

THE MEANING OF FAMILY IN THE QURAN: SEMANTIC STUDY OF THE WORD AHL, 'ASYI<RAH, RAHTHU, A<LU, QURBA<, AND RUKNU

Muhammad Rosyid
mohammadrosy7@gmail.com
Universitas Islam Internasional Indonesia

Abstract

The Central Agency on Statistics states that the divorce rate in Indonesia has increased significantly after the pandemic. Indonesia has the largest Muslim majority population in the world, obviously, being a role model for the Muslim World, including in terms of family management. Thus, it is important for Muslims to know the meaning of family mentioned in the Qur'an in order to create harmonization in the household to reduce the divorce percentage. This study uses a qualitative method which is library research with primary sources in the form of the al-Qur'an and classic linguistic books (*kutub al-syu'ara*'), while secondary sources in the form of dictionaries (*qa>mus*) such as *Lisa>n al-Araby*, *Asa>s al-Balaghah*, and other supporting sources. This study uses the theory of *al-wuju>h wa al-nazha>ir* to examine the extent to which the differences in the meaning of the vocabulary in the Qur'an. The results of the study show that there are 6 words in the Qur'an that have family meanings, namely *ahl*, '*asyi>rah*', *rah}thu*, *a>lu*, *qurba>*, and *ruknu*, but in fact, these words have different meanings from the others. Thus, the research argues that there are no synonyms for words in the Qur'an are found that have the meaning of family, because no meaning is found that truly has the same meaning (family). Every word, whether *ahl*, '*asyi>rah*', *rah}thu*, *a>lu*, *qurba>*, and *ruknu*, has its own meaning in the composition of the verses of the Qur'an, this shows the miracles of the Qur'an from a linguistic point of view, that every word in a verse will never be replaced by another word.

Keywords: Family, Semantic, and al-Wuju>h wa al-Nazha>ir

الملخص

ذكر الجهاز المركزي للإحصاء الأندونيسي أن معدل الطلاق في إندونيسيا قد ارتفع بشكل ملحوظ بعد الوباء كورونا. يوجد في إندونيسيا أكبر عدد من المسلمين في العالم، ومن الواضح أنها نموذج يحتذى به في العالم الإسلامي، بما في ذلك من حيث إدارة الأسرة. وبالتالي، من المهم بشكل خاص للمسلمين معرفة معنى الأسرة المذكور في القرآن من أجل سبب تناغم في الأسرة لتقليل معدل الطلاق. تستخدم هذه الدراسة المنهج النوعي وهو البحث في المكتبات ذات المصادر الأولية في شكل القرآن والكتب اللغوية الكلاسيكية (كتب الشعراء)، بينما المصادر الثانوية في شكل قواميس مثل لسان العرب لابن منظور، أساس البلاغة للزمخشري ومصادر داعمة أخرى. تستخدم هذه الدراسة نظرية الوجوه والنظائر لبحث مدى الفروق في معنى المفردات في القرآن. بينت نتائج الدراسة أن القرآن يحتوي على ستة كلمات ذات معانٍ أسرة وهي أهل، وعشيرة، ورهط، وآل، وقربى، وركن. ولكن في الواقع، هذه الكلمات لها معاني مختلفة من الآخرين. وهكذا، يرى البحث أنه لا توجد مرادفات لكلمات في القرآن لها معنى الأسرة، لأنه لا يوجد معنى حقيقي له نفس المعنى (الأسرة). كل كلمة بدءًا من أهل، وعشيرة، ورهط، وآل، وقربى، وركن لها معانيها الخاصة في تكوين آيات القرآن، وهذا يبين إعجاز القرآن من وجهة نظر لغوية، أن كل كلمة في الآية لن يتم استبدالها بكلمة أخرى.

الكلمة الرئيسية : أسرة، علم دلالة الألفاظ، و الوجوه والنظائر

INTRODUCTION

Family is one of the most essential links in the history of human life. The family makes a life that provides comfort and peace for humans so that it creates satisfaction for its members and the mercy of God. The family is the starting point in filling and providing the life values needed by children.¹ In general, the family consists of children, youth, parents, and grandparents. Family can also include aunts, uncles, cousins, nephews, and nieces, or a number of people who are closely related to family members.² According to Dewantoro, family comes from two words, namely *kawulo* and *wargo*. In ancient Javanese, *kawulo* means servant or me, and *wargo* means member. It can be interpreted that the family is a gathering of several people who are bound by inheritance, understand each other as a combination, and are committed to each other to strengthen this combination for the glory of the subjects and all members.³ Kamus Besar Bahasa Indonesia defines the family in several senses, i.e. the family consists of parents and their children, dependents of the whole household, relationships, relatives, and the basic unit of kinship in society.⁴

In Arabic, family is expressed by the word *al-usrah* (الأسرة) which means bond, firmness, or strength. Because in every individual who is joined in it binds himself tightly and strengthens one another.⁵ Other words that mention the meaning of family are *al-'a>ilah* (العائلة) and *al-ahl* (الأهل). It should be realized that there is an inseparable link between words and meaning. The word is what is said, both audible and written, while the meaning is the content (purpose) of the word that is achieved by pronouncing or writing it.⁶ The Qur'an uses Arabic pronunciations to explain the meaning of the contents therein. Regarding the meaning of family, in the Qur'an, there is no clear meaning (*shorih*) of the family using the words *al-usrah* or *al-'a>ilah*. However, the Qur'an chooses the word *ahl* (أهل) to express the meaning of family.

