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Does al-Sha'rāwī's Exegesis Portray Khayr in the Qur'an as Moral Virtue or as a Dynamic Theology of Divine-Human Reciprocity?

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Abstract

Studies on the Qur'anic concept of khayr often emphasize its ethical dimension, yet they rarely explore its full semantic range and theological integration within modern exegesis. This gap becomes evident when considering al-Sha'rāwī's interpretations, which offer a rich but understudied perspective on Qur'anic vocabulary. Addressing this gap, the present study investigates the meaning of khayr in the Qur'an from al-Sha'rāwī's viewpoint by analyzing its linguistic forms, semantic layers, and contextual applications. The objective of this research is to classify and interpret khayr across its grammatical variations – such as ism, ism tafḍīl, and ṣifāh mushabbahah – and to examine how these forms contribute to al-Sha'rāwī's integrative understanding of goodness. Using a qualitative literature review, the study applies the tafsīr mawḍū'ī method to collect and analyze Qur'anic verses containing khayr, focusing specifically on Q. 16:30, Q. 21:73 and 90, Q. 44:37, Q. 98:7, and Q. 100:8. These verses are categorized according to their i'rāb structures and semantic characteristics, supported by etymological and terminological analysis. The findings reveal that al-Sha'rāwī interprets khayr not merely as moral virtue, but as a dynamic theological and ethical concept encompassing 'ibādah, 'aqīdah, and akhlāq. He frames khayr as a unifying principle linking divine reward with human action, suggesting that true goodness integrates worldly benefit with spiritual consequence. The implications of this study underscore the importance of linguistic-thematic approaches in uncovering the depth of Qur'anic semantics. Its global contribution lies in offering a model for semantic-based Qur'anic interpretation that enriches discussions in moral theology, comparative scripture studies, and cross-cultural ethical discourse.

Keywords: *Khayr; Qur'anic Semantics; Tafsīr al-Sha'rāwī; Thematic Exegesis.*

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Introduction

The meaning of *khayr* in the Qur'an is always associated with the relationship between context and specific words. First, the word *khayr* is associated with the contextual structure of goodness, as in QS. Āli Imrān [3]: 26. Second, the word *khayr* is associated with the contextual structure of much wealth, as in QS. al-Baqarah [2]: 180. Third, the word *khayr* is related to the word structure *min*, as in QS. al-Baqarah [2]: 263. Fourth, the word *khayr* is related to the word structure *idāfah*, as in QS. Āli Imrān [3]: 110 [1].

In addition to the word *khayr*, goodness in the Qur'an is also mentioned with several terms. First, the word *tayyib* refers to goodness but is also used to denote usefulness [2]. Second, the word *ma'rūf* refers to the name for obedience to Allah and doing good to humanity [3]. Third, the word *ihsān* refers to doing good as something that should be done [4]. Fourth, the word *birr* refers to all forms of virtuous activities with the awareness of faith as a religious [5].

This study focuses on discussing the meaning of *khayr* in the Qur'an. The reason for choosing the word *khayr* as the subject of this study is that it relates to the issue of the function of words that can be interpreted from various dimensions. The dimensions of the meaning of the word *khayr* can be seen from the aspects of *ism*, *ism tafḍīl*, and *ṣifah mushabbahah* [6]. Unlike the word *tayyib*, for example, which in terms of lexical function can only be interpreted in the Qur'an from one dimension, namely *ism maṣḍar* [7].

The word *khayr* has only been studied descriptively in previous research, *Wujūh Ma'ān Khayr fī al-Qur'ān al-Karīm* (2017) [8]. The word *khayr* was also studied in previous research that emphasised its connection to the *khavar* attribute in the Qur'an, such as the study *Dalālāt al-Khayr fī Ḍaw' al-Qur'ān al-Karīm* (2022) [9]. Finally, the word *khayr* was examined in previous research that focused on a critical survey of the contributions of theology and the *ūsūlī* group, such as the study *Defining Good in the Qur'an: A Conceptual Systemisation* (2012) [10].

In other literature, the word *khayr* is analyzed by comparing the meanings of words, such as *Semantic Evolution of the Words Nīkī, Khayr and Jihad* (2024) [11], *Kosa Kata Kebaikan dalam Al-Qur'an (Analisis Makna pada Kata al-Khair, at-Tayyib, dan al-Hasanah)* (2021)[12], and *The Semio-Semantic Study of the Words "Zikr" and "Khayr" in the Qur'an and their Equivalents in Seven Translations of the Holy Qur'an* (2017) [13]. In this case, studies on the meaning of *khayr* in the modern Qur'an still tend to emphasize descriptive studies and comparative analysis between recitations.

This study differs from previous studies in that it is based on the theoretical framework of *tafsīr mawḍū'ī*, rather than a more specific analysis of interpretation using al-Sha'rāwī's perspective in *Khawātir al-Sha'rāwī Ḥawl al-*

Qur'ān al-Karīm. When referring to comparisons between meanings, the implication tends to be misunderstanding in paying attention to the underlying context. Therefore, the study of the meaning of *khayr* in this research is comprehensive, not merely descriptive, but attempts to contextualize based on interpretive analysis.

