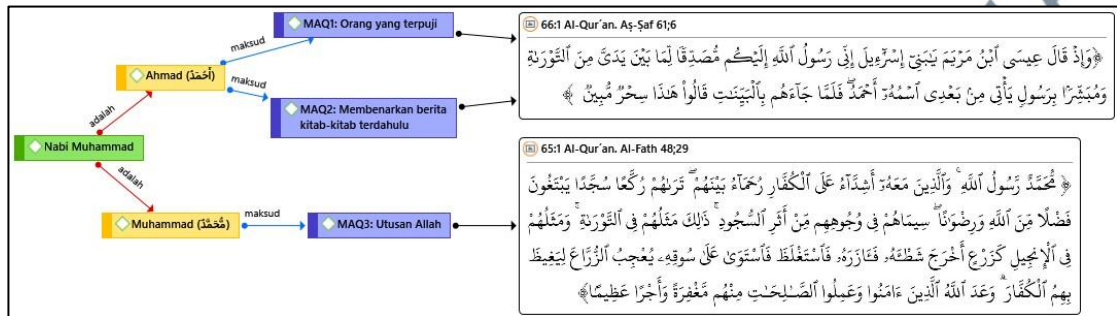


Figure 4.56: Findings for the term *Nabi Muhammad* (Prophet Muhammad PBUH) according to Ar-Rāghib al-Aṣfahānī

According to Figure 4.56, the term Prophet Muhammad PBUH has two names: Ahmad (أَحْمَدُ) and Muhammad (مُحَمَّدٌ). The findings demonstrate that Prophet Muhammad PBUH was a praised individual (MAQ1), confirming the news of earlier books (MAQ2), and the messenger of Allah (MAQ3). He was given the name Ahmad, which means praiseworthy (MQA1). Allah mentions:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾

And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

(Al-Qur'ān. Aṣ-Ṣaf 61:6)

In the preceding verse, the word (أَحْمَدُ) refers to Prophet Muhammad PBUH, who is known as Ahmad (praiseworthy) because of his name and actions. In this verse, Allah specifies the name (أَحْمَدُ) to characterise the good news delivered by Jesus

AS regarding the arrival of Muhammad PBUH as a commendable person for Jesus AS and others before him. This verse also explains how the arrival of Prophet Muhammad PBUH validated the news from the previous books and the Torah (MAQ2). Allah also mentions:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allah] may enrage by them¹ the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

(Al-Qur'ān. Al-Fath 48:29)

The preceding verse reveals that Prophet Muhammad PBUH is Allah's messenger (MAQ3). Ar-Rāghib al-Aṣfahānī explains the term (مُحَمَّدٌ) not only as his name and identity, but there are hints that the nature and meaning of praise are incorporated in the name.

These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term *nabi* in the discussion. These findings are not based on the other two sources, which are the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharib al-Qur'ān since this term is not included in those books. According to

the Encyclopaedia of the Meanings of Al-Qur'ān, the name Prophet Muhammad PBUH was first mentioned in the context of the term Ahmad (أَحْمَدُ). Ibn Duraid argued that names like Ahmad and Muhammad existed throughout the *Jahiliyyah* period. The name Muhammad is derived from the word *al-hamdu*, which is *wazan mufa^c-alun* (مُفَعَّلٌ) and is a permanent moniker for him as a result of the commendable behaviour he demonstrated. The concept of the term (أَحْمَدُ) described in the Encyclopaedia of the Meanings of Al-Qur'ān is depicted in the figure below.

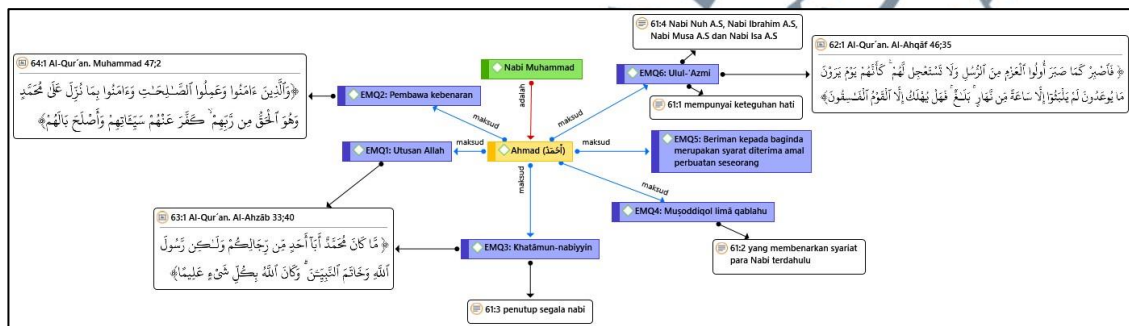


Figure 4.57: Findings for the term Ahmad according to the Encyclopaedia of the Meanings of Al-Qur'ān

Based on Figure 4.57, six themes were generated: Prophet Muhammad PBUH is the Messenger of Allah (EMQ1), which is similar to (MAQ3), the bearer of truth (EMQ2), *khatāmun-nabiyyin* (خَاتَمُ النَّبِيِّينَ) – the end of all prophets (EMQ3), *muṣaddiqol limā qablahu* (مُصَدِّقًا لِمَا قَبْلَهُ) – which validates the law of the previous prophets (EMQ4), which is similar to (MAQ2), believing in him is a condition for one's deeds to be accepted (EMQ5) and 'Ulul-^cAzmi (أُولُو الْعِزْمِ) – who has fortitude (EMQ6).

Allah mentions:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾

“And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.”

(Al-Qur’ān. Muḥammad 47:2)

Through this verse, Prophet Muhammad PBUH is the bearer of the truth from Allah who revealed the Qur’ān to him (EMQ2) and believing in him is a condition for one’s deeds to be accepted. Allah also mentions:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

“Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and seal [i.e., last] of the prophets. And ever is Allah, of all things, Knowing.”

(Al-Qur’ān. Al-Ahzāb 33:40)

Prophet Muhammad PBUH is the Messenger of Allah (EMQ1) and the *khatāman-nabiyyin* (خَاتَمُ النَّبِيِّينَ) or the end of all prophets (EMQ3). Prophet Muḥammad PBUH is also one of the *Ulu’l-‘Azmi* (EMQ6) who has the fortitude to the likes of Prophet Nuh AS, Prophet Ibrahim AS, Prophet Musa AS and Prophet Isa AS. Allah mentions:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلُغْ فَمَلْ يُهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

“So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?”

(Al-Qur’ān. Al-Ahqāf 46:35)

Finally, the term Prophet Muhammad PBUH is contested in two contexts: Ahmad (أَحْمَدُ) dan Muhammad (مُحَمَّدُ). Prophet Muhammad PBUH is a prophet and messenger who validated previous prophets' scriptures. He is the closer of all the prophets and belongs to the group of 'Ulul 'Azmi. In line with his name, he is Allah's messenger in disseminating the truth and has a commendable disposition. According to sūrah Muhammad, believing in him is a prerequisite for one's deeds to be accepted (47:2). The table below summarises all of the themes addressed above.

Table 4.24: The Distribution of themes for the term *Nabi Muhammad* (Prophet Muhammad PBUH)

No.	Terms	Themes	Mufradāt Alfāz al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	Ahmad (أَحْمَدُ) Muhammad (مُحَمَّدُ)	A praised individual	x	
		<i>Muṣoddiqol limā qablahu</i>	x	x
		Allah's Messenger	x	x
		Bearer of truth		x
		<i>Khatāmun-nabiyyin</i>		x
		Believing in him is a prerequisite for one's deeds to be accepted		x
		'Ulul 'Azmi		x

According to Table 4.24, Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān share a similarity in terms of theme for Prophet Muhammad PBUH, which are Allah's messenger an *Muṣoddiqol limā qablahu* (which validates the *sharī'ah* of previous prophets). Next, they are followed with the themes of Prophet Muhammad PBUH is a praised individual, bearer of truth, *Khatāmun-nabiyyin* (closer of all prophets), believing in him is a prerequisite for one's deeds to be accepted and Prophet Muhammad PBUH is one of the 'Ulul 'Azmi who has fortitude.

4.3.23 Al-Qur'ān

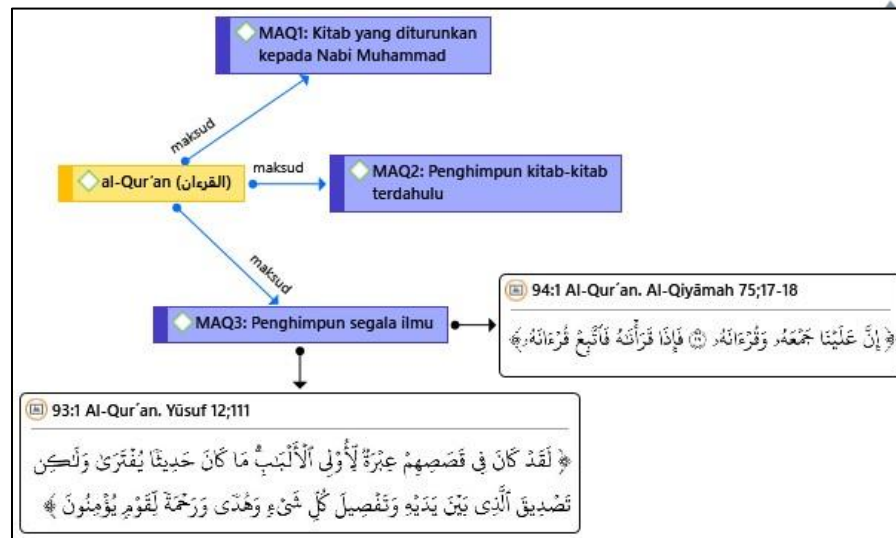


Figure 4.58: Findings for the term Al-Qur'ān according to Ar-Rāghib al-Aṣḥahānī

The Figure 4.58 portrays that the term al-Qur'ān (القرآن) began to be addressed in chapter *qaraa* (قَرَأَ). In terms of language, al-Qur'ān (القرآن) is in the *maṣdar* (original) form of which means collection. Allah mentions;

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۖ﴾

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.(17) So when We have recited it [through Gabriel], then follow its recitation.

(Al-Qur'ān. Al-Qiyāmah 75:17-18)

The term al-Qur'ān is specifically adopted to refer to the scripture that was passed down to Prophet Muhammad PBUH (MAQ1), in the way which the Torah was revealed to Prophet Musa AS, the Bible was revealed to Prophet Jesus AS and the Zabur was revealed to Prophet Daud AS. Besides its content comprise of the contents from other scriptures (MAQ2), al-Qur'ān also covers the content of all existing sciences (MAQ3). Allah reveals:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

(Al-Qur'ān, Yūsuf 12:111)

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muḥammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(Al-Qur'ān, Al-Nahl 16:89)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term al-Qur'ān in the discussion. These findings are not based on Al-Sirāj fī Bayān Gharib al-Qur'ān since this term is not included in the book. The concept of al-Qur'ān as discussed in the Dictionary of Al-Qur'ān is presented in Figure 4.59:



Figure 4.59: Findings for the term Al-Qur'ān according to the Dictionary of Al-Qur'ān

Based on Figure 4.59, al-Qur'ān is a scripture revealed to Prophet Muhammad PBUH (KQ1). It was named al-Qur'ān because it collects and integrates the sūrahs. Others argue that al-Qur'ān is thus named because it contains tales, instructions, prohibitions, promises, and threats, or because it is a compilation of earlier scriptures (KQ2), or because it comprises all of the sciences.

According to the Dictionary of Al-Qur'ān, the phrase al-Qur'ān is referenced 70 times in al-Qur'ān. By definition, al-Qur'ān is the *kalāmullah* (كلام الله) that was revealed to Prophet Muhammad PBUH (KQ1), via the archangel Jibril (KQ4) incrementally during the 23 years of his prophethood (KQ5). It begins with sūrah al-Fātihah and concludes with sūrah an-Nās (KQ6). The Qur'ān is written in sequence (*tawatir mutlaq*) (KQ7), and reading it grants reward (KQ8). Sūrah al-ʿAlaq verses 1-5 were the first to be revealed (KQ9).

In addition to obtaining findings from the Dictionary of Al-Qur'ān, the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān is also used as a second secondary source to triangulate the data to be more concrete. The following is the concept of al-Qur'ān discussed in the Encyclopaedia of the Meanings of Al-Qur'ān .



Figure 4.60: Findings for the term al-Qur'ān according to the Encyclopaedia of the Meanings of Al-Qur'ān

Based on Figure 4.60, al-Qur'ān is the scripture that was revealed to Prophet Muhammad PBUH (EMQ1) similar to (MAQ1 & KQ1). It was revealed through the archangel Jibril (EMQ2) similar to (KQ4). Al-Qur'ān was revealed in Arabic (EMQ3) in which its contents are a compilation of the preceding scriptures (EMQ4) similar to (MAQ2 & KQ2) and compiler of all knowledge (EMQ5) similar to (MAQ3 & KQ3). This book also highlights that al-Qur'ān has 45 names as explained by az-Zarkāsyi in al-Burhan fil 'Ulūmil Qur'ān (1957) on the remarks by al-Qādhi Abu al-Ma'ali 'Aziz bin Abu Malik R.A.

Finally, the term al-Qur'ān is defined in full, as the scripture that was gradually revealed to Prophet Muhammad PBUH via the intercession of the archangel Jibril throughout the course of his prophethood of 23 years. The content of the Qur'ān in Arabic encompasses all prior scriptures and every wisdom. Sūrah al-ʿAlaq verses 1–5 are the first revelation. The Qur'ān is organised in an orderly fashion, beginning with sūrah al-Fātihah and concluding with sūrah an-Nās. Reciting al-Qur'ān grants rewards. The table below summarises all of the themes addressed above.

Table 4.25: The Distribution of themes for the term Al-Qur'ān

No.	Term	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al-Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	Al-Qur'ān (القرآن)	The scripture that was revealed to Prophet Muhammad PBUH	x	x	x
		Compiler of the previous scriptures	x	x	x
		Compiler of all knowledge	x	x	x
		Revealed through archangel Jibril		x	x
		Revealed gradually during the 23 years of		x	

prophethood	
Begins with sūrah al-Fātihah and concludes with sūrah an-Nās	x
Orderly organised	x
Reciting al-Qur'ān grants rewards	x
The first revelation was sūrah al-ʿAlaq verses 1-5	x
Arabic	x

Based on Table 4.25, there are three common themes that have been agreed upon by these three books, namely; al-Qur'ān is a book revealed to Prophet Muhammad PBUH, it compiles the previous scriptures as well as all knowledge. Then, they are followed by the theme of the Qur'ān was revealed through the Angel Jibril. In addition, each theme for the Qur'ān was revealed gradually during the 23 years of prophethood, beginning with sūrah al-Fātihah and ending with sūrah an-Nās, arranged in an orderly manner, reciting the Qur'ān grants rewards, the first revelation was sūrah al-ʿAlaq verses 1-5 and al-Qur'ān is in Arabic.

4.3.24 *Pahala* (Reward)

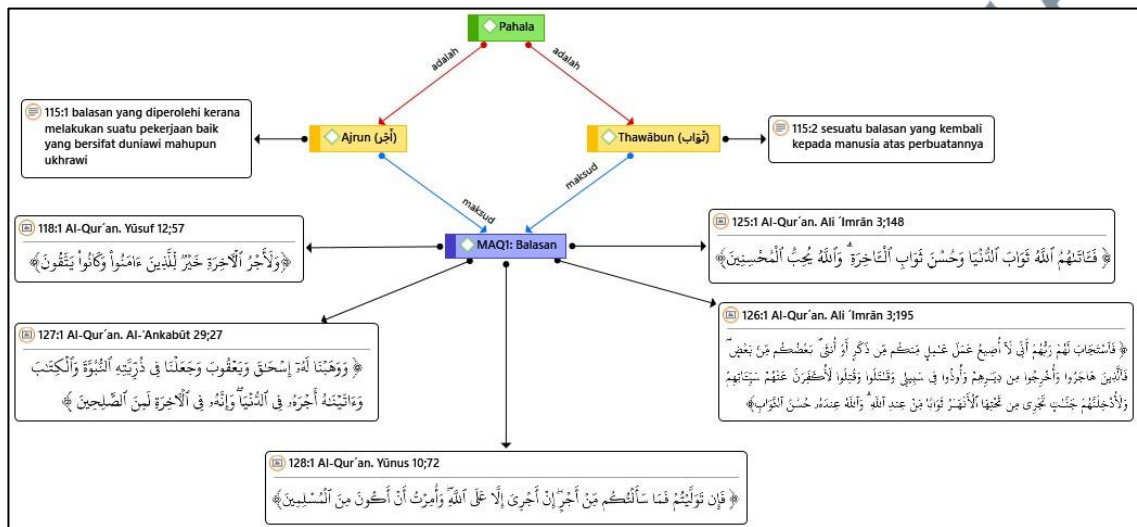


Figure 4.61: Findings for the term *Pahala* (Reward) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.61, the term *pahala* (reward) is called *Ajrun* (أجر) and *Thawābun*

(ثواب). According to Ar-Rāghib al-Aṣḥānī in his book, *Ajrun* (أجر) is the reward

obtained for doing a job that is both for this worldly and also the hereafter (MAQ1).

Allah mentions:

﴿فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَامِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

And if you turn away [from my advice] - then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims [i.e., those who submit to Allah]."

(Al-Qur'ān. Yūnus 10:72)

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

(Al-Qur'ān. Al-'Ankabūt 29:27)

﴿وَلَا جُزْءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

And the reward of the Hereafter is better for those who believed and were fearing Allah.

(Al-Qur'ān. Yūsuf 12:57)

Thawābun (ثَوَاب) on the other hand is retribution that returns to man for his

acts (MAQ1). Ar-Rāghib al-Aṣfahānī questions, do we as humans not observe that Allah rewards an act with an act itself? It is as Allah has mentioned:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

So whoever does an atom's weight of good will see it,

(Al-Qur'ān. Al-Zalzalah 99:7)

The term *Thawābun* (ثَوَاب) can be used in exchange for either good or bad.

This term, on the other hand, is more commonly employed for good. As Allah mentions:

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أَنثَىٰ ۖ بَعْضُكُم مِّن بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقَتِلُوا لِأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ﴾

And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

(Al-Qur'ān. Ali 'Imrān 3:195)

﴿فَاتَّخَذْتُمُ اللَّهَ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.