As mentioned in QS. Al-Tah{ri>m: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and rocks; above him angels who are harsh, who are strict, who do not disobey Allah in what He commands them to do what he is commanded.” (QS. al-Tah{ri>m: 6)⁷

The word *ahl* itself can merely be understood after it is combined with other words to form a compound word. For example, *ahl* which is combined with the name of a place, means 'residents who live in these places', *ahl al-qura>* (أهل القرى) villagers, *ahl al-na>r* (أهل النار) residents of hell, *ahl al-madi>nah* (أهل المدينة) residents of city and others. Meanwhile, the word

¹ Umar Faruq Thohir, “Konsep Keluarga Dalam Al-Qur’an; Pendekatan Linguistik Dalam Hukum Perkawinan Islam,” *Jurnal Isti'dal* 1, no. 2 (2015), <https://ejournal.unisnu.ac.id/JSHI/article/view/675>.

² Kathryn Geldard and David Geldard, *Konseling Keluarga; Membangun Relasi Untuk Saling Memandirikan Antaraanggota Keluarga*, Translated by Saut Pasaribu (Yogyakarta: Pustaka Pelajar, 2011), p. 77.

³ Ki Hajar Dewantoro, *Pendidikan: Bagian Pertama*, ed. Sudartomo (Yogyakarta: Universitas Sarjanawisata Tamansiswa Press, 2013).

⁴ Poerwadarminta., *Kamus Umum Bahasa Indonesia*, vol. 4 (Jakarta: Balai Pustaka, 2007).

⁵ Muhammad Sayyid Yusuf, *Ensiklopedi Metodologi Al-Qur'an*, translated by Abu Akbar Ahmad Iman Firdaus, vol. 5 (Jakarta: Kalam Publika, 2010).

⁶ M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), p. 75-76.

⁷ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan, Keserasian Al-Qur'an*, vol. 14 (Jakarta: Lentera Hati, 2002), p. 326.

ahl which is coupled with the first, second, or third-pronouns, means 'family' of the person referred to by the pronoun, such as *ahli*> (أَهْلِي), *ahluka* (أَهْلُكَ), *ahlikum* (أَهْلُكُمْ), *ahlana*> (أَهْلُنَا), *ahlahu* (أَهْلُهُ), *ahlaha*> (أَهْلَهَا), *ahlihima* (أَهْلِهِمَا), and *ahlihinna* (أَهْلِهِنَّ), as well as the plural form of the word *ahl* which is coupled with the third, second and first-person pronouns, namely *ahli*>*him* (أَهْلِيْهِمْ), *ahli*>*kum* (أَهْلِيْكُمْ) and *ahlu*>*na* (أَهْلُنَا). The word *ahl* which has been coupled with other words is mentioned 128 times in the Qur'an.⁸

According to al-Damagha>ni> (d. 478 H) in his book *al-Wuju>h wa al-Naz>a>ir*, the word *ahl* has eight different meanings, such as residents, readers (experts) of the holy book, friends, family, followers, race or clan, chosen people, and those who are entitled (deserving) to receive. Because the word *ahl* contains a plurality of meanings.⁹ Other terms in the Qur'an that mention the meaning of family are, '*asyi*>*rah* (عَشِيرَةٌ) and *rahthu* (رَهْطٌ).¹⁰ The word '*asyi*>*rah* is mentioned three times in the Qur'an, namely QS. al-Taubah: 24, QS. al-Syu'ara>': 214, and QS. al-Muja>dilah: 22. The word *rahthu* is also mentioned three times in the Qur'an, namely QS. al-Naml: 48 and QS. Hu>d: 91 and 92. In the index book of the Qur'an by Sukmadjaja, apart from these three words (*ahl*, '*asyi*>*rah* and *rahthu*), the Qur'an also uses other words to express the meaning of family namely *a>lu* (آل), *qurba*> (قُرْبَى), and *ruknu* (رُكْن).¹¹ The word *a>lu* with its various derivations is mentioned 25 times in the Qur'an. Meanwhile, the word *qurba*> comes from the root word *qaraba* which means 'close'. In its various forms of derivation, this word is repeated 96 times in the Qur'an. the word *qaraba* shows several meanings of closeness, namely close to the place, time, lineage, position, maintenance, and ability. In this study, the authors limit the word *qaraba* which has a close meaning to lineage (relationship) which is mentioned 10 times in the Qur'an. While the word *ruknu* with its various forms is mentioned 4 times in the Qur'an.¹²