The purpose of this research is to analyse the meaning of *khayr* in QS. al-Naḥl [16]: 30, QS. al-Anbiyā' [21]: 73, QS. al-Anbiyā' [21]: 90, QS. al-Dukhān [44]: 37, QS. al-Bayyinah [98]: 7, and QS. al-Ādiyāt [100]: 8. The analysis of the meaning of *khayr* is based on the interpretation of al-Sha'rāwī in *Khawātir al-Sha'rāwī Ḥawl al-Qur'ān al-Karīm*. The meaning of *khayr* is analysed in terms of the relationship between the meanings of words in a phrase and the relationship between meaning and the syntactic function of a word.

Method

The research method used is library research employing the '*ulūm al-qur'ān* approach. This approach operationally utilises the *tafsīr mawḍū'ī* method. The steps applied in the *tafsīr mawḍū'ī* method include four aspects. First, the meaning of *khayr* is understood as the topic of this research. Second, collecting verses related to *khayr* in the Qur'an. Third, organising the verses related to *khayr* in the Qur'an according to their categorical meanings. Fourth, interpreting the meaning of *khayr* in the Qur'an from the perspective of al-Sha'rāwī.

From the material object, the primary data used in this study is the Qur'an by examining the meaning of *khayr* in QS. al-Naḥl [16]: 30, QS. al-Anbiyā' [21]: 73, QS. al-Anbiyā' [21]: 90, QS. al-Dukhān [44]: 37, QS. al-Bayyinah [98]: 7, and QS. al-Ādiyāt [100]: 8. Meanwhile, from formal objects, the primary data used in this study is *Khawātir al-Sha'rāwī Ḥawl al-Qur'ān al-Karīm*. In addition, the secondary data in this study uses sources from books and journals that discuss the meaning of *khayr* in the Qur'an.

The data collection method for this study was conducted by documenting written data sources in two stages. First, documenting primary data sources, which aims to focus more on research by consistently referring to the meaning of *khayr* in QS. al-Naḥl [16]: 30, QS. al-Anbiyā' [21]: 73, QS. al-Anbiyā' [21]: 90, QS. al-Dukhān [44]: 37, QS. al-Bayyinah [98]: 7, and QS. al-Ādiyāt [100]: 8 as sources of material objects, as well as al-Sha'rāwī's interpretation as a source of formal objects. Second, documenting secondary sources, which aims to support the primary data source framework in covering literature studies from books and journals.

Next, the data processing methods that include editing, classifying, and analyzing processes in this study. First, the editing process underlying this study is to examine primary and secondary data sources by testing their credibility.

Second, the classifying process is an effort to group primary and secondary data sources in this study based on a descriptive-analytical problem solving approach. Third, the analyzing process conceptualizes the discussion of this research by conducting content analysis through a framework of reading, reviewing, and analyzing primary and secondary data sources.

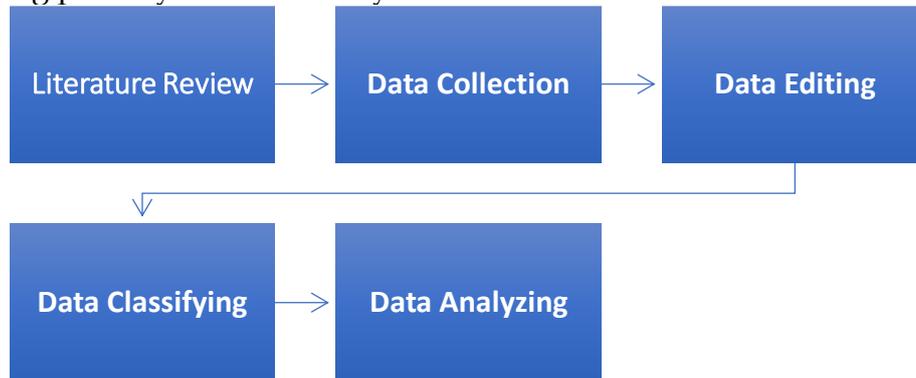


Figure 1. Research Method Workflow Diagram

The above diagram summarizes the workflow of this research method, starting from a literature review to analyze its relationship with the selection of material and formal objects to a description of the data sources used. Next, data collection is carried out using the documentation method. Finally, data analysis is part of a systematic structure in data processing after the editing and classifying process.

Result and Discussion

The Meaning of *Khayr*

The origin of the word *khayr* comes from *khāra – yakhīru*, which means *ṣāra dhā khayr* (to become good) [14]. According to Hans Wehr, *khāra* means to choose, make one's choice [15]. The specific meaning of the word *khāra* is defined by al-Khudrawī as 'to be in good circumstances' or 'to be favourable to' (to be positive) [16]. From this definition, an example is the expression *khāra allāh laka fī al-amr*, which means 'hope in Allah to choose the best' [17].

The opposite of *khayr* is *sharr*, because everyone has a tendency towards evil and towards being good to others [18]. Jubrān Mas'ūd's term for the opposite of *khayr* is *sharr*, based on what contains goodness, usefulness, and pleasure [19]. The words *khayr* and *sharr* are interconnected. Regarding wealth, *in taraka khayrā, ayaḥsabūn anna mā numiddhum bih min māl wa banīn, nusāri' lahum fī al-khayrāt bal lā yash'urūn* [20].

