

SEMANTIC ANALYSIS OF WHERE IS THE DIFFERENCE IN THE MEANING OF THE WORDS QALB AND FUĀD IN THE QUR'AN?

تحليل جوهري في الاختلاف المعني قلب والفؤاد في القرآن

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Abstrak

Penerjemahan kata *Qalb* dan *Fuād* yang hanya sebatas hati tidak mendapatkan konsep yang utuh. *Qalb* dan *Fuād* memiliki arti hati dalam bahasa Indonesia terdapat perbedaan yang sangat penting dan tidak boleh diabaikan. Tujuan dari penelitian ini adalah untuk mengetahui hubungan makna kata pada kata *Qalb* dan *Fuād* ditinjau dari medan semantik. Jenis penelitian ini adalah penelitian kepustakaan (*library reasearch*), dikarenakan pengambilan data diambil berdasarkan kepustakaan. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan deskriptif kualitatif yang bersifat analitis. Sumber penelitian berasal dari data primer dan data sekunder. metode kajian Al-Qur'an dan tafsir dipilih sesuai dengan tujuan maupun masalah yang dikaji berkaitan dengan substansi yang telah ada sebelumnya. Metode pengumpulan data yang digunakan dengan studi dokumen, dan mempelajari dari sumber data primer dan data sekunder baik berupa buku-buku, kitab, artikel ilmiah maupun jurnal-jurnal yang berkaitan dengan tema analisis sinonimitas dari istilah kata *qalb* dan *fu'ad*. Hasil penelitian menunjukkan bahwa makna kata *Qalb* atau *Qalbu* dalam artian fisik dapat diartikan sebagai jantung. Sedangkan *Fuād* adalah bagian dari pada hati yang berkaitan dengan makrifat. *Fuād* adalah tempat melihat dan bagian hati adalah pengetahuan. Hubungan makna kata *qalb* dan *fu'ad* dalam pemaknaan melalui medan semantik, *Qalb* memiliki artian yakni suatu dimensi jiwa yang mempunyai kemampuan memahami seperti 'aql. dan juga kata *fu'ad* yang di ambil dari kata *fā'idah* (bermanfaat), karena terlihat adanya beragam kecintaan Allah Swt., sehingga memperoleh *faedah* dari-Nya. Lafadz *qalb* dan *fu'ad* mempunyai makna yang hampir berkaitan, *qalb* tertuju pada hal-hal yang bersifat immateri dan psikis, sifat ruhani yang mampu memahami dan penentu baik-buruknya sebuah jiwa, Adapun *fu'ad* disebut sebagai hati yang bersifat jujur (hati nurani) dan merupakan potensi *qalb*, tempat di mana telah mencapai keputusan yang mantap atau sesuatu yang telah terikat, tepatnya *fu'ad* adalah wadah keyakinan.

Kata Kunci: *Qalb, Fu'ad, Semantik, Hati.*

Abstract

The translation of the words Qalb and Fuād which is only limited to the heart does not get a complete concept. Qalb and Fuad have the meaning of heart in Indonesian there is a very important difference and should not be ignored. The purpose of this study was to determine the relationship between the meanings of the words Qalb and Fuād in terms of the semantic field. This type of research is library research, because the data collection is based on the literature. The approach used in this study is a qualitative descriptive approach that is analytical. Research sources come from primary data and secondary data. Al-Qur'an study methods and interpretations were chosen according to the objectives and problems studied related to pre-existing substances. The data collection method used is document study, and learns from primary data sources and secondary data in the form of books, books, scientific articles and journals related to the theme of synonymy analysis of the terms qalb and fu'ad. The results showed that the meaning of the word Qalb or Qalbu in a physical sense can be interpreted as heart. While Fuad is the part of the heart that is related to makrifat. Fuād is the place of seeing and the part of the heart is knowledge. The relationship between the meanings of the words qalb and fu'ad in meaning through the semantic field, Qalb has the meaning of a soul dimension that has the ability to understand like 'aql. and also the word fu'ad which is taken from the word fā'idah (useful), because it can be seen that there are various kinds of love for Allah SWT, so that they get benefits from Him. Lafadz qalb and fu'ad have almost related meanings, qalb is focused on things that are immaterial and psychological, spiritual nature that is able to understand and determine the good and bad of a soul, As for fu'ad is called an honest heart (conscience).) and is the potential of qalb, the place where a firm decision has been reached or something that has been bound, to be precise, fu'ad is a container of belief.

