

The Extraction Pattern of “Al-Samii” based on the Contextual Meaning on Makkiy and Madaniy in the Quran

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ABSTRACT

Asmaul Husna is a compilation of 99 names of Allah mentioned repeatedly in the Quran. All the names under the Asmaul Husna describes the beauty and greatness of the virtues of Allah the All Perfect. Many previous researches debated that Asmaul Husna gives more emphasis on the context of the Quran compared to research on pattern extraction. Research on pattern extraction of Asmaul Husna has very little been conducted and needs to be improved. Hence, this research is meant to extract Allah's name "Al-Samii" in the Quran through the Makiyyah and madaniyyah surahs. This research uses a qualitative approach through content analysis on the verses in al-Quran. The result of the research shows the word 'Al-Samii' and its breakdowns are repeated 52 times in the Quran with 22 times repeated in Makiyyah surahs and 30 times in madaniyyah surahs. The findings also show that the pairing of Allah's name "Al-Samii" and "Al-'Aliim" is the highest compared to other pairings of 32 times, where 11 times repeated in Makkiyah Surah, and 21 times in Madaniyyah surah. Extraction of this pattern is significant to help people understand the essence of the teachings of Al-Quran, especially through the makkiy and madaniy theme.

Keywords: *pattern, Asmaul Husna, "Al-Samii", makki and madani, exegesis, al-Quran.*

INTRODUCTION

Quran was revealed in Arabic, which has a height of literary point of view, the wording of the beautiful, deep meaning and understandable. This is because it is the word of The Almighty, (This is) a Book with verses basic or fundamental (of established meaning), further explained in detail from One Who is Wise and Well-Acquainted (with all things) (Qur'an, Hud 11: 1).

The statement clearly indicates that there is a consistent pattern in the Quran. This pattern is found in the arrangement of letters, words, sentences and chapters. The arrangement stays permanent since the beginning of its descendance until the Day of Resurrection. It is among the greatest miracle given to the Prophet Muhammad SAW.

Hence, the study of pattern formation of the Quranic verses can give guidance to the new sciences in the Quran. However, a study on the pattern extraction arrangement of letters, words, sentences and chapters in the Quran should be further enhanced. Therefore, this article will examine the pattern of Allah's name "Al-Samii" based on the Makiyyah and Madaniyyah surahs in the Quran.

LITERATURE REVIEW

Previous and contemporary scholars' contributions in the extraction of the Quran are comprehensive, however the extraction of the attributes of Allah using Ulum Quran debates can still to be developed further to help the public to better understand the meaning and understanding of the Quran.

The pattern used in the extraction of the Quran through visual approach chart such as diagrams, graphs and so on can help the public to understand and study more deeply about the Quran. Thus, studies on the extraction pattern of the Quran are enhanced. Similarly, the extraction pattern through Asmaul Husna should be intensified to unravel the essence of the true meaning of the beautiful names of God (Murtadho, 2012).

A pattern is an organised structure. According to Kamus Dewan (2013) pattern means how something is built or formed from various parts, elements, or aspects to become a pattern, system, or certain shape. As stated earlier, the Quran has a beauty in its arrangement (al-Nuzum). This arrangement is seen through the letters, words, sentences and phonetics. Every part of this arrangement has its own field of study and gives meaning to a word (al-Rafi'i, 2001; Ibn Jinniy, 1955). According to al-Razi when interpreting al-Baqarah, there is a clear existence of a set of unique patterns in the Quran untapped by any contemporary scholars (al-Zarqani, 1995). Therefore, this study will extract the name of Allah "Al-Samii" contained in the Quran.

According to Imam al-Ghazali (2003) there are some adapted ways to understand and appreciate the Attributes of God, the ways are on how to: i) understand the meaning of God's names is clearly based on the precise dalil, ii) glorify the names of God after understanding their meanings, iii) endeavor towards having moral values and adorn themselves with noble qualities as contained in the name of Allah (Al-Ghazali, 2003).

