THE MEANING OF *KHALAQA* IN THE QUR'AN: TOSHIHIKO IZUTSU SEMANTIC

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Abstract: *The word in the Qur'an that shows the meaning of creation is khalaqa. Even though these words refer to the meaning of creation, there are different meanings and uses contained in these words. This study uses a descriptive qualitative approach. The type of research used is library research. This research was conducted using data collection methods from the library, either in the form of books, journals, documents, magazines and so on. The data collection method in this study uses documentation. The analysis technique used is the semantic analysis approach developed by Toshihiko Izutsu. The purpose of this study is to reveal the meaning contained in the word khalaqa and reveal the world view of the Qur'an (weltanschauung) on that word. The process carried out in this study is to analyze the basic meaning of the word, then examine the relational meaning of the word khlaqa using syntagmatic and paradigmatic analysis, and then examine the use of the vocabulary of khalaq in the pre-Qur'anic, Qur'anic and post-Qur'anic periods by looking at the interpretations of the classical, medieval and modern periods. The results of the research show that the basic meaning of khalaqa in the Qur'an is to create. Semantically, the word khalaqa is closely related to other words in the Qur'an, such as the words Allah, al-arḍ and samaʿ; al-insān; al-mawt and al-ḥayāt; azwaja, male and female, animals, jin, and kulla shay'in. The words that are synonymous with the word khalaqa in the Qur'an are jaʿala, faṭara, badaʿa, shanaʿa, and ṣawara. While the antonyms are the words ahlaka, dammara, amāta, azāla and afna. Second, the word khalaqa after analyzing its synchronic and diachronic meanings refers to creation in which Allah is the object.*

Keywords: *Al-Qur'an, Khalaqa, Semantics, Toshihiko Izutsu.*

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Abstrak: Kata dalam Al-Qur'an yang menunjukkan makna penciptaan adalah *khalaqa*. Meskipun kata-kata tersebut merujuk terhadap makna penciptaan, ada perbedaan makna dan kegunaan yang terkandung dalam kata-kata tersebut. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Jenis penelitian yang dipakai adalah penelitian kepustakaan (*library research*). Penelitian ini dilakukan dengan menggunakan metode pengumpulan data dari perpustakaan, baik berupa buku, jurnal, dan sebagainya. Metode pengumpulan data pada penelitian ini menggunakan dokumentasi. Teknik analisis yang digunakan adalah menggunakan pendekatan analisis semantik yang di kembangkan oleh Toshihiko Izutsu. Tujuan penelitian ini yaitu untuk mengungkap makna yang terkandung dalam kata *khalaqa* dan menyingkap pandangan dunia Al-Qur'an (*weltanschauung*) pada kata tersebut. Proses yang dilakukan dalam penelitian ini adalah menganalisis makna dasar kata, kemudian meneliti makna relasional kata *khalaqa* dengan menggunakan analisis sintagmatik dan paradigmatik, selanjutnya meneliti penggunaan kosakata *khalaqa* pada periode pra-Qur'anik, Qur'anik dan pasca-Qur'anik dengan menilik tafsir periode klasik, pertengahan dan modern. Hasil penelitian menunjukkan makna dasar *khalaqa* dalam al-Qur'an adalah menciptakan. Secara semantik, kata *khalaqa* memiliki keterkaitan erat dengan kata-kata lain dalam Al-Qur'an, seperti kata Allah, *al-arḍ and sama'; al-insān; al-mawt and al-ḥayāt; azwaja,* laki-laki dan perempuan, hewan, jin, dan *kulla shay'in.* Kata yang menjadi sinonim kata *khalaqa* dalam Al-Qur'an adalah *ja'ala, faṭara, bada'a, shana'a,* dan *ṣawara.* Sedangkan antonimnya adalah kata *ahlaka, dammara, amāta, azāla dan afna.* Kedua, kata *khalaqa* setelah menganalisis makna sinkronik dan diakronik nya mengacu pada penciptaan yang mana Allah sebagai objeknya.

