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Rasha Hilal Kareem

Prof. Hashim Aliwy  
Mohammed Alhusseini  
(Ph.D)

Wasit University  
College of Education  
for Human Sciences

Email:

[rashahk901@uowasit.edu.iq](mailto:rashahk901@uowasit.edu.iq)  
[hilewi@uowasit.edu.iq](mailto:hilewi@uowasit.edu.iq)

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## The Relational Analysis of the Holy Names of Almighty Allah in the Glorious Quran

### A B S T R A C T

The present research aims to explore the lexical relationships within the Holy Names of Almighty Allah, known as al-asmā al-hasnā الأسماء الحسنی (The Most Beautiful Names). The Glorious Quran, with its multifaceted content and form, presents a challenge for translators, as no single rendition can fully encompass its magnificence. The primary hurdle faced by translators in rendering the Holy Names lies in the lexical compression, wherein multiple layers of meaning are encapsulated within a single linguistic unit. This study seeks to elucidate the contextual meaning of the selected data and discern various lexical relations, such as synonymy, antonymy, homonymy, polysemy, and hyponymy existing among these Holy Names. The researchers employ a model based on Palmer's (1981) theory of lexical relations, analysing four Quranic texts to achieve the objectives of the study. The findings suggest that while these Holy Names exhibit near synonymy, they lack total or absolute synonymy. The absence of such synonymy is attributed to the diverse linguistic roots these Names may have. Interestingly, these Holy Names are utilised in both sacred and non-sacred contexts within various Quranic texts. Although they convey a singular meaning when employed as Holy Names in the Glorious Quran, they exhibit polysemy, encompassing multiple meanings when describing non-divine entities.

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## التحليل العلائقي لأسماء الله الحسنى في القرآن الكريم

الباحثة: رشا هلال كريم

أ.د. هاشم عليوي محمد الحسيني

جامعة واسط / كلية التربية للعلوم الانسانية

## المستخلص

يهدف البحث الحالي إلى استكشاف العلاقات المعجمية ضمن أسماء الله تعالى المعروفة بالأسماء الحسنى. يمثل القرآن الكريم، بمحتواه وشكله المتعدد الأوجه، تحديًا للمترجمين، حيث لا يمكن لأي ترجمة واحدة أن تشمل روعة القرآن بشكل كامل. تكمن العقبة الأساسية التي يواجهها المترجمون في ترجمة الأسماء المقدسة في الضغط المعجمي، حيث يتم تغليف طبقات متعددة من المعنى داخل وحدة لغوية واحدة. تبحث هذه الدراسة إلى بيان المعنى السياقي للبيانات المختارة وتمييز العلاقات المعجمية المختلفة، مثل الترادف، والتناقض، والتجانس، وتعدد المعاني، والعلاقة الدلالية الموجودة بين هذه الأسماء المقدسة. واعتمد الباحثان أنموذجاً مبني على نظرية بالمر (١٩٨١) في العلاقات المعجمية، حيث قاما بتحليل أربعة نصوص قرآنية لتحقيق أهداف الدراسة. تشير النتائج إلى أنه على الرغم من أن هذه الأسماء المقدسة تظهر شبه مترادفة، إلا أنها تفتقر إلى المرادفات الكاملة أو المطلقة. ويعزى غياب مثل هذا الترادف إلى الجذور اللغوية المتنوعة التي قد تكون لهذه الأسماء. ومن المثير للاهتمام أن هذه الأسماء المقدسة تستخدم في السياقات المقدسة وغير المقدسة في نصوص قرآنية مختلفة. وعلى الرغم من أنها تحمل معنى واحداً عندما تستخدم كأسماء مقدسة في القرآن الكريم، إلا أنها تبدو لها معان عدة عند وصف الكيانات الغير إلهية.

**الكلمات المفتاحية:** الأسماء الحسنى ، الأسماء و التسمية ، لغة القرآن الكريم ، علم الدلالة ، العلاقة المعجمية .

## 1. Introduction

Lyons (1977) noted that the functional semantic of words had been seen as that of naming, to the extent that this may signify or reveal the history of linguistic estimate. According to Palmer (1981), names are words employed as signifiers, whereas objects are known as descriptors. Agyekum (2006) described naming as an indicator of a person's views, ideology, religion, culture, and philosophy.

In the Glorious Quran, the Holy Names and Attributes are central. The Glorious Quran has described these Holy Names as the most beautiful names because the Glorious Quran refers to them as *الحسنى* (most beautiful), which literary means most beautiful. The word *Al-husna الحسنى* (most beautiful) seems to be a term that occurs in seventeen occasions in the Quranic verses ( Al-Ghamdi, 2015), as seen in the following Example 1:

**Example 1**

" اللَّهُ لَا إِلَهَ إِلَّا هُوَ صَلَّاهُ الْأَسْمَاءُ الْحُسْنَى { ٨ } " (سورة طه: ٨)

"God -- there is no god but He. To Him belong the Names Most Beautiful{8}" [Surat TaHa, 20: 8; (Arberry, 1955, P. ١٣٧ )]

In the Glorious Quran, there are several beautiful features in substance and form; it is impossible to capture all of these features in a single translation. The lexical compression of these Holy Names, which included several deeper meanings in a single linguistic unit, posed the greatest challenge to the Quran translators when attempting to render them in English (Amjad & Farahani, 2013). Translators have used various terms for the same Holy Name in several occasions and sometimes in similar Quranic texts. They have also incorrectly used the same English words to interpret two or even three Holy Names, regardless of whether they have the same linguistic roots (Al-Ghamdi, 2015).

