




Exploring The Lexical and Contextual Meaning of The Word “Zauj” in Quranic Discourse

Iqbal Fathi Izzudin^a *, Muhammad Lukman Arifianto^b , Zulfa Azalia
Mujahidah^c , Moh. Fery Fauzi^d 

^{a,b,c} Arabic Department, Faculty of Letters, Universitas Negeri Malang
Jl. Semarang No.5, Malang, Jawa Timur, Indonesia

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ABSTRACT

Qur'an is the holy book of Muslims that contains religious teachings and serves as a guide to the life of all Muslims who demand to be studied and understood. One way to understand the meaning of the verse of the Qur'an is to study it from the point of view of semantics, especially the lexical and contextual meaning of the words that compose the verse. One of the words that is important to study its meaning is the word "Zauj" which is mentioned a lot in the Qur'an and has dimensions of meaning that vary depending on the context of the sentence. This paper aims to examine the dimensions of the contextual meaning of the word "Zauj" in the Qur'an from the point of view of semantics, determine what meanings the word "Zauj" has, and prove that the word is a polysemous word. By relying on literature studies related to studies on the meaning of the word "Zauj" in the Qur'an, the dimensions of the lexical and contextual meaning of this word can be mapped out well. After examining the word "Zauj" which is mentioned 70 times in the Qur'an, it can be noted that there is a polysemy of meaning in the word. The results showed that the word "Zauj" has several meanings, they are: 1) Husband, 2) Wife, 3) Type or Group, 4) Male and Female Pair, and 5) Allies or Partners. This result implies that one word in Arabic (al-Quran) can actually have several meanings based on the context of the verse or sentence that accompanies it, so it is necessary to consider the context of the speech accurately when translating a word or sentence.

KEYWORDS: word zauj; the qur'an; lexical meaning; contextual meaning; polysemy

مستخلص البحث

القرآن هو الكتاب المقدس للمسلمين الذي يحتوي على تعاليم دينية وهو بمثابة دليل لحياة جميع المسلمين الذين يطلبون دراستهم وفهمهم. تتمثل إحدى طرق فهم معنى آية القرآن في دراستها من وجهة نظر الدلالات، ولا سيما المعنى المعجمي والسياقي للكلمات التي تتكون منها الآية. ومن الكلمات المهمة لدراسة معناها كلمة "زوج" التي ورد ذكرها كثيراً في القرآن ولها أبعاد معاني تختلف باختلاف سياق الجملة. تهدف هذه الورقة إلى فحص أبعاد المعنى السياقي لكلمة "Zauj" في القرآن من وجهة نظر الدلالات، وتحديد معاني كلمة "Zauj"، وإثبات أن الكلمة متعددة المعاني. من خلال الاعتماد على الدراسات الأدبية المتعلقة بالدراسات حول معنى كلمة "Zauj" في القرآن، يمكن تحديد أبعاد المعنى المفرد والسياقي لهذه الكلمة بشكل جيد. بعد فحص كلمة "Zauj" التي ورد ذكرها في القرآن 70 مرة، يمكن ملاحظة أن هناك تعدد المعاني في الكلمة. وأظهرت النتائج أن لكلمة "زوج" عدة معاني، هي: (1) الزوج، (2) الزوجة، (3)

* Corresponding author name: Iqbal Fathi Izzudin
E-mail address: iqbalfathiizzudin@gmail.com

النوع أو المجموعة ، 4) الزوجين الذكور والإناث ، 5) الحلفاء أو الشركاء. تشير هذه النتيجة إلى أن كلمة واحدة في اللغة العربية (القرآن) يمكن أن يكون لها بالفعل عدة معاني بناءً على سياق الآية أو الجملة المصاحبة لها ، لذلك من الضروري النظر في سياق الكلام بدقة عند ترجمة كلمة أو جملة.

الكلمات الرئيسية: كلمة الزوج، المعنى المعجمي، المعنى الأسلوبي، المترادف

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Introduction

The Qur'an is the holy book of Muslims which is revealed to the last prophet Muhammad S.A.W. The Qur'an is also a guide for Muslims as well as being the source of shari'ah consisting of the commandments and prohibitions of Allah SWT (Islam, 2033). The Qur'an descended gradually and divided into 2 phases; the first phase was revealed in Mecca and called Makkiyyah verses, and the second phase was revealed in Medina and called Madaniyyah verses (Rosdian et al., 2019).