Kata-kata Kunci: *Al-Qur'an, Khalaqa, Semantik, Toshihiko Izutsu.*

Introduction

The Qur'an is the holy book of Muslims, which is the most important source of Islamic religious teachings. This book is the revelation of Allah SWT revealed to Prophet Muhammad SAW as a guide to life for all mankind. The Qur'an contains many meanings and messages that are important to Muslims.[1] The Qur'an has many contents and aspects that can be learned, such as the semantic meaning of the words in it.[2]

One of the features of the Qur'an is that its short words and sentences can hold many meanings. It is like a diamond emitting light from every side.[3] The language of the Qur'an is of high value, has related meanings, and complements each other when used in various verses. Usually, the language of the Qur'an contains many contents and concepts that do not indicate only one meaning. Not infrequently, the language of the Qur'an gives new meaning in Arabic.[4]

1 Rani Rani et al., 'Program Penguatan Hafalan Al-Qur'an Bagi Siswa Sekolah Dasar Qur'an Al-Bayan Subang', *Al-Qiyadi: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (22 June 2023): 43–55.

2 Nisa Afrinauly Nabila, 'Islamic Parenting: Ditinjau Dari Perspektif Q.S As-Shaffat Ayat 102', *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2 September 2023): 111–21, https://doi.org/10.58363/alfahmu.v2i2.37.

3 Siti Nuradni Adzkiah, 'Studi Tentang Tarâduf dalam Al-Qur'an (Kajian Terhadap Kata Khalaqa- Ja'ala dan Khauf- Khasyyah)' (Skripsi, Jakarta: Fakultas Ushuluddin dan Filsafat UIN Syarif Hidayatullah, 2019), 40, https://repository.uinjkt.ac.id/dspace/handle/123456789/45701.

4 Mahyudin Ritonga et al., 'The Impact of Fake News on Kid's Life from the Holy Al-Qur'an Perspective', in *Studies in Computational Intelligence* (Switzerland: Springer, Cham, 2023), 213–24, https://doi.org/10.1007/978-3-031-21199-7_15.

Amin al-Khulli emphasized that the Arabic language and literature approach is the first step that must be taken by researchers if they want to understand the Qur'an deeply, then step into other approaches such as history, psychology, science, social, and others. The most basic reason is that the Qur'an was revealed in Arabic. So linguistic and literary studies (Arabic) become very important to understand and explore the meaning and content of the Qur'an. One linguistic approach that can be used to understand the Qur'an is the semantic approach.[5]

There are many similar terms or words in the Qur'an but they have different meanings. Many different words have the same meaning.[6] Every word in the Qur'an needs to be understood correctly so as not to produce a meaning that can only be guessed. There are many terms in the Qur'an related to the word *khalaqa*. Usually, the word *khalaqa* means to create. But in the Qur'an, it turns out that it is not only *khalaqa* that is used to express the creation of something. There is the word *ja'ala* in Q.S. An-Naḥl: 72 to explain the creation of spouses and children. Allah Swt. said:

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۗ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ

"And Allah made for you a spouse (husband or wife) of your own kind and made children and grandchildren for you from your spouse, and gave you sustenance from the good. Why do they have faith in vanity and deny God's favour?"

This is an opportunity for us to dig deeper into the knowledge of Allah's intentions from His kalam and understand why Allah SWT uses certain words in certain verses. This paper also described the words *khalaqa* found in the Qur'an.

Based on the explanation above, in analysis, this paper will discuss how the Qur'an actually views the meaning of the word *khalaqa* in the Qur'an through the semantic approach of Toshihiko Izutsu. Choosing Izutsu's semantic approach, because his semantic workspace encompasses language on every basic meaning and relational meaning using syntagmatic and paradigmatic analysis. In terms of the chronology of its linguistic history, it will look at pre-Qur'anic, Qur'anic, and post-Qur'anic times, so as to gain a thorough and complete understanding of the meaning of *khalaqa* in the Qur'an.

This research uses a descriptive qualitative approach that is useful for describing and explaining information from the data collected. The author uses this approach because he wants to analyse and explain the meaning of *khalaqa* in the Qur'an with the semantic analysis of Toshihiko Izutsu. The type of research used is library research, this research is carried out using data collection methods from libraries,

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5 Desriliwa Ade Mela and Dasril Davidra, 'Studi Komparasi Hadis dan Sunnah dalam Perspektif Fazlur Rahman', *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2022): 27–35, https://doi.org/10.58363/alfahmu.v1i1.9.

6 Mila Fatmawati, Dadang Darmawan, and Ahmad Izzan, 'Analisis Semantik Kata Syukūr dalam Alquran', *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 3, no. 1 (2018): 90–100, https://doi.org/10.15575/al-bayan.v3i1.3129.

both in the form of books, journals, and so on. The data collection method in this study uses documentation, namely collecting literature that has relevance to the focus of the study. The analysis technique used is to use content analysis and data interpretation, and then the author provides a sufficient explanation of the data obtained.