According to al-Aṣfahānī, there are two meanings of the term *khayr*. First, goodness is absolute, something that is liked by everyone and in all circumstances. As the Prophet Muhammad said, referring to heaven as goodness (*lā khayr bikhayr ba'dah al-nār wa lā sharra bisharr ba'dah al-jannah*). Second,

goodness is relative, something that is considered good by one person but considered bad by another [21]. The terminology of the word *khayr* also includes its use as a means to bring benefit and goodness (*ādāh li al-naḥ' wa al-ṣalāh*) [22].

Thus, the lexicology of the word *khayr* encompasses its origin, meaning, and usage. The origin of the word *khayr* is *khāra – yakhīru*. From this origin, the word *khayr* has the meaning of benefit (*naḥ'*) and advantage (*maṣlahah*) [23]. The meaning of *khayr* is obtained by comparing the antonyms of related words. Therefore, the word *khayr* is used for what everyone desires, such as justice, virtue, and something useful [24].

The Meaning of *Khayr* in the Qur'an

The form of the word *khayr* as a *nakirah* is discussed specifically in this study from the perspective of *mā fīh naḥ' wa ṣalah*, which is mentioned 19 times, and *ādāh li al-naḥ' wa al-ṣalāh*, which is mentioned 5 times in the Qur'an. [25] The *ism tafḍīl* form of the word *khayr* is also specifically discussed in its indefinite form, which is mentioned 101 times in the Qur'an [25]. Finally, the form of the *sifah mushabbahah* of the word *khayr* with the plural term *akhyār*, mentioned twice, as well as *khayrāt* and *al-khayrāt*, mentioned 10 times in the Qur'an [25].

1. The Word *Khayr* as an *Ism*

QS. al-Muzzammil [73]: 20 is a verse revealed in Madinah during the period when Prophet Muhammad performed the night prayer for ten years, accompanied by a group of his companions. QS. al-Muzzammil [73]: 20 was revealed in Madinah, abolishing the obligation of night prayer, as the Prophet Muhammad had spent ten years in Makkah after his call to Islam [26]. The discussion of the meaning of *khayr* as an *ism (nakirah)* in terms of *mā fīh naḥ' wa ṣalah* is related to the command to pray, give zakat, and seek His forgiveness as acts of goodness that lead to reward. Meanwhile, QS. al-Naḥl [16]: 76 is a verse about an incident when a former slave of Utsman, who hated Islam, forbade charity and forbade doing good deeds. The discussion of the meaning of *khayr* as an *ism (nakirah)* in terms of *mā fīh naḥ' wa ṣalah* is more directed towards being characterised by the attributes of Allah [27].

The chronology of the revelation of the word *khayr* as an *ism (nakirah)* in terms of *mā fīh naḥ' wa ṣalah* can be summarised as consisting of the interpretation of good deeds and their relationship to reward, the interpretation of the attributes of God, and finally the interpretation of the attributes of the Prophet Muhammad. In QS. al-Tawbah [9]: 61, which was revealed in connection with the incident involving Nabṭal ibn al-Ḥarīth hurting the feelings of Prophet Muhammad, it is described that hurting Prophet Muhammad in matters related to the Prophet's mission is considered disbelief, and the perpetrator will face punishment [28]. The discussion of the meaning of *khayr* as an *ism (nakirah)* in terms of *mā fīh naḥ'*

wa ṣalāh is related to the nature of the Prophet Muhammad as an ear for goodness, which serves as a guide to the happiness of humanity in this world and the hereafter.

QS. Hud [11]: 84 with the *innī arākum bikhayr* refers to the story of Prophet Shu'aib, who saw the people of Madyan in a state of prosperity, blessed with abundance and plenty, and thus cautioned them against unjustly consuming others' wealth [29]. Prophet Shu'aib was concerned that the prosperous condition of the people of Madyan would be punished due to widespread corruption. The discussion of the meaning of *khayr* as an *ism (nakirah)* in terms of *ādāh li al-naf' wa al-ṣalāh* relates to the wealth imagined by Prophet Shu'aib.

The chronology of the revelation of the word *khayr* as an *ism (nakirah)* in terms of *ādāh li al-naf' wa al-ṣalāh* can be summarised as consisting of the general meaning of wealth, and subsequently the specific meaning of physical objects of wealth. In QS. al-Baqarah [2]: 273, which was revealed in connection with the event of the people of the *suffah* submitting themselves to learn the Qur'an and joining the soldiers of Prophet Muhammad. This interpretation of wealth is understood as Allah's reward for who give charity in any circumstances [30].

2. The Word *Khayr* as an *Ism Tafḍīl*

The interpretation of QS. al-A'lā [87]: 9 indicates a prohibition against looking at the world and an exhortation to strive for the hereafter and the rewards of Allah [31]. The position of the word *khayr* implicitly contains the meaning of a tendency towards the hereafter rather than worldly affairs. Meanwhile, the interpretation of QS. Saba' [34]: 39 indicates the greatness of Allah's wisdom in providing sustenance for His servants [32]. The position of the word *khayr* contains the meaning of a tendency towards Allah as the best provider of sustenance.

Similarly, QS. al-Rūm [30]: 38 shows His desire for satisfaction through righteous deeds that Allah desires [33]. The position of the word *khayr* implicitly contains the meaning of a tendency towards the worship of zakat and almsgiving. Finally, QS. al-Tawbah [9]: 109 is a verse that explains the difference between the goals of the righteous and the wicked [34]. The position of the word *khayr* conveys the meaning of a tendency toward a positive attitude. In this regard, attitudes that lead to social expression as the basis of constructive views on the benefits of oneself and others.