This study investigates the linguistic meaning of the Holy Names that are found in the Glorious Quran from the semantic aspects. It aims to identify the different forms of lexical relations between these Holy Names, including synonymy, antonym, homonymy, polysemy, and hyponym.

**2. Semantic Features**

Semantics is a subfield of linguistics concerned with the study of meaning (Löbner, 2002). According to Löbner, this definition is very superficial. The crucial term 'meaning' has several different interpretations. Semantics is a descriptive subject that studies word meaning and sentence meaning apart from their contexts of use. It attempts to describe and comprehend the nature of people's knowledge about meaning in their language as a knowing the language. It is not a prescriptive enterprise to advise or pressure speakers or writers to abandon specific meanings in favor of others (Griffiths, 2006). Leech (1981) saw semantics as the central study of communication and the human mind. Because semantics is the focal point in man's study of man, it has served as a convergence point for many cross-currents of thought, and various disciplines of the study of linguistics, psychology, and philosophy express a deep interest in the topic. a

By definition, it can be concluded that the semantics of a language are grasped, and the language is fully understood. It is the specialized name for the study of meaning. Their position influences the meaning of words in sentences and other words (Palmer, 1981).

**2.1 Lexical Relations**

The distinction between paradigmatic and syntagmatic relationships between words is made by semantics. Lyons (1981) gave the terms 'substitutional' and 'combinatorial' for paradigmatic and syntagmatic, respectively. According to Murphy (2010), sense relations are an essential concept because they explain how the lexicon is organised in the human mind. Palmer (1981) defined paradigmatic interactions as "those into which a linguistic unit enters by being contrasted or interchangeable with other like units in a specific context" (P. 67). Saeed (2016) defined lexical relation as the study of meaning expressed via language. He

identified numerous lexical connection objectives. Lexical relation is utilised to depict the meaning of the word in a language and illustrate how the meanings of words are interconnected.

## **2.2 Types of Lexical Relation**

According to Palmer (1981), there are six lexical relations; synonymy, polysemy, homonymy, incompatibility, hyponymy, and antonym. In this study, the researchers will talk only about five lexical because they are immediately related to the research analysis.

### **2.2.1 Synonymy**

According to Lobner (2002), two lexemes are synonymous if they have the same meaning. Palmer (1981) defined synonymy as the sameness of meaning. Geeraerts (2010) defined synonymy as a relation of semantic identity between word interpretations or words. In reality, Palmer (1981) said that there are no accurate synonyms in natural language and "no two words have the same meaning" (1981: 91). The survival of two such features in a language seems implausible. According to Murphy (2003), it is neither economical nor practical to learn and recall two words with the same meaning when just one suffices. In both instances, Geeraerts (2010) established that synonymy might be "partial" or "total." Complete or total synonyms are terms with the same meanings and may be interchanged in all relevant circumstances without affecting the statement's meaning. Then, partial synonyms are equivalent on at least one occasion. As Palmer (1981) noted, several sets of synonyms are unique to a particular language dialect. Or, the words may belong to several registers or styles of language, such as colloquial, formal, literary, etc., suited to specific settings.

### **2.2.2 Antonym**

According to Palmer (1981), "antonym" refers to "oppositeness of meaning;" opposite terms are antonyms (P. 78). Several relations seem to include semantically linked words but are incompatible or opposing; simple antonyms are relationships between words in which the negative connotes the positive. The pairings are also known as binary or complementary pairs. Gradable antonyms are a kind of antonym in which the positive of one word does not necessarily imply the negative of the other (Saeed, 2016).

### **2.2.3 Polysemy**

Certain words have many meanings within the language. This is known as polysemy, and such terms are referred to as polysemic (Palmer, 1981). According to Palmer (1981), a polysomic item will be regarded as a single entry. In general, polysemic dictionaries have a single dictionary item. When a term is polysemic, it has several synonyms corresponding to one of its meanings. It typically includes a list of antonyms. Polysemy is explored at the word level in two ways: synchrony polysemy and diachrony polysemy. In other words, a language form might simultaneously have several meanings, or it can acquire new meanings through time (Khorasani et al., 2019).

### **2.2.4 Homonymy**

Homonymy refers to lexemes with distinct meanings but the same sound shape or spelling (Löbner, 2002). Homonyms should agree on all features of a lexeme. Homonymy refers to words that have the same form. Each homonym inside a homonymous word will have its own entry. In general, dictionaries are considered homonyms and given separate entries if their origin is known, even if their meanings are distinct (Palmer, 1981). Literary studies refer to this relationship as an absolute pun, a mix of homography and homonymy. Homographs, alternative written forms of the same word, are distinct from homophones, alternative spoken forms of the same word (Saeed, 2016). Depending on the context, another sort of homonymy is termed a derivational. Changes in vowel inflection on the consonantal roots are diverse and include relating the consonants to different melodic styles that correspond to the same semantic area (Al-Hashimi, 2008).