Lexically, the word Al-Qur'an (القرآن) is a mashdar derived from the Arabic word Qara`a - Yaqra`u - Qur`anan (قرأ - يقرأ - قرأنا) which means to collect (Ma'luf, 1986). However, according to Al-Lihyani, the word Al-Qur'an is a mashdar from the word قرأ which means the same as تلا "reading". Meanwhile, terminologically, Muhammad Ali As-Shabuni explained that the Qur'an is the words of Allah SWT which were revealed to the Prophet Muhammad SAW through the intercession of Jibril, written in the Mushaf, and arrived at us gradually, starting with the Surah Al-Fatihah and ends with Surah An-Nas (Ash-Shabuni, 1985). This definition is also a definition agreed upon by the scholars of 'ushul fiqh and Arabic (Ash-Shalih, 1985).

The Qur'an is written in Arabic, the language corresponding to where it was revealed, namely Mecca and Medina which also uses Arabic as their everyday language, as stated in the Qur'an surah Az-Zumar verse 28:

فُرَاتًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

"[It is] an Arabic Qur'an, without any deviance that they might become righteous."

This of course requires people who want to understand the contents of the Qur'an to understand Arabic linguistics (Haleem, 2010), including syntax ('Ilm an-Nahw), morphology ('Ilm ash-Sharf), stylistics ('Ilm al-Balaghah), and semantics ('Ilm ad-Dilalah). 'Ilm ad-Dilalah or semantics is one of the fields of study of Arabic linguistics which is very important to study to understand the contents of the Qur'an. Simply put, semantics is a branch of linguistics that studies the meaning of language

(Siompu, 2019; Kridalaksana, 2007; Finch et al, 2017). Etymologically, the word semantic comes from the Greek "sema" which means a symbol or sign (Ainin & Asrori, 2014). In addition to the word "sema", there are several words that form the basis of the semantic word, namely "semantikos" (meaning), and "semainein" (meaning). "Sema" also means a grave that has a sign that explains who is buried there (Bagus, 2002).

Terminologically, semantics is a term used in the field of linguistics that studies meaning (Ainin & Asrori, 2014). Fawaid (2002) explains that semantics in Arabic is translated as 'Ilm ad-Dalalah which is terminologically part of the language structure related to the meaning of an expression or a system of investigating meaning in a language. Thus, the meaning of one word with another word will be interconnected with symbols or symbols in the application of language communication. The relationship and relationship of meaning between each of these words are referred to as a meaning relation. Among the various studies on the relation of meaning in the semantic context of Arabic are (1) at-taraaduf (synonym), (2) at-tadhaadh (antonym), and (3) al-ishtiraak al-lafzhy (polysemy) (Siompu, 2019).

As stated in the previous paragraph, one of the studies of semantic science that discuss the relation of meaning is polysemy. The word polysemy comes from the Greek words "poly" which means many or various and "semy" which means meaning (Nerlich & Clarke, 2001). According to Nasution (2017) in Arabic, the term polysemy is translated or matched with the discussion of al-isytiraak al-lafdzy (الاشتراك اللفظي). However, indirectly this term also leads to homonymy at the same time (Ainin & Asrori, 2014). The following is a description of the concept of polysemy according to some experts, including Palmer in Siompu (2019) which explains that polysemy is the case that the same word may have a set of different meanings. Moreover, Soedjito (1986) defines polysemy as one word that has more than one meaning.

Semantic analysis is one of the linguistic approaches that can be used to understand the Qur'an (Solihu, 2009; Al-Omari & Abu-Melhim, 2014). This is done by collecting all-important words or keywords that show important pictures, then these words are examined in the context of the Qur'an so that their meaning can be clearly identified (Assyifa & Taufiq, 2021). In semantics, one way to determine the meaning of a word, apart from referring to relevant dictionaries, is to look at the context of the word. The theory of using context to determine the meaning of a word is called a contextual theory. The contextual theory asserts that identification and determination

of the meaning of a word cannot be done except by looking at the accompanying context (Lisana, et al., 2021). According to Bahri (2016), the context here is all aspects related to a word, be it the environment, culture, or speech of the language user community, including the links between words in one structure. Contextual theory is very necessary for determining the meaning of a word in a structure or sentence, especially in polysemy words which have many meanings (Nagy, 1995; Allwood, 2003).