The chronology of the descent of the word *khayr* as an *ism tafḍīl (nakirah)* can be summarised as consisting of the mention of a clear concrete comparative structure, an ambiguous concrete comparative structure, and a connection with the form of *ism fā'il* which refers to the meaning of the perfection of Allah. These three categories serve as attributes to express comparison with the meaning of the word *khayr*, which signifies 'better' or 'best.' Therefore, the meaning of *khayr*

as an *ism tafḍīl* (*nakirah*) tends to revolve around theological aspects related to decision-making and the core of worship as the purpose of life.

3. The Word *Khayr* as an *Ṣifah Mushabbahah*

QS. Ṣād [38]: 47, which is connected to QS. Ṣād [38]: 45, mentions the commitment to worship of Prophet Ibrahim, Ishaq, and Ya'qub [35]. Therefore, the meaning of the word *akhyār*, through the mention of these three Prophets, is understood as a complementary attribute to those who excel in goodness [36]. Meanwhile, QS. Ṣād [38]: 48, in one verse, is directly connected to the attribute of patience of Prophet Isma'il, Ilyas, and Dzulkifli. They are all chosen for prophethood and are special among His creatures [37].

QS. Fāṭir [35]: 32, which is connected to the previous verse, discusses the second pillar of faith regarding the message and prophethood in the *wa alladhī awḥaynā ilayk*, after the first pillar of faith regarding the existence of Allah. Thus, the meaning of *al-khayrāt* is one of the criteria for the inheritors of the ummah from the prophethood of Prophet Muhammad, characterised by noble qualities in all matters [38]. Meanwhile, QS. Āli Imrān [3]: 114, which is connected to the previous verse, relates to the continuation of the characteristics of the People of the Book [39]. After the People of the Book are mentioned for their wickedness, among the People of the Book there are also those who believe. Therefore, the interpretation of the *wa yusāri'ūn fī al-khayrāt* is that they do good voluntarily, not out of greed [40].

The chronology of the descent of the word *khayr* as an *ṣifah mushabbahah* with the plural of term *khayrāt* can be concluded to have the theme of a prophetic figure, the nature of a person's good deeds, and the blessings of paradise. For example, in QS. al-Tawbah [9]: 88, the discussion of the meaning of *al-khayrāt* is a praise and commendation of the attitude of those who sincerely respond to the call of Prophet Muhammad as a blessing leading to happiness in this world and the hereafter everything [41].

The Meaning of *Khayr*: Analysis al-Sha'rāwī's Perspective

The next stage of the analysis of *tafsīr al-mawḍū'ī* after conducting a study of the author's interests in the theme of the meaning of *khayr* by analyzing the etymological and terminological aspects, then collecting verses based on the underlying context, in this discussion we will analyze the interpretation of the meaning of *khayr* from the perspective of al-Shā'rāwī. Al-Sha'rāwī is a *mufassir* contemporary exegete from Egypt known for his *ṣawṭī* method of exegesis (lectures that are subsequently written down) and his focus on prioritising creed and its relevance to the reality of Muslims. Al-Sha'rāwī said, "*fahādhā ḥiṣad 'umrī al-'ilmī wa ḥaṣīlah jihādī al-ijtihādī sharafī fih annī 'ishtu kitab allāh, wa taṭāmantu listiqbāl fayḍ allāh* (this is the result of my lifelong knowledge and the fruit of my

ijtihad efforts; my pride is that I have lived with the Qur'an, and I am ready to receive His bounty)." *Tafsir al-Sha'rāwī* is the name of a metaphor. Al-Sha'rāwī himself believed that his work was not a literal interpretation, but rather his personal thoughts and reflections on the holy Qur'an. *Tafsir al-Sha'rawī* is not a Qur'anic exegesis, but rather a divine gift that comes to the heart of a believer in one verse or several verses [42]. The explanation of the meaning of *khayr* according to al-Sha'rāwī is examined in detail in QS. al-Naḥl [16]: 30, QS. al-Anbiyā' [21]: 73, QS. al-Anbiyā' [21]: 90, QS. al-Dukhan [44]: 37, QS. al-Bayyinah [98]: 7, and QS. al-'Adiyat [100]: 8.

Table 1. Interpretation of the Meaning of *Khayr*

| Verse | Tafsir | Meaning |
|------------|--|---|
| QS. 16: 30 | Encouraging people to express themselves with interpersonal awareness of the nature of goodness, which cannot be understood in a single essence, either in this world or the hereafter | <ol style="list-style-type: none"> 1. Goodness loved by the soul (<i>khayr tastātibuh al-nafs</i>) 2. Remain good in the world (<i>yazill khayrā fi al-dunyā</i>) 3. Goodness in the hereafter (<i>yatarattab 'alayh fi al-ākhirah</i>), 4. Connected to goodness in the hereafter (<i>mawṣūl bikhayr al-ākhirah</i>) |
| QS. 21: 73 | Allah opened the door of goodness for Prophet Ibrahim, Ishaq, and Ya'qub, because they were fortunate to be ready to do good deeds | Prayer and almsgiving as the essence of goodness (<i>al-kahyrāt</i>) |
| QS. 21: 90 | Refutation of the assumption that Prophet Zakariya and his fertile wife were often stingy | Goodness in its essence has logical consequences |
| QS. 44: 37 | Allah wants to compare them to previous nations with similar characteristics | Denying the Children of Israel and the Tubba people, as emphasised in the verse <i>innahum kānū mujrimīn</i> |
| QS. 98: 7 | The blessing of being entrusted with faith and performing righteous deeds from Allah | Acceptance of faith and righteous deeds |
| QS. 100: 8 | The representation of money, power, and worldly pleasures towards the love of goodness is human nature, except when stinginess and disbelief are transformed into gratitude. | <ol style="list-style-type: none"> 1. Loved himself deeply (<i>shadīd al-ḥubb linafsih</i>) 2. Therefore loved goodness (<i>man thamma yuḥibb al-khayr</i>). |