(Al-Qur'ān. Ali 'Imrān 3:148)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān , Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term reward in the discussion. Based on the Dictionary of Al-Qur'ān , the term reward was only explained through the term *Ajrun* (أَجْرٌ). The following figure illustrates the concept of reward as discussed in the Dictionary of Al-Qur'ān:

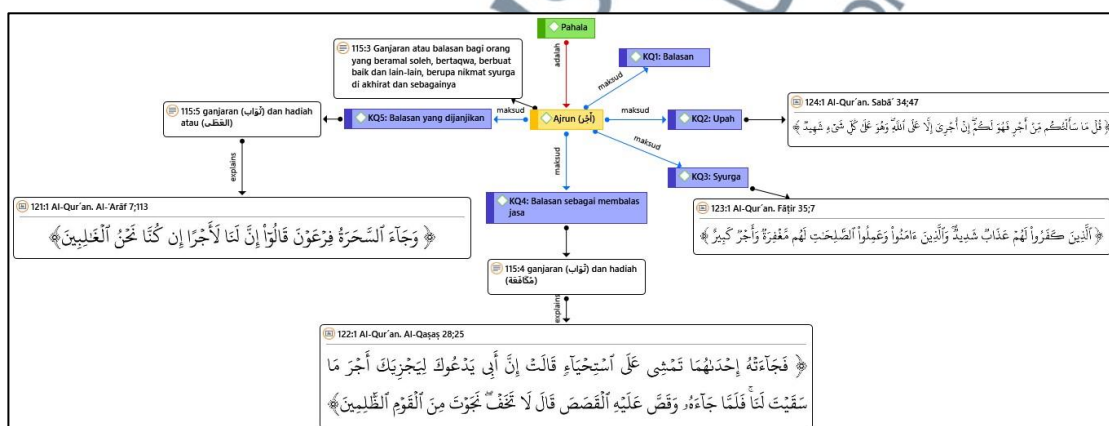


Figure 4.62: Findings for term *Pahala* (Reward) according to the Dictionary of Al-Qur'ān

According to Figure 4.62, the majority of the use of the word *Ajrun* (أَجْرٌ) denotes recompense or reward for those who perform good actions, are devout, do well, and others, in the form of heaven's benefits in the hereafter, and so on (KQ1). However, depending on its context in the Qur'ān, the term *Ajrun* (أَجْرٌ) can have a

variety of interpretations. Among them is the wage (KQ2) or (الْجُعْلُ), as Allah mentions:

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness".

(Al-Qur'ān. Sabā' 34:47)

Other than that, *Ajrun* (أَجْرٌ) also implies heaven (KQ3). Allah says:

﴿الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

(Al-Qur'ān. Fāṭir 35:7)

Ajrun (أَجْرٌ) is also referred as a reward (ثَوَابٌ) and prize (مُكَافَأَةٌ) (KQ4) in

exchange for good service and assistance. As Allah mentions:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ لَمْ يَجْعَلْ لِنَا مِنَ الْقَوْمِ ظَالِمِينَ﴾

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

(Al-Qur'ān. Al-Qaṣaṣ 28:25)

Besides that, *Ajrun* (أَجْرٌ) carries the meaning of reward (ثَوَابٌ) and prize or

(الْعَطَى) (KQ5) that was promised. Allah mentions:

﴿وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ﴾

And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

(Al-Qur'ān. Al-'Arāf 7:113)

Apart from the Dictionary of Al-Qur'ān, the researcher also used Al-Sirāj fi Bayān Gharib al-Qur'ān as the second secondary data to support the findings and further enrich the findings of Ar-Rāghib al-Aṣḥānī. The following are the findings of the term reward according to Al-Sirāj fi Bayān Gharib al-Qur'ān.

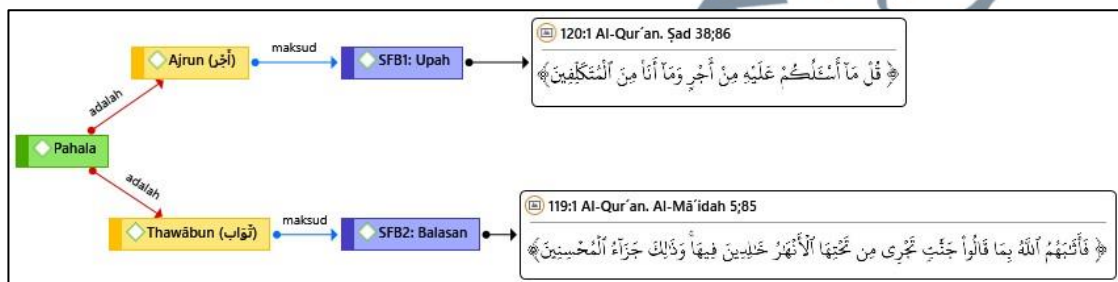


Figure 4.63: Findings for the term *Pahala* (Reward) according to Al-Sirāj fi Bayān Gharib al-Qur'ān

Based on Figure 4.63, Al-Sirāj fi Bayān Gharib al-Qur'ān asserts that the term reward to be discussed in two Arabic terms: *Ajr* (أجر) and *Thawābun* (ثواب). For the term *Ajr* (أجر), it carries the meaning wages or rewards (SFB1) as Allah mentions:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

Say, [O Muhammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious.

(Al-Qur'ān. Sad 38:86)

Meanwhile, the word *Thawābun* (ثواب) carries the meaning of retribution (SFB2). Allah reminds:

﴿فَأَتَيْنَاهُمُ اللَّهَ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ﴾

So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.
(Al-Qur'ān. Al-Mā'idah 5:85)

In addition to the findings from the preceding two books, the Encyclopaedia of the Meanings of Al-Qur'ān was utilised as a third secondary source to evaluate the material in further detail. The following is a discussion of the idea of reward in the Encyclopaedia of the Meanings of Al-Qur'ān :

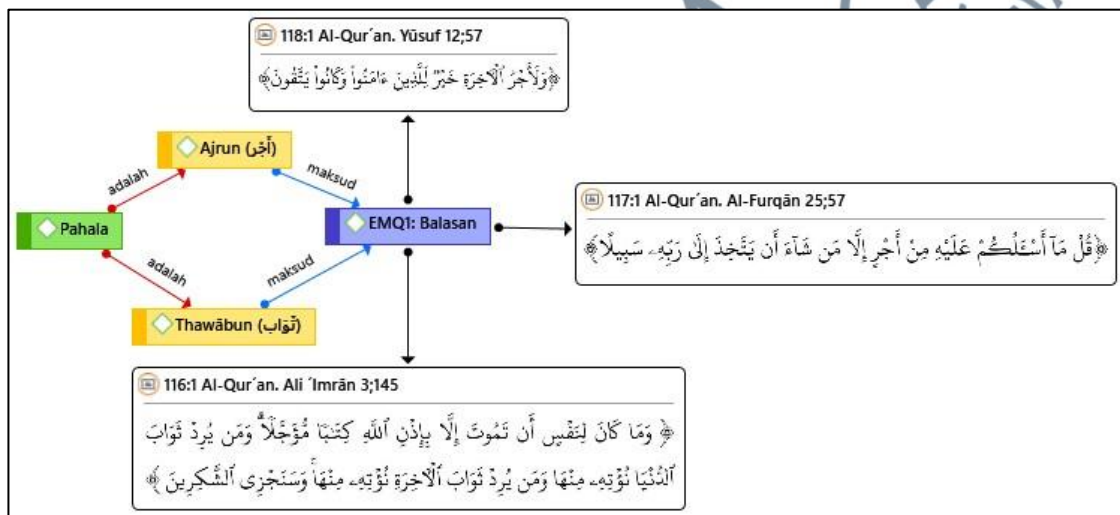


Figure 4.64: Findings for the term *Pahala* (Reward) according to the Encyclopaedia of the Meanings of Al-Qur'ān

Based on Figure 4.64, the Encyclopaedia of the Meanings of Al-Qur'ān also discussed both terms of *Ajrūn* (أَجْرٌ) and *Thawābun* (ثَوَابٌ). For the term *Ajrūn* (أَجْرٌ) outlines two meanings. First, it means retribution or reward (EMQ1). Allah mentions:

﴿وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

And the reward of the Hereafter is better for those who believed and were fearing Allah.

(Al-Qur'ān. Yūsuf 12:57)

The second meaning of *Ajrun* (أَجْرٌ) is wage (EMQ2). Allah says:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾

Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."

(Al-Qur'ān. Al-Furqān 25:57)

In the meantime, the term *Thawābun* (ثَوَابٌ) carries the meaning of retribution

(EMQ1). Allah mentions:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلَاتِهَا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّكْرِينَ﴾

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.

(Al-Qur'ān. Ali 'Imrān 3:145)

Based on this verse, *Thawābun* (ثَوَابٌ) is divided into two; *Thawāb ad-dunya*

and *Thawāb akhirat*. *Thawāb akhirat* takes the form of heaven and every pleasure it contains, as Allah reveals in sūrah Al-Kahf (18:31):

﴿أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا﴾

Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

(Al-Qur'ān. Al-Kahf 18:31)

Ultimately, the term reward may be split into two parts: *Ajrun* (أَجْر) and *Thawābun* (ثَوَاب). Both terms have nearly the same meaning, which is "retribution."

The most frequent notion of reward mentioned is the reward or retribution for those who perform good actions, are devout, do good, and others, in the form of heaven's benefits in the afterlife, and so on. There are many additional connotations for the term *Ajrun* (أَجْر), such as wage, prizes as a reward for aid, and rewards promised. The table below summarises all of the themes addressed above.

Table 4.26: The Distribution of themes for the meanings of *Ajrun* (أَجْر) and *Thawābun* (ثَوَاب)

No.	Terms	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fi Bayān Gharīb al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Ajrun</i> (أَجْر)	Retribution	x	x		x
		Wage		x	x	
		Heaven		x		
		Reward For Aid		x		
		Reward Promised		x		
2	<i>Thawābun</i> (ثَوَاب)	Retribution	x		x	x

Based on Table 4.26, *Ajrun* (أَجْر) and *Thawābun* (ثَوَاب) carry the meaning of retribution. Retribution generally means retribution for people who do good deeds, be pious, do good and others, in the form of the blessings of heaven in the hereafter and all the pleasures in it. Then followed by the theme of wages for *Ajrun* (أَجْر), and every

single theme in the Dictionary of Al-Qur'ān, which is the theme of heaven, reward for services and a reward promised.



4.3.25 Dosa (Sin)

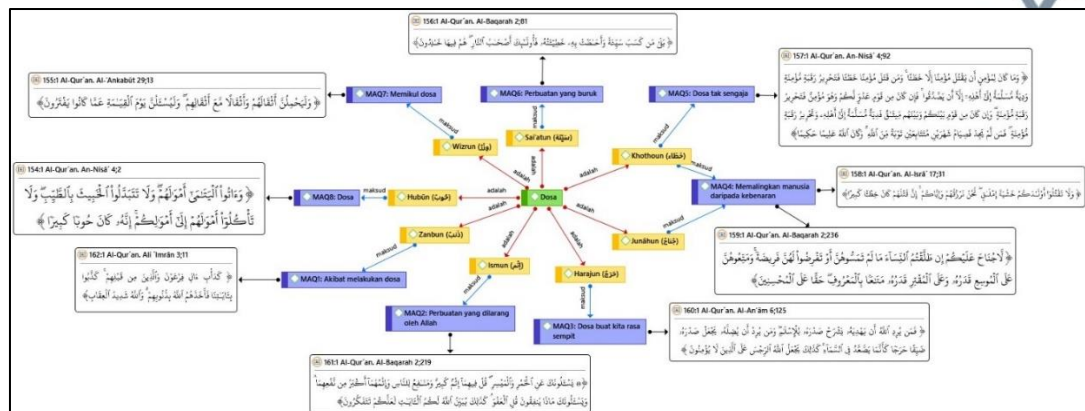


Figure 4.65: Findings for the term *Dosa* (Sin) according to Ar-Rāghib al-Aṣḥaḥnī

According to Figure 4.65, the term sin is recognised by eight different names; *zanbun*

(ذَنْبٌ), *ismun* (إِثْمٌ), *harajun* (حَرْجٌ), *junāhun* (جُنَاحٌ), *khothoun* (خَطَاءٌ), *sai'atun* (سَيِّئَةٌ),

wizrun (وِزْرٌ) and *hubūn* (حُوبٌ). The term *zanbun* (ذَنْبٌ) carries the meaning of the

consequences resulting from the act of sin (MAQ1). Allah mentions:

﴿كَذَّابٍ ۖ ءَالٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا ۖ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

(Al-Qur'ān. Ali 'Imrān 3:11)

Secondly, the term *ismun* (إِثْمٌ) is the prohibited actions and make the delayed reward (MAQ2). Allah mentions;

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْاَعْفُو ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought

(Al-Qur'ān. Al-Baqarah 2:219)

Thirdly, the term *harajun* (حَرْجٌ) is an act of sin that makes us feel constrained

(MAQ3). Allah mentions:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ ۖ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

So whoever Allah wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

(Al-Qur'ān. Al-An'ām 6:125)

Fourth, the term *junāhun* (جُنَاحٌ), is an act that turns man away from doing

good and righteousness (MAQ4). Allah mentions:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمُسْوَاعِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ﴾

There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

(Al-Qur'ān. Al-Baqarah 2:236)

Fifth, the term *khothoun* (خَطَاء), is the act of turning away from the truth

(MAQ4). Allah mentions;

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ تَنَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

(Al-Qur'ān. Al-Isrā' 17:31)

Other than that, the term *khothoun* (خَطَاء) also used for the unintentional act of committing a sin. Allah mentions:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطْئًا وَمَنْ قَتَلَ مُؤْمِنًا خَطْئًا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.

(Al-Qur'ān. An-Nisā' 4:92)

Sixth, the term *sai'atun* (سَيِّئَةٌ) implies a bad behaviour (MAQ5). Allah

mentions:

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

Yes, [on the contrary], whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

(Al-Qur'ān. Al-Baqarah 2:81)

Seventh, the term *wizrun* (وِزْرٌ) the weight of bearing sin (MAQ6). Allah

mentions:

﴿وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ﴾

But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

(Al-Qur'ān. Al-'Ankabūt 29:13)

And finally is the term *hubūn* (حُبٌّ) that implies sin, as Allah mentions:

﴿وَعَاثُوا آلِيَتَمَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾

And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

(Al-Qur'ān. An-Nisā' 4:2)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān, Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the

meaning of the term sin in the discussion. Based on the Dictionary of Al-Qur'ān , the term sin was only explained through the term *junāhun* (جُنَاحٌ) and *zanbun* (ذَنْبٌ). The following figure illustrates the concept of sin as discussed in the Dictionary of Al-Qur'ān :

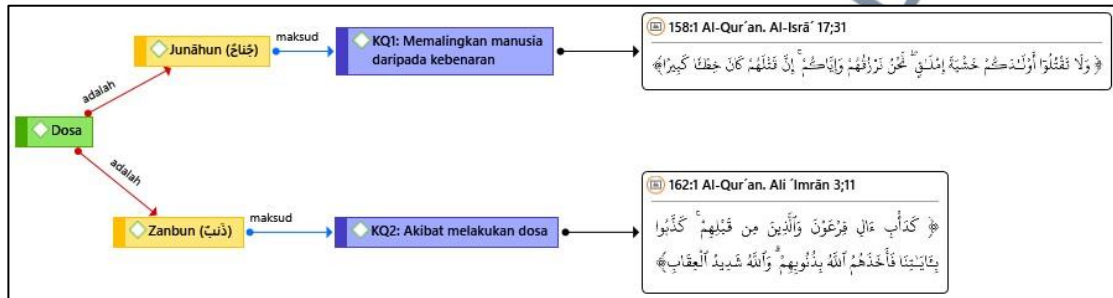


Figure 4.66: Findings for the term *Dosa* (Sin) according to the Dictionary of Al-Qur'ān

Based on Figure 4.66, the term *junāhun* (جُنَاحٌ) is used to describe sin (sin that moves away from the truth) (KQ1) and *haram* in four verses of the Qur'ān, including sūrah At-Tawbah (9:91), sūrah An-Nūr (24:61) (three times), sūrah Al-Ahzāb (33:38 and 50), and sūrah Al-Fath (48:17) (three times). In all of these verses, the word *junāhun* (جُنَاحٌ) is rejected to the point where it signifies "sinless". Meanwhile, *zanbun* (ذَنْبٌ) is being interpreted as Allah's wrath and punishment (KQ2).

Apart from the Dictionary of Al-Qur'ān, the researcher also used the Encyclopaedia of the Meaning of Al-Qur'ān as the second secondary data to support the findings and further enrich the findings of Ar-Rāghib al-Aṣfahānī. The findings did not count from Al-Sirāj fī Bayān Gharib al-Qur'ān since the term sin (Arabic term) only carries the meaning of sin. There are six terms for sin, which are *zanbun*

(دَنْبٌ), *ismun* (إِثْمٌ), *junāhun* (جُنَاحٌ), *khothoun* (خَطَاءٌ), *hubūn* (حُوبٌ) and the term *zanbun*

(دَنْبٌ) discussed in the Encyclopaedia of the Meaning of Al-Qur'ān. The findings are

as follows:

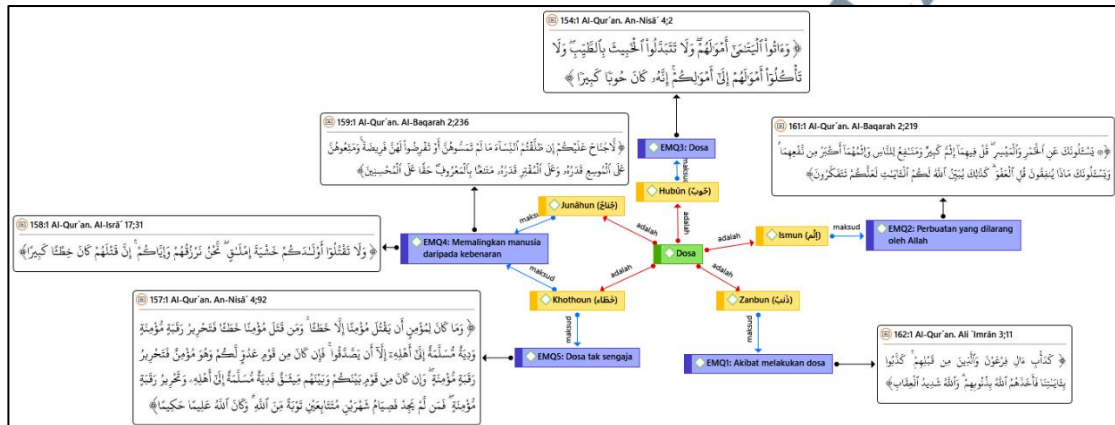


Figure 4.67: The findings for the term *Dosa* (Sin) according to the Encyclopaedia of the Meaning of Al-Qur'ān

Based on Figure 4.67, the term *zanbun* (دَنْبٌ) carries the meaning of effect or

punishment as a result of committing a sinful act (EMQ1). Second, the term *ismun*

(إِثْمٌ) means anything that is forbidden by Allah because what is forbidden is dangerous

for human life (EMQ2). Third, the term *hubūn* (حُوبٌ) carries the meaning of sin

(EMQ3). Fourth, the term *junāhun* (جُنَاحٌ) means constrains and turns people away

from the truth (EMQ4). The term *khothoun* (خَطَاءٌ) carries two meanings; intentionally

(EMQ4) and unintentionally committing a sin (turning away from the truth) (EMQ5).