Semantic Analysis of Toshihiko Izutsu

Toshihiko Izutsu is an orientalist, he is Professor Emeritus at Keio University in Japan and is active in writing many books on Islam and other religions.[7] He taught courses at the Institute of Cultural and Language Studies at Keio University, Tokyo, at the Institute of Philosophy in Tehran, Iran, and at McGill University in Montreal, Canada. He can speak fluently in several languages, which include Arabic, Pali, Chinese, Russian, Japanese, Persian, Sanskrit, and Greek. In 1958, Toshihiko successfully translated the Arabic Qur'an into Japanese. The translation is known to be accurate so it is widely used for scientific work. He was so talented in learning foreign languages that he even finished reading the Qur'an a month after he started learning Arabic.

Seyyed Hossein Nasr believes that Toshihiko Izutsu is the greatest Islamic thinker born in Japan and a qualified figure in the field of philosophy. Toshihiko Izutsu can easily enter the universe of meaning with a different view from his great insight. He was an expert in languages and intellectually insightful.[8]

Izutsu is one of the scholars who initiated the method of semantic analysis in the study of the Qur'an. Toshihiko Izutsu made semantics the basis for his analysis of thought. He practiced this in one of his works, namely *"God and Man in the Koran: a Semantics Analysis of The Koranic Weltanschauung"*.[9]

Izutsu's view of semantics is not merely a means of speech and thinking, but rather a conceptualization and interpretation of the world that encompasses it. He considered semantics not just a simple analysis of the structure of word forms or the study of the original meaning attached to the form of words (etymological analysis), but further as an analytical study of key terms of a language with a view that led it to the conceptual understanding of weltanschauung or the worldview and society that uses the language.[10]

According to him, Semantics also has a wide workspace, not only exploring the meaning of a word in terms of language level (vocabulary, basic meaning, and relational meaning) only, but also exploring the meaning of a word using historical

7 Mahmud Muhsinin, 'Kajian Semantik Al-Qur'an: Melacak Kata Muslim dalam Al-Qur'an', *Al-Hikmah: Jurnal Studi Agama-Agama* 3, no. 2 (17 November 2017): 40–60, https://doi.org/10.30651/ah.v3i2.944.

8 Muhsinin, 40–60.

9 Mila Fatmawati, Dadang Darmawan, and Ahmad Izzan, 'Analisis Semantik Kata Syukūr dalam Alquran', 92.

10 Muhammad Syafirin, 'The Meaning of Ṣalāt in Al-Qur'an: Semantic Analysis of Toshihiko Izutsu', AlifLam Journal of Islamic Studies and Humanities 1, no. 1 (2020): 10–20, https://doi.org/10.51700/aliflam.v1i1.94.

studies (synchronic and diachronic) and weltanschauung.[11]

Toshihiko Izutsu emphasizes that semantics places more emphasis on the Qur'an to interpret its concepts by focusing its discussion on analysing the semantic structure of valuable words in the Qur'an. The semantic approach is one of the relevant studies to get a deep meaning about the Qur'an which is considered very important for people who study Arabic, both those who study and teach it.[12] According to Toshihiko Izutsu, the semantics of the Qur'an seek to reveal the worldview of the Qur'an through the semantics of material within the Qur'an itself. In such a perspective compared to other methods of exegesis, semantic theory seeks to position the worldview of ignorance and Islam in all fields diametrically or in the same way as others.[13] The workings and principles of research on the semantic analysis of the Qur'an described by Izutsu are: (1). Taking the keywords in the Qur'an by the discussion in question; (2). Find the basic meaning of the word and the relational meaning of the keywords to be discussed; (3). Looking for synchronic and diachronic meanings with the division of three periods, namely pra-Qur'anic, Qur'anic, and post-Qur'anic; (4). Determine the worldview or weltanschauung by summing up and uniting the concepts in one whole.

Basic Meaning of *Khalaqa*

Toshihiko Izutsu expresses the basic meaning by referring more to the inherent meaning of the word itself which is always carried whenever and however the word is placed.[14] To be able to obtain the basic meaning of a word or its derivation can be done by looking it up in every dictionary, and in the linguistic world, it is known as lexical meaning.[15]

The word "خلق" is a form of *fiʿil māḍī* derived from the root word "خ-ل-ق", in the Munawir dictionary has the meaning of making, making, and creating. In Arabic, the word "خلق" is used to describe the process of creating something from scratch and shaping it into a new form. In the Qur'an usually, the word creation is called *badīʿ, khalaqa, jaʿala*, and *faṭara* which have little resemblance in meaning. The word "خلق" in the Qur'an is used in various contexts, especially in the context of the creation of the universe, humans, and other living beings. In *Muʿjam Maqāyīs*

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11 Rifqatul Husna and Wardani Sholehah, 'Melacak Makna Nusyuz dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu', *Jurnal Islam Nusantara* 05, no. 1 (2021): 138, https://doi.org/10.33852/jurnalin.v5i1.330.

