Al-Asma' In The Holy Qur'an

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Abstract

When discussing the Qur'an, it is essential to discuss all aspects related to it. Whether it is the way it is read or related to its language, namely Arabic. Understanding the messages conveyed by the Qur'an requires adequate knowledge, one of which is the Arabic language. One component of the Arabic language that we will discuss is al-Asma'. Al-Asma' is the plural form of al-ism, which is one of the three parts of a word in Arabic. Al-Asma' has an important position in Arabic sentence structure. In Arabic, al-asma' consists of 13 parts with various sub-parts, ranging from muzakkar, muannas, mamdud, maqsur, manqus, maswuf, alat, ism al-jins, isim al-'alam, dhamir, ism isyarah, ism mausul, ism istifham, ism ma'rifah, ism nakirah, and others. The rules of interpretation related to al-asma'. First, a noun that has multiple meanings, then its meaning is directed to the meaning contained in the context of the sentence. The second rule of asthma' is that if there are several contents standing alone in one text, then their meaning also includes other meanings contained therein. However, if it is related to a word (term) whose meaning is contained in that word (term), then its meaning does not include the accompanying word.

Keywords: *al-Asma', Quran*

INTRODUCTION

The Qur'an is a miracle of the Prophet Muhammad SAW. It is the word of Allah SWT. that came to the Muslim community through *al-Tawatur* (directly from the messenger to his followers), and was then recorded in the Mushaf. The divine message conveyed by the Prophet SAW has comprehensive content, including matters of faith, jurisprudence, ethics, and so on. Thus, it serves as the foundation for the individual and social life of Muslims in their environment.

When discussing the Qur'an, it is essential to discuss all aspects related to it. This includes how it is read and its language, which is Arabic. Understanding the messages conveyed by the Qur'an requires sufficient knowledge, one of which is Arabic.

One component of the Arabic language that will be discussed is *Al-Asma'*. *Al-Asma'* has an important position in Arabic sentence structure. Because of
the importance of *al-ism* in Arabic, it is interesting to examine it from the perspective of the rules of interpretation of *al-asma'* in the Qur'an.

RESULT AND DISCUSSION

A. Definition of al-Asma'

Al-Ism, consists of three letters, namely, alif, sin and mim. Linguistically, the word ism comes from the word (السمم) which means sign. (Khalid bin Uthman as-Sabt, 1995: 421) Thus, al-Ism linguistically means to mark something to distinguish it from others. (Farid, Rosa, Sylviani, Fauzi., Risman, Bustamam., Edriagus, 2022)

Al-Ism is also defined as:

ما وضع لشيء من الأشياء، ودل على معنى من المعان

"Something is assigned to an object, and it shows a meaning of those meanings." That is why Al-Ism in terms has several definitions:

1. Al-Ism is something that refers to ال س ى (the named)
2. Al-Ism is a word that is placed on a meaning, either in the form of an arrangement (murakkab) or singular (Mufrad), either general or special, or that serves as a link between the two
3. Al-Ism is something that can be known by the substance of an object.
4. Al-Ism is something that shows a meaning to itself without being tied to time

B. The Rule of al-Asma in the Qur'an

The First Rule

إذا كان للاسم الواحد معان عدة حمل في كل موضع على مايقتضيه ذلك السياق

"If a single ism has several meanings, then its meaning in each place (verse/ sentence) is directed to the context of that sentence."

As an example of this first rule, a single word (term) can be mentioned as follows:

1. The Word الأم

The word "الأم" has many meanings, namely:

a. A group of people. for example QS. al-Qashash verse 23:

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ ﻻ وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِّ قَالَ مَا خَطْبُكُمَاۗ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ

"When he reached the water source in the land of Madyan, he found a group of people watering (their livestock) there, and he found behind them two women keeping (their livestock) away from the water source. He (Moses) said, "What is the matter with you?" They replied, "We cannot water our flocks until the shepherds take theirs away,

and our father is an old man."