Finally, the term sin refers to actions that Allah forbids. Whoever commits it on purpose gets the punishment that Allah has ordained. The table below summarises all of the themes addressed above.

Table 4.27: The Distribution of themes for the meanings of *Zanbun* (ذَنْبٌ), *Ismun* (إِثْمٌ), *Harajun* (حَرْجٌ), *Junāhun* (جُنَاحٌ), *Khothoun* (خَطَاءٌ), *Sai'atun* (سَيِّئَةٌ), *Wizrun* (وِزْرٌ), *Hubūn* (حُوبٌ)

No.	Terms	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Zanbun</i> (ذَنْبٌ)	A result of committing a sinful act	x	x	x
2	<i>Ismun</i> (إِثْمٌ)	Anything that is forbidden by Allah	x		x
3	<i>Harajun</i> (حَرْجٌ)	Committing sins leads to feeling constrained	x		
4	<i>Junāhun</i> (جُنَاحٌ)	Turns people away from the truth	x	x	x
5	<i>Khothoun</i> (خَطَاءٌ)	Turns people away from the truth	x		x
		Unintentionally committing a sin	x		x
6	<i>Sai'atun</i> (سَيِّئَةٌ)	Bad deeds	x		
7	<i>Wizrun</i> (وِزْرٌ)	Bearing sin	x		
8	<i>Hubūn</i> (حُوبٌ)	Sin	x		x

Based on Table 4.27, there are three theme similarities for the terms *zanbun* (ذَنْبٌ) and *junāhun* (جُنَاحٌ) in these three books. It was then followed by two similar themes from two books (Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān) for terms *ismun* (إِثْمٌ), *khothoun* (خَطَاءٌ) and *hubūn* (حُوبٌ).

Then, it is followed by a theme for each of the terms *ismun* (إِسْمٌ), *harajun* (حَرْجٌ), *sai'atun* (سَيِّئَةٌ) and *wizrun* (وِزْرٌ).



4.3.26 Syurga (Heaven)

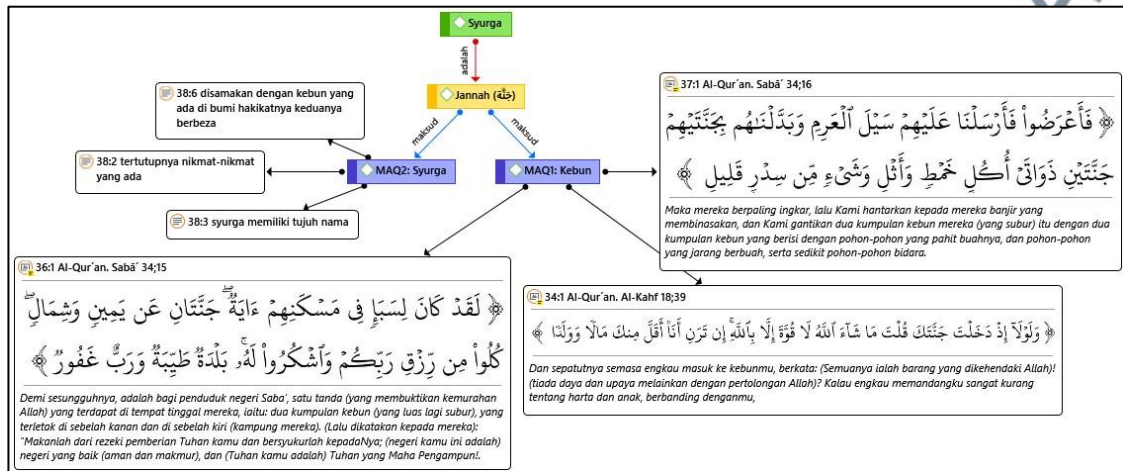


Figure 4.68: Findings for the term *Syurga* (Heaven) according to Ar-Rāghib al-Aṣfahānī

Based on Figure 4.68, heaven is known as *Jannah* (جَنَّة). According to Ar-Rāghib al-Aṣfahānī the phrase derives from the Arabic word *janna* (جَنَّ), which meaning to conceal something from the senses. *Jannah* (جَنَّة) has two meanings: garden (MAQ1) and heaven (MAQ2). *Jannah* (جَنَّة) is a garden with trees covering the ground. Allah mentions:

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ﴾

There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

(Al-Qur'ān. Sabā' 34:15)

﴿فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ
وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ﴾

But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.”

(Al-Qur’ān. Sabā’ 34:16)

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرِنًا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾

And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah'? Although you see me less than you in wealth and children,

(Al-Qur’ān. Al-Kahf 18:39)

According to Ar-Rāghib al-Aṣḥānī, heaven (MAQ2) is also called *Jannah*

(جَنَّة), despite the fact that the two are not the same, it may be compared to any garden

on the planet. This is also as a result of the concealed pleasure available in heaven, as

Allah mentions:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ﴾

And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.

(Al-Qur’ān. As-Sajdah 32:17)

Ibnu Abbas asserts that heaven (MAQ2) may be called as (جَنَّات) in the plural

form, as heaven has seven names: *Firdaus*, *‘Adn*, *Na’im*, *Dar Khuld* (eternal home),

Ma’wā and *‘Illyyin*.

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur’ān, Al-Sirāj fī Bayān Gharīb al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān to support and further detail the

meaning of the term heaven in the discussion. Based on the Dictionary of Al-Qur'an , the term heaven is only explained through the term *Firdaus* (فردوس) that denotes heaven (KQ1) similar to (MAQ2), which signifies the highest level of heaven.

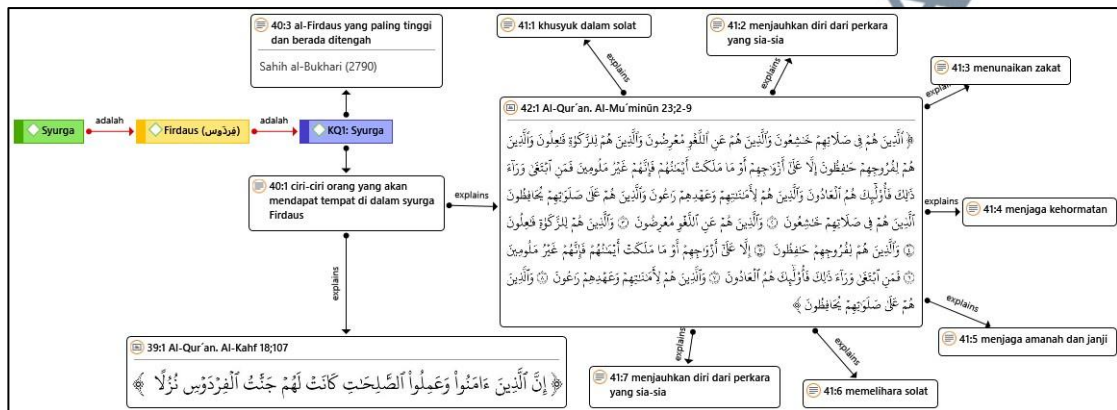


Figure 4.69: Findings for the term *Syurga* (Heaven) according to the Dictionary of Al-Qur'an

According to Figure 4.69, the term *Firdaus* (فردوس) implies several meanings, which are; (1) fertile valley. (2) garden; (3) garden in paradise; (4) a place where vines grow. This word is repeated two times in al-Qur'an that is in sūrah Al-Kahf (18:107) and sūrah Al-Mu'minūn (23:11). *Firdaus* (فردوس) that is meant in both verses is the highest level of heaven. Narrated Abu Huraira:

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا “ . فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُبَشِّرُ النَّاسَ . قَالَ ” إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ “ . قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ ” وَفَوْقَهُ عَرْشُ الرَّحْمَنِ “ .

The Prophet (ﷺ) said, “Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born.” The people said, “O Allah's Messenger (ﷺ) ! Shall we acquaint the people with the is good news?” He said, “Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for al-Firdaus which is the best and highest part of Paradise.” (i.e. The sub-narrator added, “I think the Prophet also said, “Above it (i.e. al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.” (Ḥadīth. Ṣaḥīḥ al-Bukhārī. Kitāb Jihād wa Siyar: Bāb Darajāt al-Mujāhidīn fī Sabīlillah Yuqālu: Hadhihi Sabīlī wadhazā Sabīlī: Juz’ 4: #2790).

Allah has outlined the characteristics of those who will have a place in *Firdaus*

(فردوس) heaven as in the verse:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾

Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,

(Al-Qur’ān. Al-Kahf 18:107)

Allah also mentions:

﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ ② وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ③ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ④ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ⑤ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ⑥ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَاُولَٰئِكَ هُمُ الْعَادُونَ ⑦ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ⑧ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ﴾

They who are during their prayer humbly intent (2) And they who turn away from ill speech (3) And they who are observant of zakāh (4) And they who guard their private parts (5) Except from their wives or those their right hands possess, for indeed, they will not be blamed – (6) But whoever seeks beyond that, then those are the transgressors – (7) And they who are to their trusts and their promises attentive (8) And they who carefully maintain their prayers – (9)

(Al-Qur’ān. Al-Mu’minūn 23:2-9)

Apart from the Dictionary of Al-Qur'ān, the researcher also used Al-Sirāj fī Bayān Gharib al-Qur'ān as the second secondary data to support the findings and further enrich the findings of Ar-Rāghib al-Aṣḥānī. Below is Figure 4.70 which shows the findings of the term heaven according to Al-Sirāj fī Bayān Gharib al-Qur'ān.

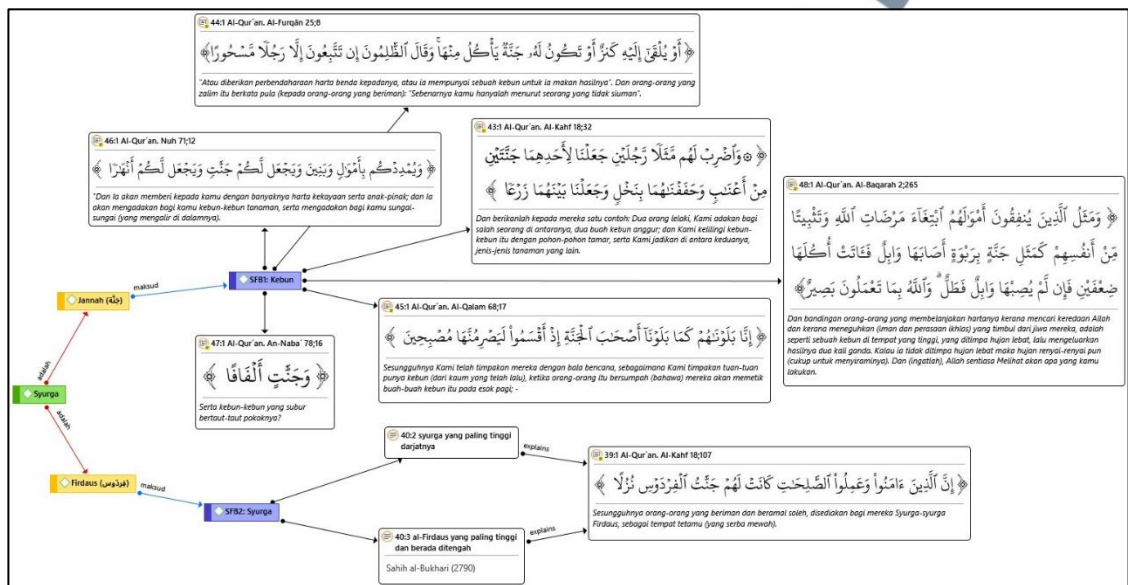


Figure 4.70: Findings for the term Syurga (Heaven) according to Al-Sirāj fī Bayān Gharib al-Qur'ān

Based on Figure 4.70, the term heaven is discussed in two Arabic terms namely; *Jannah* (جَنَّة) and *Firdaus* (فِرْدَوْس). The term *Jannah* (جَنَّة) has one theme which is the theme of the garden (SFB1) similar to (MAQ1). The term *Firdaus* (فِرْدَوْس) also has a theme that is the theme of heaven (SFB2) similar to (MAQ2 & KQ1). There are several Quranic verses that describe *Jannah* (جَنَّة) as a garden (SFB1) as per the word of Allah:

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

(Al-Qur'ān. Al-Baqarah 2:265)

﴿وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِّنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا﴾

And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

(Al-Qur'ān. Al-Kahf 18:32)

﴿أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾

Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

(Al-Qur'ān. Al-Furqān 25:8)

﴿إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ﴾

Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

(Al-Qur'ān. Al-Qalam 68:17)

﴿وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَّكُمْ أَنْهَارًا﴾

And give you increase in wealth and children and provide for you gardens and provide for you rivers.

(Al-Qur'ān. Nuh 71:12)

﴿وَجَنَّتٍ أَلْفَافًا﴾

And gardens of entwined growth.

(Al-Qur'ān. An-Naba' 78:16)

On the other hand, for the term *Firdaus* (فِرْدَوْس), it is similar as discussed in

KQ1 through sūrah Al-Kahf (18:107). *Firdaus* (فِرْدَوْس) is the highest heaven in terms of degree and rank.

In addition to obtaining findings from the previous two books, the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān was also used as a third secondary source to triangulate the data to be more concrete. This book only discusses heaven through the term *Jannah* (جَنَّة) which carries the meaning of garden (EMQ1) same as (MAQ1 & SFB1). The followings are the findings of the term heaven according to the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān ;

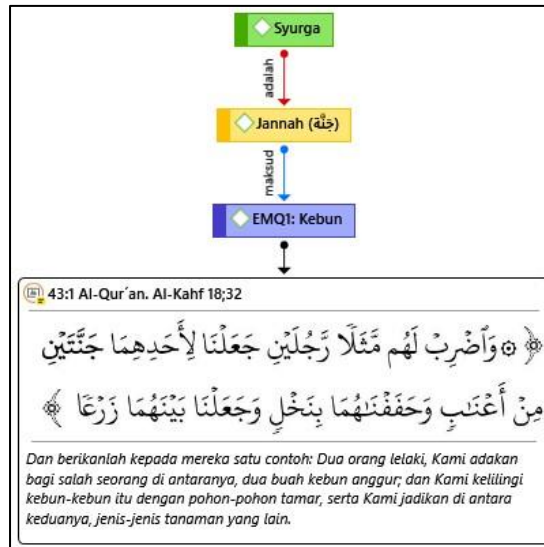


Figure 4.71: Findings for the term *Syurga* (Heaven) according to the Encyclopaedia of Meanings of Al-Qur'an

Based on Figure 4.71, *Jannah* (جَنَّة) carries the meaning of garden (EMQ1).

Allah mentions:

﴿وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾

And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

(Al-Qur'an. Al-Kahf 18:32)

Jannah is a garden with trees covering the ground its underneath. And the

word *jannataini* (جَنَّتَيْنِ) means two gardens. Allah mentions:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ﴾

So when the night covered him [with darkness], he PBUH a star. He said, "This is my lord." But when it set, he said, "I like not those that set [i.e., disappear]."

(Al-Qur'an. Al-An'am 6:76)

It is through this verse that Imam Maraghi states that *isim* (name) or *fi'il* (action) related to the expression *janna* (جَنَّة) carries the meaning of something hidden just as it is described by Ar-Rāghib al-Aṣḥānī in his book, the word *janna* (جَنَّة) means to close something from the senses.

In conclusion, the term heaven can be divided into two, namely *Jannah* (جَنَّة) and *Firdaus* (فِرْدَوْس). The term *Jannah* (جَنَّة) comes from *janna* (جَنَّ) something that is hidden and covered. The term carries two meanings namely garden; whose ground is covered with trees. Second, heaven, which is covered with all the favours of the human senses. Heaven has several names and the highest heaven is the Paradise of *Firdaus* (فِرْدَوْس). Moreover, the characteristics of the person who will enter paradise are also described as in sūrah al-Mu'minūn (23: 2-9). The table below is a summary of all the themes discussed above.

Table 4.28: The Distribution of themes for the meanings of *Jannah* (جَنَّة) and *Firdaus* (فِرْدَوْس)

No.	Terms	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fī Bayān Gharīb al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	<i>Jannah</i> (جَنَّة)	Garden Heaven	x x		x	x
2	<i>Firdaus</i> (فِرْدَوْس)	Garden		x	x	

Based on Table 4.28, the theme of garden for the term *Jannah* (جَنَّة) is the majority theme for three books, which are *Mufradāt Alfāz al-Qur'ān*, *Al Sirāj fī Bayān Gharib al-Qur'ān* and the *Encyclopaedia of the Meanings of Al-Qur'ān*. Then, it is followed with the theme of heaven for the term *Firdaus* (فِرْدَوْس) as depicted as the highest heaven in terms of level and rank in the *Dictionary of Al-Qur'ān* and *Al-Sirāj fī Bayān Gharib al-Qur'ān*. Finally is the theme of heaven for the term *Jannah* (جَنَّة), originates from *janna* (جَنَّ), which means something that is hidden and covered by all the favours of the human senses as described in *Mufradāt Alfāz al-Qur'ān*.