12 Farid Muhlasol, *Konsep Hijab dalam Al-Qur'an (Sebuah Implementasi Semantik Toshihiko Izutsu Terhadap Kosakata Hijab dalam Al-Qur'an)* (Pasuruan: Basya Media Utama, 2022), 7.

13 Toshihiko Izutsu, *Konsep Kepercayaan dalam Teologi Islam : Analisis Semantik Iman dan Islam,* trans. Agus Fahri Husein, Misbah Zulfa Ellizabeth, and Supriyanto Abdullah (Yogyakarta: Tiara Wacana, 1994), 226.

14 Eko Zulfikar, 'Makna Ūlu Al-Albab dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu', *Jurnal THEOLOGIA* 29, no. 1 (2018): 124, https://doi.org/10.21580/teo.2018.29.1.2273.

15 Marjiatun Hujaz, Nur Huda, and Syihabudin Qalyubi, 'Analisis Semantik Kata Zawj dalam Al-Qur'an', *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 2 (13 August 2018): 61, https://doi.org/10.47454/itqan.v4i2.684.

al-Lugah it is mentioned that the word consisting of the letters *kha*, *lam*, and *qaf* has two basic meanings, namely: the determination of something and the subtlety of something. The word *khalaqa* indicates the incomparable omnipotence and greatness of Allah's creation. The word *khalaqa* has 266 repetitions in the Qur'an.[16]

In the book *al-Mufradat fī Gharīb al-Qur'ān* by Rāghib al-Aṣfahānī it is stated that the meaning of word *khalaqa* has two meanings. The first means "*khalaqa*" (production) which means creating something that originally did not exist into existence without intermediaries and beginnings. Second, it means "*ja'ala*" (reproduction) which means creating something / making something from an existing element into another element.[17]

Relational Meaning of *Khalaqa*

Izutsu explains in his book, *"The Relationship of God and Man: A Semantic Approach to the Qur'an"* that relational meaning is a new meaning attached to basic meaning by placing words in a special position in a special field. Relational meaning can also be referred to as connotational meaning. With that, the new meaning adapts to the sentence in which the word is placed. The analysis that Izutsu uses in finding relational meaning is to use syntagmatic and paradigmatic analysis.[18]

1. Syntagmatic Analysis

Syntagmatic analysis is an analysis where someone tries to determine the meaning of a word by paying attention to the words in front of and behind the word being discussed, in one particular part. Syntagmatic is a relationship that lies in a speech that has been arranged both sequentially and linearly. Syntagmatic analyses a syntactic relationship (*tarkīb*) between terms in a series of speech, arranged sequentially, and linearly.[19] This study is very important because a word must have a relationship with the words around it. In this context, the meaning of the word *khalaqa* in the Qur'an is seen from its relation to the word after or before, here is the description:

(a) Relational Word of God

When discussing certain concepts contained in the Qur'an, we will always be dealing with the highest focus word found in the Qur'an itself. The highest focus word in question is God. Likewise, when looking relationally for the word *khalaqa*, there is a close connection with the word Allah who is the

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16 Adzkiah, 'Studi Tentang Tarâduf Dalam Al-Qur'an (Kajian Terhadap Kata Khalaqa-Ja'ala Dan Khauf- Khasyyah)', 28.

17 Ar-Raghib Al-Ashfahani, *Kamus Al-Qur'an: Penjelasan Lengkap Makna Kosakata Asing (Gharib) dalam Al-Qur'an*, trans. Ahmad Zaini Dahlan (Depok: Pustaka Khazanah Fawa'id, 2017). 232.

18 Hujaz, Huda, and Qalyubi, 'Analisis Semantik Kata Zawj dalam Al-Qur'an', 59.

19 Maula Sari, 'Analisis Sintagmatik Dan Paradigmatik Ferdinand Dessausure Pada Qs. Al-Duha', *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2020): 78, https://doi.org/10.24090/maghza.v5i1.3991.

creator of all things. Allah SWT said:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۖ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ

"Praise be to God who created the heavens and the earth, and made it dark and light. Nevertheless, dishonest people equate their god (with something else)" (Q.S. Al-An'ām: 1).