Based on the Table 1. First, the meaning of *khayr* in QS. al-Naḥl [16]: 30. Al-Sha'rāwī's explanation of the meaning of *khayr*, which functions relationally within the phrase *wa qīla lilladhīn ittaqaw mādhā anzala rabbukum*, implies encouraging humans to express themselves with interpersonal awareness of the nature of goodness, which cannot be understood as a single essence, whether in this world or the hereafter [43]. Additionally, al-Sha'rāwī's explanation of the meaning of *khayr* in a paradigmatic sense refers to goodness that is pleasing to the soul (*khayr tastātibuh al-nafs*), remains goodness in this world (*yazill khayrā fi al-dunyā*), brings goodness in the hereafter (*yatarattab 'alayh fi al-ākhirah*), and is connected to goodness in the hereafter (*mawṣūl bikhayr al-ākhirah*) [43].

The paradigmatic meaning of *khayrā* is mercy and blessing for those who follow it, namely those who believe in Him and His Messenger [27]. This is explanation involves a dialectical reading of those who guard themselves against

polytheism, namely the believers [44]. Al-Sha'rāwī's interpretation links the position of *wa qīla lilladhīn ittaqaw mādhā anzala rabbukum*, which is connected to the meaning of *kahyr*, as a philosophical concept. This philosophical concept leads to self-reflection on goodness, how to achieve it, and its logical consequences. Therefore, al-Sha'rāwī emphasises the aspect of spiritual goodness that has the same consequences in this world and the hereafter.

Second, the meaning of *al-khayrāt* in QS. al-Anbiyā' [21]: 73. Al-Sha'rāwī's explanation of the meaning of *al-khayrāt*, which works relationally in one phrase with *wa awḥaynā ilayhim*, means that Allah opened the door of goodness for Prophet Ibrahim, Ishaq, and Ya'qub. These individuals are among the fortunate who are prepared to perform acts of goodness [43]. Additionally, al-Sha'rāwī's explanation of the meaning of *al-khayrāt* in a paradigmatic sense refers to the acts of worship of prayer (*iqām al-ṣalāh*) and zakat (*itā' al-zakāh*) as the essence of goodness. The act of zakat is a sacrifice of wealth as the result of labour, which is a part of time. Therefore, the act of prayer is a sacrifice of time itself.

Similarly, the meaning of *al-khayrāt* in QS. al-Anbiyā' [21]: 90. Al-Sha'rāwī's explanation of the meaning of *al-khayrāt*, which operates relationally within the phrase *innahum kānū yusāri'ūn*, serves as a rebuttal to the notion that Prophet Zakariyya and his fertile wife were often stingy [43]. With al-Sha'rāwī's explanation of the meaning of *al-khayrāt* in a paradigmatic way, it is intended that goodness has logical consequences. This means that if hatred is released and others around are viewed as a united brotherhood, then they will show compassion to anyone and be quick to do good [43]. Thus, goodness is always connected to consequences that lead to benefit.

Third, the meaning of *khayr* in QS. al-Dukhān [44]: 37. Al-Sha'rāwī's explanation of the meaning of *khayr*, which functions relationally within a phrase with hum (Bani Israel) and *qawm tubba'* (a righteous person whose people do not obey him), means that Allah the Almighty wishes to compare them to previous nations with similar characteristics [43]. There is no better comparison between the Bani Israel and the Tubba. The interpretation *innahum kānū mujrimīn*, the meaning of *mujram'* is to commit heinous crimes [43]. War is only permitted for Prophet Muhammad, as he is the trustworthy leader of humanity. The fact that there is no Messenger after Prophet Muhammad is evidence of the goodness for his people [43].

Allah threatened the disbelievers of Makkah with a tragic fate, similar to the fate of the people of Fir'aun and Tubba. The Hadith about the Tubba people is *lātasubbū tubba'ā fainnahu qad kāna qad aslama*. This indicates that the person referred to is Abu Kurab, who gave the *kiswah* cloth to cover the Ka'bah after previously wanting to attack it. After that, he attacked Madinah and sought to destroy it, but departed from Madinah after being informed that Madinah was the land where a Prophet named Ahmad would migrate [45]. They denied the

existence of resurrection, whereas the creation of the universe itself bears witness to the evidence of His power (QS. al-Dukhān [44]: 38) [45]. Al-Sha'rāwī's position on the meaning of *khayr* is more paradigmatically understood as a metaphor. On the contrary, the context of the discussion of the meaning of *khayr* actually negates the Bani Israel and the Tubba people. This negation of the Bani Israel and the Tubba people is emphasised through the interpretation of the phrase *innahum kānū mujrimīn*, as interpreted by al-Sha'rāwī as people who have exceeded the limits in committing sins.