Keywords: *Qalb, Fu'ad, Semantics, Heart.*

INTRODUCTION

The Al-Quran uses several words to describe the heart, such as Qalb and Fuad. These two words are often interpreted as the heart. This can be proven from several translations of the words Qalb and Fuad in the Koran:

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿النَّازِعَاتِ: ٨﴾

“Hearts on that Day will be poundin” (QS. An-Nazi'āt (79): 8¹)

Judging from the translation above, the words Qalb and Fuad are interpreted as synonyms, namely the heart. Synonyms in the Koran is an interesting discourse. Because there are two conflicting opinions regarding synonymity in the Koran. The first opinion says that there are synonyms in the Koran. This opinion was conveyed by Abu Al-Husan Ahmad. Meanwhile, the second opinion disagrees with the existence of synonyms in the Koran. They think that the mention of two different words has different meanings even though they look similar, as said by Bintu Syathi'.²

¹Departemen Agama, *Al-Quran dan Terjemahnya*, (Jakarta: Departemen Agama, 2009), hlm.7

²Bintu Syathi' memiliki teori tentang 'adamu at-tarāduf.

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى
لِلْمُؤْمِنِينَ ﴿١٢٠﴾

“Everything We narrate to you of the history of the messengers is to strengthen your heart therewith. The truth has come to you in this, and a lesson, and a reminder for the believers..” (QS. Hūd (11): 120)³

The translation of the words Qalb and Fuad which are only limited to the heart does not get a complete concept. Toshihiko Izutsu said that terms in Arabic do have the closest similar meaning but not exactly with the original words. As mentioned, although Qalb and Fuad mean heart in Indonesian, there is a very important difference that should not be ignored. So it takes a semantic approach to find out⁴.

Knowing whether there are similarities or not, as well as the deep meaning of the words Qalb and Fuad is something important in order to know the essence of the human soul which also consists of a heart. Based on the background above, it is interesting for the writer to research "Synonyms in the Al-Quran: Semantic Analysis of the Words of Qalb and Fuād".

The literature review is a series of previous literature related to the thesis research theme. This is done to see how far the authenticity of the research and interpretation studies on the different meanings of Qalb and Fuād have been carried out as well as to show and prove the originality of a work whose purpose is to avoid repetition of research or also called plagiarism of other people's scientific works.

For the convenience of readers, the author classifies the literature review into two aspects, namely the previous research related to synonymity and related to the words Qalb and Fuad. The studies that have been conducted on synonymy include:

1. Thesis written by Jumiati Ummu Masyarah as a student at IAIN Salatiga in 2020 with the title Synonyms in the Al-Quran (Semantic Analysis of Lafadz Birr and Ihsān. Jumiati here uses the semantics of Toshihiko Izustu. This thesis interprets and corrects the words birr and ihsān. Birr is interpreted as benevolence in muamalah and benevolence as a form of obedience to Allah. Meanwhile, ihsān is interpreted as a good deed done for the sake of Allah alone. Jumiati interprets birr as having a higher position than ihsān. Then relates it with the theory of asonymity.⁵ Not much different from the methodology used by Jumiati, but here the author looks for differences in meaning in the words Qalb and Fuad.
2. The thesis written by Eneng Nurlatipah, a student of Al-Quran Studies and Interpretation of UIN Gunung Djati with the title Study of the Meanings of the Words Śawāb, Ajr and Jazā' in the Al-Qur'an The Perspective of Bint Syāṭī' Anti-Synonymity Theory. This thesis, which was written in 2021, found that there are no synonyms in the words śawāb, ajr and jazā'. Eneng stressed that the three have different meanings. The word śawāb refers to the context of reward, while ajr does not only do that, but also in the context of wages, while jazā' is more about a proper reward.⁶ Eneng here uses analysis from Bintu Syathi' and does not emphasize semantic studies to derive the meaning of each word. In contrast to this study which emphasizes on these two variables.

³Ibid, pg.7

⁴ Toshihiko Izutsu, *God and Man in the Koran: Semantics of the Koranic Weltanschauung*, (Kuala Lumpur: Academic Art & Printing Service, 2002), pg.4

⁵Jumiati Ummu Muasyarah, “*Sinonimitas Dalam Al-Quran (Analisis Semantik Lafadz Birr dan Ihsān)*”, *Skripsi*, (Salatiga: IAIN Salatiga, 2020), pg. 109-112.