This verse affirms that God is the creator of heaven and earth and everything in them. The use of the word *khalaqa* in creation can imply that creation is based on a system that Allah SWT has established, which is a very neat system.

(b) Relational Word of *al-Arḍ* and *Sama'*

هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

"It was He (Allah) who created everything on earth for you and He went to heaven, and He perfected it into seven heavens. And He knows all things" (Q.S. Al-Baqarah: 29).

Allah SWT tells about His power, knowledge, and will from the above verse. Allah SWT says, "who has created", i.e. finding, convening, and making (heaven and earth). Because the word *al-khalq* (creating) sometimes contains the meaning of *al-ikhtirā'* (to find or create) and sometimes also contains the meaning of *al-taqdīr* (to determine). The Word of Allah SWT is a postulate that heaven and earth are new.

(c) Relational Word of *al-Insān*

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

"He created man out of dry earth like pottery" (Q.S. Ar-Raḥmān: 14).

Word of Allah SWT "خَلَقَ الْاِنْسَانَ": *He created man. Allah SWT has mentioned the creation of this immense realm consisting of heaven, earth, and everything in it, in which there are signs of His oneness and power, He also mentioned the creation of a small creature that is man.*

(d) Relational Word of *al-Mawt* and *al-Ḥayāt*

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ

"Who created death and life, to test you, who of you is better at charity..." (Q.S. Al-Mulk: 2).

According to one opinion, the meaning of this word of Allah SWT is: He

created you for death and life, that is, for death in the earthly realm and life in the hereafter. Allah SWT created the dead and the living. Then the question arises, why in this verse death is mentioned first, then called life? Its purpose is as a warning to humans that life does not stop in this world. This is a warning to humans.

According to *Tafsir Al-Misbah*, human death on this earth stage is not nothing. It still exists but moved to another realm. That is one of the things hinted at by the word creating death. Some understand death in the sense of the absence of form. Those who understand so, understand the above verse the meaning of Allah SWT created the causes of death.[20]

(e) Relasional Word of *Azwājā*

وَمِنْ اٰيٰتِهٖ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةًۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"And among the signs (of his greatness) is that he created pairs for you of your own kind, that you might be inclined and at ease to them, and he made between you affection and affection" (Q.S. Ar-Rūm: 21).

This verse describes the multiplicity of people and the evidence of the power and mercy of Allah SWT in this regard. The verse proves by stating that: And also, among the signs of His power is that He created especially life partners of their kind, to be calm and peaceful, so there is a sign for those who think about the power and favour of Allah SWT.

(f) Relational Word of Male and Female

وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰىۙ

"For the sake of the creation of male and female" (Q.S. Al-Lail: 3).

This verse shows how Allah SWT created these two beings. According to the *Tafsir Al-Misbah* by M. Quraish Shihab, these two types were originally both *nutfah* in the womb. Which is from one meeting between sex cells and ovaries. Why the results are different there are men and women. This shows that there must be an SWT creator who arranged and established it.

(g) Relational Word Animal

وَاللّٰهُ خَلَقَ كُلَّ دَاۤبَّةٍ مِّنْ مَّاۤءٍۚ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖۚ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِۚ

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20 M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2011), 343.

وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى اَرْبَعٍ ۗ يَخْلُقُ اللّٰهُ مَا يَشَاءُ ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"And Allah created all kinds of animals out of water, so some walk on their belly and some walk on two legs, while some walk on four legs. God created what He wanted. Truly, God is SWT over all things" (Q.S. An-Nūr: 45).

Allah SWT mentions His perfect Power in creating His creatures of various shapes, colours, and actions, all of which He created from one water. and some of them walk on their belly, walk on 2 legs, and walk on 4 legs with their power, for verily what he wills must exist, and what he does not want must not exist.

(h) Relational Word of Genie

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

"He has also created a genie from a smokeless flame" (Q.S. Ar-Raḥmān: 15).

Allah SWT mentions the creation of man, that He has created him from dry earth like pottery, and in this verse, it is explained that He has created a genie from the flame, which is the very end of the flame. So, it is according to Adh-Ḍahhak, from Ibn ʿAbbās; and the same was said by Ikrimah, Mujāhid, al-Ḥasan, and Ibn Zayd. Al-Awfi has narrated from Ibn Abbas in connection with His word: from the flame. Q.S. Ar-Raḥmān: 15 that is from the best flame, which is the blue tip.