One of the words in the Qur'an that is important to know the meaning of is the word "Zauj" (زوج). This word itself comes from the noun-verb z (ز), w (و), and j (ج). Often people translate the word "Zauj" (زوج) with the "husband". In fact, this word is a polysemous word with many other meanings, one of which can be determined by looking at the context of the verse that mentions the word in the Qur'an. Determination of this meaning is very important, especially in the context of the verse of the Qur'an because misunderstanding the meaning will result in misinterpretation and lead to errors in understanding the meaning of the verse.

The word "Zauj" (زوج) in the Qur'an is mentioned in many verses, both in the singular, dual, and plural. Of course, the meaning of this word is not limited to the meaning of "couple" which is its original meaning. In semantics, there are many factors that can influence a meaning, one of which is by looking at the context of the sentence or in this study the context of the verses of the Qur'an.

Studies of the polysemy phenomenon of a word in the Qur'an have been carried out before, including Hidayat's thesis (2019) entitled *كلمة "النكاح" القرآن الكريم*. However, this study only discusses the variant meaning of the word "نكاح" and has not touched on the word "زوج". Furthermore, Wahyudi & Hamzah (2020) also discusses the analysis of the meaning of the words al-Yusri (اليسر) and al-'Usri (العسر) in terms of polysemy contained in the Qur'an. However, this study only discusses the variations in the meanings of al-Yusri (اليسر) and al-'Usri (العسر) and does not discuss in what context the meanings of these words can be determined. Meanwhile, the discussion about the meaning of the word "Zauj" has previously been mentioned by Assyifa & Taufiq (2021). Although they have mapped out the meanings of these words completely, they focus more on synchronic and diachronic analysis of the word "Zauj" and have not provided detailed benchmarks for the contexts of the verse in determining the meaning of this word in a verse. In addition, Alfiah (2017) also examines the meaning of the word "Zauj" in the Qur'an. However, the discussion still focuses on the interpretation of the

Ministry of Religion of the Republic of Indonesia and still does not clearly describe the context of the verses that mention the word in it.

Therefore, writing this article aims to reveal and determine the meaning of the word Zauj "زَوْج" (noun) either singular, dual, or plural in the Qur'an by using a contextual theory approach. The author also compares several scientific articles that discuss the meaning of this word with the explanations mentioned in the commentaries. Next, the author provides a benchmark in what context the meanings of the word "Zauj" (زَوْج) are in. The hope is that the readers of the Qur'an can easily understand the meaning of the word "Zauj" (زَوْج) in the Qur'an based on the context of the verse.

Therefore, this article aims to reveal and explore the meaning of the word "Zauj" (noun) either singular, dual, or plural in the Qur'an by using a lexical and contextual meaning theory approach. In the discussion, we also compare several scientific articles that discuss the meaning of the word "Zauj" with the explanations mentioned in the commentaries. Furthermore, the author provides a benchmark in which context the meanings of the word "Zauj" are located. Hopefully, the readers of the Qur'an can understand the meaning of this word properly.

Method

This research is descriptive-qualitative research that relies on a literature review. The data collected is divided into primary data and secondary data. The primary data of this research is sourced from the Qur'an, they are the verses containing the word "Zauj" either in the form of singular (mufrad), dual (mutsanna) or plural (plural). In addition, the author uses Alhasani's (2012) work entitled "Fath Ar-Rahman li Thalibi Ayat al-Qur'an" as a reference for searching for verses of the Qur'an that mention the word "Zauj". The secondary data comes from several exegesis books, dictionaries, and scientific articles that allude to the use of the word "Zauj" in the Qur'an.