4.3.27 Neraka (Hell)

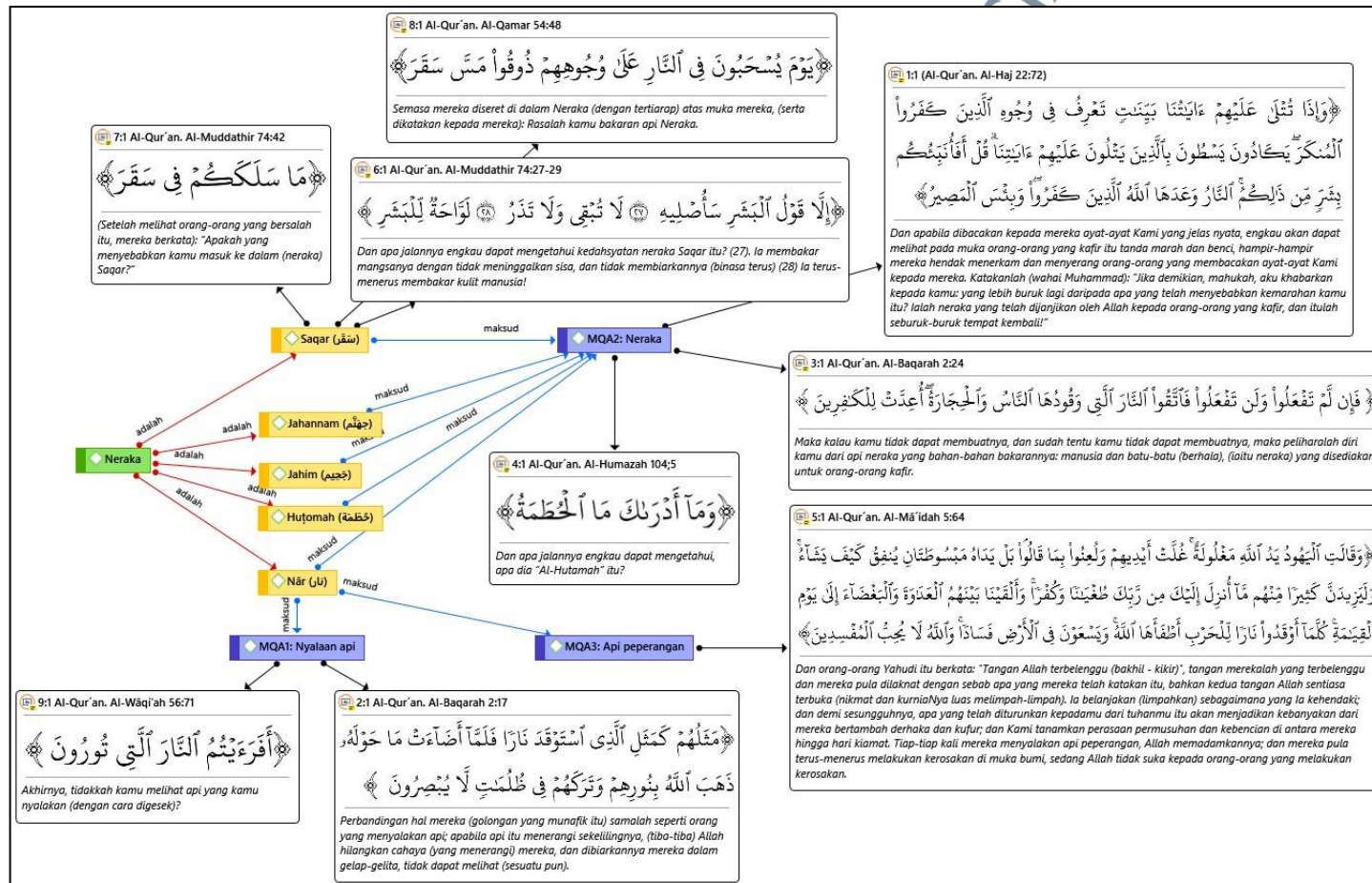


Figure 4.72: Findings for the term *Neraka* (Hell) according to Ar-Rāghib al-Aṣḥānī

Figure 4.72 illustrates the findings in which the term hell has five Arabic words used in al-Qur'ān, namely, *Nār* (نار), *Huṭomah* (حُطْمَة), *Jahim* (جَحِيم), *Jahannam* (جَهَنَّمَ) and *Saqar* (سَقَر). Ar-Rāghib al-Aṣfahānī stressed in his book that in general, all five words carry the meaning of the fire of hell. However, there is a difference for the term *Nār* (نار) as it refers to the fire in the world.

Ar-Rāghib al-Aṣfahānī described *Nār* (نار) to three meanings namely flames of fire (code MAQ1), hell (code MAQ2) and flames of war (code MAQ3). As for the code MAQ1, the flame here refers to the fire that results from friction and the light of the fire that helps humans to see more clearly which is used as a metaphor for the hypocrites. Allah says:

﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ﴾

And have you seen the fire that you ignite?

(Al-Qur'ān. Al-Wāqī'ah 56:71)

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

(Al-Qur'ān. Al-Baqarah 2:17)

Moreover, *Nār* (نار) carries the meaning of the torment of the fire of hell (MAQ2) which is hot and its fuel consists of man and stone. Allah mentions:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ
كَفَرُوا وَبِئْسَ الْمَصِيرُ﴾

And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, “Then shall I inform you of [what is] worse than that?1 [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination.”

(Al-Qur’ān. Al-Haj 22:72)

The word of Allah by which man and stone become fuel in hell:

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ﴾

But if you do not - and you will never be able to - then fear the Fire, whose fuel is people and stones, prepared for the disbelievers.

(Al-Qur’ān. Al-Baqarah 2:24)

The final meaning of *Nār* (نار) is war (MAQ3), as mentioned by Allah:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَقْدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

And the Jews say, “The hand of Allah is chained.” Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

(Al-Qur’ān. Al-Mā’idah 5:64)

Next are the terms *Huṭomah* (حُطْمَة), *Jahim* (جَحِيم), *Jahannam* (جَهَنَّمَ) and *Saqar* (سَقَر), which imply the same meaning that is the names of hell (MAQ2). The term *Huṭomah* (حُطْمَة) originates from *haṭoma* which means to destroy something and hell is described as such. Allah reminds:

﴿وَمَا أَدْرَاكَ مَا الْحُطْمَةُ﴾

And what can make you know what is the Crusher?

(Al-Qur'ān. Al-Humazah 104:5)

The term *Jahim* (جَحِيم), on the other hand, is taken from the word (الْجَحْمَة) which connotes a large blaze of fire. Hell is characterised as having a raging fire. Meanwhile, *Jahannam* (جَهَنَّمَ) is the name of hell that has been kindled. The next term is *Saqar* (سَقَر), which is derived from the Arabic word (سَقَرْتُهُ الشَّمْسُ), which means sun strain. There are also others who believe that this name is derived from the word (صَفَرْتُهُ), which means to burn or melt it.

﴿مَا سَلَكَكُمْ فِي سَقَرٍ﴾

[And asking them], “What put you into Saqar?”

(Al-Qur'ān. Al-Muddathir 74:42)

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ﴾

The Day they are dragged into the Fire on their faces [it will be said], “Taste the touch of Saqar.”

(Al-Qur'ān. Al-Qamar 54:48)

Ar-Rāghib al-Aṣḥfahānī concludes that the term *Saqar* (سَقَر) is attributed to its

difference in terms of its burning against human skin. Allah mentions;

﴿إِلَّا قَوْلُ الْبَشَرِ سَأُصْلِيهِ ۖ لَا تُبْقَى وَلَا تَذَرُ ۚ لَوَاحَةٌ لِلْبَشَرِ﴾

And what can make you know what is *Saqar*? (27). It lets nothing remain and leaves nothing [unburned],(28). Altering [i.e., blackening] the skins.

(Al-Qur'ān. Al-Muddathir 74:27-29)

These findings are also triangulated with secondary data, namely the Dictionary of Al-Qur'ān, Al-Sirāj fī Bayān Gharib al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān to support and further detail the meaning of the term hell in the discussion. Based on the Dictionary of Al-Qur'ān, the term hell is only explained through the term *Jahim* (جَحِيم) which means hell (KQ1) similar to (MAQ2) which signifies burning hell flame.

﴿وَإِذَا الْجَحِيمُ سُعِّرَتْ﴾

And when Hellfire is set ablaze

(Al-Qur'ān. At-Takwīr 81:12)

Besides that, al-Qur'ān also characterises the type of people that will enter

Jahim (جَحِيم). Among their features are;

1. Opposing and denying the words of Allah (Al-Qur'ān. Al-Haj 22:5; Al-Mā'idah 5:10 & 86; Al-Hadīd 57:19);
2. Committing things that are haram (Al-Qur'ān. Ash-Shu'ara' 26: 91);
3. Doing cruel acts (Al-Qur'ān. Aṣ-Ṣāffāt 37:23,55,64 & 68);
4. Not believing the day of judgment (Al-Qur'ān. Aṣ-Ṣāffāt 37:55; Al-Muṭaffifīn 83:16);
5. Denying religion and committing heresy (Al-Qur'ān. Al-Wāqī'ah 56:94; Al-Muzammil 73:12);
6. Prioritising world affairs (Al-Qur'ān. An-Nāzi'at 79:36 & 39);
7. Proud of the belongings, inheritance that they forgot about religion (Al-Qur'ān. At-Takāthur 102:6); and
8. Not fulfilling the rights of Allah and between the creations (Al-Qur'ān. Al-Infiṭār 82:14)

In addition, Allah prohibits prophets as well as the *mukmin* from asking forgiveness on behalf of the *mushrik* (despite they are close relatives). Allah outlines in sūrah At-Tawbah (9:113) they will remain in hell:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

(Al-Qur'ān. At-Tawbah 9:113)

For those who believe and fear Allah, Allah promises protection from the torment of *Jahim*, as such:

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ﴾

They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire

(Al-Qur'ān. Adh-Dhuhān 44:56)

﴿فَكَفَّهِنَ بِمَا عَاتَتْهُنَّ رَبُّهُنَّ وَوَقَّاهُمْ رَبُّهُنَّ عَذَابَ الْجَحِيمِ﴾

Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

(Al-Qur'ān. At-Tūr 52:18)

Believers are also prayed for by the guardian angels of the 'Arasy to be protected from the fires of *Jahim*. Allah mentions:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

(Al-Qur'ān. Al-Qur'ān. Ghāfir 40:7)

Aside from the Dictionary of Al-Qur'ān, the researcher also utilised Al-Sirāj fī Bayān Gharīb al-Qur'ān as secondary data to corroborate and enrich the results of Ar-Rāghib al-Aṣfahānī. According to utilised Al-Sirāj fī Bayān Gharīb al-Qur'ān, there are five Arabic names for hell in the Qur'ān, which are *Nār* (نار), *Huṭomah*

(حُطْمَة), *Jahim* (جَحِيم), *Jahannam* (جَهَنَّمَ) and *Saqar* (سَقَر) which means the state of hell

(SFB1) similar to (MAQ2 dan KQ1) and the blazing fire (SFB2). The following figure portrays the concept of hell as discussed in *Al-Sirāj fī Bayān Gharib al-Qur’ān*;

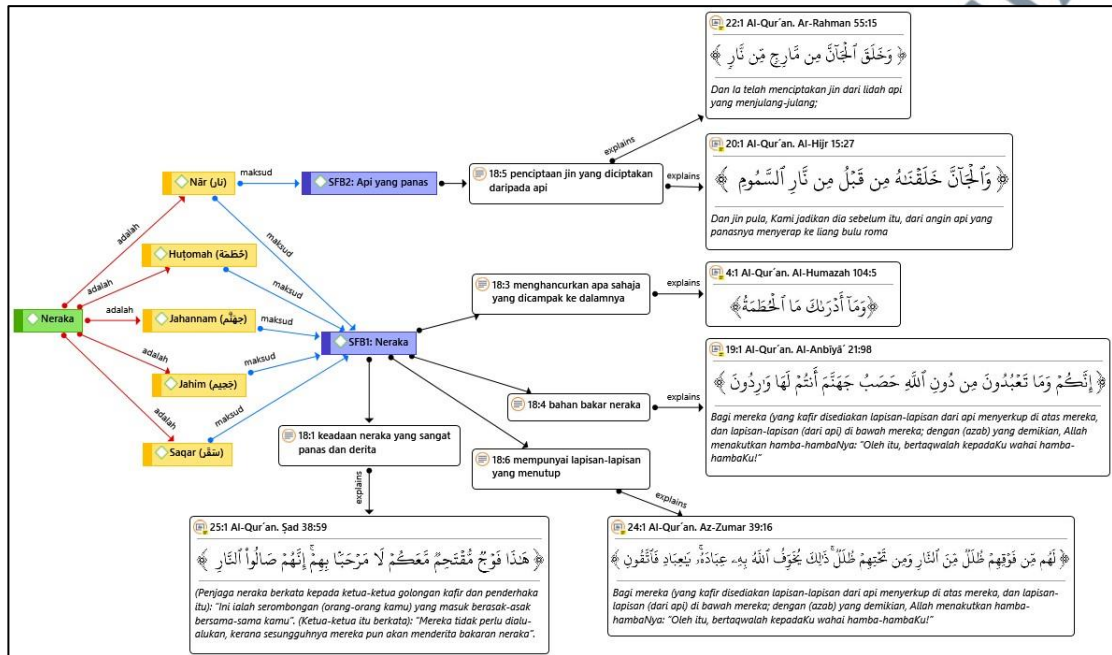


Figure 4.74: Findings for the term *Neraka* (Hell) according to *Al-Sirāj fī Bayān Gharib al-Qur’ān*

Based on Figure 4.74, the term *Nār* (نار) carries two major themes, which are the state of hell (SFB1) and blazing fire (SFB2) which describes the creation of a *jinn* from a hot and burning fire. Allah mentions in *sūrah Al-Hijr* (15:27);

﴿وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ﴾

And the jinn We created before from scorching fire.

(Al-Qur’ān. Al-Hijr 15:27)

Allah also mentions:

﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ﴾

And He created the jinn from a smokeless flame of fire.

(Al-Qur’ān. Ar-Rahman 55:15)

For the first theme (SFB1) for the term *Nār* (نار) describes the state of hell

which is very hot and miserable for anyone thrown into it. Allah mentions:

﴿ هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴾

[Its inhabitants will say], “This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire.”

(Al-Qur’ān. Ṣad 38:59)

The scorching fires of hell have layers that cover those who are punished from head to toe. Allah reveals:

﴿ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبَادُونَ ﴾

They will have canopies [i.e., layers] of fire above them and below them, canopies. By that Allah threatens [i.e., warns] His servants. O My servants, then fear Me.

(Al-Qur’ān. Az-Zumar 39:16)

As for the term *Huṭomah* (حُطْمَة), hell is characterized by crushing whatever is thrown into it as described by Ar-Rāghib al-Aṣḥānī in the code MAQ 1. The term *Jahim* (جَحِيم) portrays the condition of hell either at the bottom, as in the Quranic verse of sūrah Aṣ-Ṣāffāt (37:64) as explained for the code KQ1 earlier, or in the middle, as in the Quranic verse of sūrah Adh-Dhuhān (44:47). Moreover, the consequences to the astray will be the torment of hell’s fire and suffering in it. Allah warns:

﴿ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴾

Except he who is to [enter and] burn in the Hellfire.

(Al-Qur’ān. Aṣ-Ṣāffāt 37:163)

﴿ وَتَصْلِيَةٌ جَحِيمِ ﴾

And burning in Hellfire.

(Al-Qur’ān. Al-Wāqī’ah 56:94)

For the term *Jahannam* (جَهَنَّمَ), the book explains about the fuel of hell which consists of people and who worshipped other than Allah will be thrown into hell as fuel. Allah warns:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ﴾

Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

(Al-Qur'ān. Al-Anbīyā' 21:98)

For the final term *Saqar* (سَقَر), it is similar to what has been described for code MAQ through sūrah Al-Qamar (54:48) that is, torment and punishment for whoever is punished.

Apart from those two books earlier, the researcher also used the Encyclopaedia of the Meanings of Al-Qur'ān as the third secondary source to triangulated the data and making it more solid. The Encyclopaedia of the Meaning of Al-Qur'ān-Syārah Alfāzhul Qur'ān only discusses the term of hell with two Arabic terms, which are *Nār* (نار) and *Huṭamah* (حُطَمَة). The term *Nār* (نار) is split into three meanings, which are the light of fire (EMQ1) similar to code (MAQ1), hell (EMQ2) similar to (MAQ2, KQ1 & SFB1) and fire from the sky (EMQ3). Next, the term *Huṭamah* (حُطَمَة) implies hell (EMQ2). The following is the concept of the terms *Nār* (نار) and *Huṭamah* (حُطَمَة) as discussed in the Encyclopaedia of the Meanings of Al-Qur'ān-Syārah Alfāzhul Qur'ān;

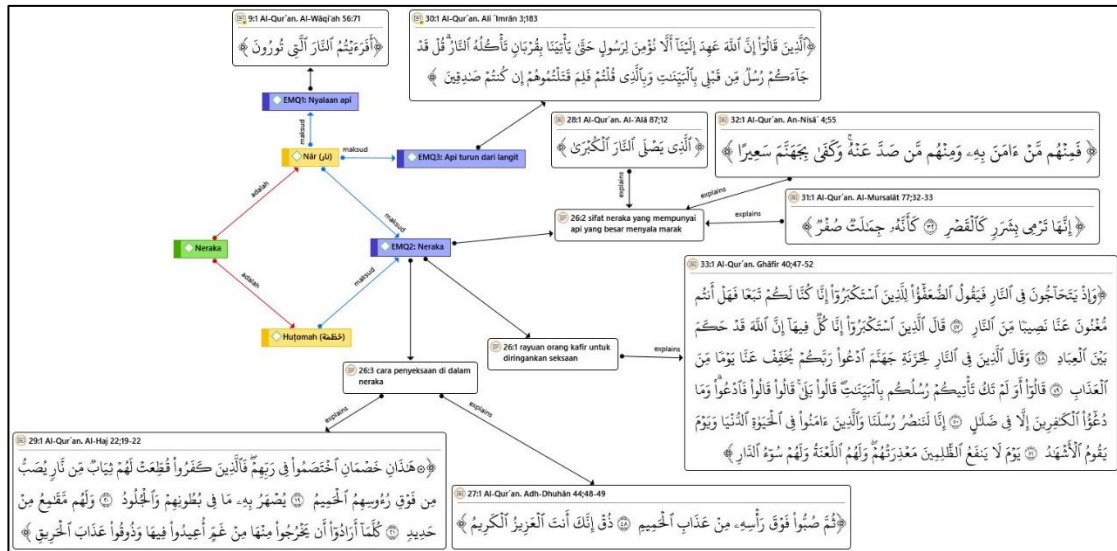


Figure 4.75: Findings for the term *Neraka* (Hell) according to the Encyclopaedia of the Meanings of Al-Qur’ān

Based on Figure 4.75, the term *Nār* (نار) connotes the light of fire (EMQ1)

similar to what has been described through sūrah Al-Wāq’ah (56:71) for the code (MAQ1). Its second meaning is hell (EMQ2). In this book, the nature of hell is explained in more detail, especially the way of torture in hell, as Allah mentions:

﴿ هَٰذَا خِطْمَانٍ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۚ وَلَهُمْ مَقَمٌ مِّنْ حَدِيدٍ ۖ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۖ ﴾

These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water (19) By which is melted that within their bellies and [their] skins (20). And for [striking] them are maces of iron (21). Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!".

(Al-Qur’ān. Al-Haj 22:19-22)

Allah also mentions:

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

Then pour over his head from the torment of scalding water. (48) [It will be said], "Taste! Indeed, you are the honored, the noble!