In addition, the appreciation of the names of Allah is actively being carried out by muslim researchers either through research, experimental studies or content analysis. Various traditional and modern studies are carried out to materialise the beauty Asmaul Husna expressed in various fields undertaken. Among the articles that debated it are in the field of education, medicine, linguistic, engineering, social sciences, and so on. For instance a Conference On Application Of Asmaul Husna In Innovation 2015 (ICAH 2015) at Akademi Pengajian Islam (APIUM), Universiti Malaya. Studies such as these highlight the appreciation of Allah's name in life. Indirectly, it can bring people closer to their Creator through appreciation of Asmaul Husna in every field of knowledge explored.

Among the names of Allah is "Al-Samii". According to Ibn al-Qayyim (2003) the name of Allah "Al-Samii" which means Allah is All Hearing and Knowing of every conversation, said words even in various languages without any limitation. Allah hears every movement, sound, voice and Most grants the prayers of His creatures.

Allah's Almighty Hearing also includes what is outward and inward, manifested and hidden, with nothing is spared from His hearing. The word "Al-Samii" came from wazan mubalaghah which can be interpreted as "Almighty". The essence of Allah's name "Al-Samii" may be disclosed in verse 1 of Surah al-Mujadalah, Allah commanded: "Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband

and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing." (al-Mujadalah 58: 1).

Narrated and verified by al-Hakim, stemming from Aishah who said: "Glory to God in the hearing that covers everything. I heard Khaulah Ts'alah complained about her husband (Aus bin Al-Samit) to the Prophet. But I did not hear all the complaints. She (Khaulah) said: "The time of my youth has passed. My stomach has wrinkled. I am old and barren and have not given birth yet, but my husband has pronounced zihar onto me. (O God), I lament to you. Until comes the revelation (al-Mujadalah: 1-6) which explains that God hears the complaint, commands zihar law, and forbids it from happening.

In conclusion, Allah is Hearing which includes two meanings, (i) His hearing covers all voices, movements and outward and inward sounds. (ii) Allah is all Granted of the prayers of His servants and rewarded them. And among the manifestations of faith in Allah's attribute of, "Al-Samii" is to believe that every conversation, treatment and movement is heard by Almighty God, even His hearing is incomparable with the auditory of His creatures. Which rejects the notion of the unbelievers that Allah does not hear the whispers and their hearts content (Ibn Qayyim. 2003).

Makkiyyah and madaniyyah were among the main debates in the *ulum Quran*. In the opinion of the majority of scholars, Makkiyyah surahs were revealed before the migration of the Prophet Muhammad (pbuh) to Medina. While madaniyyah surahs were a collection of surahs revealed after the migration of the Prophet Muhammad (pbuh) to Medina (al-Qattan, 2000; al-Zarqani, 1995).

Makkiyyah surah was revealed within the 13 years of the Prophet residing Mecca. Among the main themes of the Makkiyyah surahs as outlined by *ulum Quran* scholars are on the rule of faith and the unseen, the story of Adam and Satan, stories of the Prophets and previous nations, the foundation of morals and others. While madaniyyah surahs were revealed after hijrah for 10 years. The main theme of the madaniyyah surahs is related to Islamic rulings, diplomatic relations between muslim and non-muslim countries, dialogues between scribes and the demolition of conspiracy by the hypocrites in Medina (al-Qattan, 2000; al-Zarqani, 1995; Muhammad Khyzer 2008).

METHODOLOGY

This study uses a qualitative approach through summative content analysis which is taken from al-Quran. Then, the researchers will investigate the meaning of the word samii' extraction based on its derived forms and classify the extracted word according to the Quranic context of makkiyyah and madaniyyah. To ensure that this data is properly analyzed, the steps suggested by Braun and Clarke (2006) will be used. According to Braun and Clarke (2006), thematic analysis definitely helps to identify, analyze and produce report on the (theme) via the data. It also examines in depth the various aspects related to the research topic.