### **2.2.5 Hyponymy**

Hyponymy refers to the relationship of semantic inclusion that holds between more general terms, such as bird, and more specific ones, such as finch (Geeraerts, 2010). According to Palmer (1981), hyponymy means the sense is a subclass of another sense. In other words, the meaning of one word includes the meaning of another word.

## **3. The concept of Names and Naming**

According to Hulusi (2012), the name is only used to reference an object or quality. Names are more than just a collection of letters and numbers; gender, marital status, and even birthplace are all revealed by names. As a result, names contain various elements that may differ between cultures (Boonpaisamsatit, 2011). Olson (2002) showed that naming is a means of structuring reality. Naming imposes a pattern on the world that is meaningful to the name. Names and the act of naming, on the other hand, are more than just linguistic indicators and practices (Markman, 1991). One area of conventional name study is often referred to as Onomastics, deals with name types, name origins, cultural and social influences on naming, and the functions of names in language use. Another study that concentrates on names is rooted in the philosophy of language and semantics, and it addresses issues such as the meaning of names, their sense and reference, their connotations and denotations, the functional and grammatical categories they occupy, as well as their semantic classifications with typical and peripheral participants (Mackenzie, 2018).

## **4. The Language of the Glorious Quran**

The relationship between the study of language and religion cannot be disconnected, because this relation is twined and can be understood as culture (Nakhilawi, 2016). Scholars, Muslim and non-Muslim philologists, and anthropologists generally agree that the Glorious Quran is a complex text to read, understand, and interpret, far more than any other holy texts available, such as The Torah or The Gospel. For an open-minded scholar, interpreting the

Glorious Quran means having a pleasant or unpleasant encounter with everything it contains. As a result, a wide range of textual analyses of the various levels of understanding of the original message is embedded in the figurative language that shapes it (El-Hussari, 2020). The Glorious Quran has an aspect that makes its translation difficult. In many words, the density of associative meanings inherent makes it impossible to find different equivalent languages (Brakhw & Shaik, 2014), as seen in the following Example 2:

### Example 2

"قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا" { ٨٨ }  
(سورة الإسراء: ٨٨)

" Say: 'If men and jinn banded together to produce the like of this Koran, they would never produce it's like, not though they backed one another. {88}' [Surat Al-īsrā (The Night Journey), 17: 88; (Arberry, Trans. 1955, P. 126)].

According to Ahmed (2004), Muslim scholars are convinced that the unique beauty of the Glorious Quranic language is one of the features that distinguishes it. Some scholars argue that the Glorious Quran is amazing because it does not follow existing Arabic speech patterns (Elimam, 2009). Saeh (2015) showed that the Glorious Quran does not introduce a distinct form of the existing Arabic language. The Glorious Quran is revealed in Arabic and is still based on its foundations. Arabic is a highly scientific language in which the meaning of a word is determined by its roots, which typically consist of three letters. Meaning variables are obtained by the first vowel long the simple roots and then adding prefixes and in-fixes (Wali & Abubakar, 2015). According to the Glorious Quran, because language is one of the most important things for humans, it is the first thing Almighty Allah teaches Adam as the first human. According to the Glorious Quran, the origin of spoken language is Almighty Allah's instruction, as stated in the following Example 3:

### Example 3

"وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ" { ٣١ } (سورة البقرة : ٣١)

"And He taught Adam the names, all of them; then He presented them unto the angels and said, 'Now tell Me the names of these, if you speak truly. {31}' [Surat Al-Baqarah (The Cow); 2 : 31, (Arberry, Trans. 1955, P. 5) ]

## 5. Almighty Allah's Names in the Glorious Quran

Almighty Allah has Al-asmā al-husnā (الاسماء الحسنی (The Most Beautiful Names), whom He named Himself by that the Holy Name. Al-asmā al-husnā (الاسماء الحسنی (The Most Beautiful Names) is a combination of two words in Arabic that are used for the Holy Names of Almighty Allah; A-lasmā (الاسماء (names), according to the language, is interpreted by the names, while al-husnā (الحسنی (the most beautiful) means good. Then, after being combined, the two words become Al-asmā al-husnā (الاسماء الحسنی (The Most Beautiful Names) with the meaning of the nice name (Rosmani & Zakaria, 2018), as mentioned in the Glorious Quran:

**Example 4**

"وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ { ١٨٠ }" (سورة الأعراف: ١٨٠)

"To God belong the Names Most Beautiful; so call Him by them, and leave those who blaspheme His Names -- they shall assuredly be recompensed for the things they did. { ١٨٠ }" [Surat Al A'raf (The Elevated Places), 7:180; (Arberry, Trans. 1955, P. 282)].

The Glorious Quran is renowned as a source of guidance for Muslims in all aspects of life. To understand the word in the Glorious Quran, everyone must first understand the meaning of the Glorious Quran. As a result, lexical relationships are critical for understanding the meaning of words in the Glorious Quran (Sabriana, 2018). The semantics of the Quranic Mufradat مرادفات (synonym) is crucial in understanding the concept of the Glorious Quran (Khorasani, Fathi & Dizachi, 2019).