(Al-Qur'ān. Adh-Dhuhān 44:48-49)

Furthermore, the character of hell, which has a huge fire raging, is represented through the revelation by Allah:

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَلَتٌ صُفْرٌ﴾

Indeed, it throws sparks [as huge] as a fortress, (32) As if they were yellowish [black] camels.

(Al-Qur'ān. Al-Mursalāt 77:32-33)

﴿الَّذِي يَصِلَى النَّارَ الْكُبْرَى﴾

[He] who will [enter and] burn in the greatest Fire,

(Al-Qur'ān. Al-'Alā 87:12)

﴿فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ جِجْهَنَّمَ سَعِيرًا﴾

And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

(Al-Qur'ān. An-Nisā' 4:55)

In addition, the unbelievers' request to ease their suffering in the fires of hell is depicted as mentioned by Allah:

﴿وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخِزْنَةِ جَهَنَّمَ أَدْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْ لَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا قَالُوا فَادْعُوا وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?" (47) Those who had been arrogant will say, "Indeed, all [of us]

are in it. Indeed, Allah has judged between the servants." (48) And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment." (49) They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error [i.e., futility]." (50) Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand – (51) The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home [i.e., Hell].

(Al-Qur'ān. Ghāfir 40:47-52)

Lastly, the final meaning for the term *Nār* (نار) is fire that comes down from

the sky. Allah warns:

﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ﴾

[They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

(Al-Qur'ān. Ali 'Imrān 3:183)

Meanwhile, the term *Huṭomah* (حُطْمَة) means hell (EMQ2) which fractures the

skull and burns the skin until it is transformed into a skull. This explanation is similar with the explanation in the code MAQ2 in surah Al-Humazah (104:5).

In conclusion, the term hell is discussed in five contexts, which are *Nār* (نار),

Huṭomah (حُطْمَة), *Jahim* (جَحِيم), *Jahannam* (جَهَنَّمَ) and *Saqar* (سَقَر). All of these

words refer to hell, including the raging nature of hell, the qualities of hell's occupants, and the many types of punishment in hell. Apart from expressing the state

of fire in hell, the term *Nār* (نار) is also used to describe the flames of fire caused by

friction, the creation of *jinn* by Allah from hot fire, the fire of war, and the fire that descends from the sky. The table below summarises all of the themes addressed above.

Table 4.29: The Distribution of themes for the meanings of *Nār* (نَار), *Huṭomah* (حُطْمَة), *Jahim* (جَحِيم), *Jahannam* (جَهَنَّمَ) and *Saqar* (سَقَر)

No.	Terms	Themes	Mufradāt Alfāz al- Qur'ān	The Dictionary of Al- Qur'ān	Al- Sirāj fī Bayān Gharīb al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāz al- Qur'ān
1	<i>Nār</i> (نَار)	Hell	x	x	x	x
		Light of fire	x			x
		Flame of war	x			
		Hot fire			x	
		Fire that descends from the sky				x
2	<i>Huṭomah</i> (حُطْمَة)	Hell	x		x	x
3	<i>Jahim</i> (جَحِيم)	Hell	x	x	x	
4	<i>Jahannam</i> (جَهَنَّمَ)	Hell	x		x	
5	<i>Saqar</i> (سَقَر)	Hell	x		x	

Based on Table 4.29, there is a comparable theme generated from the five words that is the theme of hell. Then comes the theme of flames caused by friction, which is covered in Mufradāt Alfāz al-Qur'ān and the Encyclopaedia of the Meanings of Al-Qur'ān. Then, there are only three different themes that are disputed, namely the subject of fire of battle in Mufradāt Alfāz al-Qur'ān, the topic of hot fire in Al-Sirāj fī Bayān Gharīb al-Qur'ān, and the theme of fire from the sky in the Encyclopaedia of the Meanings of Al-Qur'ān.

4.3.28 Syukur (Grateful)

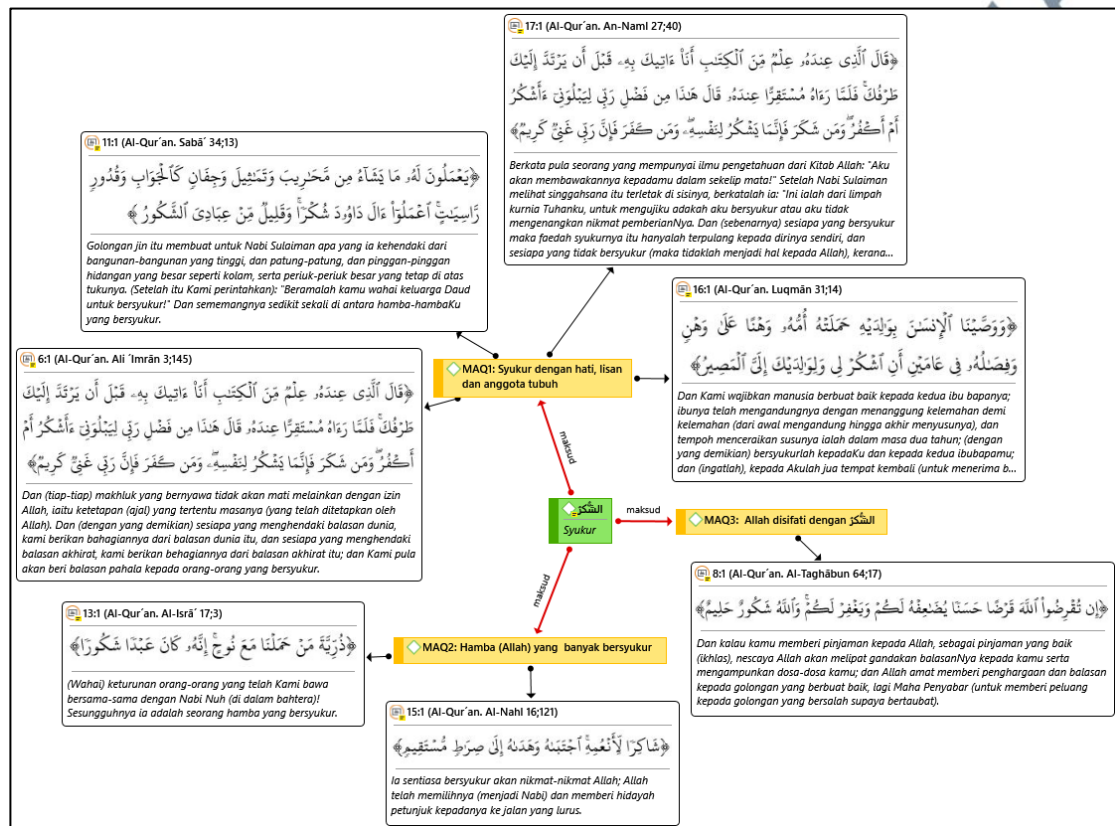


Figure 4.76: Findings for the term *Syukur* (Grateful) according to Ar-Rāghib al-Aṣḥānī

Based on Figure 4.76, Ar-Rāghib al-Aṣḥānī explains that the term *syukur* is a loan word from Arabic, *ash-shukur* (الشُّكْرُ), which is originated from the word شَكَرَ. Ar-Rāghib al-Aṣḥānī further explains that gratitude is both a reminder and a show of pleasure. There is also an opinion asserting the word (الشُّكْرُ) as a morph from (الكَشْرُ), which means to reveal, while the antonym is (الكُفْرُ), which means to forget and conceal the pleasure.

From the above figure, three themes were established, which are being grateful by heart, verbally and physically (MQA1), a servant (of Allah) who is much grateful

(MQA2) and Allah is attributed with الشُّكْرُ (MQA3). In the chapter of grateful for the code MQA1, Ar-Rāghib al-Aṣḥānī describes the implementation of grateful into three parts;

- i. Grateful by heart, which is by remembering the pleasure bestowed.
- ii. Grateful verbally, that is, by way of praising the person who has bestowed the pleasure.
- iii. Grateful physically, that is, by way of returning the favour the soonest.

An example of grateful is mentioned by Allah as such:

﴿يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِيْبٍ وَتَمَثِيْلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رَّاسِيْدَةٍ اَعْمَلُوْا اِلَّا دَاوُدَ شُكْرًا وَقَلِيْلٌ مِّنْ عِبَادِيَ الشُّكُوْرُ﴾

They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

(Al-Qur'ān. Sabā' 34:13)

The context of the Quranic verse above reminds them to be grateful in three ways: with their hearts, verbal, and physical. However, it serves as a reminder that expressing thankfulness to Allah is a difficult task, and just a handful of Allah's servants are grateful. Allah's Word once again:

﴿وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ اُمُّهُ وَهْنًا عَلٰى وَهْنٍ وَفَصَّلَهُ فِيْ عَامَيْنِ اَنْ اَشْكُرْ لِيْ وَلِوَالِدَيْكَ اِلَيَّ الْمَصِيْرُ﴾

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

(Al-Qur'ān. Luqmān 31:14)

﴿وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كَتَبَّا مُّوَجَّلًا۟ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا وَسَنَجْزِي الشُّكْرِيْنَ﴾

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.

(Al-Qur'ān. Ali 'Imrān 3:145)

﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ﴾

Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] PBUH it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

(Al-Qur'ān. An-Naml 27:40)

Besides that, *ash-shukur* (الشُّكْرُ) implies the servant of Allah who is grateful

(MQA2). The praise, according to Ar-Rāghib al-Aṣfahānī, is specified to two individuals, as Allah specified to Prophet Ibrahim AS;

﴿شَاكِرًا لِّأَنْعَمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

[He was] grateful for His favors. He [i.e., Allah] chose him and guided him to a straight path.

(Al-Qur'ān. Al-Nahl 16:121)

Allah also mentioned to Prophet Nuh AS;

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

(Al-Qur'ān. Al-Isrā' 17:3)

Next, *ash-shukur* (الشُّكْرُ) connotes Allah is attributed with الشُّكْرُ (MQA3).

Allah mentions:

﴿إِن تَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ﴾

If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is [most] Appreciative and Forbearing,

(Al-Qur'ān. Al-Taghābun 64:17)

This verse explains that Allah bestows pleasure and rewards in accordance with the worship that His servants have done. These findings are also triangulated with secondary data, namely the Encyclopaedia of the Meanings of Al Qur'ān-Syarah Alfaazhul Qur'ān to support and further detail the meaning of the term gratitude that is discussed. These findings did not quote from two other secondary sources, namely the Dictionary of Al-Qur'ān and Al-Sirāj fī Bayān Gharīb al-Qur'ān as this term is not discussed in both books.

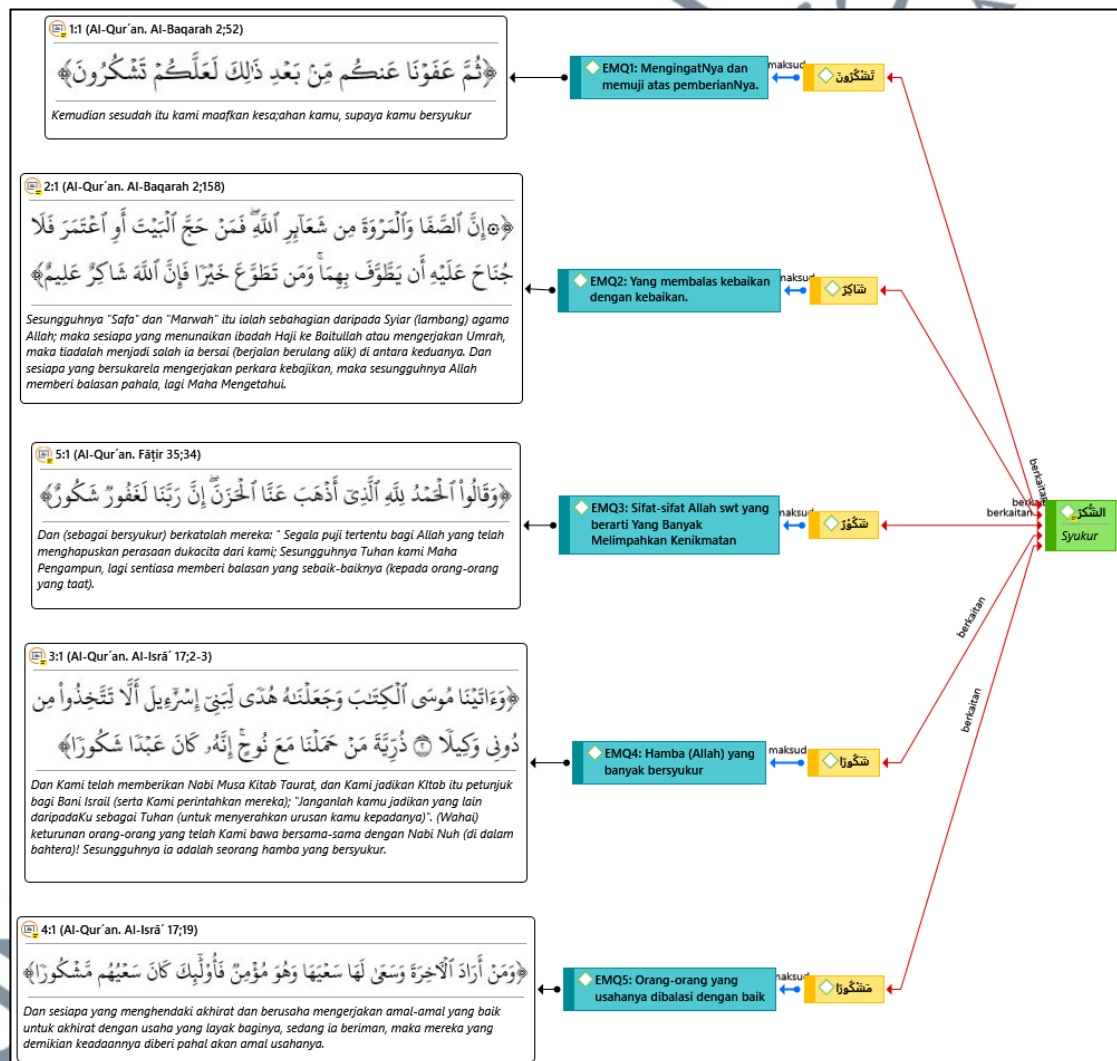


Figure 4.77: Findings for the term *Syukur* (Grateful) according to the Encyclopaedia of the Meanings of Al Qur'an

Figure 4.77 illustrates the term grateful according to the Encyclopaedia of the Meanings of Al Qur'ān-Syārah Alfāzhul Qur'ān. According to this book, the term *ash-shukur* (الشُّكْرُ) originates from the word شَكَرَ and may be described in five derivatives as follows:

1. تَشْكُرُونَ : Being grateful by remembering Him and praising Him upon His bestowment (EMQ1);
2. شَاكِرٌ : Returning the goodness with goodness (EMQ2);
3. شَكُورٌ : The quality of Allah SWT, which imply “The One Abundant in Pleasure” (EMQ3);
4. شَكُورًا : Grateful servant of Allah (EMQ4);
5. مَشْكُورًا : People whose efforts are well rewarded (EMQ5)

For the first derivative word (تَشْكُرُونَ), being grateful is defined by remembering Him and praising Him upon His bestowment (EMQ1). Allah mentions;

﴿ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾

Then We forgave you after that so perhaps you would be grateful.

(Al-Qur'ān. Al-Baqarah 2:52)

In addition, the usage of the term grateful is limited to the greater *Zat* by way of obeying to His desire. In the case of doing goods among us, it is termed *mukaafa'ah* (reward), and if we do good to those below us, it is called *ihsaan* (doing good).

Moreover, the derivative (شَاكِرٌ) connotes returning the goodness with goodness (EMQ2). Allah mentions:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

Indeed, as-Ṣafā and al-Marwah are among the symbols of Allah. So whoever makes ḥajj [pilgrimage] to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is Appreciative and Knowing.

(Al-Qur'ān. Al-Baqarah 2:158)

For the third derivative, شَكُورٌ implies the quality of Allah SWT as “The One Abundant in Pleasure”, as Allah mentions:

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ﴾

And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative –

(Al-Qur'ān. Fāṭir 35:34)

Next, the fourth derivative شَكُورًا is associated with the word عَبْدًا which means a grateful servant of Allah (EMQ4) which characterises Prophet Musa AS, which includes the inheritance of Prophet Nuh AS that was saved by Allah, as revealed by Him:

﴿وَعَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا يَتَّخِذُوا مِنْ دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs (2) O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant. (3)

(Al-Qur'ān. Al-Isrā' 17:2-3)

Finally, the derivative مَشْكُورًا which means people whose efforts are well rewarded (EMQ5), as mentioned by Allah:

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا﴾

But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

(Al-Qur'ān. Al-Isrā' 17:19)

This verse explains that Allah SWT rewards those who seek the life of the hereafter and are earnest towards it, they are among the believers with a reward for their deeds.

In a conclusion, the term *ash-shukur* (الشُّكْرُ) is discussed within the same root word, which is شَكَرَ. The derivatives from the root word have established several themes and sorted into three significant themes such as being grateful by heart, verbally and physically, Allah's servant who is grateful and Allah is attributed with الشُّكْرُ. The following table illustrates the summary for the themes discussed above:

Table 4.30: The Distribution of themes for the meanings of *Syukur* (Grateful)

No.	Themes	Terms	Mufradāt Alfāz al- Qur'ān	The Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān
1	Being grateful by heart, verbally and physically	شَكَرًا أَشْكُرًا الشُّكْرَيْنِ شَكَرَ	x	
	• Being grateful by remembering Him and praising Him upon His bestowment	تَشْكُرُونَ		x
	• People whose efforts are well rewarded	مَشْكُورًا		x

2	A grateful servant of Allah	شُكُورًا		
		شَاكِرًا	x	x
3	Allah is attributed with الشُّكْرُ	شُكُورٌ	x	
	• The quality of Allah SWT, which imply “The One Abundant in Pleasure”			x
	• Returning the goodness with goodness	شَاكِرٌ		x

Based on Table 4.30, Mufradāt Alfāz al-Qur’ān and the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān have similarities in the three themes that have been presented, namely gratitude with the heart, verbal and physical, the servant of Allah who are grateful and Allah is attributed with الشُّكْرُ. However, each carries a different explanation as discussed above. According to the Encyclopaedia of the Meanings of Al-Qur’ān - Syārah Alfāzhul Qur’ān, the first theme is to be grateful by remembering Him and praising for His bestowment. Plus, those who are grateful will be blessed for their acts of devotion with a reward. In the case of the second theme, there is a resemblance for the phrase شُكُورًا, but Mufradāt Alfāz al-Qur’ān offers an explanation for the term شَاكِرًا in describing Prophet Ibrahim AS. Finally, the third theme, Allah, is defined by الشُّكْرُ with the identical derivative term شُكُورٌ used by both books, namely شُكُورٌ and the addition from the Encyclopaedia of the Meanings of Al-Qur’ān for the phrase شَاكِرٌ, which depicts Allah who rewards goodness with goodness.