Based on this description, the writer found six words used by the Qur'an to express the same meaning (family), i.e. *ahl*, '*asyi*>*rah*, *rahthu*, *a>lu*, *qurba*>, and *ruknu*. Do these terms have the same meaning? If not, what is the difference between each of these words in the Qur'an? This research attempts to investigate the miracles of each of these words used by the Qur'an to explain invisible meanings. One of the significant discovery theories developed by 'A<isyah bint al-Sya>thi' is that what certain linguists usually see as having the same meaning (synonym), in fact never appears in Qur'an with precisely the equal meaning. Therefore, this study tries to prove that every word in the Qur'an cannot be replaced with another word, even if the words are similar. In this research, the writer will look for different kinds of words that have the meaning of family in the Qur'an. To find out these problems, the author uses the semantic study of *al-wuju>h* and *nazha>ir* which will be discussed in the next discussion. One thing that is agreed upon in the various ulama of semantics is the difference between the basic meaning and the relational meaning. The purpose of semantic research is to try to reveal the worldview of the Qur'an in terms of vocabulary or keywords. So, it can bring up the secret messages contained in these keywords.

LITERATURE REVIEW

This research attempts to examine various references that are related to the theme of previous research on linguistics (semantics) and family. There have been many works in the

⁸ Tim Lentera Hati, *Ensiklopedia Al-Qur'an; Kajian Kosa Kata*, ed. Sahabuddin, vol. 1 (Jakarta: Lentera Hati, 2007), p. 62.

⁹ Husain bin Muhammad al-Damagani, *Qamus Al-Qur'an Au Islah; Al-Wujuh Wa Al-Nazair Fi Al-Qur'an Al-Karim*, ed. Abdul Aziz al-Ahli (Beirut: Dar al-Ulum, 1983), p. 55-56.

¹⁰ Syairin Zuhair Abu Abdu, *Ma'alim Al-Usrah Al-Muslimah Al-Qur'an Al-Karim; Dirasah Maudu'i* (Gaza: Islamic University, 2010), p. 3-4.

¹¹ Sukmadjaja Asyarie and Rosy Yusuf, *Indeks Al-Qur'an* (Bandung: Pustaka, 1984), p. 101.

¹² M. Fuad Abdul al-Baqi, *Mu'jam Mufahras Li Al-Faz Al-Qur'an Al-Karim*. (Kairo: Dar al-Kutub, 1942).

form of books and articles that discuss semantic and family themes. However, the authors did not find research that focused on discussing semantic studies of the diversity of words that have family meanings in the Qur'an. Izutsu in his book *God and Man in the Qur'an* describes the application of semantics in the Qur'an, but the focus of his research is merely on the relationship between humans and God.¹³ While Rahmat (2012) examines the semantic meaning that has a meaning of humans in the Qur'an, his findings distinguish between the meanings of *Basyar*, *Insa>n*, and *Na>s*.¹⁴ Rosyid and Idris (2020) examined the meaning of *ahl* in the Qur'an from the perspective of semantic bint Syathi', according to them the word *ahl* has a broad meaning, the article only discusses the word *ahl* in the Qur'an,¹⁵ while this research will fill in the gaps with continuing the discussion of the words *ahl*, '*asyi>rah*, *rah}thu*, *a>lu*, *qurba>*, and *ruknu* in the Qur'an which are translated with the same meaning, namely family.

Numerous studies related to the family from the perspective of the Qur'an have also been discussed by previous researchers. Thohir (2015) examines the concept of the meaning of family in the Qur'an.¹⁶ Bhakti et al. (2020) argue that the *sakinah* family from the perspective of the Qur'an must be based on several conditions, namely belief, responsibility, mutual forgiveness, and *mu'asyarah bi al-ma'ruf*.¹⁷ Adi (2022) examines the educational family from an Islamic perspective, according to him, the educational family is the responsibility of every human being which includes education in faith, worship, and morals.¹⁸ Based on previous studies, there was no research discussing the meaning of family in the Qur'an using the theory of *al-wuju>h* and *nazha>ir*.

RESEARCH METHODOLOGY

This study uses a qualitative method which is library research with primary sources in the form of the al-Qur'an and classic linguistic books, while secondary sources in the form of Arabic dictionaries and other supporting sources. This study uses the theory of *al-wuju>h* and *nazha>ir* to examine the extent to which the differences in the meaning of keywords that has family meaning in the Qur'an. To analyze family expressions using the semantics of *al-wuju>h* and *nazha>ir*, it is necessary to look for the basic and relational meanings. The basic meaning (دلالة أساسية) is the meaning content of the vocabulary that will remain attached to the word, even though the word is separated from the context of the speech of the sentence. Meanwhile, the relational meaning (دلالة سياقية) is a connotative meaning, which in practice is very dependent on the context as well as the relationship with other vocabulary words in the sentence. Thus this study uses the semantics of *al-wuju>h* and *nazha>ir* to analyze the content behind the choice of words that have family meanings.