In this verse, the word "**أُمّ**" means "a group of people" because of the phrase after مَن الْنَّاس which is a unit with the previous word (term).

b. Shari'at or religion **ال**. for example in QS. Al-Baqarah verse 213:

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۗ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۖ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ۗ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاۤءَتْهُمُ الْبَيِّنٰتُ بَغْيًا ۢ بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ۗ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَاۤءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

"Humankind was once a single community (in monotheism). (After disputes arose,) Allah sent prophets (to) convey good tidings and warnings. Allah sent down with them the Book containing the truth to judge between people concerning matters they disputed. No one disputed about it except those who were given it after clear proofs had come to them, out of envy among themselves. Then, by His will, Allah guided those who believed to the truth they disagree about. Allah guides whom He wills to the straight path (based on their readiness to receive guidance).

In the verse above, the word "**أُمّمْ**" means belief or faith, because they were one community in belief and law before there was disagreement among them.

2. The Word (term) الدعاء

This word has many meanings:

a. Speech (**القول**). As in QS. Al-A'raf verse 5:

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَاۤءَهُمْ بَأْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ

"So, when Our punishment came upon them, their complaint was nothing but the statement, 'Indeed, we were wrongdoers.'"

In this verse, the word (term) "**دَعْوممّ 'و**" means complaint or statement because the complaint is accompanied by a statement.

b. Worship (**العبادة**) as in QS. Al-Jinn verse 18:

وَاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۖ

"Verily, the mosques belong to Allah. So, do not worship anything alongside (worshipping) Allah."

The word "**تدْ ع ْوا**" in the above verse has the meaning of worship because there is a prohibition on worshiping other than Him.

3. The Words (terms) **الدين**

The term "al-din" also has many meanings, namely:

a. What is embraced and believed, as in QS. Al-Bayyinah verse 5:

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ەۙ حُنَفَاۤءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۗ

"They are not commanded, except to worship Allah with sincere their devotion to hum and hanif (steadfast), perfoming prayer, and paying zakat. That is the strairght religion (true)"

The word "**المّدِ 'يمَنْ**" in the verse above means the religion that is embraced and believed in. This can be seen in the content of the verse, which contains the teachings of the straight religion.

b. Rewards and punishment. As in the example in QS. Al-Nur verse 25:

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللهَ هُوَ الْحَقُّ الْمُبِيْنُ

"On that day, Allah will perfect the true reward for them, and they will know that Allah is the Truthful, the Explanatory."
Also in QS. Al-Fatihah verse 4:

مٰلِكِ يَوْمِ الدِّيْنِۙ

"The owner of the day of Reckoning."

In both of the above verses, the word "الدين" means retribution and reward because the context of the verse speaks of the just reward received by humans and the existence of the Day of Reckoning. (Fauzi et al., 2025)

4. The word **الصلاة**

The word **"الصلاة"** has several meanings, namely::

a. Shalat Syar'iyyah (prayer in accordance with shari'a law). For example, for example in QS. Al-Maidah verse 55:

اِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُوْلُه وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رَاكِعُوْنَ

"Indeed, your protector is only Allah, His Messenger, and the believers, who establish prayer and pay zakat, while they bow down (to Allah)."
The word prayer in the above verse means *sharia* prayer because it is associated with other obligations in Islam, such as believing, paying zakat, and submitting to Allah.

b. Praise to the highest group. as an in the example in QS. Al-Ahzab verse 56:

اِنَّ اللهَ وَمَلٰٓئِكَتَه يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

"Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with a greeting of peace."

The word shalat in the above verse means shalawat, which is a form of praise from Allah and His angels to the Prophet.

5. The Words الوحي

The word "wahyu" also has several meanings, namely:

a. Messenger. As found in QS. Al-Nisa 'verse 163:

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْ بَعْدِهٖ وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَيُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَّ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًۚ

"Indeed, We have revealed to you (Prophet Muhammad) as We revealed to Noah and the prophets after him. We also revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave David the Zabur."
The meaning of the word revelation in the phrase "مما ۫وَحم ۫نمنم ۫اۖ" is to send as the original meaning in sending prophets by Allah to His people.

a. A sign or teaching. As found in QS. Maryam verse 11:

فَخَرَجَ عَلٰى قَوْمِه مِنَ الْمِحْرَابِ فَاَوْحٰى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا

"Then (Zechariah) went out of the mihrab to his people and he beckoned them to pray in the morning and in the evening."