⁶ Neneng Nurlatipah, “*Kajian Makna Kata Śawāb, Ajr Dan Jazā' Dalam Al-Qur'an Perspektif Teori Anti-Sinonimitas Bint Syāṭī'*”, *Skripsi*, (Bandung: UIN Gunung Djati, 2021), pg. 138-140.

In the second aspect, namely previous research related to the meaning of Qalb and Fuad as follows: Thesis entitled "The Concept of Fu'ad in the Qur'an" by Syamsuddin. Ushuluddin Faculty, majoring in Tafsir and Hadith, Sunan Kalijaga State Islamic University, Yogyakarta, 2009. The results of this study are that Fuād is a place of ma'rifat and secrets, a datin viewing tool whenever someone gets something useful, it is Fuād who benefits first. Fuad has an honest intellectual responsibility to what he sees. Meanwhile, the Qalb is given the potential to think, namely the heart in the form of Fuad, the ability to process, choose, and decide all information on the space of the mind, think, meditate, select and process the data that is included in the human Qalb. So that science is born with moral content.⁷

None of the three studies on the meaning of Qalb and Fuad above emphasize the differences between the two words, even though they use the semantic word for one of the words. The first focuses on research on the meaning of Fuād in the Koran as a concept, while the second only examines the semantics of the word Qalb. All of the previous research presented above has differences from the research written by this author, in this study it emphasizes more on the synonymity of the words Qalb and Fu' ad in the Qur'an by using the method of semantic analysis even though in several ways they overlap. This shows that this research is new and authentic, and free from plagiarism.

RESEARCH METHODS

This type of research is library research (library reasearch), because data collection is taken based on literature. Library research is research by collecting information taken from various sources, namely from various books in the library, magazines, documents, biographies, notes, and so on.

The approach used in this study is a qualitative descriptive approach that is analytical in nature. The descriptive approach is an approach that describes the research data as primary data in the form of an interpretation of the terms Qalb and Fu'ad. Books, journals, theses as secondary data. This approach aims to find out the synonyms of the meaning of the terms Qalb and Fu'ad in interpreting the verses of the Qur'an, especially in the analysis of the synonyms between the two words..

This study uses sources derived from primary data and secondary data. The primary data in this study refers to the fact that in the Qur'an there are 132 terms of the word qalb, and 16 terms of the word fu`ad. Due to the limitations of the authors, the authors took a sample of 10 percent each of the number of words. Secondary data sources in this study are. related works can be in the form of journals, scientific articles or books that are specific to the discussion of the theme of synonymous analysis of the terms qalb and fu'ad.

This research is a type of library research and is qualitative in nature, so the data collection method used is document study, namely by searching for and studying from primary data sources and secondary data in the form of books, scriptures, scientific articles and journals related to the theme. analysis of synonymity of the terms qalb and fu'ad. The analytical descriptive method in this study is used to describe, explain and analyze the interpretations in the verses of the Qur'an regarding the synonymous meaning of the terms qalb and fu'ad

RESEARCH RESULTS AND DISCUSSION

Semantics of Al-Qur'an

In the study of the methodology of interpreting the Koran, studies using linguistic methods have actually been carried out by several classical commentators, including Al-Farrā'

⁷ Syamsuddin, Skripsi : "*Konsep Fu'ad Dalam Al-Qur'an*",(Yogyakarta: Fakultas Ushuluddin, Universitas Islam Negeri Sunan Kalijaga, 2009). Pg 123

with his commentary works Ma`ani al-Qur'an, Abu Ubaidah, Al-Sijistani and Al-Zamakhshari. Then later developed by Amin Al-Khuli whose theories were then applied by 'Aisyah bint Al-Syati' in his commentary Al-Bayān Li Quran Al Karim. Amin Al-Khuli's idea was later developed again by Toshihiko Izutsu, known as the Al-Quran Semantic Theory.⁸

According to Muqātil in the context of the verse, the word can have four alternative meanings, namely: a drop that has not been revived, a human who has wrong faith, an arid and barren land, and a lost soul. With regard to the possible meanings of the Qur'anic vocabulary, Muqatil emphasized that a person cannot be said to have mastered the Qur'an before he is aware of and knows the various dimensions of the Qur'an.⁹

The Meaning of the Words Qalb and Fu'ad in the Quran

There are four terms used in the Al-Quran to indicate the meaning of the heart, namely shadr, qalb, fu'ad or afidah and bashirah. These terms describe the layers of the human heart and their tendencies, good or bad. If someone uses his heart in the sense of shadr, qalb and his fu'ad, then he can be good or bad. But if he uses bashirah, then that person is definitely good.