DISCUSSIONS

Al-Wuju>h wa al-Nazhai>r Theory

¹³ Toshiko Izutsu, *God and Man in the Qur'an: Semantic of the Quranic Weltanschauung*, 2nd ed. (Kuala Lumpur: Academe Art & Printing Services, 2002).

¹⁴ Munawar Rahmat, "Manusia Menurut Al-Quran Cenderung Mempertuhankan Hawa Nafsunya," *Taklim: Jurnal Pendidikan Agama Islam* 10, no. 2 (2012): 105–122.

¹⁵ Muhammad Rosyid and Muhammad Anwar Idris, "Makna Ahl Dalam Al-Qur'an Perspektif Semantik 'Aisyah Bintu Syathi,'" *Academic Journal of Islamic Principles and Philosophy* 1, no. 2 (2020): 113–130.

¹⁶ Thohir, "Konsep Keluarga Dalam Al-Qur'an; Pendekatan Linguistik Dalam Hukum Perkawinan Islam."

¹⁷ Putri Ayu Kirana Bhakti, Muhammad Taqiyuddin, and Asep Saputra, "Keluarga Sakinah Menurut Perspektif Al-Qur'an," *Al-Tadabbur: Jurnal Ilmu al-Qur'an dan Tafsir* 5, no. 2 (2020): 229–250.

¹⁸ Adi La, "Pendidikan Keluarga Dalam Perspektif Islam," *Jurnal Pendidikan Ar-Rashid* 7, no. 1 (2022): 1–9, <http://www2.irib.ir/worldservice/melayu>.

Al-wuju>h and al-nazha>ir is part of the study of semantics in the context of the Qur'an. Etymologically, the word semantics comes from English which is taken from the Greek *sema* (noun) which means sign or symbol, it can also be *semaino* (verb) which means to mark or symbolize. The term is interpreted as a science that discusses meaning. In Arabic, semantics is referred to as 'ilm al-dila>lah which comes from the word دَلَّ - يَدُلُّ دَلَالَةً which means to show or reveal. Classical scholarly works, especially those with the theme al-wuju>h and nazha>ir, show 'semantic awareness', considering that these works are a form of endeavor, in understanding the message of meaning that each vocabulary used in the Qur'an. The initial phase of semantic awareness in the world of interpretation of the Qur'an began in the second century Hijri by Muqa>til bin Sulaiman (d. 767 AD) with the book Ashba>h wa al-Nazai>r fi al-Qur'a>n al-'Az}i>m. He emphasized that one word in the Qur'an sometimes contains more than one meaning or other alternative meanings, by paying attention to the structure of words in a verse.¹⁹ Key argues that semantic awareness began to gain momentum in the Islamic world when it entered the Middle Ages, the scholars placed an important position on extracting vocabulary in the Qur'an.²⁰

Ordinary, al-wuju>h (الوجه) is the plural form of *wajh* (وجه), which means face, direction, side, meaning, purpose, part, and type. So, al-wuju>h can be interpreted as many faces or various purposes. In a hadith narrated by Abi Darda' (لَا تَفْقَهُ حَتَّى تَرَى الْقُرْآنَ وَجْهًا) one cannot understand before someone knows the various meanings in the Qur'an.²¹ As for al-nazha>ir (النظائر), according to al-Jauhari> (d. 1003 AD) the word is the plural form of al-nazhi>r (نظير) which means something similar. Whereas Ibnu Manzhu>r argues that the word al-nazha>ir is the plural form of al-nazhi>rah (النظيرة) which means alike or similar in terms of morals, actions, and expression.²² Ibn Jauzi, as quoted by Salwa,²³ defines al-wuju>h and al-nazha>ir as follows:

إنَّ معنى الوجوه والنظائر: أن تكون الكلمة الواحدة ذكرت في مواضع من القرآن على لفظ واحد وحركة واحدة، وأريد بكل مكان معنى غير الآخر. فلفظ كل كلمة ذكرت في موضع نظير للفظ الكلمة المذكورة في الموضع الآخر. وتفسير كل كلمة بمعنى غير معنى الآخر هو الوجوه. فإذا النظائر اسم الألفظ، والوجوه اسم المعاني فهذا الأصل في وضع كتب الوجوه والنظائر.

The existence of a word that is mentioned in a place with a certain pronunciation and vowel, and is intended to have a different meaning from other places. So, the word that is mentioned in one place is commensurate with that which is mentioned in another place. And the explanation of each word with a different meaning is called *al-wuju>h*. while, *al-nazha>ir* is the designation for pronunciation (words), and *al-wuju>h* is the designation for the diversity of meanings.