The meaning of the word "**فَاَوْحٰى**" in the above verse is to give a signal or teaching to pray to Allah, both in the morning and in the evening.

Second Rule

بعض الأسْاء الواردة في القرآن إذا أفرد دل على المعنى العام المناسب له، وإذا قرن

مع غيره دل على بعض المعنى، ودل ما قرن معه على بقيه

"What are some of the names or terms contained in the Qur'an if it standing alone, then it shows the general meaning that corresponds to it, when it is included with another word (its equivalent), then it shows some of the meaning and the accompanying word shows the rest of the meaning."

According to Ibn Rajab, quoted by Khalid 'Uthman al-Sabt stated that among isim there are those who encompass all meanings when standing alone. However, when the isim is accompanied by others, it only shows part of the meaning that was previously covered. (Widianto et al., 2025)

As an example of the rule:

1. The words (terms) **الفقنر** and **ال سمننن**. When these two words (terms) stand alone, their meanings encompass other meanings. The word "fakir" contains the meaning "poor," and vice versa. However, when the two are combined (mentioned together), their meanings are only what is contained in each of the words.

2. The terms *"faith"* and "Islam" when used separately encompass other meanings. Faith contains the meaning of Islam, and vice versa. However, when both terms are used together in a single passage, their meaning is limited to what is contained in each individual word.

3. The terms *'ibadah, tawakkal,* and *isti'anah* (الإسمعاة العول العبادة) each have their own meanings. However, when the term ibadah stands alone, its meaning encompasses all words and deeds, both outward and inward, that are pleasing to Allah SWT. However

when combined with the word *isti'anah*, such as in Q.S. al-Fatihah verse 5:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

"Only to You do we worship and to You alone do we ask for help."

So the meaning contained in that word is worship or adoration alone.

Similarly, in QS. Hud verse 123:

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّه فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

"To Allah belongs (knowledge of) the unseen (in) the heavens and (on) the earth. To Him all matters are returned. So worship Him and put your trust in Him. Your Lord is not unaware of what you do."

In this context, *'ibadah* is interpreted as all outward and inward deeds, while *tawakkal* is interpreted as the dependence of the heart on Allah in obtaining all benefits and rejecting all harm.

Third Principle

<div dir="rtl">جعل السَّيْ لمعنيْ أول من أن يكونَ لمعنى واحد</div>

"Making two names (mentioned together) for two different meanings is more preferable than making them for the same meaning."

Interpreting each name or term with a meaning that is appropriate to it, which differs from the meaning of other names (associated with it), is more important. This is because it produces many meanings and avoids repetition (*tikrār*), since repetition does not exist in the original.

This means that if two names or terms are mentioned together, it is better to give each a different meaning. Distinguishing the meanings of two names that come together applies as long as it is possible linguistically, legally, and contextually. If it is forced, to the point that it deviates from the natural meaning or violates the use of Arabic and the meaning of the text, then it is not permissible.

For example, QS. Al-Balad :1-2:

<div dir="rtl">لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ</div>

<div dir="rtl">وَاَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ</div>

"I swear by this city, while you (Prophet Muhammad) reside in this land."

Therefore, if we follow this rule, it can be said that the term 'al-Balad' in the first instance refers to Makkah, and in the second instance to Madinah.

Az-Zarkasyi said, "Using two names for two meanings is more appropriate than using them for only one meaning. And using khithāb (address or meaning of the word 'al-balad') for **two cities (Mecca and Medina) is** more appropriate than using it for only one of them, because of the honor (ḥurmah) of both."

CONCLUSION

Al-Ism means name. Etymologically, this word is taken from as-Simah, which means sign. The word is used to refer to a word that distinguishes something from others. The word Isim in terminology is defined as a word that refers to an object. For experts in nahwu, al-ism is a word that indicates meaning by itself and does not contain time.

The rules of interpretation related to al-asma'. First, if a noun has multiple meanings, its meaning is directed to the meaning contained in the context of the sentence.

The second rule of asma' is that if there are several isim standing alone in one text, then their meaning also includes other meanings contained therein. However, if it is related to a word (term) whose meaning is contained in that word (term), then its meaning does not include the accompanying word.

The third rule is that using two names (mentioned together) for two different meanings is preferable to using them for the same meaning.

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