DATA ANALYSIS

The Extraction Pattern of "Al-Samii" in the Makkiyyah and Madaniyyah Surahs

The table below shows the frequency of the word "Al-Samii" and several derived forms by makkiyyah and madaniyyah surahs in the Quran. From the table and the diagram, the number

of repetitions of the word "Al-Samii" and its derived forms mentioned in the Quran is a total of 52 repetitions. A total of 22 times repetition in makiyyah surahs and 30 times in madaniyyah surahs. The highest repetition rate is in Surah Al-Baqarah, which was repeated 7 times. Below are the extractions of the word "al-samii" in the makiyyah dan madaniyyah surahs.

Figure 1: Frequency of "Al-Samii" in Makkiyyah Surahs

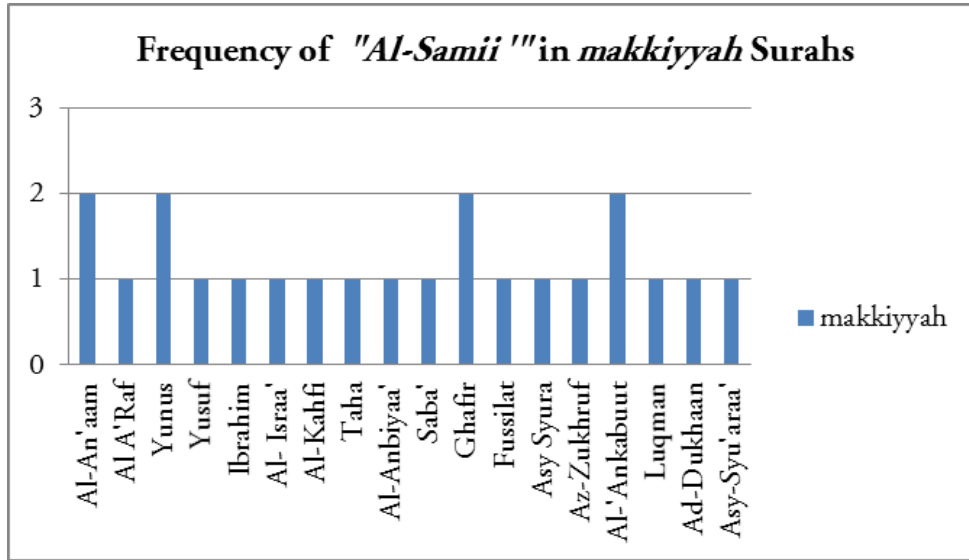
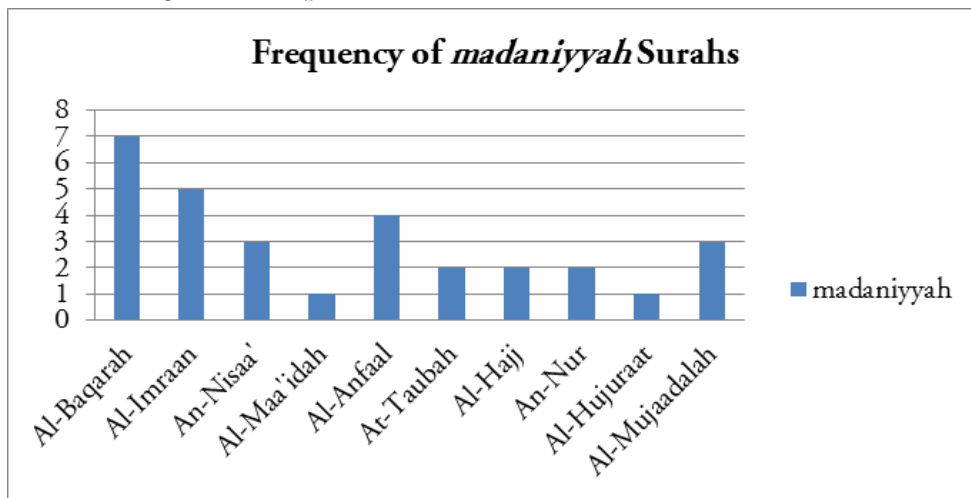
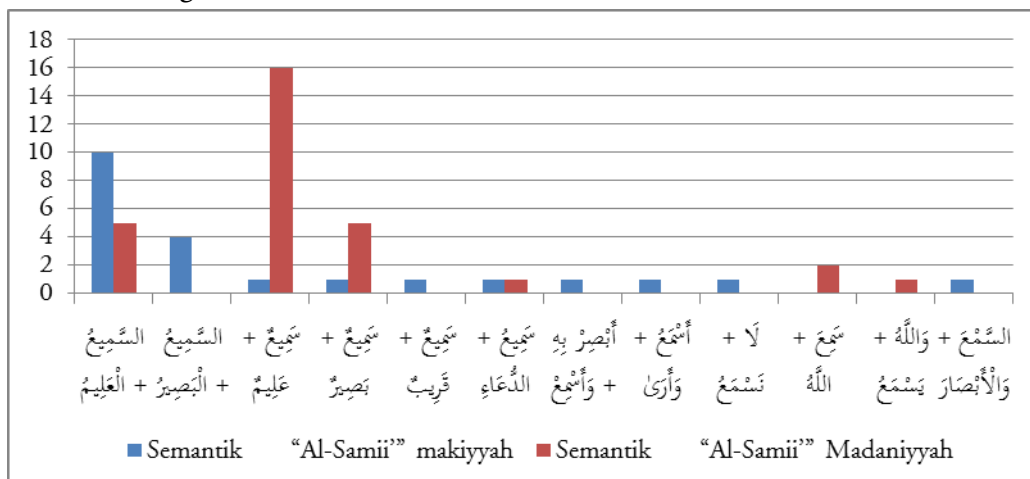