While Shihab defines *al-wuju>h* as a word that is completely the same, in letters and forms, which are found in various verses, but it has various meanings. While *al-nazha>ir* is the

¹⁹ M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar* (Yogyakarta: Elsaq Press, 2005), p. 69-70.

²⁰ Alexander Key, "A Linguistic Frame of Mind; Al-Raghib Al-Isfahani Dan What It Meant to Be Ambiguous" (Harvard University, 2012).

²¹ Jamaluddin Muhammad bin Makram ibnu Manzhur, *Lisan Al-Araby*, vol. 4 (Beirut: Dar al-Shadir, 1997).

²² Muhammad Yusuf al-Syarbaji, "Ilmu Al-Wujud Wa Al-Nazair Fi Al-Qur'an Al-Karim Wa Asarahu Fi Tafsir Wa Al-Kasyaf 'an I'jaz Al-Qur'an," *Journal of Damascus University* 2, no. 19 (2003).

²³ Jamaluddin Abi al-Faraj Abdul Rahman ibnu al-Jauzi, *Nuzhat Al-A'yun Al-Nawazir Fi Ilmi Al-Wujud Wa Al-Nazair*, ed. Muhammad Abdul Karim Kazim al-Radhi (Beirut: Muasasah al-Risalah, 1987); see more Muhammad al-Awwal Salwa, *Al-Wujud Wa an-Nazair Fi Al-Qur'an Al-Karim* (Kairo: Dar al-Syuruq, 1998).

meaning of one word in one verse is the same as that in another verse, even though it uses a different word.²⁴ In sum, we can conclude that al-wuju>h is the same word both in terms of letters and form, but has changed its meaning due to the editorial context. For example, the word *bait* (بيت) means 'house'. According to H{usain al-Damaga>ni> the word *bait* has 13 alternative meaning changes in that one word, i.e. residences, mosques, ships, ka'ba, dwellings in heaven, thoughts, prisons, nests, tents, cave, building, owner and empty house. For instance, the word *bait* which is in the context of Prophet Nuh means ship (QS. Nuh: 28), whereas if the context of the sentence discusses Thamud means cave (QS. Al-Syu'ara: 149), and the word *bait* can mean nest because of the context of the verse discussing spiders (QS. Al-'Ankabut: 41). However, the alternative meaning change cannot be separated from the basic meaning of the *bait*, namely ba>ta (place of residence or shelter).

Meanwhile, al-nazha>ir is the use of different words to express the same meaning. For example, the words *qalb* (قلب), *fu'a>d* (فؤاد), and *shadru* (صدر) are used for the same meaning, namely 'heart'. Thus, al-wuju>h can be interpreted as the similarity of words with various meanings, while al-nazha>ir are various words that have the same meaning (synonym).²⁵

The theory of al-wuju>h wa al-nazha>ir is the science that discusses the words in the Qur'an which have a variety of meanings even though the pronunciation is single. The purpose of knowing al-wuju>h wa al-nazha>ir is to prevent interpreters from making mistakes in taking the meaning of words in a verse of the Qur'an. Because one word with the same letters and vowels can have various meanings. Thus, studying this rule is an important discussion and is needed by a *mufassir*. Knowledge of the vocabulary of the Qur'an is very necessary because it is frequently found in the Qur'an that there are words that contain more than one meaning. In addition, words that connote metaphors or *maja>z* are also found. If the *mufassir* only knows one connotation, while what is meant by the context of the verse is another meaning, then in this condition he can interpret it to a wrong understanding.

Al-Wuju>h wa al-Nazhai>r's Semantic Analysis of the Meaning of Family in the Qur'an

The analysis used in the theory of al-wuju>h wa al-nazha>ir is 'letting the Qur'an interpret itself'. the same as the *tafsir bi al-ma'tsur* or the method of interpreting verse by verse which has developed in the treasures of the science of exegesis. The difference lies in the way *bi al-ma'tsur* works which emphasize the relational network between a verse, while the way al-wuju>h wa al-nazha>ir works places more emphasis on the relational network between the wordings contained in the verse of the Quran. the concept of al-wuju>h seeks to determine the meaning of a word by paying attention to the entire arrangement of words in a verse (not looking at the words before or after it). While the concept of al-nazha>ir itself is by looking for an equivalent word on its basic meaning, which is based on the tradition of the Arabic language when the Qur'an was revealed.

What is agreed upon in the various schools of semantics is the difference between the basic meaning and the relational meaning. The basic meaning (دلالة أساسية) is the meaning that is attached to a word and will carry over wherever that word is used, it is also called *dila>lah al-mu'jamiyah* because in practice, searching for that word uses Arabic dictionaries as well as classic poetry that used as a reference. While the relational meaning (دلالة سياقية) is a new meaning given to a word that depends on the sentence where the word is placed. To find out the different meanings of the words *ahl*, 'asyi>rah, rah}thu, a>lu, qurba>, and *ruknu*, in this discussion the author describes the basic and relational meanings of each of these words.