1. *Shadr means the outer heart*
2. *Qalb means inner heart*
3. *Fu'ad or afidah means a deeper heart*
4. *Bashirah means the deepest heart or heart of the heart or conscience.*

The second layer of the heart is Qalb, which in Indonesian is defined as heart or heart. There are also those who say Qalb means heart or mind. The relationship between Qalb and Shadr is that Qalb is a spring, while Shadr is likened to the lake, or shadr is a field for Qalb.

The meaning of the word Fu'ad in the Qur'an

The third layer of the heart is fu'ad or afidah. In Arabic the word fu'ad means heart. There are also those who say reason. But it is deeper than the Qalb, so the word fu'ad is usually said to mean a deeper heart.

Fu'ad is the potential of the Qalb related to the senses, processing information which is often symbolized as being in the human brain. Fu'ad has an honest intellectual responsibility to what he saw. This potential tends to and always refers to objectivity, honesty and far from lying. Qalb is given the potential of thought, namely the heart in the form of fu'ad. The ability to process, select, and decide on all information in the realm of reason, think, meditate, select and process data that enters the human heart. So that science was born with the moral content of fu'ad which in the Qur'an is a symbol in the mention of the meaning of fu'ad is Qalb because it can be passionate and fiery. Qalb dan fu'ad

closely related and at times almost indistinguishable. Qalb knows, while fu'ad sees. They complement each other, as do knowledge and vision. When knowledge and vision are combined, the unseen becomes manifest and our faith becomes strong.

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

And do not occupy yourself with what you have no knowledge of. The hearing, and the sight, and the brains—all these will be questioned. (Q.S. Al-Israa' :36).

⁸ Ismatillah Ismatillah et. al. "Makna Wali dan Auliya" dalam Al-qur'an: Suatu Kajian Semantik Toshihiko Izutsu", *Diya al-Afkar: Jurnal Studi al-qur'an dan Hadits*, IV, No.2 (2016), pg 42.

⁹ M. Nur Kholis Setiawan, *Al-qur'an Kitab Sastra Terbesar*, (Yogyakarta: elSAQ Press, 2005), pg 169.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارغًا إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ
مِنَ الْمُؤْمِنِينَ

The heart of Moses' mother became vacant. She was about to disclose him, had We not steadied her heart, that she may remain a believer. (Q.S. Al Qashash :10)

The relationship between the meaning of the word Qalb and Fu'ad in the Qur'an in terms of the Semantic Field

Since the time of the Prophet, many efforts have been made by scholars to reveal the meaning and content contained in the Qur'an. They use many methods to uncover the essence and concepts offered by the Qur'an.¹⁰ The methods of interpretation are growing from generation to generation. Starting from the classical era with its thematic interpretation methods, the modern era with various interpretation methods ranging from literary interpretation, 'scientific interpretation and others, to the contemporary era using linguistic methods adopted from Western scholarship. One of the interpretation methods used today is the semantic method.¹¹

Some say the term heart or Qalb is an organ that regulates the passage of blood throughout the body, which is called the heart. There are also those who say that the place where all kinds of feelings arise, such as joy, sadness, fear, worry and so on, is called feeling. There are also those who say a container of all knowledge is called reason. There are also those who argue that the Qalb, nafs, and spirit are terms that refer to the same substance, namely the soul or spiritual dimension. There are also those who interpret the soul because it is the heart that will be judged and held accountable before Allah SWT. Fu'ad is a place of inner vision and the essence of light of understanding. Makrifat means "inner wisdom" or "Knowledge of spiritual nature. The heart and Fu'ad are closely related and, at times, almost indistinguishable. The heart knows, while Fu'ad sees. They complement each other in terms of knowledge and vision. When knowledge and vision are combined, the unseen becomes manifest, and our faith is strengthened.

The heart is one of the potentials brought by the spirit. That potential flows deep into human nature which is supernatural, subtle, and luminous. As can be felt, when someone has heart disease, the chest feels pain and palpitations. If a person experiences physical heartache, it can be interpreted as having a sick liver, but if someone is psychologically ill, their chest feels sore, cuts, and anxiety appears. However, if someone is spiritually sick, it means that there is a spiritual disease in them, such as: nifaq, shirk, kufr, wicked, riyak, ujub, envy, and so on. The Qur'an uses the term heart itself with several terms, one of which is Qalb.