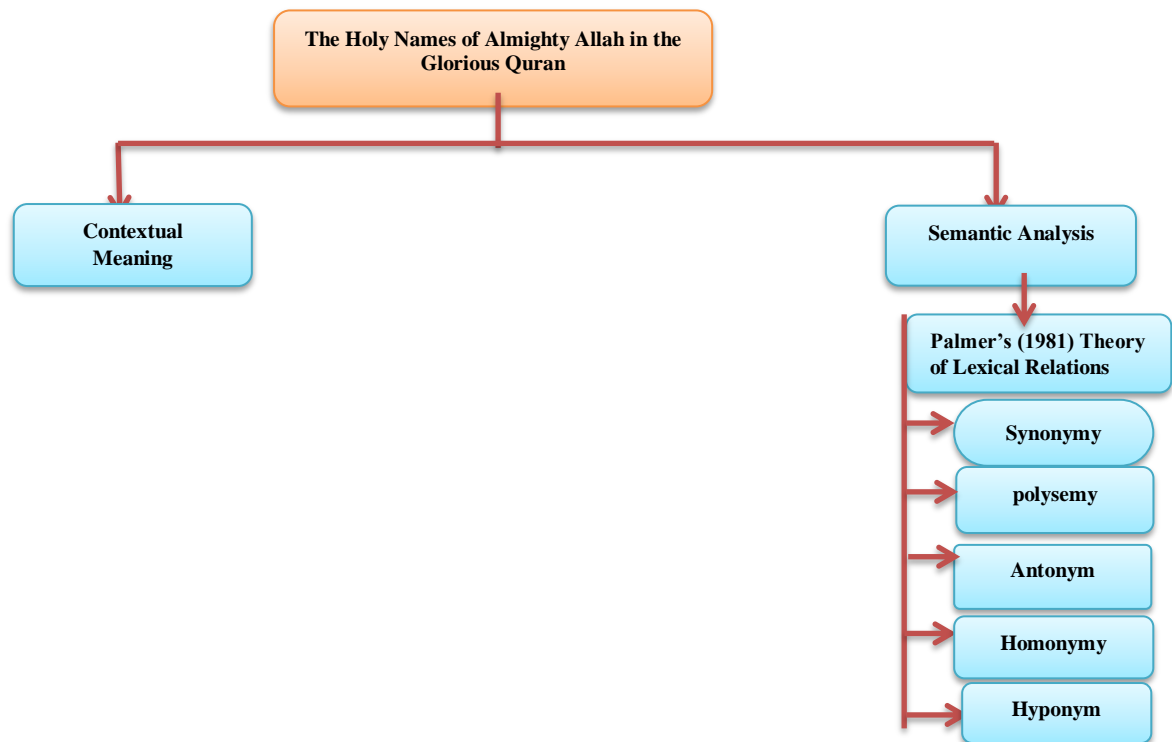
**6. Methodology**

The current research adopts a qualitative approach, aligning with Vanderstoep and Johnston's (2009) perspective that characterizes qualitative research as producing descriptive narratives about specific events. In accordance with their view, the objective of qualitative studies should lean more towards descriptiveness than prediction. This study, rooted in qualitative research principles, aims to amalgamate semantic analysis with Palmer's (1981) theory of lexical relations. The focus lies on identifying and semantically analysing the lexical relations among the Holy Names of Almighty Allah, specifically within Quranic texts.

The researchers believe that sample selection for this qualitative inquiry was guided by a consideration of the meanings associated with the Holy Names of Almighty Allah and the ease with which the chosen data could be analysed. In this regard, Creswell (2014) emphasised the relationship between data size and the concept of saturation, i.e., when new data is collected, no unique attributes emerge inside the study. According to Patton (2002), "sample size is determined by the question being asked, the goal of the inquiry, the stakes, what will be beneficial, what will have credibility, and what can be accomplished within the given time and resources" (P. 244). As a result, it is claimed that probability-based sampling is ineffective (e.g., a random sample) (Hancock, Ockleford & Windridge, 2009). These levels of analysis that are adopted to analyse the selected data of the study are stated in Fig. 1 below:

**Figure 1.**

*Theoretical Framework of the Study adopted from Palmer (1981).*



## 7. Data Analysis

In this section, four Quranic texts have been chosen to be analysed according to the above model in Figure 1. The analysis is based on adopting the following procedures:

1. Analysing the contextual meaning, which is based on the interpretation of the selected Quranic texts and different views of the exegeses of Muslim scholars such as Ibn Kathir (1999), Al-Tabatabai (2000), and Al-Zamakhshari (2009). The researchers have quoted several verses from the Glorious Quran, first in Arabic, along with their translations in English from the translator Arberry (1955). Moreover, the researchers have depended on As-Sa'di (2008) and Assyyid (2014) to translate the Holy Names of Almighty Allah.
2. Analysing the semantic meaning by adopting Palmer's (1981) theory of lexical relation.