1. The Word *ahl* in Qur'an

²⁴ M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), p. 119.

²⁵ Ibid, p. 120.

The word *ahl* comes from the phonemes *hamzah* (أ), *ha* (هـ), and *lam* (ل) which have two different origins, one of which is family.²⁶ Zamakhsyari believes that the basic meaning of the word *ahl* is entitled or worthy.²⁷ Similarly, Zulfikri says that the word *ahl* can only be understood after being combined with other words to form a compound word. For instance, *ahl* combined with a place name (*qura>*, *madi>nah*, *yatsrib*, *madyan* or *na>r*) means residents. The word *ahl* coupled with the Bible means people who are experts in Jewish and Christian holy books, whereas when coupled with a pronoun (first, second or third person) it means the family of the person referred to by the pronoun.²⁸

Based on this explanation, the author concludes that the word *ahl* has the basic meaning of 'entitled, proper, or appropriate'. As a basic meaning, this meaning will always carry over wherever the word *ahl* is placed in a sentence structure. Meanwhile, the relational meaning (*al-wuju>h*) of the word *ahl* has eight alternative meanings, namely: *al-Qa>ri al-Kita>b* (Christians and Jews are referred to as *ahl al-kitab*), *al-Sa>kan al-Qura>* (resident of a place), *al-Zaujah wa al-Aula>d* (wife and child), *shahi>b* (friends), *al-Qaum wa al-'Asyi>rah* (tribe and clan), *al-Mukhta>r* (chosen people), *al-Mustah{aq* (people who are entitled or deserved), and *al-Qaum al-Nabi>* (followers of the Prophets). The phenomenon of *wuju>h* shows that the key terms in the Qur'an have formed a worldview of meaning, as a discourse for readers in understanding the contents of the Qur'an. As for *al-Nazai>r* (equal terms) from the word *ahl* are *usrah* (nuclear family), *'asyirah* (clan), *qurba* (relatives), *rahthu* (group with a limit on the number of people), *haqiq* (true), *'itrah* (hereditary ties), and *mustahaq* (entitled). The phenomenon of *al-Nazai>r* identifies that the Qur'an uses various words to show the same meaning, so it must be based on the tradition of the Arabic language when the Qur'an was revealed.²⁹

2. The Word *asyi>rah* in Qur'an

The word *'asyi>rah* comes from the letters *'ain* (ع), *syin* (ش), and *ra'* (ر) which means 'number or tens', the sentence *a'syiruhum* means I am the tenth person among them, while the sentence *wa'asysyarahum* means taking one-tenth of them, and the sentence *wa'asysyarti al-na>qah* means a camel is ten months pregnant. In a hadith, *تسعة أعشراء الرزق في التجارة* means that nine out of ten doors of sustenance are in a trade.³⁰ The word *'asyi>rah* comes from the word *asyara* which has two original meanings, namely 'number and mixing'. The family is called *'asyi>rah* because they get along with each other or mix in the household.

According to al-Ashfahani, the word *'asyi>rah* refers to the meaning of a family, the descent from someone with a perfect number,³¹ while Ibn Manzhur defines the word as descending from the father's side, so the word is defined as a tribe or group of people because of ties kinship.³² Based on this explanation, in general, the meaning of *'asyi>rah* does not come out of two meanings namely, 1) social groups that have kinship relations either by descent or by marriage. 2) people who have close social relations (companionship) or with people they just met (friendship). The word

²⁶ Husain Ahmad ibnu Faris, *Mu'jam Muqayis Al-Lughah*, ed. Abdul Salam Muhammad Harun, vol. 1 (Damaskus: Dar al-Fikr, 1979), p. 150.

²⁷ Zamakhsyari, *Asas Al-Balaghah*, ed. Muhammad Basil 'Uyun Al-Sud, 1st ed. (Beirut: Dar al-Kutub al-Alamiyah, 1998), p. 140.

²⁸ Tim Lentera Hati, *Ensiklopedia Al-Qur'an; Kajian Kosa Kata*, ed. Sahabuddin, vol. 1 (Jakarta: Lentera Hati, 2007), p. 62.

²⁹ Muhammad Chirzin, *Al-Qur'an Dan Ulumul Qur'an* (Jakarta: Dana Bhakti Prima Yasa, 1998), p. 217.

³⁰ Zamakhsyari, *Asas Al-Balaghah*, vol. 2, p. 654.

³¹ Raghīb al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an* (Beirut: Dar al-Kutub, 2004), p. 436.