Fourth, the meaning of *khayr* in QS. al-Bayyinah [98]: 7. Al-Sha'rawi's explanation of the meaning of *khayr*, which works relationally in one phrase with *al-bariyyah*, means the mandate of the believers (*āmanū*) and doing righteous deeds (*'amilū al-ṣāliḥāt*). The meaning of *āmanū wa 'amilū al-ṣāliḥāt* is not merely words uttered from the lips, nor is righteous deeds limited to merely fulfilling Allah's commands. Faith and righteous deeds must be understood as efforts to uphold Allah's sharia [46]. Those with these qualities are the best among their peers, deserving of great reward in the form of eternal paradise with its various blessings.

The meaning of *ulāika hum khayr al-bariyyah* is reinforced by the reading that uses *hamzah*, indicating that humans are more noble than angels [31]. In fact, the interpretation of the meaning of *al-bariyyah* refers to Prophet Adam, because the word is derived from the word *barr*, which means clay [31]. Who tends to reveal linguistic analysis, al-Sha'rāwī's position on the meaning of *khayr* is paradigmatically understood as a form of acceptance of faith and righteous deeds, not denial. These two attitudes articulate humanity in becoming the best person in the sight of Allah.

Fifth, the meaning of *al-khayr* in QS. al-'Ādiyāt [100]: 8. Al-Sha'rāwī's explanation of the meaning of *al-khayr*, which works relationally in one phrase with *wa innahu liḥubb*, means that the representation of money, power, and worldly pleasures towards the love of goodness is a natural human trait. This inherent human nature is excepted when it transforms stinginess and disbelief into acknowledgment of Allah's blessings [46]. Additionally, al-Sha'rāwī's explanation of the meaning of *al-khayr* in a paradigmatic sense refers to a person who loves themselves intensely (*shadīd al-ḥubb linafsih*) and therefore loves goodness (*man thamma yuḥibb al-khayr*) [46]. Thus, the meaning of *khayr* points to wealth for the sake of benefit.

The paradigmatic meaning of *al-khayr* is wealth based on QS. al-Baqarah [2]: 180, which tends to make humans greatly love wealth and be very stingy because of their love for wealth [31]. Al-Sha'rāwī's position on the paradigmatic meaning of *al-khayr* does not explicitly mention wealth. However, al-Sha'rāwī tends to focus on the consequences underlying human nature and its relationship to the love of wealth. Al-Sha'rāwī believes that human nature cannot be separated

from the will to love wealth. This is not a general rule, meaning there are exceptions for those who are truly faithful and perform righteous deeds.

The explanation of the interpretation of the meaning of *khayr* using al-Sha'rāwī's perspective above, it can be classified into three main themes based on the object of study of QS. al-Naḥl [16]: 30, QS. al-Anbiyā' [21]: 73, QS. al-Anbiyā' [21]: 90, QS. al-Dukhan [44]: 37, QS. al-Bayyinah [98]: 7, and QS. al-'Adiyat [100]: 8. First, the theme of the essence of servitude as self-purity towards Allah. This first theme is related to *'ibādah*, which is discussed based on the interpretation of QS. al-Naḥl [16]: 30 and QS. al-Anbiyā' [21]: 73. Second, the theme of purity of faith and personal reflection on the challenges of societal expression. Implicitly, humans base the aspect of *'aqīdah* as an ontological value of life that has an interpretive element in QS. al-Dukhan [44]: 37 and QS. al-Bayyinah [98]: 7. Third, the theme of moral internalization as a construct of implementing relationships between individuals. This underlies the interpretation of QS. al-Anbiyā' [21]: 90 and QS. al-'Adiyat [100]: 8 in relation to *akhlāq*.

Contextual Meaning: A Study of al-Sha'rāwī's Perspective

1. *'Ibādah*

The contextual meaning of *khayr* first refers to *'ibādah*. *'Ibādah* is the greatest manifestation of humility, as it is the ultimate submission of a servant to Allah. This includes all deeds that are pleasing to Allah, both visible and hidden. In addition to rituals such as prayer, fasting, etc, worship also encompasses all aspects of life, such as ethical behaviour, sincere intentions, and so on. Therefore, the interpretation and meaning of *khayr* in al-Sha'rāwī's perspective as the contextuality of *'ibādah* indicates the presence of an element of servitude that is certainly related to submission and obedience to Allah.

Al-Sha'rāwī's interpretation of the meaning of *khayr* in QS. al-Naḥl [16]: 30 is a model of servitude through social actions. This is because the contextual discussion underlying QS. al-Naḥl [16]: 30 is about believers who guard themselves against polytheism and its implications for social actions connected to ethical behaviour in nurturing spiritual health. Additionally, the model of servitude through rituals is found in al-Sha'rāwī's interpretation of the meaning of *al-khayrāt* in QS. al-Anbiyā' [21]: 73. This is exemplified by Prophet Ibrahim, Ishaq, and Ya'qub, who were granted blessings for their acts of goodness. According to al-Sha'rāwī, this goodness is the essence of the acts of worship of prayer and zakat.