### 7.1 Analysis of Text (1). Surat Al-'Alaq (The Clot) (96 :3):

"اقْرَأْ وَرَبُّكَ الْأَكْرَمُ { 3 }" (العلق: ٣)

"Recite: And thy Lord is the Most Generous{3}" [Al-'Alaq (The Clot), 96:3; (Arberry, Trans. 1955, P.278)] .

#### 7.1.1 Contextual Meaning of Text (1).

According to Ibn Kathir (1999), the word qra قَرَأَ means "read," "recite or rehearse," or "proclaim loudly," with the intended object being the Message of Almighty Allah. For a description of the events surrounding this first revelation—the divine commission to preach

and proclaim the message of Almighty Allah—coming to the Prophet in the cave of Hira In worldly letters, he was ignorant, but his mind and soul were full of spiritual wisdom, and the moment had arrived for him to reveal his purpose to the world. The proclamation or announcement had to be made in the name of Allah, the Almighty, and the Supreme Creator. It was not for the Prophet's benefit; persecution, anguish, and suffering were in store for him. It was Almighty Allah's command for the welfare of an erring people. Almighty Allah is referred to as "thy Lord and Cherisher" to create a direct connection between the message's source and the recipient. The word was not only an abstract philosophical statement; it was the direct, tangible message of a personal Almighty Allah to the beings He loves and adores. The speech to the Prophet is suitable in two ways: (1) he was in direct communication with the divine Messenger (Gabriel peace be upon him) and Him Who sent the Messenger; and (2) he represented the whole human race in a more broad sense than Christ Jesus, who is the "Son of Man."

The Holy Name Al-Akram الأَكْرَم (The Most Generous) and Al-Karīm الكَرِيم (The Most Gracious) are found to share the same root (As-Sa'di, 2008, & Assyyid, 2014). These two Names have the same root, with the Holy Name Dhul-Jalāli Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity). Dhul-Jalāli Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity) symbolises Almighty Allah as being Lord of all generosity and open-handedness. These Holy Names are mentioned in the Glorious Quran: Al-Karīm الكَرِيم (The Most Gracious) three times, Al-Akram الأَكْرَم (The Most Generous) once, and Dhul-Jalāli Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity) twice.

### 7.1.2 Semantic Analysis of Text (1).

The Holy Name Al-Akram الأَكْرَم (The Most Generous) is the Most Bountiful, whose generosity is matchless. This Holy Name is derived from the root k-r-m كرم and occurs 47 times in the Glorious Quran, along with its semantic link of conjugations and variants. The verb ka-rra-ma كَرَّمَ means to honor, to favour, and to single out for favour.

The Holy Names Al-Karīm الكَرِيم (The Most Gracious) and Dhul-Jalali Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity) are derived from the same root. There are lexical relations between the Holy Names Al-Karīm الكَرِيم (The Most Gracious) and Al-Akram الأَكْرَم (The Most Generous). These Names are near-synonymous, not absolute synonyms because there are morpho-semantic distinctions between the two Names. The Holy Name Al-Akram الأَكْرَم (The Most Generous) is a comparison that signifies kindness and honor with more intensity. The Holy Name Al-Karīm الكَرِيم (The Most Gracious) refers to the One who bestows blessings on His servants even before they have earned them, as well as the One who provides without measure and without being requested. And Dhul-Jalali Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity) alludes to the Magnificent Possessor and Lord of all Generosity. He is the possessor of every characteristic of glory, honor, and blessing. These Holy Names are also nearly similar in meaning to other Holy Names such as Al-Jawwad الجواد (The Bestower of Good), Ar-Ra'oof الرؤوف (The Kind), and Al-Wahhāb الوهَّاب (The Bestower). They all refer to the Lord with generosity, mercy, and kindness. They mean the great expanse of His gifts and mercy that encompass everything that is in existence, being provided by the dictates of His wisdom. The Holy Names Al-Kareem الكَرِيم (The Most

Gracious) and Al-Akram الأَكْرَم (The Most Generous) are the opposite of meanness. These Holy Names have one meaning when they appear in the Glorious Quran, like the Holy Names, as the Holy Goodness, Beneficence, the Most Generous, the Most Gracious, the Most Esteemed, the Kind, and the Most Bountiful. In every non-holy occasion, Al-Karīm (The Most Gracious) الكَرِيم in non-holy occurrences is a polysemous term that has different meanings in the Glorious Quran as it refers to numerous items such as a house that honors its occupants, or on earth, bounteous heavenly sustenance, a generous heavenly reward, a respectful dialogue, and a resting shadow. The other relation is a hyponym. The meaning of the Holy Name Al-Akram الأَكْرَم (The Most Generous) includes the meaning of the Names Al-Karīm الكَرِيم (The Most Gracious) and Dhul-Jalāli Wal-Ikrām ذُو الْجَلَالِ وَالْإِكْرَام (Lord of Majesty and Generosity).

## 7.2 Analysis of Text (2). Surat Al Nisa' (The Women) (4: 147):

"مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا {١٤٧}" (سورة النساء : ١٤٧)

"What would God do with chastising you if you are thankful, and believe? God is All-thankful, All-knowing{147}" [Surat Al Nisa' (The Women), 4: 147; (Arberry, Trans. 1955, P. 44)].