4.4 Objective 3: Translation of Islamic terminologies based on Malaysian Sign Language Structure

To achieve this objective, the researcher acts as an instrument in this study. The researcher used the finding from the second objective, then summarized it according to Relevance Theory which requires the researcher to produce clear and tangible stimuli so that the target can understand the real meaning to be conveyed by the speaker regardless of the grammar of the source language. This theory also emphasizes the grammar of the target language (sign language). In this case, the researcher adjusted the finding of the second objective by targeting the basic meaning of each Islamic terminology that can be achieved. Then, the researcher adapted the intersemiotic approach in the process of producing a visual representation of each terminology and rearranging it in the form of the structure of Malaysian Sign Language. The following are the translations of the Islamic terminologies debated:

4.4.1 Agama (Religion)

Table 4.31: The Meaning of *Agama* (Religion) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Kepercayaan kepada sesuatu yang mempunyai kuasa <i>Belief in something that has power</i>	i.	PERCAYA ADA KUASA BELIEVE THERE IS POWER
ii.	Kewujudan pelbagai agama pada umumnya <i>The existence of various religions in general</i>	ii.	AGAMA PELBAGAI VARIOUS RELIGION
iii.	Mempercayai serta mentaati agama Islam dengan mematuhi hukum dan syariat yang telah ditetapkan. <i>Believing and obeying Islam by complying with the law and sharia that have been set</i>	iii.	PERCAYA ISLAM AGAMA BETUL IKUT HUKUM ISLAM BELIEVE ISLAM THE RIGHT RELIGION, FOLLOW ISLAM LAW

Based on Table 4.31, for the first sentence, (*kepercayaan kepada sesuatu yang mempunyai kuasa*), the researcher translated it to PERCAYA ADA KUASA by using the syntactic form VO, (PERCAYA ADA = V) and (KUASA = O). Whereas for the second and third sentences, the researcher explained that in general there are various religions by translating it to AGAMA PELBAGAI, then emphasizing ISLAM AGAMA BETUL. Here, the researcher used two syntactic form of SOV, (AGAMA PELBAGAI = S), (PERCAYA ISLAM AGAMA = O) and (BETUL = V) - religion that guides people to the right path. For the phrase (*mematuhi hukum dan syariat yang telah ditetapkan*), the researcher translated it to IKUT HUKUM ISLAM by adapting the syntactic form VO, (IKUT = V) and (HUKUM ISLAM = O).

4.4.2 Islam

Table 4.32: The Meaning of Islam in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Islam adalah tunduk dan menerima ajaran yang dibawa oleh Nabi Muhammad dan diperkuatkan lagi dengan imān <i>Islam is submission and accepting the teachings brought by Prophet Muhammad and further reinforced by imān (faith)</i>	i. TAAT NABI MUHAMMAD, IMĀN KUAT OBEY PROPHET MUHAMMAD, STRONG FAITH ii. ISLAM ALLAH TERIMA ALLAH ACCEPT ISLAM
ii. Islam adalah agama yang diterima disisi Allah. <i>Islam is a religion accepted by Allah</i>	

Based on Table 4.32, for the first sentence, (*Islam adalah tunduk dan menerima ajaran yang dibawa oleh Nabi Muhammad dan diperkuatkan lagi dengan imān*), the researcher dropped the words (*tunduk*) and (*menerima*). The researcher then added the word TAAT instead because it carries a more effective and accurate meaning. For this phrase (*tunduk dan menerima ajaran yang dibawa oleh Nabi Muhammad*), the researcher translated it to TAAT NABI MUHAMMAD by using the syntactic form VO, (TAAT = V) and (NABI MUHAMMAD = O). Here, the researcher also dropped the term (*ajaran*) because the use of (NABI MUHAMMAD) describes an individual who spread Islam. Then, for the phrase (*dan diperkuatkan lagi dengan imān*), the researcher translated it to IMĀN KUAT by adapting the syntactic form OV, (IMĀN = O) and (KUAT = V).

Whereas for the second sentence, (*Islam adalah agama yang diterima disisi Allah*), the researcher translated it to ISLAM ALLAH TERIMA by using the syntactic form SOV, (ISLAM = S), (ALLAH = O) and (TERIMA = V). Here, the researcher dropped the term (*agama*) because ISLAM itself is a religion.

4.4.3 *Hukum* (Law)

Table 4.33: The Meaning of *Hukum* (Law) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Satu ketetapan (undang-undang) daripada Allah yang bertujuan untuk menjaga manusia serta mencegah atau menghalang daripada melakukan sesuatu yang tidak baik. <i>A decree (law) from Allah that aims to protect human beings as well as prevent or deter from doing something not good</i>	i. UNDANG-UNDANG ALLAH JAGA MANUSIA, HENTI JAHAT ALLAH LAW PROTECT HUMAN, STOP EVIL
ii. Setiap undang-undang Allah pasti dengan penuh hikmah (kebaikan) kerana Allah adalah sebaik-baik pemberi hukum (hakim). <i>Every law of Allah is certainly full of wisdom (goodness) because Allah is the best of lawgivers (hakim (judge)).</i>	ii. ALLAH BUAT UNDANG-UNDANG SEMPURNA, TERBAIK ALLAH CREATE PERFECT LAW, THE BEST
iii. Sumber hukum yang utama adalah daripada al-Qur'ān dan Sunnah. <i>The main sources of law are from the Qur'ān and Sunnah.</i>	iii. UNDANG-UNDANG ALLAH IKUT QURAN SUNNAH ALLAH LAW FOLLOW QURAN SUNNAH

Based on Table 4.33, for the phrase (*satu ketetapan (undang-undang) daripada Allah*), the researcher translated it to UNDANG-UNDANG ALLAH. For this first sentence, the researcher used the syntactic forms SVO, (UNDANG-UNDANG = S), (JAGA = V) and (MANUSIA = O) and VO, (HENTI = V) and (JAHAT = O). In this case, the researcher omitted the phrase (*serta mencegah atau menghalang daripada melakukan*) and replaced it with the term HENTI because it gives a more general meaning. Then for (*sesuatu yang tidak baik*), the researcher took the actual meaning of it which is JAHAT.

While for the second sentence, the researcher prioritized the term ALLAH at the beginning to focus on ALLAH as the best lawgiver. The researcher dropped the word (*hakim*) because the use of *hakim* in MSL is commonly used for people who are judges. For this sentence (*Setiap undang-undang Allah pasti dengan penuh hikmah (kebaikan) kerana Allah adalah sebaik-baik pemberi hukum (hakim)*), the researcher

translated it to ALLAH BUAT UNDANG-UNDANG SEMPURNA TERBAIK by using the syntactic form SVO, (ALLAH = S), (BUAT = V) and (UNDANG SEMPURNA TERBAIK = O). The researcher changed the word (*hikmah*) to SEMPURNA because this word does not exist in MSL and the researcher used the word SEMPURNA to give a broader and the best picture.

Lastly, for the sentence (*Sumber hukum yang utama adalah daripada al-Qur'ān dan Sunnah*), the researcher used the syntactic form SVO. The researcher translated it to UNDANG-UNDANG ALLAH IKUT QURAN SUNNAH through the form (UNDANG-UNDANG ALLAH = S), (IKUT = V) and (QURAN SUNNAH = O).

4.4.4 *Wajib* (Obligated)

Table 4.34: The Meaning of *Wajib* (Obligated) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Perkara yang telah ditetapkan dan sekiranya tidak melakukan sedemikian akan dicela atau berdosa. <i>Things that have been predetermined and failing to do so will be reprehensible or sinful.</i>	i. BUAT AMAL PAHALA, TIDAK BUAT DOSA DO GOOD DEED REWARD, NOT DO SIN

Based on Table 4.34, the researcher focused on the consequences of not doing the predetermined things. Although no mentioning about reward, the researcher created a word that is antonymous to DOSA, which is PAHALA, and if a person does the assigned things, he will get PAHALA. Therefore, for the sentence (*perkara yang telah ditetapkan*), the researcher first described the return or reward obtained if a person does so. The researcher converted (*perkara yang telah ditetapkan*) to AMAL, because the term AMAL is usually understood as good action. Then, the researcher described the return from doing good deeds such as BUAT AMAL PAHALA by using the syntactic form OV, (BUAT =V) AND (AMAL PAHALA = O) Whereas for the sentence (*sekiranya tidak melakukan sedemikian akan dicela atau berdosa*), the researcher used the term TIDAK BUAT for the clause (*sekiranya tidak melakukan sedemikian*) and DOSA for the clause (*akan dicela atau berdosa*). Thus, the complete sentence for this sentence is TIDAK BUAT DOSA with the syntactic form VO, (TIDAK BUAT = V) and (DOSA= O).

4.4.5 *‘Ibādah* (Religious practice)

Table 4.35: The Meaning of *‘Ibādah* (Religious Practice) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Menunjukkan kehinaan atau kelemahan sebagai seorang hamba kepada Pencipta (Allah). <i>Showing humiliation or weakness as a slave to the Creator (Allah).</i>	i. MANUSIA KUASA TIADA LEMAH, ALLAH KUAT HUMAN WEAK NO POWER, ALLAH STRONG
ii. Amalan yang dilakukan perlu ikhlas dan berlandaskan ilmu pengetahuan yang betul. Dan imān merupakan syarat utama bagi sesuatu amalan itu diterima. <i>The deed performed must be sincere and based on proper knowledge. Also, imān (faith) is the main condition for a deed to be accepted.</i>	ii. AMAL IKHLAS, IKUT ILMU BETUL IMĀN ADA AMAL ALLAH TERIMA DEED SINCERE, FOLLOW THE RIGHT KNOWLEDGE THERE IS FAITH ALLAH ACCEPT DEED

Based on Table 4.35, there are two important definitions of worship. The first definition, for the sentence (*menunjukkan kehinaan atau kelemahan sebagai hamba*), the researcher did not take the sentence (*menunjukkan kehinaan*) because for deaf the term humiliation is used for the act of bullying. Therefore, the researcher used the term (*kelemahan*) by translating it to MANUSIA KUASA TIADA LEMAH. The researcher also did not use the term (*hamba*) because the term is usually used for slaves or servants. Here, the researcher used the syntactic form SVO, (MANUSIA LEMAH = S), (KUASA = V) and (TIADA = O). The researcher also added the clause ALLAH KUAT to show the meaning (*Pencipta (Allah)*) by adapting the syntactic form OV, (ALLAH = O) and (KUAT = V). The purpose of this addition is to further reinforce the effect of the sentence as proposed in Relevant Theory.

While in the second definition, for the sentence (*Amalan yang dilakukan perlu ikhlas dan berlandaskan ilmu pengetahuan yang betul*), the researcher translated it to AMAL IKHLAS, IKUT ILMU BETUL. Here, the researcher used the syntactic form

SVO, (AMAL IKHLAS = S), (IKUT = V) and (ILMU BETUL = O). Here, the researcher dropped the word (*yang dilakukan perlu*) and changed the word (*berlandaskan*) to IKUT so that the important content can be conveyed more effectively. Lastly, for the sentence (*Dan imān merupakan syarat utama bagi sesuatu amalan itu diterima*), the researcher translated it as IMĀN ADA AMAL ALLAH TERIMA by using the syntactic form SVO, (IMĀN = S), (ADA = V) and (AMAL ALLAH TERIMA = O). Here, the researcher used the term ALLAH in reinforcing the importance of faith as a condition for deeds that Allah accepts.

4.4.6 Niat (Intention)

Table 4.36: The Meaning of *Niat* (Intention) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Keinginan mahu melakukan sesuatu <i>The desire to want to do something</i>	i. HATI FIKIR MAHU BUAT APA HEART THINK WHAT WANT DO

Based on Table 4.36, the researcher described the term (*keinginan*) to what we want in line with the impulses of our hearts and minds. For the term (*keinginan*), the researcher used the term HATI FIKIR by adapting the syntactic form (V), (HATI FIKIR = V). The term HATI here is V because it acts as a verb for feelings (*lintasan hati*). The researcher do not use the term RASA because the use of this term typically indicates feelings. The researcher used the term FIKIR and not AKAL because the term FIKIR encompasses activities that require mind to think. Then, for the sentence (*mahu melakukan sesuatu*), the researcher used the syntactic form VO, (MAHU BUAT = V and APA = O). For the term (*melakukan*), the researcher changed to BUAT because this term is often used by deaf people. For the term (*sesuatu*), this term does not exist in MSL. The researcher converted it to APA to indicate what action to do.

4.4.7 Suci (Pure)

Table 4.37: The Meaning of *Suci* (Pure) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Membersihkan diri daripada najis. <i>Cleaning oneself from najis (ritually unclean things).</i>	i.	DIRI BERSIH TIADA NAJIS CLEAN SELF NO RITUALLY UNCLEAN THINGS
ii.	Membersihkan hati daripada melakukan dosa <i>Cleaning the heart from doing sins.</i>	ii.	HATI BAIK TIADA DOSA GOOD HEART NO SIN

Based on Table 4.37, *suci* (pure) has two parts, namely in terms of physical and spiritual. In terms of physical, it is cleaning oneself from *najis* (ritually unclean things). Here, the researcher translated this sentence to DIRI BERSIH TIADA NAJIS by using the syntactic form SVO, (DIRI = S), (BERSIH = V) and (TIADA NAJIS = O). Then, for the second sentence, (*membersihkan hati daripada melakukan dosa*), the researchers dropped the word (*membersihkan*) by changing it to the term (BAIK) because deaf typically use BERSIH for external conditions that can be seen. Therefore, the researcher translated it to HATI BAIK TIADA DOSA by adapting the same syntactic form, SVO, (HATI = S), (BAIK = V) and (TIADA DOSA = O). BAIK here serves as (V) to replace the word (*membersihkan*).

4.4.8 *Haid* (Menstruation)

Table 4.38: The Meaning of *Haid* (Menstruation) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Darah yang keluar dari rahim dengan ciri-ciri tertentu dan pada waktu tertentu. <i>Blood that comes out of the uterus with certain characteristics and at certain times.</i>	i. FARAJ WANITA DARAH WOMAN VAGINA BLOOD
	ii. IKUT SETIAP BULAN FOLLOW EVERY MONTH
	iii. DARAH SAKIT BUKAN SICK BLOOD NOT
	iv. DARAH LEPAS LAHIR BUKAN POST-BIRTH BLOOD NOT

Based on Table 4.38, the researcher described in more detail the translation to the structure of Malaysian Sign Language. This is because certain characteristics and certain times need to be explained since women's blood has various categories. Thus, for the sentence (*Darah yang keluar dari rahim*), the researcher translated it as FARAJ WANITA DARAH. For this translation, the researcher did not use RAHIM because in MSL itself there is no such signal. The researcher used a habitual visually intersemiotic approach for deaf people, that is menstruation will come out through the vagina. Then, the researcher described the time of menstruation, which translated as IKUT SETIAP BULAN. The researcher again used this intersemiotic approach, because usually menstrual blood would come out on a monthly basis. So, for this sentence, the researcher used the syntactic form SVO, (FARAJ WANITA DARAH = S), (IKUT = V)- carries the meaning come out, and (SETIAP BULAN = O). Then, the researcher added a description of DARAH SAKIT BUKAN DARAH LEPAS LAHIR BUKAN. This addition is allowed in Relevance Theory if it is intended to give the effect of the meaning of the sentence directly to the target user.

4.4.9 Doa (Prayer)

Table 4.39: The Meaning of *Doa* (Prayer) in Malay Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Doa merupakan permintaan kita kepada Allah dengan penuh rasa takut dan rendah hati kepada-Nya. <i>Doa (prayer) is our request to Allah with full of fear and humility to Him.</i>	i. APA MAHU MINTA (DOA) ALLAH. SEMBAH LAIN-LAIN TOLONG HARAM. WANT WHAT ASK (PRAYER) ALLAH. WORSHIP OTHERS PLEASE HARAM.
ii. Secara hakikatnya, kita tidak boleh meminta pertolongan daripada yang lain kecuali kepada Allah sahaja. <i>In fact, we cannot ask for help from anyone but Allah alone.</i>	

Based on Table 4.39, the researcher explained that the concept of *doa* (prayer) is our request to Allah. The request is what we want to achieve in parallel with effort and need to ask for it from Allah. Therefore, the researcher used the term APA MAHU MINTA (DOA) ALLAH. The purpose of using parentheses () for DOA is because the signal of the term MINTA is signaled like DOA, not like the MINTA signal which is usually used by deaf to express desires to humans. Here, the researcher used the syntactic form SVO, (APA MAHU = S) - referring to the human being, (MINTA (DOA) = V) and (ALLAH = O). Then, for the second sentence (*kita tidak boleh meminta pertolongan daripada yang lain*), this sentence shows that it is only to Allah alone for us to pray for help, and we cannot ask for help from something that associates partners with Allah. Therefore, the researcher used the term SEMBAH LAIN-LAIN TOLONG HARAM. Here, the researcher used the syntactic form (VO), (SEMBAH = V), (LAIN-LAIN TOLONG HARAM = O). The researcher used the term HARAM to emphasize that we cannot associate partners with Allah by asking for help other than to Allah.

4.4.10 Solat (Prayer)

Table 4.40: The Meaning of *Solat* (Prayer) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Memenuhi semua rukun-rukun (gerakan dan ucapan) dimulai dengan takbir dan diakhiri dengan salam dengan syarat-syarat yang tertentu Fulfilling all the pillars (movements and speeches) starting with <i>takbir</i> and ending with <i>salam</i> with certain conditions	i. IKUT RUKUN SOLAT FOLLOW SALAH PILLAR
	ii. MULA TAKBIR AKHIR SALAM START TAKBIR END SALAM
	iii. IKUT SYARAT SOLAT FOLLOW SALAH CONDITION
ii. Solat wajib ditunaikan <i>Solat</i> (prayer) is <i>wajib</i> (obligatory) to be performed	iv. SOLAT WAJIB SALAH OBLIGATORY

Based on the table above, for the sentence (*Memenuhi semua rukun-rukun (gerakan dan ucapan)*), the researcher translated it to IKUT RUKUN SOLAT by using the syntactic form VO, (IKUT = V) and (RUKUN SOLAT = O). Then, for the phrase (*dimulai dengan takbir dan diakhiri dengan salam*) the researcher translated it to MULA TAKBIR, AKHIR SALAM by adapting the syntactic form VO of each, (MULA = V) and (TAKBIR = O), (AKHIR = V) and (SALAM = O). For the last phrase, (*dengan syarat-syarat yang tertentu*), the researcher translated it to IKUT SYARAT SOLAT by using the same syntactic form, VO (IKUT = V) and (SYARAT SOLAT = O). While for the second sentence, (*Solat wajib ditunaikan*), the researcher focused more into the context of the meaning of the sentence and translated it to SOLAT WAJIB with its syntactic form, OV (SOLAT = O) and (WAJIB = V).