Figure 2: Frequency of "Al-Samii" in Madaniyyah Surahs



Extraction Pattern of the word "Al-Samii" According To Semantic

Figure 3: Pattern of the word "Al-Samii" based on Semantic



FINDINGS AND DISCUSSION

Pattern of the name of Allah “Al-Samii” in the Quran

Based on the analysis of data extraction pattern of Allah's name "Al-Samii", the authors found a total of 52 repetitions of "Al-Samii" in the Quran. This repetition also took into account a number of morphological reference to Allah. There are 4 patterns of Allah's name "Al-Samii" in the Quran which comprises of combinations of + سميع, قريب, سميع, بصير, سميع + سليم, سميع + سليم, سميع + سليم, سميع + سليم. The name of Allah (سميع + سليم) has the highest frequency of 32 times in which 11 times in makkiyah surahs, and 21 times in madaniyyah surahs. This number is recorded with regard to makrifah and nakirah meaning to the word "Al-Samii".

The Contextual Meaning of “Al-Samii” in the Makiyyah Surahs

On the whole the contextual meaning of the name "Al-Samii" in makiyyah surahs is of a general nature. Most of the messages stated in the verse is addressed to all mankind, whether believers or non-believers. Thus, teaching and ibrah of the message in the verse are beneficial to all mankind.

There are 8 main themes of sentences ending with the name of Allah "Al-Samii" in the makiyyah surahs:

- a. A description of the nature of Allah's hearing which encompasses all things in heaven and on earth. These verses describe how Allah hearing that there are no limitations, it encompasses all the outward and inward voices.
- b. Allah hears every word, deed or movements of any of His creatures.
- c. Allah's Almighty Hearing has also been linked with the nature of Allah who is just and equitable in providing sustenance to all His creations.
- d. Allah is all hearing and knows who among His servants who longs for a meeting with Him in the hereafter.
- e. Allah likens the creation and death of all beings in the world just like the creation of a life.
- f. Allah Almighty hears and sees all disobedience of those who do not believe in Him.
- g. The glory of the Quran as the Word of Allah, which encompassed the laws and His promises, truth and justice will not change until the Day of Resurrection. It challenges people of every age, and to bear witness of Prophet Muhammad (pbuh) as the last prophet to mankind. Thus Allah who is referred to as the Almighty Listener and Learned in addressing whatever human attitudes towards the Quran and the Prophet Muhammad (pbuh), particularly in the early revelation of the Quran in Mecca. There are two sentences that end with the name of Allah "Al-Samii" which refers to the glory of the Quran.
- h. Allah imputes His nature to listen and know in order to invite people to seek protection from evil spirits and satans. This message is in line with the main theme makiyyah surahs which focus on the story of Adam and Satan's promises to mislead all the descendants of Adam.
- i. Allah does not abandon his messengers, and the revelation heighten the prophets' motivation to face resistance from their people as the story of Prophet Muhammad, Yusuf, Musa, Ibrahim and others. In the context of the Quran, the hearing and knowledge of Allah is always watching over the Prophet Muhammad saw throughout his preaching.
- j. Allah's hearing also means that Allah listens and answers the prayers of His servants such as prayer of Ibrahim, Yaakub, Yusuf, Yunus, Musa and all the prophets. This coincided with the theme of makiyyah surahs which tells the story of the earlier prophets with

