

# **DIRASAH QUR'ANIYYAH FII SYAKL AL'ARD LEXICAL SEMANTIC STUDY**

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## ***Abstract***

*This study concludes that the basic meaning of al-ard is soil, while the relational meaning is land, country, a place, and earth. The word al-ard which is always interpreted the same as the words bisatan, daha, firasyan, mihādan, suribat, and tahā which means wide, and the word madda with the basic meaning of length. In fact, it also has different relational meanings, namely spreading, expanding, moving widely. generous, base, bed, adding, lengthening, first, adding, shading, and shading.*

**Keywords:** *Dirasah Qur'aniyyah, Fii Syakl Al'Ard, Lexical Semantics*

## **A. Definition of Taraduf, and Lexical Semantics**

### **1. Definition of *Taraduf***

The word الترادف (*Al-taraduf*) literally comes from the word ردف (*radafa*) which means to follow. While etymologically, the

definition according to Taufik Muhammad is several words that indicate the same meaning.

According to Al-Jurjani, *taraduf* is any word that has one meaning and has several names. Meanwhile, according to Jalaluddin al-Suyuti, it is something whose words are many but the meaning is one. The purpose of *taraduf* is to make it easier to achieve a certain purpose, in one of the two expressions when it has the same meaning as the other.<sup>1</sup>

## 2. Definition of Semantics

Etymologically derived from Greek *semaino* which means to mark or symbolize. In Indonesian, semantics means a branch of linguistics about the meaning of language signs.

In particular, semantics is a branch of linguistics that specifically discusses the meaning of language units, which includes the relationship between signs and meaning, lexical meaning, grammatical meaning, naming, terminology, defining, and changing the meaning of various language units, as well as the factors that cause them.

Lexical semantics is semantics that focuses on the meaning of lexemes. The meaning formed is lexical meaning. The purpose of studying semantics is to build language competence in the field of meaning.<sup>2</sup>

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<sup>1</sup> Ahmaf Firman Mujahid, *Major Themes of Linguistics*, (Serang: A-Four, 2021) p.20-21

<sup>2</sup> Fitri Amalia and Astri Widayaruli Anggraeni, *Semantics Concept Examples and Analysis*, (Malang: Madani, 2017) p.11

## B. Verses about the Expanse of the Earth

### 1. Term *Firash*

The original meaning of the word *farsy* (فرش) is to spread out (QS. Adz-Dzâriyât [51]: 48). Then another meaning emerged. The word *furusy* (فرش plural of *farsy*) means rug or mattress because they are spread out. This meaning is found in QS. Ar-Rahmân [55]: 54 and QS. Al-Waqi'ah [56]: 34.

The earth stretches and becomes an expanse called *firâsh* (فرش) QS. when Al-Baqarah [2]: 22). There are also those who interpret the root word *furusy* (فرش) as found in QS. Al-Waqi'ah [56]: 34 with women because women are like beds for men.<sup>3</sup>

The word *Firasy* (فرش) in the Qur'an is repeated 6 times in different verses and contexts. However, *firasy* which means the earth as an expanse is only found in two verses, namely Surah Al-Baqarah verse 22 and Surah Adz-Dhariyat verse 48. Example of the term *Firasy* in Q.S. Al-Baqarah [2] verse 22 :

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ مِنْ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

"It is He who has made the earth a plain for you and the heavens a roof, and He sends down water (rain) from the heavens, and He produces with it all fruits as sustenance for you; therefore do not make partners for Allah, when you know" (Q.S. al-Baqarah 2:22).

<sup>3</sup> Quraish Shihab, *Encyclopedia of the Qur'an: A Study of Vocabulary*, (Jakarta: Heart Lantern, 2007) Volume 1, p.216.

The fact that the earth is spread out does not mean that it was created that way. The earth was created by Allah to be round or ovoid. That is a scientific fact that is difficult to disprove. Its sphericity does not contradict its roundness. Allah created it round to show how great His creation is. Then He made the roundness spread out for mankind, i.e. wherever they walk they will see or find it spread out. Allah made it so that mankind could benefit as much as possible from making the earth in this shape.