4.4.11 *Imam* (Leader)

Table 4.41: The meaning of *Imam* (Leader) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Ketua memimpin satu kumpulan <i>A leader who leads a group</i>	i.	KETUA KUMPULAN PIMPIN GROUP LEADER LEAD
ii.	Orang yang mengetuai solat berjemaah <i>A person who leads the congregational solat (prayer)</i>	ii.	KETUA SOLAT JEMAAH CONGREGATION PRAYER LEADER

Based on Table 4.41, for the first sentence, (*ketua memimpin satu kumpulan*), the researcher translated it to KETUA KUMPULAN PIMPIN by using the syntactic form SOV, (KETUA = S), (KUMPULAN = O) and (PIMPIN = V). Other than that, *Imam* is also usually understood as (*orang yang mengetuai solat jemaah*), and the researcher translated it to KETUA SOLAT JEMAAH with its syntactic form, SVO, (KETUA = S), (SOLAT = V) and (JEMAAH = O).

4.4.12 Masjid

Table 4.42: The Meaning of *Masjid* in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Tempat solat <i>Solat</i> (prayer) area	i.	TEMPAT KUMPUL SOLAT, PRAYER GATHER AREA
ii.	Tempat beribadah orang Islam A place of worship for Muslims	ii.	AMAL ISLAM, AKTIVITI BERSAMA ISLAM PRACTICE, TOGETHER ACTIVITY
iii.	Tempat yang mengumpulkan A gathering place		

Based on Table 4.42, the researcher prioritized the third sentence more (*Tempat yang mengumpulkan*) because in MSL it is very important to set the location of a place that is a priority. Therefore, in the context of this sentence, the researcher translated it to TEMPAT KUMPUL by using the syntactic form OV, (TEMPAT = O) and (KUMPUL = V). The term KUMPUL here carries a meaning like an assembly because in MSL, the term KUMPUL has two meanings, (KUMPUL = KUTIP) and (KUMPUL = HIMPUN). But in MSL there is no KUTIP and HIMPUN signals. Then, the researcher explained the purpose of *masjid* as a gathering place for SOLAT like the first sentence (*Tempat solat*). For the second sentence, the researcher sees this sentence as saying that the *masjid* is a place for Muslims to perform worship. The context of *‘ibādah* (worship) itself carries a broad meaning as discussed in the chapter on *‘ibādah*. Therefore, the researcher took an intersemiotic approach by looking at the visual context of the environment of *masjid*. Usually, apart from congregational prayers, other acts of worship are also held such as talks and also community activities such as *gotong royong*, *iftar* and so on. Thus, for this sentence, the researcher translated it to AMAL ISLAM, AKTIVITI BERSAMA so that the context of the meaning of *masjid* seems wider in meaning. The researcher used the syntactic form

VO for (AMAL = V) and (ISLAM = O) and the syntactic form V for (AKTIVITI BERSAMA = V).



4.4.13 Puasa (Fast)

Table 4.43: The Meaning of *Puasa* (Fast) in Malaysian Sign Language Structure

Malay Sentences	Malaysian Sign Language Structure
i. Menahan diri daripada melakukan perkara-perkara yang boleh membatalkan puasa <i>Abstaining oneself from doing things that can rescind fasting</i>	NIAT PUASA FASTING INTENTION MULA TERBIT TERBENAM MATAHARI START DAWN END SUNSET
ii. Bermula daripada terbit fajar sehingga terbenamnya matahari dan disertai dengan niat. <i>Starting from dawn until sunset and accompanied by niat (intention).</i>	SATU, MAKAN MINUM, DUA, SEKS TIGA, HAID, EMPAT, NIFAS LIMA, GILA ENAM, KELUAR ISLAM, BATAL PUASA TIDAK BOLEH FIRST EAT DRINK, SECOND, SEX THIRD, MENSTRUATION FOURTH, POST-NATAL FLOW (NIFAS) FIFTH, CRAZY SIXTH, APOSTATE ANYTHING RESCIND FASTING NOT DO

Based on Table 4.43, the researcher prioritized the *niat* (intention) of fasting first because intention is the main thing in a practice. For the term *niat*, the researcher used the syntactic form V, (NIAT PUASA = V) to show the acts of *niat* and fasting run in parallel. Then, followed by the sentence (*Bermula daripada terbit fajar sehingga terbenamnya matahari*), the researcher translated it to MULA TERBIT TERBENAM MATAHARI with its syntactic form, (VO) that is (MULA TERBIT TERBENAM = V) and (MATAHARI = O). Lastly, for the sentence (*Menahan diri daripada melakukan perkara-perkara yang boleh membatalkan puasa*), the researcher focused on the actual context of the meaning of the sentence as suggested in the theory of relevance. The phrase (*menahan diri daripada*) cannot be translated directly because, for deaf people, the term (*tahan*) means (*halang*). The researcher explains in more depth by giving examples of things that break fasting to make it easier for deaf people

to understand. Thus, the researcher translates it as (SATU, MAKAN MINUM. DUA, SEKS. TIGA, HAID. EMPAT, NIFAS. LIMA, GILA. ENAM, KELUAR ISLAM. BATAL PUASA TIDAK BOLEH) to provide a clear definition for deaf people. Researcher also use numbers to make it easier for deaf people to understand the number of things that break fasting. The researcher used the sentence TIDAK BOLEH to indicate that a person who is fasting abstains himself from doing something. Here, the researcher applied the syntactic form OV and assisted by numbers to indicate the order of the act that break the fast. (SATU, MAKAN MINUM. DUA, SEKS. TIGA, HAID. EMPAT, NIFAS. LIMA, GILA. ENAM, KELUAR ISLAM. BATAL PUASA TIDAK BOLEH = OV).

4.4.14 Zakāt (Alms)

Table 4.44: The Meaning of *Zakāt* (Alms) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Mengeluarkan sebahagian daripada hartanya kepada orang yang berhak menerimanya mengikut syarat-syarat yang ditentukan <i>Giving out part of one's property to the people entitled to receive it in accordance with the specified conditions</i>	i. BERI HARTA GIVE PROPERTY ii. SIAPA BOLEH TERIMA ZAKĀT WHO CAN RECEIVE ALMS iii. IKUT SYARAT ZAKĀT FOLLOW ALMS CONDITION

Based on Table 4.44, for the sentence (*mengeluarkan sebahagian daripada hartanya*), the researcher translated it to BERI HARTA by using the syntactic form VO, (V = BERI) and (ZAKĀT = O). Here, the researcher omitted the term (*sebahagian*) because it will confuse the deaf people because in MSL there is no *sebahagian* signal. Therefore, in relation to the amount for alms to be performed, it has been included in the third definition. Whereas for the second sentence, (*orang yang berhak menerimanya*), the researcher translated it to SIAPA BOLEH TERIMA ZAKĀT. This is because the term HAK is categorized as a high level of language for deaf. So, for this sentence, the researcher used the syntactic form, SVO (SIAPA = S), (BOLEH TERIMA = V) and (ZAKĀT = O). As for the last sentence, (*mengikut syarat-syarat yang ditentukan*), the researcher translated it to IKUT SYARAT ZAKĀT by using the syntactic form VO, (IKUT = V) and (SYARAT ZAKĀT = O).

4.4.15 *Imān* (Faith)

Table 4.45: The Meaning of *Imān* (Faith) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Menyakini dengan hati, mengucapkan dengan lidah, dan beramal dengan anggota badan menurut apa yang dibawa oleh Nabi Muhammad SAW <i>Believing with the heart, saying with the tongue, and doing good deeds with the limbs according to what was brought by Prophet Muhammad PBUH</i>	i. HATI YAKIN BELIEVE HEART
	ii. SEBUT SUMPAH SAY OATH
	iii. BUAT AMAL DO GOOD DEEDS
	iv. IKUT NABI MUHAMMAD FOLLOW PROPHET MUHAMMAD

Based on Table 4.45, the researcher explained the sentence (*menyakini dengan hati*) by translating it to HATI YAKIN by using the syntactic form OV, (HATI = O) and (YAKIN = V). Then, for the sentence (*mengucapkan dengan lidah*), the researcher used the syntactic form V, (SEBUT SUMPAH = V). For the translation of this clause, the researcher did not use UCAP because usually the term is more used in formal occasions. The researcher also did not translate (*lidah*) because the word SEBUT already includes *lidah* (tongue). To strengthen the meaning of SEBUT, the researcher added the word SUMPAH to give an effect to the context of the sentence to state that SEBUT in the context of *imān* (faith) is a serious matter and should not be joked around. Next, for the clause (*beramal dengan anggota badan*), the researcher translated it to BUAT AMAL by using the syntactic form VO, (BUAT = V) and (AMAL = O). Lastly, the clause (*menurut apa yang dibawa oleh Nabi Muhammad SAW*), the researcher translated it to IKUT NABI MUHAMMAD with the same syntactic form VO, (IKUT = V) and (NABI MUHAMMAD = O).

4.4.16 Allah

Table 4.46: The Meaning of Allah in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Isim 'alam (kata nama khas) yang memiliki kuasa yang mutlak <i>Isim 'alam (proper noun) which has absolute power</i>	i.	ALLAH SATU, KUASA SEMPURNA ALLAH ONE, PERFECT POWER
ii.	Tiada apa-apa yang menyerupai Allah. <i>There is nothing like Allah</i>	ii.	ALLAH, LAIN-LAIN SAMA TIADA ALLAH, SAME OTHERS NONE
iii.	Tuhan yang layak disembah <i>God that is worthy of worship</i>	iii.	SEMBAH ALLAH WAJIB WORSHIP ALLAH OBLIGATORY
iv.	Nama yang tepat bagi Tuhan <i>The accurate name for God</i>		
v.	Mencakupi segala sifat-sifat kesempurnaan-Nya <i>Encompasses all the attributes of His perfection</i>		

Based on Table 4.46, the researcher described the must-have nature for Allah, that is, Allah is one, to specify that Allah is the only One God. This is because to explain Allah is the *isim 'alam* (proper noun) cannot be understood more clearly. Then, Allah has absolute power and encompasses all the attributes of His perfection. For this description, the researcher described it as ALLAH SATU KUASA SEMPURNA. Here, the researcher used the syntactic form SOV, (ALLAH = S), (SATU = O) and (KUASA SEMPURNA = V). Then, for the sentence (*Tiada apa-apa yang menyerupai Allah*), the researcher still used the same syntactic form, that is, SOV. The researcher has changed the original sentence to ALLAH, LAIN-LAIN SAMA TIADA, (ALLAH=S), (LAIN-LAIN=O) and (SAMA=V) = equating Allah with something. Typically, in the structure of sign language, the term that indicates a denial or assertiveness is usually at the end of a sentence. So here, the researcher has put TIADA at the end of the sentence to deny that there is nothing equal to Allah. Lastly, for the sentence (*Tuhan yang layak disembah*), the researcher continued to translate it

to SEMBAH ALLAH WAJIB by using the syntactic form VO, (SEMBAH = V) and (ALLAH WAJIB = O). The researcher did not use the word (*layak*) because the use of this term for deaf is more to competitions such as *layak* (qualified) for the final stage.



4.4.17 Tuhan (God)

Table 4.47: The Meaning of *Tuhan* (God) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Tiada tuhan yang berhak untuk disembah melainkan Allah <i>There is no god who has the right to be worshipped except Allah</i>	i. SEMBAH ALLAH WAJIB WORSHIP ALLAH OBLIGATORY
	ii. SEMBAH LAIN-LAIN HARAM WORSHIP OTHERS HARAM

Based on Table 4.47, the researcher emphasized on the obligation to worship Allah and that it is *haram* (forbidden) to worship something other than Allah. Thus, for sentence (*Tiada tuhan yang berhak untuk disembah melainkan Allah*), the researcher translated it to SEMBAH ALLAH WAJIB, SEMBAH LAIN-LAIN HARAM. Here, the researcher used the syntactic form VO, (SEMBAH = V) (ALLAH WAJIB = O), (SEMBAH = V) and (LAIN-LAIN HARAM = O).

4.4.18 Rahmat (Grace)

Table 4.48: The Meaning of *Rahmat* (Grace) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Kasih sayang dan kebaikan Allah <i>The love and goodness of Allah</i>	i.	ALLAH SAYANG BAIK ALLAH LOVE GOOD
ii.	Perasaan kasih sayang, penurunan hujan, diberikan kesihatan, utusan nabi dan sebagainya. <i>The feelings of love, the fall of rain, being given health, bestowed prophet, and so on.</i>	ii.	CONTOH RAHMAT: RASA SAYANG, HUJAN, SIHAT, ADA NABI BIMBING GRACE EXAMPLE: FEEL LOVE, RAIN, HEALTHY, THERE IS PROPHET GUIDE
iii.	Ciri-ciri orang yang diberi rahmat Allah, seperti berimān, membantu antara satu sama lain, amar makruf nahi mungkar, mendirikan solat, menunaikan zakāt dan mentaati Allah dan Rasul <i>Characteristics of people who are given the grace of Allah, such as having faith, helping each other, amar makruf nahi mungkar (maintain what is right and forbid what is wrong), establishing prayers, paying zakāt (alms), and obeying Allah and the Messengers</i>	iii.	SIAPA ALLAH RAHMAT: ORANG BERIMĀN, BANTU, NASIHAT, SOLAT, ZAKĀT, TAAT ALLAH RASUL WHO ALLAH GRACE: BELIEVER, HELP PEOPLE, ADVICE, PRAYER, ALMS, OBEY ALLAH MESSENGER

Based on Table 4.48, for the first sentence (*Kasih sayang dan kebaikan Allah*), the researcher translated it to ALLAH SAYANG BAIK by using the syntactic form SVO, (ALLAH = S), (SAYANG = V) and (BAIK = O). In MSL, the words (*kasih*) and (*sayang*) are synonymous words and usually deaf use the word (*sayang*). Whereas for the second sentence, the examples of grace that Allah SWT has given are elaborated. Therefore, the researcher added the word CONTOH to detail among the forms of grace that Allah gives. So, for this second sentence, the researcher translated it to CONTOH RAHMAT: RASA SAYANG, HUJAN, SIHAT, ADA NABI BIMBING. Here, the researcher translated it according to visual as suggested in the intersemiotic approach without involving the syntactic form because the sentence form here does not involve the SOV sentence structure. As for the last sentence, (*Ciri-ciri orang yang diberi rahmat*), the researcher translated it to SIAPA ALLAH RAHMAT. Although the phrase (*ciri-ciri orang*) has its own signal, the use of SIAPA gives a more direct

and easy-to-understand meaning. So, for this third sentence, the researcher translated it to SIAPA ALLAH RAHMAT: ORANG BERIMĀN, BANTU, NASIHAT, SOLAT, ZAKĀT, TAAT ALLAH RASUL. Just like the second sentence, the researcher translated it according to visual as suggested in the intersemiotic approach without involving the syntactic form because the sentence form here does not involve the SOV sentence structure.



4.4.19 Malaikat (Angel)

Table 4.49: The Meaning of *Malaikat* (Angel) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Malaikat diciptakan daripada cahaya. <i>Angels are created from light.</i>	i.	ALLAH CIPTA MALAIKAT DARI CAHAYA ALLAH CREATE ANGLE FROM LIGHT
ii.	Malaikat merupakan makhluk Allah yang taat akan perintah Allah. <i>Angels are Allah's creatures who obey Allah's commands.</i>	ii.	ALLAH SURUH IKUT TAAT ALLAH ASK FOLLOW OBEY
iii.	Malaikat mempunyai sayap. <i>Angels have wings.</i>	iii.	ADA SAYAP HAS WING
iv.	Jumlah keseluruhan malaikat sangat ramai dan hanya diketahui oleh Allah. <i>The total number of angels is very large and known only to Allah.</i>	iv.	MALAIKAT RAMAI HANYA ALLAH TAHU ANGLES MANY ONLY ALLAH KNOW

Based on Table 4.49, the researcher began with a description of the creation of Angels that originate from light. Here, the researcher used the syntactic form SVO, (ALLAH = S), (CIPTA = V) and (MALAIKAT DARI CAHAYA = O). Then, the attributes of the angels who obey Allah's commands are described. The researcher translated it as ALLAH SURUH IKUT TAAT by adapting its syntactic form, OV, (ALLAH = O), (SURUH IKUT TAAT = V). Next, for the sentence "*Malaikat mempunyai sayap*", the researcher only translated it as ADA SAYAP by using the syntactic form VO, (ADA = V) and (SAYAP= O) without repeating the term MALAIKAT because the previous term still tells about angels. Finally, for the sentence "*Jumlah keseluruhan malaikat sangat ramai dan hanya diketahui oleh Allah*" the translator translated it to MALAIKAT RAMAI HANYA ALLAH TAHU with the syntactic form SOV, (MALAIKAT = S), (RAMAI BERAPA ALLAH= O) and (TAHU = V).

4.4.20 Rasul (Messenger)

Table 4.50: The Meaning of *Rasul* (Messenger) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Rasul merupakan seorang nabi <i>An Messenger is a prophet</i>	i.	RASUL MESTI NABI MESSENGER MUST BE PROPHET
ii.	Rasul ditugaskan untuk menyampaikan wahyu <i>An Messenger was assigned to deliver wahyu (revelations)</i>	ii.	RASUL TANGGUNGJAWAB SAMPAI WAHYU APOSTTLE RESPONSIBLE DELIVER REVELATION
iii.	Rasul diutuskan untuk kaum yang kufur <i>An Messenger was sent to non-believers</i>	iii.	ALLAH ARAH RASUL DAKWAH KAFIR ALLAH COMMAN MESSENGER PREACH NON-BELIEVER

Based on the Table 4.50, the researcher started with the sentence (*Rasul merupakan seorang nabi*). Here, the researcher dropped the word (*merupakan*) because it is not in MSL. In MSL, there is only the word (*rupa*) that carries the meaning (*wajah*). Therefore, to reinforce the meaning of this sentence, the researcher replaced it with the word MESTI. So, the researcher translated this sentence to RASUL MESTI NABI by using the syntactic form (SVO), (RASUL = S), (MESTI = V) and (NABI = O).