their people as a lesson for the people of the Prophet Muhammad (pbuh).

The author sees the existence of harmony between the meaning of a message in the context of Allah's name "Al-Samii" with the main theme of makiyyah surahs as stated by Ulum Quran scholars (al-Zarqani, 1995).

The Contextual Meaning of "Al-Samii" in Madaniyyah Surahs

Madaniyyah surah is the surah with the highest repetition of the name of Allah, "Al-Samii". Most of the sentences that end with the name "Al-Samii" carry several meanings, among which:

- i. Allah is Almighty Hearing, Knowing and Seeing every human action, whether believers or unbelievers. Based on the observations of the author, the contextual meaning of "Al-Samii" in the madaniyyah surahs explains the Islamic rulings and procedures in detail.
- ii. Warnings for those who violate the laws of Allah also often ends with the name "Al-Samii". In other words, Allah the Almighty Hearing and Knowing, hears and determines any actions, speeches and movements of people in implementing the tenets of Allah in the affairs of Islamic law, wills, vows, marriage, divorce, jihad and war, faith and charity in the way of Allah.
- iii. In madaniyyah surah also Allah reveals the delusion of hypocrites and stern warning that every action and conversation of them are never missed from the hearing and knowledge of Allah.
- iv. Revelations about the events of day and night also ends with the mention of His attribute as the All Hearing.

The Combination of Allah's names "al-Samii" and "al-Alim"

The findings also clearly show that combination of the names of Allah "Al-Samii" and "Al-'Aliim" is the highest compared to otherwise. It is repeated 32 times in the makrifah and nakirah forms. There are 11 repetitions in makkiyah surahs, and 21 times in madaniyyah surahs.

The name of Allah "al-'Aliim" brings the meaning Allah knows all things in the universe. Nothing is spared from the knowledge of Allah. The names "Al-Samii" and "al-'Aliim" have some dilalah (al-Saifiyyah, 2011), among which:

- i. Dalalah al-'Ilm with double meanings. Firstly, knowledge of Allah which encompasses all things in the universe. Because the name "Al-Samii" is often paired with "al-'Aliim". Secondly, human knowledge is limited and does not cover everything. Human knowledge is limited to what can only be achieved by the senses alone.
- ii. Dalalah Istijabah/ qabul al-du'a which is The One Who Grants prayers of His servants as He commanded: "And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us; for thou art the All-Hearing the All-Knowing." (Qur'an, 1: 127)
- iii. Dilalah al-wa'ied wa al-tahdzir which means Allah sees and knows about what is done by His servants, especially in the case of disobedience, disbelief and denial. In the context of dilalah it means danger, threats and stern warnings to those who disbelieved and committed lies as Allah commanded: "So if they believe as ye believe they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing the All-Knowing." (al-Baqarah: 137)

SUMMARY

Every word, verse and chapter of the Quran has a clear message. Classification of surah based on makiyyah and madaniyyah also coordinate and strengthen the message that is highlighted in each chapter. There are no collisions and ambiguities in each of the words used. Each word placed within a sentence has its own aesthetic value that can not be replaced with another word. This clearly shows that the miracle of the Quran accounts for the smallest things like a word up to a new knowledge discovered in every era. Hence, such studies should be expanded so that every knowledge contained in the Quran can be explored by muslim researchers. The study of the word "al-Samii'" in the Quran indicates that this field of research is extensive and can be explored in greater depth in the future.

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