The data collection technique was carried out by observing the book "Fath ar-Rahman li Thalibi Ayat al-Qur'an" and comparing the data findings that have been included in similar studies. First, the author collects the verses of the Qur'an containing the word "Zauj" from the book and compares the findings with data that already exists in other scientific articles. Furthermore, analysis and determination of the meaning of the word "Zauj" in each verse are carried out based on a contextual theory with the help of commentaries, books, and scientific articles. In the final stage, the result of the

analysis is presented descriptively with ordinary words according to what is produced from the analysis process by fulfilling the principles of descriptive adequacy, explanatory adequacy, and exhaustive adequacy.

Results and Discussion

There is some difference of opinion about the number of times the word "Zauj" is mentioned in the Qur'an. Mubarak (2019) quotes Muhammad Fu'ad Abd Al-Baqi's opinion which states that this word is mentioned 81 times. According to Alfiyah (2017), the word "Zauj" is mentioned 68 times with various derivations including verb derivation, while according to Assyifa & Taufiq (2021), the word "Zauj" in singular, dual, and plural forms is mentioned 75 times in the Qur'an.

After the author made initial observations of the three opinions above, it was found that differences of opinion arose because of differences in how to calculate them. Alfiyah (2017) said that the word "Zauj" (زوج) is mentioned 68 times, including the derivation of nouns and verbs. This number appears when calculating briefly the verses listed in the book "Fath ar-Rahman li Talibi Ayat al-Qur'an". In fact, Ali Zadah the author of this book has stated several times that the word "Zauj" (زوج) is mentioned in two or more different verses with the same lafadz. Like the word "Azwaj" (أزواج) which in this book is only written once, but at the end of the verse, there is a small note explaining that the word ج is mentioned twice, namely in Surah Al-Baqarah verses 25 and Surah An-Nisa' verse 57. This is what makes Alfiyah (2017) still not right in concluding the number of mentions of the word "Zauj" in the Qur'an.

The second opinion comes from Mubarak (2019) which states that the word "Zauj" and its derivation in the Qur'an are mentioned 81 times. He quoted this opinion from the book "al-Mu'jān al-Mufahras li Alfazh al-Qur'an" by Muhammad Fu'ad Abd al-Baq. This number is different from the number stated in the book "Fath ar-Rahman li Talibi Ayat al-Qur'an", which is used as the main reference in this study. According to this book, the number of words "Zauj" (زوج) is mentioned 80 times. However, this number is not limited to the derivation of the word "Zauj" which is a noun but includes the derivation of the word in the form of a verb.

The third opinion is the opinion of Assyifa & Taufiq (2021). They both researched the meaning of the word "Zauj" (زوج) in the Qur'an and presented data on how many times the word was singular, dual, or plural. They stated that the noun "Zauj" (زوج) in

the singular, dual, or plural forms is mentioned in the Qur'an 75 times, the same as that written in the book "Fath ar-Rahman li Thalibi Ayat al-Qur'an".

However, after the author reads and recounts the number of verses mentioned by Assyifa & Taufiq (2021), the author finds some errors in counting and inputting data. First, they entered one of the verses from Surah Ad-Dukhan into the data count. In fact, the verse does not mention the word "Zauj" (زوج) in the form of a noun but as a verb. This verse should not be included in the data count because they present the data for the word "Zauj" (زوج) in the form of a noun only, not a verb. Second, there are several repetitions of verses that are counted twice, for example in Surah Hud verse 40. They mention this verse in two different places: one on the meaning of the type of animal and one on the meaning of the pair. However, Assyifa & Taufiq (2021) continue to count these two verses twice, even though this word is only mentioned once in Surah Hud verse 40 in the form of mutsanna. This miscalculation has an impact on the result. Assyifa & Taufiq (2021) also have not entered the letter Shad verse 58 into their data. In fact, Surah Shad verse 58 mentions the word "Azwaj" (أزواج) which is the plural form of the word "Zauj" (زوج).