### 7.2.1 Contextual Meaning of Text (2).

This verse seems to be directed at Christians. They have been addressed as if they lacked faith since this is the language used in such speeches. The Glorious Quran states that Almighty Allah, the Most High, does not need to punish them. Had they not sought punishment upon themselves by rejecting thankfulness and faith, Almighty Allah would not have needed to punish them. Almighty Allah, the Most High, derives no advantage from their torment, nor is He harmed by their existence; thus, He has no reason to chastise them. Therefore, humans will not be punished if they express gratitude for the blessings Almighty Allah has bestowed upon them by giving Him His due rights and if they sincerely believe in Him, and Almighty Allah will appreciate the virtues of those who thank Him and believe in Him, for He is All-Knowing and places everything in its proper place. This verse indicates that the chastisement that befalls certain individuals stems from their side, not from the side of the Almighty Allah. Similarly, all the things that bring punishment, such as straying, polytheism, crimes, and mistakes, are not the work of Almighty Allah; they are the people's work. If any of these things had been created by the All-Powerful Almighty Allah, the following punishment would also have been from Almighty Allah, as the consequence is proportional to the cause (Al-Tabataba'i, 2000).

The Holy Name Al-Shākir الشَّاكِر (The Thankful) indicates bigger and more specific things. while the Name Al-Shakūr الشُّكُور (The Appreciative) means that estimation is expressed for favours and good things no matter how little they are (As-Sa'di, 2008 & Assyyid, 2014). The Holy Name Al-Shākir الشَّاكِر (The Thankful) is found twice times in the Glorious Quran, while the Holy Name Al-Shakūr الشُّكُور (The Appreciative) appears four times.

## 7.2.2 Semantic Analysis of Text (2).

The Holy Name Al-Shākir الشاكر (The Thankful) is derived from sh-k-r شكر (thank), which appears nearly 75 times and comprises different cognates in the Glorious Quran. The root of these names has other meanings, such as thank, praise, commend, gratitude, acknowledgment of favours, and so on.

The Holy Name Al-Shākir الشاكر (The Thankful) has the same root as the Holy Name Al-Shakūr الشكور (The Appreciative). The Holy Names Al-Shākir الشاكر (The Thankful) and Al-Shakūr الشكور (The Appreciative) refer to the fact that Almighty Allah frequently blesses and rewards His loyal followers lavishly and is delighted with a small number of thanks from His servants in return for His innumerable blessings. But they are not considered absolute or total synonymy; they are nearly synonymous. These Holy Names have morpho-semantic differences between them. The Holy Name Al-Shākir الشاكر (The Thankful) means the one who is providing gratitude and appreciation (recognizing the beneficence of someone). Al-Shakūr الشكور (The Appreciative) indicates that gratitude is even for the tiniest favours, and reaction on the opposite side is a mental attitude independent of specific facts. The Holy Name Al-Shākir الشاكر (The Thankful) implies greater and more specific things. The Holy Names have heightened sensitivity and delicacy when used in holy-related contexts. The concept of shukr شُكْر (thank) in a non-holy text refers to thanks, offering acknowledgment, speaking, gratitude, and appreciation mainly of someone's beneficence and favours. In the Holy-related texts, shukr شُكْر (thank) holds more notions and connotations than their literal meanings. These Holy Names not only imply that the All-Mighty Allah is Appreciative and Receptive, but also compassion, open-handed mercy, and compensation. When they are used as Holy Names in the Glorious Quran, they not only signify that Almighty Allah is Merciful and Responsive but also compassion, rewards, and open-handed mercy. It also expresses a Holy Appreciation for the patience, obedience, and dedication of believers and good-doers in this life by bringing them immeasurable joy and happiness in the next world. The meanings of the Holy Names Al-Shakūr الشكور (The Appreciative) and Ash-Shākir الشاكر (The Thankful) in a Holy context are more significant than in a non-Holy context because God's infinite gratitude and recompense for restricted acts of kindness and devotion are incomparable to any form of acknowledgment or appreciation. The Holy Name Ash-Shākir الشاكر (The Thankful) includes the meaning of Al-Shakūr الشكور (The Appreciative), this relation is known as a hyponym.

## 7.3 Analysis of Text (3). Surat Yusuf (Joseph) (12: 64):

" قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۗ قَالَ خَيْرٌ ۖ حَافِظًا ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {٦٤} " (سورة يوسف: ٦٤)

" He said, 'And shall I entrust him to you otherwise than as I entrusted before his brother to you? Why, God is the best Guardian, and He is the most merciful of the merciful.{64}' [Surat Yusuf (Joseph); 12: 64; (Arberry, Trans. 1955, P. 104)].