³² Manzhur, *Lisan Al-Araby*, vol. 4, p. 574

'asyi>rah has two meanings al-wujuh or relational meaning in the Qur'an, namely *shahib* (friendship) and 'a>ilah (extended family). While the al-naza>ir of 'asyi>rah are *ahl* (family), *rahim* (affection), *qaum* (people), *jama'ah* (groups that gather for the same interest), *qabilah* (community), *nafar* (a group of men whom 3-10 people).

3. The Word *Rahthu* in Qur'an

The word *rahthu* comes from the phonemes *ra'* (ر), *ha'* (ه), and *tha'* (ط) which means to show a group of people or something else. In *mu'jam al-maqa>yis*, Ibn Faris defines this word as *al-'is}a>bah min s\ala>s\ah ila> 'asyarah*, a group consisting of three to ten people, some say a group of seven to ten men as well as al-Biq'a'i, adding that some say up to forty.³³ In al-Munjid's dictionary, it is said that what is meant by *rahthu* is a group of people whose number is three to ten, where there are no women in it, but if the number is mentioned, then it means the number itself, for instance, 'isyru>na *rahthu* means a group of two twenty people.³⁴ Based on this explanation, the basic meaning of *rahthu* is 'a group of people (of which there are less than ten and merely men)'. As a basic meaning, this meaning will always carry over wherever the word *rahthu* is placed in a sentence structure.

The word *rahthu* has two alternative meanings (*al-wuju>h*) as mentioned in the book *Wuju>h al-Qur'a>n* by al-Naisabury, namely groups of people whose number is less than ten (*nafar*) and close family (*qurba*). While *al-Nazha>ir* from the word *rahthu* is *tsullah* (people who live in large numbers), *ahl* (family), *qaum* (people), *h}izbu* (groups that have psychological ties), *zumrah* (groups in small numbers).

4. The Word *A>lu* in Qur'an

The word *a>lu* comes from *hamzah* (ء), *wau* (و), and *lam* (ل), taken from the words *a>la*, *ya'u>lu*, *ula>n*, *wa ma>la>n* (أَلْ – يَأُولُ – وَأُولَا – وَمَأَلَا) which means *raja'a* (return) something followed by another. Some say the word *أَلْ* comes from the word *أَوَّل* which means the original state of a matter. The word *أَلْ الشَّيْءِ* means a person who goes back and forth.³⁵ The sentence *أَلْ الرَّجُلِ* means a person's family or followers because he is followed by others. According to al-Ashfahany, the word *a>lu* merely can couple with the name of people, for instance, *a>lu ahmad* (ahmad's family), it is not something general in nature (*nakirah*) nor is it a description of place and time. Based on this explanation, it can be understood that the basic meaning of the word *a>lu* is 'to return'. As a basic meaning, the notion of 'return' will always be attached wherever the word *a>lu* is placed in the sentence structure. The word *a>lu* is mentioned 25 times in the Qur'an, according to Muqatil in the book *al-Wuju>h wa al-Nazha>ir fi al-Qur'an al-Azhi>m* it is stated that the word *a>lu* has three alternative meanings namely family (*ahl*), descent (*waritsah*) and followers (*qaum*). Meanwhile, the equal meaning (*al-nazha>ir*) of the word *a>lu* is *raja'a* (to return), *taba'a* (to follow), and *ahl* (family).

5. The Word *Qurba>* in Qur'an

The word *qurba>* comes from the root word *qaraba*, a word consisting of *qaf* (ق), *ra'* (ر), and *ba'* (ب) meaning 'near', the opposite of *ba'i>d* (far). The word *al-qira>b* (القرب) means too close, *al-taqarrub* (التقرب) means trying hard to do something to achieve a position, while *al-qara>bah wa al-qurba>* means family and relatives, because have a close blood relationship. Based on the explanation, the basic meaning of the word *qurba>* is 'close'. As a basic meaning, the notion of 'close' will always be attached wherever the word *qurba>* is placed in the sentence structure. The word *qurba>* قَرَبِي, in the book *Mu'jam Mufradat Alfazh al-Qur'an*, has a relational meaning

³³ Faris, *Mu'jam Muqayis Al-Lughah*, vol. 2, p. 450 ; Burhanuddin al-Biq'a'i, *Nazh Al-Durar Fi Tanasub Al-Ayat Wa Al-Suwar*, vol. 3 (Beirut: Dar al-Kutub al-Alamiyah, 1995), p. 559.

³⁴ Louwis al-Ma'luf, *Al-Munjid Fi Lughah Wa Al-A'lam* (Beirut: Dar al-Masyruq, 2008), p. 283.

³⁵ Faris, *Mu'jam Muqayis Al-Lughah*, vol. 1, p. 159-160.