In this article, the author will follow Ali Zadah's opinion in the book "Fath ar-Rahman li Thalibi Ayat al-Qur'an" which states that the noun "Zauj" (زوج) which is singular, dual, and the plural is mentioned 75 times. Here are the details:

Table 1: The singular, dual, and the plural noun "Zauj" (زوج)

<i>No</i>	<i>Form</i>	<i>Number</i>	<i>Surah & Verses</i>
1	زوج (Singular)	17	QS Al-Baqarah; 35, 102, 230 QS An-Nisa'; 1, 20 (in this verse the word "Zauj" is repeated twice) QS Al-A'raf; 19, 189 QS Toha; 117 QS Al-Anbiya'; 90 QS Al-Haj; 5 QS As-Syu'ara; 7 QS Lukman; 10 QS Al-Ahzab; 37 QS Az-Zumar; 6 QS Qaf; 7

			QS Al-Mujadalah; 1
2	زوجان؛ زوجين (Dual)	7	QS Hud; 40 QS Ar-Ra'du; 3 QS Al-Mu'minun; 27 QS Adz-Dzariyat; 49 QS An-Najm; 45 QS Al-Qiyamah; 39 QS Ar-Rahman; 52
3	أزواج (Plural)	51	QS Al-Baqarah; 25, 232, 234, 240 (in this verse the word "Azwaj" (أزواج) is repeated twice) QS Ali Imran; 15 QS An-Nisa'; 12, 57 QS Al-An'am; 139, 143 QS At-Taubah; 24 QS Ar-Ra'du; 23, 38 QS Al-Hijr; 88 QS An-Nahl; 72 (in this verse the word "Azwaj" (أزواج) is repeated twice). QS Toha; 53, 131 QS Al-Mu'minun; 6 QS An-Nur; 6 QS Al-Furqon; 74 QS Asy-Syu'ara; 166 QS Ar-Rum; 21 QS Al-Ahzab; 4, 6, 28, 37, 50, 52, 53, 59 (in the 50th verse the word "Azwaj" (أزواج) is repeated twice) QS Fathir; 11 QS Yasin; 36, 56 QS Ash-Shaffat; 22 QS Shad; 58 QS Az-Zumar; 6 QS Ghafir; 8 QS Asy-Syura; 11

	QS Az-Zukhruf; 12, 70
	QS Al-Waqi'ah; 7
	QS Al-Mumtahanah; 11 (in this verse the word "Azwaj" (أزواج) is repeated twice)
	QS At-Taghabun; 14
	QS At-Tahrim; 1, 3, 5
	QS Al-Ma'arij; 30
	QS An-Naba' ; 8
Total	75

The Meaning of the Word "Zauj" in the Singular Form

1. Husband

The single word "Zauj" (mufrad) which is mentioned 16 times in the Qur'an has several meanings that can be understood based on the context of the verse. First, the word "Zauj" can mean husband. This meaning appears in the word "Zauj" which is singular twice, mainly in the context of the verse that describes women. One of the verses that contain the word "Zauj" meaning husband is in Surah Al-Baqarah verse 230, where this word is in the context of the verse about the wife being divorced by her husband.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

“If he divorce her, she shall not be lawful for him again until she has married another husband. If the latter divorces her, then there is no blame on them for reuniting, provided they think they can maintain God’s limits. These are God’s limits; He makes them clear to people who know.”

The verse explains that the ex-wife cannot be remarried until she marries another man (husband) (other than her previous husband) (Ibn-Katsir, 2006). Another word "Zauj" which means husband can also be found in Surah Al-Mujdalam verse 1 which tells about a woman's complaint about her husband (Ibn-Katsir, 2006; At-Tabari, 1999). This is in line with what Assyifa & Taufiq (2021) stated that the word "Zauj" is singular (mufrad) which means husband is only found in the two verses above.

2. Wife

Another singular form of word "Zauj" (زوج) can have the meaning of wife if it is found in the context of a verse that talks about men or when the word is connected with

a pronoun for male. The meaning of this word is found in 10 verses in various suras, among which is in Surah An-Nisa' verse 20. In that verse the context of the verse explains the law of a husband who wants to divorce his partner. Pay attention to the following verse:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

“If you wish to replace one wife with another (wife), and you have given one of them a fortune, take nothing back from it. Would you take it back fraudulently and sinfully?”