### 7.3.1 Contextual Meaning of Text (3).

According to Ibn Kathir (1999), the Prophet Ya'qub (Alayhi salaam) questioned his son in this Quranic verse, "Will he do to him anything else than what they did to his brother Yusuf previously, when they took him away from him and separated him from his kid?" The Prophet Ya'qub (peace be upon him) stated, "Allah, the Greatest Merciful, has the most

sympathy for him of all the merciful. He has compassion for his old age, frailty, and desire for his son." He prays to the Almighty Allah to restore him to me and unite him with Himself because He is the Most Merciful of the Merciful. The Prophet Ya'qub (peace be upon him) did not depend on seeming circumstances or his son's commitments. Still, he did consent to send his youngest son with his siblings because he had now put his confidence in Almighty Allah.

The Holy Name Al-Ḥāfiẓ الحَافِظُ (The Guardian) has the same root as the Holy Name Al-Ḥafīẓ الحَفِيطُ (The Protector) (Assyyid, 2014). These two Names refer to the fact that Almighty Allah is the protector who keeps the heavens and earth safe. He is the One who saves people, especially those who believe in Him and protects them from Satan and anything that might harm them or make them commit evil deeds. The Holy Names Al-Ḥafīẓ الحَفِيطُ (The Protector) and Al-Ḥāfiẓ الحَافِظُ (The Guardian) are mentioned three times in the Glorious Quran. The final relationship is a hyponym between these Holy Names.

### 7.3.2 Semantic Analysis of Text (3).

The Holy Name Al-Ḥāfiẓ الحَافِظُ (The Guardian) has the same root as the Holy Name Al-Ḥafīẓ الحَفِيطُ (The Protector). They share the root h-f-z (to guard), which occurs 44 times in the Glorious Quran, along with its cognates and variants. The root h-f-z حفظ corresponds to the fundamental meaning of hifz حفظ (to guard). It involves preservation, keeping something or someone safe, and harm prevention. It also refers to an obligation to memory, i.e., memorizing it by heart in order to prevent it from being forgotten.

The Holy Names Al-Ḥafīẓ الحَفِيطُ (The Protector) and Al-Ḥāfiẓ الحَافِظُ (The Guardian) are nearly synonymous. They refer to holy maintenance, observation, and safeguarding. They mean that Almighty Allah is the One who protects the earth and the heavens and all that is in them, records the deeds of His slaves, and saves the believers from danger and Satan and from committing sins. But there is a quiet difference between them. The sense of hifz (to guard) in Al-Ḥafīẓ الحَفِيطُ (The Protector) differs from that of Al-Ḥāfiẓ حَفِظُ (The Guardian) الحَافِظُ in its conditionality and continuity. In other words, in Al-Ḥāfiẓ الحَافِظُ (The Guardian), hifz حَفِظُ (to guard) is discontinuous. The Holy Name Al-Ḥafīẓ الحَفِيطُ (The Protector) has wider meanings than Al-Haafith الحَافِظُ (The Guardian); in addition to the basic sense of protection and preservation, it refers to the Holy awareness, observance, and recording (and compensation) of the actions of people who will be held accountable for their deeds, whether they are good or evil. The Holy Name Al-Ḥafīẓ الحَفِيطُ (The Protector) seems to imply a feeling of preservation (against potential harm) rather than observation. The Holy Name Al-Ḥāfiẓ الحَافِظُ (The Guardian) signifies that Almighty Allah is the One who safeguards the heavens, the earth, and all in between. The Guardian Lord, who oversees all things in the heavens and the earth and who foresees everything good and evil in the heavens and the earth before they occur, delays what He wills and hastens what He wills. The Holy Name Al-Ḥafīẓ الحَفِيطُ (The Protector) signifies the One Who protects and maintains what He made and whose knowledge covers all that He created. The root of these Names means to guard against loss, and it is the opposite of forgetfulness and annihilation. The Holy Names Al-Ḥafīẓ الحَفِيطُ (The Protector) and Al-Ḥāfiẓ الحَافِظُ (The Guardian) have different meanings. They are used in various Holy and non-holy contexts throughout the Glorious Quran. Occasionally, the word hafizat al-ghaibi حَافِظَاتٌ لِلْغَيْبِ is used to describe such ladies. Defending themselves and their

houses during the absence of their husbands, that is, being devoted to them. The same word, hafiz حَفِظ (to guard), is also used to refer to angels who are entrusted with keeping watch over humanity and recording their daily deeds with dignity. The stem hafiz (to guard) حَفِظ also exists in non-holy contexts as a human quality, especially compassion and honesty, and self-protecting believers, as well as a Holy Record that maintains its integrity. In Holy usages, these Names are used to describe Almighty Allah; they can be interpreted as the One Who observes, watches, and protects man. While in non-holy usage, they are used to describe humans. For example, Al-Hafiz الحَفِظُ (The Protector) is used to describe the Prophet. There is another relation between the Holy Names Al-Hafiz الحَفِظُ (The Protector) and Al-Hāfiz الحَافِظُ (The Guardian), which is a hyponym.