(i) Relational Word of *Kulla Shay'*

...وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا

"... and he hath created all things, and he set forth the measures neatly" (Q.S. Al-Furqān: 2).

This verse shows that everything that exists is the object of Allah's creation. Then Allah arranges it according to its benefit and with all tidiness so that all provisions apply as God has decreed.

2. Paradigmatic Analysis

Paradigmatic is the relationship between elements, whether it is in a speech with one type or not contained in a related speech. Paradigmatic is comparing words but in this case antonym comparison.[21] This type of analysis is a form of comparison of certain concepts with similar concepts (synonyms) or contradictory (antonyms).[22]

(a) Synonyms of the Word *Khalaqa* in the Qur'an

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21 Abdul Chaer, *Linguistik Umum* (Jakarta: Rineka Cipta, 2012), 350.

22 Toshihiko Izutsu, *Relasi Tuhan dan Manusia (Pendekatan Semantik Terhadap Al-Qur'an),* trans. Agus Fahri Husein (Yogyakarta: LKIS, 1997), 43.

(1). Ja'ala

The word *ja'ala* comes from the letters *jim*, *'ayn*, and *lam* which means to create or make from something. Different from *khalaqa*, *ja'ala* which also has the meaning of making or creating shows the meaning of creating something from existing matter. Al-Aṣfahānī explains that there are five qualities inherent in the word *ja'ala*, one of which is to make something out of something else so that its existence is determined from something else. The word *ja'ala* means reproduction of creating something/making something from an existing element into another element. The use of the Qur'an on the word *khalaqa*, is usually to emphasize the greatness of Allah's creation, while the word *ja'ala* emphasizes the benefits obtained from something that is made into it. Allah SWT said:

$$\text{ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ}$$

"Then He made his offspring from the essence of the despicable water (semen)" (Q.S. As-Sajdah: 8).

Wahbah al-Zuhayli interprets "*then who created his posterity from the order of semen secreted from man, that is, despised water*". The word *ja'ala* in this verse indicates the creation of human offspring, Allah made from the semen of other humans.[23]

(2). Faṭara

Faṭara means to create something out of nothing, or create the first time, as found in Q.S. Fāṭir verse 1:

$$\text{اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ ...}$$

"All praise be to God the Creator of heaven and earth ..."

In the book *Zubdatut Tafsir min Fathil Qadir* by Muḥammad Sulayman al-Ashqar regarding this verse: Allah praises Himself for the magnitude of His power, knowledge, and wisdom as evidenced by His creation of heaven and earth, Allah created both from nothingness without any prior example.[24]

Ibn 'Abbās said: "*I did not understand the meaning of His words* (فاطر السماوات والأرض) *until two Arab Bedouins came to me to dispute a dispute between the two of them over a well. One of them said to another:* (هذه بئري وأنا

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23 Wahbah Az-Zuhaili, *Tafsir Al-Wasith*, trans. Muhtadi (Jakarta: Gema Insani, 2013). 208.

24 Muḥammad Sulaymān 'Abdullah al-Ashqar, *Zubdah al-Tafsīr Bihāmish Muṣḥaf al-Madīnah al-Munawwarah* (Qatar: Wizārah al-Awqāf wa al-Shu'ūn al-Islāmiyyah, 2007), 434–35.

فاطرها) *This is my well, and I am its creator."*

In addition to *ja'ala* and *fatara*, the synonyms of *khalaqa* found in the Qur'an are also *bada'a* (Q.S. Al-Baqarah: 117), *ṣana'a* (Q.S. An-Naml: 88) and *ṣawara* (Q.S. At-Taghābun: 3).

(b) Antonyms of the Word *Khalaqa* in the Qur'an

(1). Ahlaka

Allah SWT said:

$$اَلَمْ نُهْلِكِ الْاَوَّلِيْنَّ$$

"Have We not destroyed the ancients?" (Q.S. Al-Mursalat: 16).

(2). Dammara

$$فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ اَنَّا دَمَّرْنٰهُمْ وَقَوْمَهُمْ اَجْمَعِيْنَ$$

"Notice how the result of their deceit, that We destroyed them and their people all." (Q.S. An-Naml: 51)

Further antonyms of the word *khalaqa* are *amāta* (Q.S. An-Najm: 44), *azāla* (أزال) meaning "to remove" and *afna* (أفني) meaning "to destroy".