In this verse, the context explains the law of a husband who wants to divorce his partner. The word "Zauj" (زوج) in this verse means wife because the context tells the husband (male) (Ibn-Katsir, 2006). Furthermore, the meaning of this word is also found in the letter Al-Baqarah verse 35 which tells about the Prophet Adam AS and his wife, Eve. In this verse, the word "Zauj" (زوج) is connected with a personal pronoun for men, so it is clear that the meaning of this word is wife (Ibn-Katsir, 2006; Al-Bagawī, 2002). Consider the following verse:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

“We said, “O Adam, inhabit the Garden, you and your wife, and eat from it freely as you please, but do not approach this tree, lest you become wrongdoers.”

3. Type/Class

The third singular meaning of the word "Zauj" is "Shinf" (صنف) which means type or class. This meaning is in the context of the verse which tells about plants. The meaning of this type is found in four (4) verses in the Qur'an, one of which is in the letter As-Syu'ara` verse 7. The verse describes the creation of plants on the earth. Pay attention to the following verse:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

“Have they failed to look at the earth, ‘to see’ how many types of fine plants We have caused to grow in it?”

The word "Zauj" in the verse has the meaning "Shinf" (صنف) which means a type or group (Ibn-Katsir, 2006; At-Thabari, 1999). This finding is different from the opinion of Alfiyah (2017) which states that the word "Zauj" in the letter Asy-Syu'ara` verse 7 means plants.

The Meaning of the Word "Zauj" in the Dual Form

The word "Zauj" which is in dual form (mutasanna) has the meaning of "a pair" or "two things paired together". The word in the form of mutasanna is mentioned seven (7) times in different suras. Five of them mean male and female pairs, while the remaining two mean dry and wet, or large and small (Ibn-Katsir, 2006; At-Thabari, 1999; Al-Bagawī, 2002; Al-Qurthubi, 2008).

1. Male and Female Pairs

The word "Zauj" (زوج) in the form of dual will mean a pair of male and female in the context of the verse tells of creation or creatures in general without mentioning plants specifically, or it could also specifically explain that the meaning referred to in the verse is male and female. This can be seen in the surah An-Najm verse 45 which explains that Allah SWT created his creatures in pairs, male and female.

وَأَنَّهُ خَلَقَ الذُّكُورَ وَالْأُنثَى

“And that it is He who created the two kinds -the male and the female”

2. Dry and Wet (or Large and Small) Pairs

The word "Zauj" (زوج) in the form of mutasanna will mean two things that are paired in the context of a verse that specifically discusses the creation of plants. This can be observed in Surah Ar-Rahman verse 52 which explains that Allah SWT created plants in pairs. Al-Qurthubi (2008) explains that the word "Zauj" (زوج) contained in this verse means dry and wet.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

“In them are fruits of every kind, in pairs.”

The Meaning of the Word "Zauj" in the Plural Form

The plural of the word "Zauj" (زوج) is "Azwaj" (أزواج). The plural form of the word is mentioned 47 times in different letters. The word which is plural has five meanings that can be determined from the context of the verse, they are 1) wives, 2) husbands, 3) types, 4) allies, and 5) partners.

1. Wives

The word Azwaj (أزواج) which means "wives" is mentioned 33 times. This meaning can be found in the context of the verse describing men or husbands, or also when the word "Azwaj" (أزواج) is attached to a male pronoun. As in the letter An-Nisa 'verse 12

which tells about the husband's inheritance rights if his wife dies. In this verse, the word "Azwaj" (أزواج) is based on a male pronoun (كُم) so that it means "wives" (Ibn-Katsir, 2006).

2. Husbands

The second meaning of the word "Azwaj" (أزواج) is husbands. This meaning only appears once, namely in Surah Al-Baqarah verse 232. The verse describes the 'Iddah period of the woman who divorced her husband. Apart from the context of the verse that is explaining about women, in that verse the word "Azwaj" (أزواج) is also juxtaposed with pronouns for women so that it has the meaning of husbands (men) (Ibn-Katsir, 2006).

3. Types

The next meaning of the word "Azwaj" (أزواج) is "Ashnaf" (أصناف) which means types. There are seven verses that mention this word with different meanings. This meaning can be found in the context of the verses that explain creation in general and allude to the creation of plants as well as in the context of the verses that explain the types or division of something into several types. This can be observed in the surah Thaha verse 53 which describes the creation of creatures including plants.