(*al-wuju>h*) into several meanings of closeness, namely 1) close to a place (*Al-Qaraba fi> al-Maka>n*), 2) close to time (*Al-Qaraba fi> Zama>n*), 3) close to position (*Al-Qaraba fi> Huzhwah*), 4) close to maintenance (*Al-Qaraba al-Ri'a>yah*), 5) close because of ability (*Al-Qaraba al-Qudrah*), and 6) close to lineage (*Al-Qaraba fi> Nisbah*). While the equal meaning (*al-nazha>ir*) of the word *qurba* is *zulfa* (close in terms of time), *nisbah* (close in terms of lineage), *usrah* (family), and *uterus* (close because of affection).

6. The Word *Ruknu* in Qur'an

The word *ruknu* consists of the phonemes *ra'* (ر), *kaf* (ك), and *nun* (ن), which means the side of something that makes it silent, then this word is used to mean strength. The sentence *arka>nu al-'iba>da>t* (أَرْكَانُ الْعِبَادَاتِ) means the aspects of worship which are the foundation of the worship where if the foundation is not carried out, then all the worship that is done is cancelled.³⁶ T{aba't}aba'i> in his book *al-Mizan* interprets the word *ruknu* with *ما يعتمد عليه البناء بعد الأساس*, something that rests on the building after the foundation (pole).³⁷ Based on the explanation, the word *ruknu* has the basic meaning of 'pole or backrest' which implies strength. As a basic meaning, this understanding will always carry over wherever the word *ruknu* is placed in the sentence structure. The word *ruknu* with its various derivations is mentioned four times in the Qur'an. This word has three meaning changes (*al-wuju>h*) due to the context of the verse, namely *da'ama* (supporters or backers), *ahl* (family), *jund* (soldiers or troops). While the equal meaning (*al-nazha>ir*) of the word *ruknu* is *imam* (leader), *zaim* (guarantor), *tsabat* (solid).

After careful examination, there are differences in each word (*ahl*, '*asyi>rah*, *rah>thu*, *a>lu*, *qurba>*, and *ruknu*) even though it is often translated with the same meaning, namely family. This proves that one aspect of the miracles of the Qur'an which can be used as proof of its truth is the aspect of the beauty and accuracy of the wording in each of its sentences (*lafazh*). One letter of a word is a part of the miracle in the context of words, the choice of a word in the Qur'an in its place, is also a part of the miracle in the context of sentences, and one sentence in its place is a miracle in the series of each surah. Because the Qur'an always chooses the right word to show a certain meaning.

CONCLUSION

The phenomenon of the diversity of words that have the same meaning is found in the Qur'an, for example, the words *nisa>'* (نساء), '*imra'ah* (إمراة), and '*untsa>* (أنثى), contain the same meaning, namely 'women'. Similarly, the words *ins* (إنس), *na>s* (ناس), *insa>n* (إنسان), *basyar* (بشر), and *bani> a>dam* (بنى آدم), to show the same meaning of 'man', etc. The general rule that applies, in this case, is no two words are different unless there is a difference in meaning. This research confirms bint Syathi' theory which states that there is no word in the Qur'an that has the precise same meaning as another word (synonym) because in fact it never appears in the Qur'an with the exact same meaning.³⁸ After the author examines the various words that contain the same meaning, namely 'family', by using the semantic analysis of *al-wuju>h wa al-nazha>ir* and looking at the contextual verses, there are similarities and differences between these words. The similarities are the words *ahl*, '*asyi>rah*, *rah>thu*, *a>lu*, and *qurba>*, all of these words indicate a group of people who still have ties, but the word *ruknu*, it is more a group of people whose relationship is maintained based on strength, while

³⁶ Raghīb al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an*, p. 515.

³⁷ Thaba'thaba'i, *Al-Mizan Fi Tafsir Al-Qur'an* (Beirut: Dar al-Fikr, 1991), p. 329.

³⁸ Aisyah Abdurrahman bintu al-Syathi', *Al-Tafsir Al-Bayani Li Al-Qur'an Al-Karim*, vol. 5 (Beirut: Dar al-Ma'arif, 1990).

the other word is based on blood ties. The family is a collection or group of people who maintain a unitary relationship in it. If there are only a husband and wife and their children, it is called the nuclear family. However, if it does not only consist of husband, wife, and children, but also includes grandparents, uncles, aunts, nephews, and so on who still have blood ties, it is called the extended family.

The groups in which there are blood relations that are only limited to the nuclear family are expressed by the word *ahl*. The groups that have a brotherly relationship are usually known as relatives (close family) expressed by the word *qurba*>. A group that comes from a person's ancestry in large numbers, commonly known as a large family or clan, is expressed as '*asyi*>*rah*. A group of about ten men who are still related (descendants from ancestors) is expressed by the word *rahthu*. A group that shows the meaning of returning, both returning to kinship (heredity) and returning to someone (followers) is expressed by the word *a*>*lu*. While the word *ruknu* is the connotation of the family (*majaz*), which is when there is a person or group that gives us strength (assistance) continuously, it is as if they are like their own family. Thus, the words contained in the Qur'an cannot be replaced by other words, and even the letters cannot be expressed with other letters.

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