His words: "*It is He Who made the earth a plain for you*" suggest how the earth has been made by Allah swt. so easy and comfortable for human habitation, so that life is like a mattress spread out and ready to sleep on. Indeed, many do not realize this. Had Allah swt. taken away one of the means of comfort or not perfected it, man would have had a difficult life. He made the earth to be inhabited comfortably, Allah. not only created the earth and made it spread out but also made the sky as a building / roof.<sup>4</sup>

## 2. Term *Madda*

The term *Madda* (مَدًّا) has the meaning of spreading, extending and the pronunciation (مَدًّا الْأَرْضِ) can mean leveling the earth. *Madda* in the Qur'an is repeated 26 times in different verses and contexts. The meaning of the earth as an expanse is only found in three verses, namely Surah Ar-Ra'd verse 3, Surah Al-Hijr [15] verse 19 and Surah Al-Qaf verse 7.<sup>5</sup>

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<sup>4</sup> QuraishShihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an*, (Jakarta: Heart Lantern, 2002) Volume 1, p. 122-124.

<sup>5</sup> Ahmad Warson Munawwir, *Al munawwir Indonesian Arabic Dictionary*, (Surabaya: Publisher Pustaka Progressif, 1984), p.1412

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

"And We spread out the earth and placed therein solid mountains and planted therein every kind of plant that is pleasing to the eye."

The above verse states: And do they not see the earth that is around them, how We spread it out steadily, and We affixed to it firm mountains so that it does not sway with its circulation and in addition We grow on it all kinds of plants that are beautiful to the eye. We created it and arranged it in such a way as to teach you how great the power of Allah is, and also to remind every servant who wants to return to Allah that there is a Day of Reckoning that We have prepared for each of them.

The seventh verse above is commented on by the Compilation Team of Tafsir al-Muntakhab which consists of many Egyptian experts that: "The skin of the earth looks high in certain places, such as mountains, and also looks low in other places such as the bottom of the ocean. The weight of these parts of the earth is perfectly balanced between one another. One of the signs of Allah's power and wisdom is to create this balance and make it permanent by liquefying the earth's materials that form the thin crust that lies beneath the outer layer of the earth. Thus there is a flow from the heavy part of the earth to the lighter part."<sup>6</sup>

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<sup>6</sup> Quraish Shihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an*, (Jakarta: Heart Lantern, 2002) Volume 13 p. 283-284

### 3. Term *Basatha*

The term *Basatha* (بَسَطَ) means to spread something out, to expand and to spread out. Therefore from it is born the word *Al-Bisathu* (بِسْطٌ) which means rug, or anything that is spread out. *Basatha* which contains the meaning of the earth as a spread is only found in Surah An-Nuh verse:19

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا

"And Allah has made for you all the earth spread out."

And what is meant by بِسَاطًا here is the vast earth, because the expanse of the earth means its vastness.<sup>7</sup>

### 4. Term *Mahdan*

The word *mahd* (مهـد) comes from *mahada-yamhadu-mahdan* (مهـد - يمهد - مهـدا) consisting of the letters *mim*, *ha* and *dal*. It basically means to prepare and facilitate. Anything that is spread out like a mat for example is called *Al-Mihad.Mahdush-shabiy* (مَهْدُالصَّبِيِّ) is a swing or crib. The memorization of *mihad* (مهـد) in the Qur'an is repeated 16 times in different verses and contexts. One of them is in Qs. Ṭaha[20]:53

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّلَكَ لَكُمُ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى

"(He is the Lord) Who has created the earth as a plain, and made for you paths on it, and sent down water (rain) from the sky. Then, We grow with it (the rainwater) a variety of plants".

<sup>7</sup> Ar-Raghib Al-Ashafahani, *Al-Mufradat fi Gharibil Qur'an*, (Depok, West Java: Khazanah Fawa'id Library, Cet.1 2017), Volume 1, pp.180-181.