Synchronic and Diachronic Meaning of the Word *Khalaqa*

Analysing synchronic and diachronic meanings is very important to obtain deep meaning in semantic studies. Synchronicity is a static aspect of the word, that is, the concept of the meaning of the word is fixed and does not change. In contrast, diachronic are aspects of a collection of words that are constantly changing dynamically and thrive in their own way. Izutsu tried to come up with this category by dividing it into three time periods of vocabulary use, namely pre-Qur'anic, Qur'anic, and post-Qur'anic.[25]

1. Pre-Qur'anic period

The pre-Qur'anic phase can be understood as a time when the Arabs were still known as ignorant people because Arab society at that time experienced ignorance and moral corruption. Analysis of meaning in the pre-Qur'anic period can be done by looking at Bedouin vocabulary that has an ancient Arabic worldview, the vocabulary of caravan groups (merchants), and vocabulary which is a system of Jewish and Christian religious terms living in Arab lands. For the ancient Arabs, poetry was the greatest cultural product.

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25 Hujaz, Huda, and Qalyubi, 'Analisis Semantik Kata Zawj dalam Al-Qur'an', 69.

Arab society at that time did not know Allah as creator and did not even know the concept of creation and their understanding of creation was very weak. The ignorant Arabs did not have much interest in the concept of creation, they did not care "where did man come from?", "who created?" except for a few of them.[26] But basically, the ignorant understanding of the concept of divinity still exists because it is influenced by the teachings of Prophet Abraham (AS) and Prophet Ismail (AS) so that the ignorant people know that Allah is the creator, He is the One who controls and governs the entire universe. The understanding of the ignorant is limited to knowing that God is the One who created the heavens and the earth and their contents, and the ruler and ruler of the entire universe. But behind that, ignorant people still worship idols and do not understand the Substance of Allah as their creator and God must worship Allah said:

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ

"And if you ask them, "Who created them, they will answer, 'Allah,' so how can they be turned away (from worshipping Allah)" (Q.S. Az-Zukhrūf: 87).

In the poetic data of the pra-Qur'anic Arabs who used the word with the root *kha-lam-qaf* also about creation, as exposed in the poet's poem:

حُفَـاةً عُرَاةً مَا اِغْتَذَوْا خُبْـزَ مِلَّةٍ وَ لَا عَرَفُوْا لِلْبُرِّ مُذْ خُلِقُوْا طُعْمَا

"The three children had no clothes or sandals and they were not fed. Even they do not know that bread is created as food."

2. Qur'anic Period

The Qur'anic period system is a system that emerged during the time the Qur'an was revealed. In this regard, Prophet Muhammad held the dominant authority in the formation of the conception of the Qur'an. The limitation of the Qur'anic period is at the time when the Qur'an was revealed, for 22 to 23 years.[27] This period is divided into two, namely: the Meccan period (610–622 AD) and the Medina period (622–632 AD). Qur'anic verses that discuss creation can be found in the Makkah period, one of which is in Q.S. Al-A'la: 1–2. God said:

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى الَّذِيْ خَلَقَ فَسَوّٰى

"Sanctify the name of your Lord the Highest, Who created, and perfected (His creation)."

3. Post-Qur'anic Period

The system of the post-Qur'anic period began after the Qur'anic concept was

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26 Mislannada Fiddaraini et al., 'The Meaning of Khalaqa and Its Derivation in Surah Ar-Rum (Semantic Analysis of Toshihiko Izutsu)', *IJAS: Indonesian Journal of Arabic Studies* 4, no. 2 (2022): 195–96, https://doi.org/10.24235/ijas.v4i2.11283.

27 Zulfikar, 'Makna Ūlu Al-Albab dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu', 113.

intact, and this concept refers more to an in-depth study of the concepts that have been shaped by the Qur'an. The post-Qur'anic period takes place in three periods, the classical period, the medieval period, and the contemporary modern period.

a. Tafsir of the Classical Period

This interpretation revolves around the era of the Prophet, the companions, and the beginning of *tābi'īn*. Interpretation in this era is familiar with its uncodified nature. Thus, the majority of classical exegesis works are directly sourced from quotations of narrations that explain the meaning of the Qur'an *(bil ma'thūr)*.