#### 7.4 Analysis of Text (4). Surat Al Shura (The Counsel) (42: 28):

" وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ { 28 } " (سورة الشورى: 28)

"And it is He who sends down the rain after they have despaired, and He unfolds His mercy; He is the Protector, the All-laudable.{28}" [Surat Al Shura (The Counsel), 42: 28; (Arberry, Trans. 1955, P.219)]

##### 7.4.1 Contextual Meaning of Text (4).

According to Al-Zamakhshari (2009), Almighty Allah is the One who sends down. It is customary for Allah Most High" (Rain when people have given up hope) whenever the planet is in dire need of water. The phrase "after they have lost hope" draws attention to the fact that Almighty Allah sometimes deviates from His typical pattern by delaying the onset of rainfall to the point when people lose hope. Aside from hardship, such an occurrence serves as a reminder that rain and hunger are in the hands of Almighty Allah; whenever He wills, He stops the rain because of people's transgressions, etc., so that people will focus on His mercy and demonstrate their humility and dependency. If rainfall had been according to a precise schedule with no deviations, people would have regarded them as just the result of visible causes and been indifferent to Allah's Almighty's might. Here, losing hope means losing faith in their schemes since disillusionment with Almighty Allah's mercy is kufr كفر (infidelity).

The Holy Name Al-Walī الوَلِيُّ (The Protector and Supporter) has the same root as Al-Mawlā المَوْلَى (The Master and Supporter) and Al-Wāliyy الوَالِي (The Governor) (As-Sa'di, 2008, & Assyyid, 2014), which has not been presented obviously in the Glorious Quran. In the Glorious Quran, the Holy Names Al-Mawlā المَوْلَى (The Master and Supporter) have been mentioned 12 times, Al-Walī الوَلِيُّ (The Protector and Supporter) 15 times, and Al-Wāliyy الوَالِي (The Governor) once.

##### 7.4.2 Semantic Analysis of Text (4).

The Holy Name Al-Walī الوَلِيُّ (The Protector and Supporter), which shares the root w-l-y ولي (stem verb wa-li-yy وَلِي), appears around 232 times in the Glorious Quran, along with its extensive network of semantic variants and cognate differences. The root w-l-y ولي means closeness, loyalty, love, allegiance, and friendship. The Holy Names Al-Mawlā المَوْلَى (The Master and Supporter) and Al-Wāliyy الوَالِي (The Governor) have the same root as the Holy Name Al-Walī الوَلِيُّ (The Protector and Supporter).

The Holy Names Al-Walī **الْوَلِيُّ** (The Protector and Supporter) and Al-Mawlā **الْمَوْلَى** (The Master and Supporter) are nearly synonymous since both Names speak about the aspects of Holy Mastery, Patronage, Lordship, Protection, Ownership, and Guardianship of a Ruler. The Holy Name Al-Walī **الْوَلِيُّ** (The Protector and Supporter), however, seems to give a greater sense of friendship, protection, and intimacy than the Holy Name Al-Mawlā **الْمَوْلَى** (The Master and Supporter). The Patron, the One who possesses and administers everything, is represented by the Holy Name Al-Wāliyy **الْوَالِي** (The Governor). There are morpho-semantic variations between the Holy Names, so they are not considered absolute or total synonymy. The Holy Names Al-Walī **الْوَلِيُّ** (The Protector and Supporter) and Al-Mawlā **الْمَوْلَى** (The Master and Supporter) have a single meaning in their reference to the Almighty Allah. The Holy Names Al-Mawlā **الْمَوْلَى** (The Master and Supporter) is a word with many connotative layers. In fact, not only is the term polysemous with various meanings but some of its indications are laden with numerous cultural references, such as the pre-Islamic slavery-related uses of the term, which is concerned with using this term as a Holy Name in the Glorious Quran. The opposite of these Names is **عدو** (aggressive and enemy). As a Holy Name, Al-Walī **الْوَلِيُّ** (The Protector and Supporter), on the other hand, speaks of a Supporter, Helper, Loving Lord, Patron, and Protector, and it occurs in Quranic texts that focus on these meanings. In non-holy contexts, Al-Walī **الْوَلِيُّ** (The Protector and Supporter) has different meanings as it refers to the recipient and supplier of wilayah **ولاية** (guard). There is a connection between the names Al-Mawlā (The Master and Supporter) and Al-Wāliyy (The Governor) in the Quran. The word waliyy is used as both a holy name and a word for a faithful believer (waliyy and Awliya **وَالِيَّ الْأَوْلَاءِ**) who is blessed by the Holy and the power (wilayah, meaning "guard" **ولاوة**). There is a hyponymy among these Names, this means that these Holy Names include the meaning of each other's.

## 8. Conclusion

In delving into the Holy Names of Almighty Allah in the Glorious Quran, this study adopts an eclectic model incorporating Palmer's (1981) theory of lexical relations. Upon scrutinizing the chosen data, the researchers discerned various lexical relationships among these Holy Names, encompassing synonymy, polysemy, antonymy, and hyponymy.

Contrary to being absolutes, the Holy Names in the selected verses of the Glorious Quran are identified as not exhibiting total synonymy, even when rooted in the same linguistic origins. The study underscores the nuanced point that these Holy Names are nearly synonymous.

Particular attention is directed toward problematic areas, especially those involving polysemous Holy Names. The ultimate conclusion of the study asserts that when functioning as Holy Names in the Glorious Quran, these expressions carry a singular meaning. However, in non-sacred contexts within the same text, these Holy Names appear to adopt a polysomic nature, signifying additional senses as they describe various objects.

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