Today, the world is dominated by secularism, which essentially considers religion not as a set of transcendent doctrines, but rather as a commitment to values that are independent of believers, and even applicable to all of humanity. Doctrines only exist in the form of metaphors, which are appropriate for

conveying the most fundamental values and guiding believers to realize them.[47] In this case, the principle of secularism is very problematic with its position of human servitude that lacks its essence. Al-Sha'rāwī's argument is that religion is correlational to human servitude as a need for goodness. This is because there is a conceptual placement of Allah that transcends the boundaries of the universe, physical experience, and human understanding in the Islamic view. Thus, transcendent doctrine is an important essence of religion to obtain goodness through ritual servitude to Allah.

Furthermore, secular humanism is a product of thinking about humans who are capable of behaving ethically and morally without religion.[48] The implication is that humans do not need religion and consider God to be dead (as in Nietzsche's view)[49],[50], which of course makes all systems outside the persona relative. The problem is that secularism's discrimination against spiritual values seems to place complete faith in humans [51]. This is because human kindness itself is an integral part of spiritual values. In fact, based on al-Sha'rāwī's perspective, there is kindness that correlates with a form of servitude through social action. Thus, emptying spiritual values and considering humans to be the essence of existential life issues is irrelevant. This is because, implicitly, in terms of good behavior, humans cannot confront the framework of spirituality as a personal act.

From the current issue of secularism, it appears that contextualizing the interpretation of the meaning of *khayr* from al-Sha'rāwī's perspective is related to the essence of devotion as purification of oneself to Allah (QS. al-Naḥl [16]: 30 and QS. al-Anbiyā' [21]: 73.). In conclusion, there are two contextual meanings of *khayr* from al-Sha'rāwī's perspective. First, goodness obtained through a model of servitude based on ritual cannot be separated from transcendent doctrine. Second, goodness obtained through a model of servitude based on social action correlates with spiritual values. These two contextual reviews of the concept underlie his criticism of the separation of religious truth from scientific truth.

2. 'Aqīdah

The second contextual meaning refers to 'aqīdah. 'Aqīdah is something that requires the heart to focus on God, which brings peace and purity to the heart, free from doubt. 'Aqīdah is closely linked to belief, which means wholehearted trust in the pillars of *īmān*. 'Aqīdah is closely related to monotheism, as they share the same essence, the affirmation of Allah's oneness, and the core of *īmān*. The interpretation and meaning of *khayr* in al-Sha'rāwī's perspective as the contextuality of 'aqīdah indicates the presence of an element of belief in Allah's oneness and its implications for the tranquility of the heart.

Al-Sha'rāwī's interpretation of the meaning of *khayr* in QS. al-Dukhān [44]: 37 is a model of belief in the oneness of Allah through the Prophet Muhammad as His messenger. This is because QS. al-Dukhān [44]: 37 discusses the context of

the characteristics of the Israel and the Tubba people. For example, the Tubba people, despite believing they had done good deeds through their piety, did not acknowledge Prophet Muhammad as His messenger. The meaning of *khayr* in QS. al-Bayyinah [98]: 7, as interpreted by al-Sha'rāwī, points more towards the belief in the oneness of Allah, which leads to inner peace. This is exemplified by those who believe and perform righteous deeds with sincerity.

Atheism is a contemporary ideological problem that fundamentally leads to the denial of God's existence. Nietzsche's concept of the death of God refers to humans who cannot be blamed for their suffering. By rejecting the idea of an irreplaceable need for God, it automatically eliminates the desire for secular equivalents, such as lost faith or shadows of God [52]. This statement is entirely problematic, as it assumes that loss of faith is caused by a belief in God. Al-Sha'rāwī argues that goodness arising from a belief in God brings peace of mind. Thus, as al-Qaradāwī argues, ideologies that oppose the existence of God are dominated by lust and basic instincts [53]. This means that complete trust in humans and oneself in atheistic ideology completely ignores integrative epistemological particles. The implication is that the physical aspect is more dominant than the metaphysical, with tendencies of interest becoming the sole focus, so that ultimately good behavior is based solely on lust.

Dawkins, with his new atheism thinking, considers the hypothesis of God over the reality that humans inhabit, with the involvement of supernatural agents in designing the universe, to be a violation of its own laws [54]. Therefore, religion and God must be eliminated as neither sufficiently explains reality, upholds morality, nor supports crime in society [55]. This construct is highly relevant to the Israel and the Tubba who denied the existence of Allah through their disbelief in His messengers, yet felt they had done good. This ideological dimension becomes a serious problem, because good behavior is essentially theologically involved. The impact of behaving well by emptying oneself of God's existence is that it leads to fanaticism, an inability to listen to the advice of others, and the potential for social isolation in a religious society.

The dimension of 'aqīdah as contextual to the meaning of *khayr* from al-Sha'rāwī's perspective is good behavior based on the interpretation of QS. al-Bayyinah [98]: 7, which is oriented towards peace of mind, and goodness based on the interpretation of QS. al-Dukhān [44]: 37, which is theological towards objective truth as well as social acceptance. These two contextual meanings underlie a reflective attitude towards belief in the existence of Allah. Thus, atheism is an ideology that can be analyzed contextually in terms of its significance in order to unravel objective epistemological deviations.