Then, for the second sentence, the researcher replaced the word (*ditugaskan*) with the word (*tanggungjawab*) because the meaning of *tanggungjawab* itself is more appropriately coupled with the word RASUL, compared to the word (*ditugaskan*) because it is more suitable for an employee. Thus, the researcher translated this sentence to RASUL TANGGUNGJAWAB SAMPAI WAHYU by using the syntactic form SVO, (RASUL = S), (TANGGUNGJAWAB SAMPAI = V) and (WAHYU = O). The word SAMPAI here serves as an action, not as a conjunction.

For the last sentence, (*Rasul diutuskan untuk kaum yang kufur*), the researcher dropped the word (*diutuskan*) because it is not in MSL. When the researcher changed it to the word HANTAR, this term does not seem appropriate because usually deaf use

the word HANTAR to send something or to send SMS and so on. Therefore, the researcher replaced it with the phrase ALLAH ARAH to further reinforce the true meaning of Rasul. So, for this sentence, the researcher translated it to ALLAH ARAH RASUL DAKWAH KAFIR. In this sentence, the researcher combined the syntactic forms SVO + VO, (ALLAH = S), (ARAH = V) (RASUL = O) + (DAKWAH = V) (KAFIR = O). The addition of the term DAKWAH here aims to give an understanding effect to the sentence as proposed in Relevance Theory.

4.4.21 Nabi (Prophet)

Table 4.51: The Meaning of *Nabi* (Prophet) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Orang yang diberi wahyu oleh Allah dalam membimbing manusia untuk menyembah Allah. <i>Someone who is given revelations by Allah in guiding human beings to worship Allah.</i>	i. ORANG ITU ALLAH BERI WAHYU THAT PERSON ALLAH GIVE REVELATION BIMBING MANUSIA GUIDE HUMAN
ii. Mempunyai kedudukan yang tinggi disisi Allah <i>Having a high position on the side of Allah</i>	SEMBAH ALLAH WORSHIP ALLAH ii. NABI ALLAH SAYANG ISTIMEWA PROPHET ALLAH LOVE SPECIAL

Based on Table 4.51, through the first sentence, (*Orang yang diberi wahyu oleh Allah dalam membimbing manusia untuk menyembah Allah*), the researcher translated it as ORANG ITU ALLAH BERI, WAHYU BIMBING MANUSIA SEMBAH ALLAH. Here, the researcher used the combined syntactic forms of OSV and VO twice. For OSV, (ORANG ITU = O), (ALLAH = S), (BERI = V) and (WAHYU = O). As for VO, (BIMBING = V) (MANUSIA = O), (SEMBAH = V) and (ALLAH = V). For the last sentence, the word (*kedudukan*) is not found in Malaysian sign language because it is circumfix affixe. Sign language has no affixes. Therefore, this sentence needs to be translated to the true meaning. The researcher translates this sentence to NABI ALLAH SAYANG ISTIMEWA by using syntactic form of OSV, (O=NABI), (S=ALLAH) and (SAYANG ISTIMEWA=V). The word (*istimewa*) here to express the difference of Allah's love for the Prophet and other servants of Allah.

4.4.22 *Nabi Muhammad* (Prophet Muhammad PBUH)

Table 4.52: The Meaning of *Nabi Muhammad* SAW (Prophet Muhammad PBUH) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Utusan Allah <i>Messenger of Allah</i>	i.	ORANG ITU ALLAH BERI WAHYU THAT PERSON ALLAH GIVE REVELATION
ii.	Nabi Muhammad SAW seorang yang terpuji, <i>Prophet Muhammad PBUH is a commendable person</i>	ii.	BAIK SANGAT VERY KIND
iii.	Pembawa kebenaran, <i>Truth bearer</i>	iii.	AJAR ISLAM BETUL TEACH ISLAM RIGHT
iv.	Khatāmun-nabiyyin (penutup semua nabi), Khatāmun-nabiyyin (the closure of all the prophets)	iv.	NABI AKHIR LAST PROPHET
iii.	Muṣoddīqol limā qablahu (membenarkan apa yang nabi-nabi sebelum ini bawa) <i>Justifying what the prophets had previously preached</i>	v.	APA NABI DULU DAKWAH, NABI MUHAMMAD SAMA WHAT THE PROPHETS PREACHED PROPHET MUHAMMAD SAME

Based on Table 4.52, for the sentence (*utusan Allah*), the researcher translated it to ORANG ITU ALLAH BERI WAHYU, because the word (*utusan*) is not found in MSL. The researcher used the syntactic form OSV, (ORANG ITU = O), (ALLAH = S) and (BERI WAHYU = V). Then for the second sentence, the researcher described the attitude of the prophet which is very commendable. Here, the researcher translated it to BAIK SANGAT by using the syntactic form V, (BAIK SANGAT = V). Here, the researcher changed the word (*terpuji*) to BAIK because the word is not in MSL. Then, for the third sentence, the researcher explained about Prophet Muhammad PBUH as the bearer of truth by translating it to AJAR ISLAM BETUL and its syntactic form is VO, (AJAR = V) and (ISLAM BETUL = O). For the sentence (*Khatāmun-nabiyyin (penutup semua nabi)*), the researcher translated it to NABI AKHIR. Here, the researcher did not use the word (*penutup*) because in MSL, (*tutup*) means to close something that is open, such as a door. Therefore, the researcher changed it to

AKHIR. And for the last sentence (*Muṣoddiqol limā qablahu*), the researcher translate to (APA NABI DAHULU DAKWAH, NABI MUHAMMAD SAMA) by using a combination of two forms of OSV and SV systaxis, (APA=O), (NABI DAHULU=S), (DAKWAH=V) and (NABI MUHAMMAD=S) and (V=SAMA DAKWAH).



4.4.23 *al-Qur'ān*

Table 4.53: The Meaning of *al-Qur'ān* in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Kalam Allah yang diturunkan kepada Nabi Muhammad SAW melalui perantaraan Malaikat Jibril secara beransur-beransur (mutawatir) selama 23 tahun dalam bahasa arab. <i>Kalam (words) of Allah revealed to Prophet Muhammad PBUH through the mediation of Malaikat Jibril (Angel Gabriel) gradually (mutawatir) for 23 years in Arabic.</i>	i. QURAN (ALLAH BERI MALAIKAT JIBRIL BERI NABI MUHAMMAD) (X3) 23 TAHUN BAHASA ARAB. ALLAH GIVE ANGEL GABRIEL QURAN GIVE PROPHET MUHAMMAD 23 YEAR ARABIC
ii. Keasliannya dijamin oleh Allah berbeza dengan kitab-kitab yang lain <i>Its authenticity is guaranteed by Allah, unlike other books</i>	ii. KITAB LAIN MANUSIA TUKAR QURAN TUKAR TAK BOLEH ALLAH JAGA SELAMANYA. OTHER BOOK HUMAN CHANGE QURAN CANNOT CHANGE ALLAH PROTECT FOREVER
iii. Bermula dengan sūrah al-Fatihah dan diakhiri dengan sūrah an-Nas <i>Starts with sūrah al-Fatihah and ends with sūrah an-Nas</i>	iii. MULA SURAH AL-FATIHAH, AKHIR SURAH AN-NAS. START SURAH AL-FATIHAH, END SURAH AN-NAS.
iv. Membaca al-Qur'ān dapat pahala <i>Reading the Qur'ān will be rewarded</i>	iv. QURAN BACA PAHALA READ QURAN REWARD

Based on Table 4.53, for the first sentence, (*Kalam Allah yang diturunkan kepada Nabi Muhammad SAW melalui perantaraan Malaikat Jibril secara beransur-beransur (mutawatir)*), the word (*Kalam Allah*) here is translated to the *Qur'ān*. Then, the words (*melalui perantaraan*) are not in MSL. Therefore, the researcher translated them as the revelation of the Quranic verses based on the sequence: Allah gave to Angel Gabriel who then gave them to Prophet Muhammad PBUH. So, in this phrase, the researcher translated it to QURAN ALLAH BERI MALAIKAT JIBRIL BERI NABI MUHAMMAD. Here, the researcher combined two different forms of syntax. For QURAN ALLAH BERI, the researcher used OSV, (QURAN = O), (ALLAH = S) and (BERI = V). Then, followed by MALAIKAT JIBRIL BERI NABI MUHAMMAD which uses the syntactic form SVO (MALAIKAT JIBRIL = S), (BERI = V) and (NABI MUHAMMAD = O). Whereas for the sentence (*secara beransur-beransur*

(*mutawatir*)), it is not translated because the concept of gradually is visualized through the BERI signal. The researcher initially produced this translation with the word QURAN which can visualize the entire contents of the Qur'ān, but when it was revealed to Angel Gabriel and then to Prophet Muhammad PBUH, it is (*diBERIkan*) gradually. The word X3 is used to describe the word (*secara beransur-beransur*). Then, for (*selama 23 tahun dalam bahasa arab*), the researcher translated it to 23 TAHUN BAHASA ARAB with its syntactic form (O), a continuation of the phrase PROPHET MUHAMMAD previously.

As for the second sentence, (*Keasliannya dijamin oleh Allah berbeza dengan kitab-kitab yang lain*), the researcher found that the context of this verse is to tell that the Qur'ān is guarded by Allah forever compared to other books. In the MSL structure to show comparison, the negative form content is preceded at the beginning of the sentence, then the positive form content will be distinguished by the word TIDAK BOLEH in the middle of the sentence. Therefore, the researcher translated it to KITAB LAIN MANUSIA TUKAR, QURAN TUKAR TAK BOLEH, ALLAH JAGA SELAMANYA. Here, for the term (*keasliannya*), the researcher dropped it and reinforced it with the statement that the QURAN TUKAR TAK BOLEH ALLAH JAGA. This is because the term (*keaslian*) gives less effective meaning compared to giving an example of a sentence that gives more direct meaning. Then, for the term (*dijamin*), the researcher proceeded to examine the meaning of the sentence, that is, ALLAH JAGA SELAMANYA, because this sentence gives more direct meaning as previously. Usually in MSL, for the term (*jamin*), deaf use it for collateral or bank loan purposes. The syntactic form used for this sentence is a combination of OSV, OV and SVO; (KITAB LAIN = O), (MANUSIA = S) and (TUKAR = V), (QURAN = O),

(TUKAR TAK BOLEH = V) and (ALLAH = S), (JAGA = V) and (SELAMANYA = O).

Then, for the third sentence, (*Bermula dengan sūrah al-Fatihah dan diakhiri dengan sūrah an-Nas*), the researcher used the syntactic form VO. This verse is changed to MULA SURAH AL-FATIHAH, AKHIR SURAH AN-NAS and its syntax is as (MULA= V), (SURAH AL-FATIHAH = O), (AKHIR= V) and (SURAH AN-NAS = O). Here, the researcher omitted the words (*dengan*) and (*dan*) because in MSL, conjunctions are rarely signaled. For the last sentence, (*Membaca al-Qur'ān dapat pahala*), the researcher used the syntactic form SVO, QURAN BACA PAHALA. Here, (QURAN = S), (BACA = V) and (PAHALA = O). The researcher omitted the term (*dapat*) because in terms of intersemiotic, the reward signal already includes the meaning of (*dapat*).

4.4.24 *Pahala* (Reward)

Table 4.54: The Meaning of *Pahala* (Reward) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Ganjaran atau balasan bagi orang yang beramal soleh, bertaqwa, berbuat baik dan lain-lain, berupa nikmat syurga di akhirat dan sebagainya. <i>Rewards or returns for people who do good deeds, are pious, do good things, and others, in the form of the blessings of heaven in the hereafter and so on.</i>	i. BUAT BAIK,IMĀN DO GOOD, FAITH
	ii. ALLAH SAYANG ALLAH LOVE
	iii. MASUK SYURGA NIKMAT ENTER HEAVEN BLESSING

Based on Table 4.54, the researcher prioritized deeds (*beramal soleh, bertaqwa, berbuat baik*) as a condition to get a reward or return from Allah. The researcher used the syntactic form (VO), (BUAT = V) and (BAIK, IMĀN= O). The words *beramal soleh* and *berbuat baik* were combined by the researcher in one word, that is BUAT BAIK. While for the word *bertaqwa*, the researcher used the term IMĀN because the term TAQWA is not in MSL. At the same time, the use of the term IMĀN aims to distinguish between Muslims and non-Muslims who also do good things. Then, for the sentence (*ganjaran dan balasan*), normally deaf understand it by the word HADIAH. However, HADIAH is more towards someone's giving to someone. Therefore, the researcher used the term ALLAH SAYANG which carries a broader meaning by using the syntactic form OV, (ALLAH = O) and (SAYANG = V). Next, the researcher focused on the greatest reward obtained by people who do good deeds and are believers, that is, (*nikmat syurga di akhirat dan sebagainya*). Here, the researcher did not emphasize the word "*akhirat*" because usually in the culture of deaf people, they understand that SYURGA is not here (in the world), but in another world. Thus, the researcher prioritized the blessings of heaven by using the term MASUK SYURGA NIKMAT. Here, the researcher adapted the syntactic form VO (MASUK =

V) and (SYURGA NIKMAT = O). The term NIKMAT here leads more to the variety of returns or rewards that will be obtained in heaven.



4.4.25 Dosa (Sin)

Table 4.55: The Meaning of *Dosa* (Sin) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Perbuatan-perbuatan yang dilarang oleh Allah daripada melakukannya. <i>Acts that Allah forbids from doing.</i>	i. BUAT SALAH DO WRONG
ii. Sesiapa yang melakukan dengan sengaja, layak untuk mendapat hukuman yang Allah telah tetapkan <i>Whoever does it intentionally, deserves the punishment that Allah has ordained</i>	ii. ALLAH MARAH ANGRY ALLAH iii. HUKUM PUNISH

Based on Table 4.55, the researcher summarized the term (*perbuatan-perbuatan*) to BUAT because in MSL no affixes are used. The researcher used the syntactic form V, (BUAT SALAH = V). Then, for (*yang dilarang oleh Allah daripada melakukannya*), the researcher gave a picture of the things that Allah does not like His servants to do that can cause Allah's wrath (*murka*). The term "*murka*" can be equated with "*marah*" because the term "*murka*" is not in the MSL reference. Therefore, the researcher concluded the sentence to ALLAH MARAH by adapting the syntactic form OV (ALLAH = O) and (MARAH = V). Whereas for the second sentence, (*Sesiapa yang melakukan dengan sengaja, layak untuk mendapat hukuman yang Allah telah tetapkan*), the researcher went directly to the target of the message to be conveyed, that is (*mendapat hukuman*). The theory of relevance also states that the lower the effort to process information, the more relevant an utterance. Therefore, the researcher used the word HUKUM to describe BUAT ALLAH MARAH, DIHUKUM. Just that in MSL, no affixes are used. In this matter, the researcher used the syntactic form V (HUKUM = V) to show the act of punishing anyone who deliberately commits acts that are forbidden by Allah.

4.4.26 Syurga (Heaven)

Table 4.56: The Meaning of *Syurga* (Heaven) in Malaysian Sign Language Structure

Malay Sentence		Malaysian Sign Language Structure	
i.	Tempat menerima nikmat yang kekal abadi bagi mereka yang mentaati Allah. <i>A place to receive eternal blessings for those who obey Allah.</i>	i.	TEMPAT NIKMAT BLESSING PLACE
		ii.	ORANG BERIMĀN GEMBIRA SELAMANYA BELIEVER HAPPY FOREVER

Based on Table 4.56, the researcher gave a picture of heaven that has various blessings as TEMPAT NIKMAT. The syntactic form used is OV, (TEMPAT = O), (NIKMAT = V). The word NIKMAT here, commonly in the deaf people culture, can be equated with the word ENJOY. Then, the researcher described those who enter the place of blessings as ORANG BERIMĀN. Then, followed by the deeds of the believers in heaven, GEMBIRA. The researcher also described the period of joy in heaven later as SELAMANYA. Here, the researcher used the syntactic form SVO (ORANG BERIMĀN = S), (GEMBIRA = V) and (SELAMANYA = O).

4.4.27 *Neraka* (Hell)

Table 4.57: The Meaning of *Neraka* (Hell) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
i. Tempat seksaan yang panas bagi mereka yang kafir dan melakukan maksiat. <i>A hot tormenting place for those who are non-believers and commit maksiat (immorality).</i>	i. TEMPAT API PANAS. HOT FIRE PLACE ii. KAFIR, DOSA CAMPAK SEKSA. NON-BELIEVERS, SIN THROW TORMENT

Based on Table 4.57, the researcher began by giving a picture of hell that has hot fire, TEMPAT API PANAS. The syntactic form used is SVO, (TEMPAT= S), (API = V) - BAKAR and (PANAS = O). Then, the researcher described those enter the hot fire are non-believers and sinners. However, the researcher discarded the word people, and only uses the term KAFIR, DOSA. A comma (,) there indicates that there are two groups of people. Then, followed by the form of torture imposed on them, CAMPAK SEKSA. Here, the researcher used the syntactic form OV (KAFIR, DOSA = O) and (CAMPAK SEKSA = V).

4.4.28 Syukur (Grateful)

Table 4.58: The Meaning of *Syukur* (Grateful) in Malaysian Sign Language Structure

Malay Sentence	Malaysian Sign Language Structure
Syukur merangkumi tiga perkara; Gratitude encompasses three things:	i. ALLAH APA-APA BAGI. ALLAH GIVE ANYTHING
i. Syukur dengan hati, iaitu dengan cara mengingat nikmat yang telah diterima. <i>Being grateful with the heart, that is, by remembering the blessings received.</i>	ii. ALHAMDULILLAH. THANKS TO ALLAH
ii. Syukur dengan lisan, iaitu dengan cara memuji yang memberi nikmat tersebut. <i>Being grateful verbally, that is, by way of praising the giver of the blessings.</i>	iii. HATI ALLAH. ALLAH HEART
iii. Syukur dengan anggota tubuh, iaitu dengan cara membalas nikmat tersebut. <i>Being grateful with the limbs, that is, returning the blessings.</i>	iv. AMAL BAIK RAJIN. DILIGENT GOOD DEED

Based on Table 4.58, the sentence begins with a description about giving, ALLAH APA-APA BAGI. Here, the researcher used the syntactic form SOV (ALLAH = S), (APA-APA = O), (BAGI = V). Then, it is explained with being grateful orally, ALHAMDULILLAH (Syntactic form = V). The researcher prioritized verbal gratitude over the heart, because through the intersemiotic approach, visually we will say *alhamdulillah* or thank the source that gives. Then, the way of being grateful with the heart is transferred into the form, HATI ALLAH. The use of the term HATI here as V represents the word INGAT. The researcher used the syntactic form VO, (HATI = V) and (ALLAH = O). Lastly, being grateful with limbs, AMAL BAIK RAJIN. The researcher used the syntactic form OV (AMAL BAIK = O) and (RAJIN = V).