The Prophet (peace be upon him) once interpreted Surah Ali 'Imrān verse 190 with sunnah *fi'liyyah* as the following hadith:

> حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَتَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ:" إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ " ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

Sa'id bin Abu Maryam told us Muhammad bin Ja'far said: Having reported to me Sharik bin 'Abdullah bin Abu Namir from Kuraib from Ibn 'Abbas (may Allah be pleased with him) he said: Once when I spent the night at my aunt Maimunah's house, I heard the Prophet sallallahu 'alaihi wasallam talking with his wife for a moment. Then he slept. When the last third of the night came, he sat and looked up at the sky and read: *"Verily in the creation of heaven and earth, and the alternation of night and day there are signs for the intelligent."* (Āli 'Imrān: 190). Then he performed ablution and miswak, then prayed eleven *raka'āt*. After hearing Bilal's adhan, he prayed two *raka'āts* then he went out for the dawn prayer.[28]

From the following hadith, it can be interpreted that "خَلْقُ السَّمَوَاتِ" is "the creation of the heavens". Thus, in the classical period, tafsir *khalaqa* (*maṣdar* of *khalaqa*) was the meaning of creation.

b. Medieval Period Tafsir

The meaning of *khalaqa* is revealed in the tafsir of al-Ṭabarī in interpreting Surah Al-Baqarah verse 29:

$$هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا ثُمَّ اسْتَوٰٓى اِلَى السَّمَاۤءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍۗ$$

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is God, who made all that is on earth for you, and he willed (created) the heavens, and he made seven heavens. And He is All-Knowing of all things."

In this verse, God informs them (those who break God's covenant) that He created what is on earth for them. In religion, this is a postulate for the oneness of God, while in this world it is a means of life to devote oneself to Him. *ḍamīr huwa* is an allusion to the name of Allah returning to his name. While the word *khalaqa* means to take out from nothing to existence.

c. Tafsir of the Modern Period

The meaning of *khalaqa* can also be seen from what has been interpreted by contemporary tafsir scholars, one of which is Sayyid Qutb when interpreting Q.S. Al-Hijr: 26–27:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

"And verily We have created man (Adam) from dry clay (which comes from) black mud given shape. And We have created a genie before (Adam) from a very hot fire" (Q.S. Al-Ḥijr: 26–27).

Sayyid Qutb interprets in his book *Tafsīr fī Ẓilalil Qur'ān* that in this verse Allah mentions the difference in character between man and jinn based on where he was created from. That is, humans were created from dried clay *ṣalṣāl* derived from black mud and *jin* was created from fire *nār* which was given very hot properties. So, in the modern tafsir period, the word *khalaqa* means to create.

Weltanschauung Said *Khalaqa*

The word *khalaqa* weltanschauung is to analyze the key terms of a language with a view that eventually arrives at the conceptual understanding of the worldview or view of the people who use that language, not only as a means of speech and thinking but more importantly, the conception and interpretation of the world that surrounds it, called the weltanschauung worldview.[29]

From the explanation of the word *khalaqa*, the weltanschauung obtained is very closely related to Allah directly is the belief in Allah as the Supreme Creator, He is the only God who has the right to be worshipped. Making humans consciously always bound by the law of sharia which covers all aspects of life, always worshipping Allah, *istiqāmah* in carrying out Islamic law, confirming faith

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29 Muhsinin, 'Kajian Semantik Al-Qur'an: Melacak Kata Muslim dalam Al-Qur'an', 40–60.

only in Allah, and behaving always close to the Qur'an.[30]

Conclusion

Based on the discussion above, the findings of the conclusion are as follows: First, the basic meaning of *khalaqa* in the Qur'an is to create. Semantically, the word *khalaqa* is closely related to other words in the Qur'an, such as the words "*khalaqaallah*" *al-arḍ, sama', al-insān, al-mawt, and al-ḥayāt, azwaja*, male and female, animal, *jinn*, and *kulla shay in*. Synonyms of the word *khalaqa* in the Qur'an are *ja'ala, faṭara, bada'a, ṣana'a*. While the antonyms are the words *akhlaka, dammara, amata, azala,* and *afna*. The synchronic and diachronic meaning of the word *khalaqa* in the Qur'an is a reinforcement for all Muslims that the use of the word *khalaqa* is the right of Allah and the authority of Allah to create something from nothing to exist, this is what distinguishes it from other word meanings such as *ja'ala* which requires the effort of the created object to do something according to Allah's will.

This study is still very simple. Some shortcomings and errors are the weak points of the author, so it requires follow-up studies to complement and cover these shortcomings. Many things can be added in similar studies, for example looking at the meaning of the word Rabb in the Qur'an based on its semantic analysis or conducting a study of living Qur'an practising the values of the word *khalaqa* in everyday people's lives about the power of Allah to create from nothing to existence.

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30 Fiddaraini et al., 'The Meaning of Khalaqa and Its Derivation in Surah Ar-Rum (Semantic Analysis of Toshihiko Izutsu)', 191–209.

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