Context of Lafadz Words Qalb and Fuad in the Qur'an

The beauty of the language of the Qur'an can also be seen in the choice of vocabulary in Arabic, which according to Ibn Jinni is not a coincidence, but because each vocabulary contains its own language philosophy. Apart from that, in Arabic there are also expressions such as *ijaz* (short but dense message) and *ithnab* (long sentences with little message). The form of this expression is necessary in relation to the context of the interlocutor.¹²

¹⁰ Andri Nirwana, Hayati Hayati, and Muhammad Ridhwan, "The Media of Washatiah Dakwah in Quranic Exegesis Study," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2020, <https://doi.org/10.33258/birci.v3i2.919>.

¹¹ Andri Nirwana, "DA'WAH IN THE QUR'AN (THEMATIC TAFSIR)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 2019, <https://doi.org/10.32505/at-tibyan.v4i2.1350>.

¹² Ahmad Muzakki, *Stilistika Al-Qur'an*, Cet. I (Malang: UIN-Malang Press, 2009), pg 4

The word qalb in the Koran is mentioned 19 times in 14 letters and 19 verses 4, and all of these have different meanings and contexts, including a diseased heart in sura al-Baqarah verse 10. In the Tafsir, the meaning of a diseased heart is a disease doubts and hypocrisy that cause pain or faintness of heart.¹³ Ibn Kathir also thinks so. But there is also an opinion that says the disease is *riya'* and an abomination.¹⁴ There is something that means affection in the letter al-Hadid verse 27. Quraish Shihab and Hamka also think the same way, interpreting it with a sense of compassion, namely a sense of affection that arises from within the heart because it follows in the footsteps of the previous prophets and messengers.¹⁵

CONCLUSION

From the discussion some conclusions can be drawn as follows: The meaning of the word qalb or heart in a physical sense can be interpreted as a heart, in the form of an oval-shaped lump of flesh, located in the left chest cavity, which has something to do with the heart. Whereas Fuad is the part of the heart that is related to makrifat. Fuad is the place of seeing and the part of the heart is knowledge if knowledge and ru'yah are put together, that which cannot be seen can be known and one's servant becomes convinced.

The relationship between the meanings of the words qalb and fu'ad in meaning through the semantic field, Qalb means a dimension of the soul that has the ability to understand such as 'aql. But besides that, he also has other abilities, namely appreciation and feelings, such as: fear, hate, longing, love and also the word fu'ad which is taken from the word *fā'idah* (useful), because it is seen that there are various kinds of love of Allah SWT. , thus benefiting from Him. That is, Fu'ad is a mineral or a source of light of understanding and occupies the area of the soul that gives inspiration (*nafs mulhimmah*). Fu'ad is the potential of the Qalb related to the senses, processing information which is often symbolized as being in the human brain. Fu'ad has an honest intellectual responsibility to what he saw. This potential tends to and always refers to objectivity, honesty and far from lying. Qalb is given the potential of thought, namely the heart in the form of fu'ad.

The words qalb and fu'ad have almost related meanings, but with different contexts and purposes, qalb is aimed at things that are immaterial and psychic, spiritual traits that are able to understand and determine the good and bad of a soul because everything depends on the good and bad. bad state of qalb. Meanwhile, fu'ad is referred to as an honest heart (conscience) and is a potential qalb, a place where a firm decision has been reached or something that has been bound, to be precise, fu'ad is a container of belief.

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¹³ Imam Jaluddin Al-Mahali dan, Imam Jaluddin As-Suyuti, Terjemah Tafsir Jalalain Berikut Asbabun Nuzul, Terj. Bahrūn Abu Bakar (Bandung: Mizan, 2004), pg 7.

¹⁴ Muhammad Nasib Ar-Rifa'I, Kemudahan Dari Allah Ringkasan Tafsir Ibnu Katsir, Terj. Syihabuddin (Jakarta: Gema Insani Press, 2000), 8pg 2

¹⁵ Hamka, Tafsir Al-Azhar Juz 27 (Jakarta: Pustaka Panjimas, 2004), pg 30

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 Q.S. An Najm: 11.
 Q.S. Al Israa': 36
 Q.S. Ibrahim: 37
 Q.S. An Nahl: 78
 Q.S. As Sajdah: 9