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

“He is the One Who has laid out the earth for all you, and set in its pathways for you, and sends down rain from the sky, causing various types of plants to grow.”

The meaning of the verse is that Allah SWT has sent down rain so that plants of all kinds can grow on the earth. An example of the next verse that mentions the word "Azwaj" (أزواج) with the meaning of types is the 58th verse of Surah Shaad. The verse describes the state of hell in which there are many types of torments (Ibn-Katsir, 2006; Al Qurthubi, 2008).

4. Allies

The word "Azwaj" (أزواج) can also mean "Syuroka" (شركاء) which is the plural of the word "Sharik" which means allies. This meaning appears in two verses in the Qur'an. This word can mean partners in the context of the verse that describes humans and other people similar to them in a group and its meaning is broader than just a spouse (husband/wife). This can be seen in the letter Ash-Shafaaf verse 22 which

explains that later the polytheists will be resurrected with their allies or associates who both commit shirk.

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

“Gather those who did wrong, and their allies and what they used to worship.”

Regarding this verse, according to Imam Ibn Kathir in his commentary, there is a foreign opinion (ghariib) which interprets the word "Azwaj" (أزواج) here with "Nisa" (نساء) which means wives (Ibn-Katsir, 2006). This meaning also appears in the letter Az-Zukhruf verse 70 which explains the entry of the believing servants of Allah into heaven along with their fellow servants of Allah. However, there are several opinions that interpret the word "Azwaj" (أزواج) in this verse with "Zaujatukum" (زوجاتكم) which means wives (Al-Qurthubi, 2008).

5. Partners

The last meaning of the word "Azwaj" (أزواج) is "Male & Female Couple" (ذكرا) which means a male and female pair. The word meaning "couple" appears five times in different letters. This meaning appears in the word "Azwaj" (أزواج) which is in the context of the verse that describes the creation of man and the story about the prohibition of certain types of livestock by the "Jahiliyah" people before Islam (Ibn-Katsir, 2006). This can be observed in the letter An-Naba 'verse 8 which explains that Allah SWT created humans in pairs of men and women (At-Thabari, 1999). It is also found in Surah Al-An'am verse 143 which explains several classes of livestock that were forbidden by the "Jahiliyyah" people. The word "Azwaj" (أزواج) in this verse means "Male & Female Couple" (ذكرا) (At-Thabari, 1999).

تَمَنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَأَلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا آسْتَمَلْتُ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ نَبَوْنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

“Eight pairs: two sheep and two of the goats. Say, “Did He forbid the two males, or the two females or what the wombs of the two females contain? Inform me with knowledge if you are truthful”.

Conclusions

The word "Zauj" (noun) in the Qur'an is mentioned 70 times with the following details: 16 times in the singular, 7 times in the dual, and 47 times in the plural. The word "Zauj", both singular, dual, and plural has the meaning 1) Husband, 2) Wife, 3) "Shin" (صنف) which means type or class, 4) A pair (male and female or large and small),

and 5) Allies or partners. Given that the meanings of "Zauj" are determined based on the context of the Qur'anic verse, the meaning of the word in one verse can be the same or different in another verse. Context can be used to determine the meaning of the word "Zauj" according to the verse. The word "Zauj" can mean husband in verses that tell about women or when this word is combined in female pronouns (Dhamir Mu`annats). On the other hand, the word "Zauj" can mean wife if the context of the verse describes a man or when this word is based on a male pronoun (Dhamir Mudzakkar). Furthermore, the word "Zauj" can mean "Shinf" (صنف) or "type" if it is in the context of the verse about the creation of plants and in the context of the verse that describes the types or division of something. The word "Zauj" can also mean a pair if it is in the dual or plural form and is in the context of a verse that describes creation or creatures in general without mentioning plants specifically, or about the creation of humans and stories about the prohibition of certain types of livestock by people. -the Jahiliyyah before Islam. The last meaning of the word "Zauj" in the Qur'an is allies or partners. This meaning appears if the word "Zauj" is plural and is in the context of a verse that describes humans and other people who are similar to him in a group and its meaning is broader than just a couple (husband/wife).

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