In the verse above, it can be understood that Allah swt. Placed humans on this earth to live life in order to prepare provisions for life in the higher afterlife. Similarly, a baby is placed in a swing and educated in preparation for a nobler and better life in the future. So the earth is likened to an expanse that is prepared to be inhabited by mankind.<sup>8</sup>

#### 5. Term *Suthihat*

The term *Suthihat* (سُطِّحَتْ), means spread out. The Qur'anic verse that contains the meaning of the earth as an expanse in the term *suthihat* is only found in Q.S al-Ghoshiyah verse 20.<sup>9</sup>

وَالِى الْأَرْضِ كَيْفَ سُطِّحَتْ

"How was the earth spread out?"

Quraish Shihab says in his interpretation of this verse, that the earth is spread out to facilitate human life.<sup>10</sup> On the earth humans live, do activities, grow crops and on the earth Allah created various animals, plants, rivers, for the benefit of living things.

#### 6. Term *Thaha*

The term *Thaha* (طَحًا) means to spread something out. The Qur'anic verse that contains the meaning of the earth as an

<sup>8</sup> Quraish Shihab, *Encyclopedia of the Qur'an: A Study of Vocabulary*, (Jakarta: Heart Latern, 2007) Volume 2, p. 552

<sup>9</sup> Ar-Raghib Al-Ashafahani, *Al-Mufradat fi Gharibil Qur'an*, (Depok West Java: Khazanah Fawa'id Library, Cet.1 2017), Volume 2, p.229.

<sup>10</sup> Quraish Shihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an*, (Jakarta: Heart Lantern, 2002) Volume 15, p.277

expanse in the term *Thaha* is only found in QS. As-Sham verse 6.<sup>11</sup>

وَالْأَرْضِ وَمَا طَحَّاهَا

"And the earth and its expanse"

Sayyid Quthb interpreted, The earth is spread out in front of the eyes and held for life, walking, and activities. The pronunciation (الطحو) *ath-thahwu* is the same as الدحو (*ad-Dahwu*), which means spreading out for life. This is the obvious fact that human life and all kinds of living things depend on it.<sup>12</sup>

#### 7. Term *Dhaha*

The word دَحَّاهَا (*dahaha*) which is taken from the word (*daha*) in the interpretation of Quraish Shihab means to spread or spread.<sup>13</sup> It is only found in the Qur'an in Qs. an-Naziat verse 30.

وَالْأَرْضِ بَعْدَ ذَلِكَ دَحَّاهَا

Meaning: "And He spread out the earth afterward."

The earth was spread out and leveled so that it could be walked on and the soil was shaped so that plants could grow on it.

<sup>11</sup> Ar-Raghib Al-Ashafahani, *Al-Mufradat fi Gharibil Qur'an*, (Depok West Java: Khazanah Fawa'id Library, Cet.1 2017). Volume 2, p.567.

<sup>12</sup> Sayyid Quthb, *Tafsir fi Zhilalil Qur'an*, translated by As'ad Yasin, et al, (Jakarta: Gemainsani Press, 2004), volume 12, p.128.

<sup>13</sup> Quraish Shihab, *Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an*, (Jakarta: Heart Lantern, 2002) Volume 15, p.55



### **C. Conclusion**

Based on the explanation related to the terms *firasya*, *basatha*, *daha*, *madda*, *mahdan*, *thaha*, *suthihat*, linguistically have the same meaning, but are used in terms of different contexts. The meaning of the earth as an expanse in these terms includes the earth was created as a land that will become a place to live, the earth as an amazing decoration, the earth serves to provide convenience for humans, the earth was created in accordance with the conditions of living things, the earth to be planted with plants, the earth as a place worthy of habitation, the earth is spread out so that humans or other creatures living on it can walk around.

The meanings that arise from the terms *firasya*, *madda*, *bisatha*, *mahdan*, *daha*, *suthihat* and *thaha* have the same meaning and purpose, namely the description of the earth as an expanse, all of which means that the earth was created by Allah as a place for living creatures to live, so that humans, animals, and plants can live on earth and take benefits and lessons from what was created.

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