3. *Akhlāq*

The third contextual meaning refers to *akhlāq*. *Akhlāq* are better understood as an inner description of humans that have the potential for good or bad characteristics. This shows that morals are related to the human heart, which is then reflected in behaviour and becomes a habit. The condition of the soul is the essence of morality. This means that when the state of the soul leans toward good behaviour, it gives rise to good morality, and vice versa. Therefore, al-Sha'rāwī's interpretation and meaning of *khayr* in the context of *akhlāq* indicates the presence of elements of the inner nature of human beings and conceptualisation from the perspective of the condition of the human soul.

Al-Sha'rāwī's interpretation of the meaning of *al-khayrāt* in QS. al-Anbiyā' [21]: 90 is a conceptualisation model of the condition of the human soul. This is because the context underlying QS. al-Anbiyā' [21]: 90 is a refutation of the claim against Prophet Zakariyya and his wife's fertility, which often fell into stinginess. The spiritual condition of Prophet Zakariyya and his wife, characterised by their good deeds, demonstrates that virtuous character is always a focus of Allah's guidance. Additionally, the model of inner imagery is found in al-Sha'rāwī's interpretation of the meaning of *al-khayr* in QS. al-'Ādiyāt [100]: 8. This is exemplified by his consistency in preserving wealth for the greater good.

Currently, materialism dominates metaphysical rejection based on its ontological status, and all phenomena that lead to its postulates are explained in a material context [56]. With binding moral laws not existing, materialism finds no transcendent authority over humans (which can distinguish between good intentions and the desire for profit) [57]. This problem underlies the principle of expressive freedom, the implications of which are tendentious towards personal thought. Thus, all expressed behavior is an egoistic framework [58]. Goodness in al-Sha'rāwī's argument is based on the principle of revelation. This means that there are collectively agreed values and standards in behavior, including everything related to goodness.

Prophet Zakariyya and his wife possessed the trait of *hasanah* (Q.S. al-Anbiyā' [21]: 90), as did believers who had *irādah* for wealth and whose goal was to do good (Q.S. al-'Ādiyāt [100]: 8). These two behaviors of goodness are a transcendent authority over humans. For example, human desire for wealth, if dominated by materialism, leads to excessive wasteful behavior that squanders wealth and is considered a good thing. Thus, both good and bad behavior are, as a whole, moralities that have value and standards.

In conclusion, the current issue of materialism with its fundamental thinking is very problematic. This is because it is so strategic towards everything material that is free. Thus, the meaning of *khayr* in al-Sha'rāwī's perspective is contextually, in the dimension of *akhlāq*, good behavior as a manifestation of values and standards based on the principles of revelation. This contextuality

must be independent and not dominated by materialism. Thus, the implication is that all good behavior has a broad influence, rather than claiming objective truth, which is considered humiliating and deviant.

Conclusion

The findings of this study indicate that the application of the *tafsīr al-mawḍū'ī* method to the meaning of *khayr* in the Qur'an has conceptual considerations. In the step of understanding the meaning of *khayr* as the topic of research, the word *khayr* is definitively defined as the benefit and usefulness desired by all people. From the first step, it is further examined through the Qur'an that the manifestation of the meaning of *khayr* is very dimensional, containing the significance of *ism*, *ism tafḍīl*, and *ṣifah mushabbahah*. Until the next stage of analysis, the interpretation of the meaning of *khayr* in the Qur'an specifically based on al-Sha'rāwī's perspective shows that goodness is human behavior that includes *'ibādah*, *'aqīdah*, and *akhlāq*.

Al-Sha'rāwī's perspective on the meaning of *khayr* with contextual meaning that leads to *'ibādah* is seen in QS. al-Naḥl [16]: 30 and QS. al-Anbiyā' [21]: 73. The theme of *'ibādah* is a model of servitude through social actions and rituals. The meaning of *khayr* in al-Sha'rāwī's perspective also discusses the contextual meaning that leads to *'aqīdah*. This theme of *'aqīdah* is evident in QS. al-Dukhān [44]: 37 and QS. al-Bayyinah [98]: 7. The interpretation of the meaning of *khayr* from these two surahs tends to be understood as an element of belief in the oneness of Allah and its implications for peace of mind. Finally, al-Sha'rāwī's interpretation of the meaning of *khayr* also contains contextuality that leads to *akhlāq*. With QS. al-Anbiyā' [21]: 90 and QS. al-'Ādiyāt [100]: 8, the discussion of the theme of *akhlāq* shows an inner picture and conceptualisation of the condition of the human soul.

The limitation of this study is that it only analyzes six verses and focuses on the theoretical framework of *Tafsīr al-Sha'rāwī* on the interpretation of the meaning of *khayr* in the Qur'an. The implication is, of course, that it is not comprehensive in applying the *tafsīr al-mawḍū'ī* method to the meaning of *khayr* in the Qur'an. The recommendation for further research is to analyze the meaning of *khayr* in the Qur'an in its entirety, and to use more than one theoretical framework of Qur'anic interpretation, so that a more comprehensive contextual analysis can be seen. With this comprehensive framework of the meaning of *khayr* in the Qur'an, the *tafsīr al-mawḍū'ī* method can dominate in the application of every theme that contains the meaning of *khayr* in the Qur'an.

Author Contributions

Muhammad Zulfikar Nur Falah: Conceptualization, Methodology, Writing, Supervision, Project administration. **Rafiandra Lathif** and **Barda Royyan Hanafi:** Writing – review & editing, Investigation.

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