

Homonym and Change of Meaning “*Al-waliy*” in The Holy Quran

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Abstract— This study aims to find out the meaning of the word “*al-waliy*” and its derivation in the Qur'an. The method used is a qualitative-descriptive with the Literature approach and uses semantic theory. The word *al-waliy* and its derivation are repeated in the Koran 213 times with details: the form of the verb (al-fi'l) 94 places, and the form of the noun (al-ism) 119 places. The word *al-waliy* is mentioned in the Qur'an with various meanings (homonym). The meaning that is most widely mentioned, in order, is helper (*al-nashir*) and ally (*al-halif*), then idols (*al-shanam wa al-watsan*) and gods besides Allah, and then the close meaning in the descendants (relatives or family) (*al-qarib fi al-nasab*) heirs, friends and children (*al-walad*). Apart from that, the most important thing in this context is that the word *al-waliy* is very closely related to the theme of the faith. This is because the loyalty of a believer is only aimed at Allah, the only, not to anyone.

Keywords—guardians, awliya, derivation, *Al-Qur'an*, homonym, semantics

I. INTRODUCTION

As part of semantics, homonyms are reviewed and discussed because they are part of linguistics. The term of homonymy was taken from from Ancient Greek, onoma = name and homos = same. Literally, homonymy is 'the same name for different objects'. Verhaar said, "Homonymy is an expression (words or phrases or sentences) whose form is the same as another expression, but with different meanings between the two expressions." In other words, the form is the same, even in Indonesian the writing is the same, but different in meaning [1, p. 211].

Meanwhile, Arabic linguistics also discussed homonymy. In Arabic, homonym is known as al-musyarak al-lafziy, which is a number of the same words, both pronunciation and form of writing, but the meaning is different. In fact words that are dominating are different words and coincidence in the same form. Therefore, the meaning is not the same [2, p. 69]. For example, the word غرب can mean 'west direction' (الجهة) and also means 'timba' (الدلو). Another example of the word الجد has 3 (three) meanings, namely: (1) father from father / mother (أبو الأب /)2), (2) (أبو الأم), part, good fortune (3), (الخط, البحث), (river bank (شاطئ))

(الذي يسأل) Likewise, the word السائل can say 'the one who asks' (الذي يسأل) and means 'something that flows' (الذي يسيل).

Among the central words contained in the Koran is the word *al-waliy*. This word in the Qur'an is mentioned in various forms, namely in the form of infinitive (*al-mashdar*), active participle (ism al-fa'il), and passive participle (*ism al-maful*). The word with its various forms is repeated 233 times which consists of the fi'l 110 times, and 123 times in the form of ism.

In this paper we will discuss the meaning of the word *al-waliy* etymologically and terminologically, then we will examine the meanings contained in the Koran.

Ibn Faris in his *mu'jam* says that the letters wawu (و) lam (ل) and yak (ي) are original / original words that have the meaning of closeness from the words sahib, halif, ibn al-'am, well} ire, and jar [3, p. 141]. Whereas in terms of terminology, as explained by Ibn Tamiya that someone is said to be waliy because of his loyalty to consistently obey.

II. METHOD

The purpose of this research is to find out the meaning of the word *al-waliy* and its derivation in the Koran, both textually and contextually. This study uses a descriptive qualitative approach and is a library study, where data is taken from books, including one of the Quran.

III. FINDINGS AND DISCUSSION

A. *Al-waliy* word derivation in *Al-Quran*

The word *al-waliy* as the main word which is the object of this research is repeated in the Qur'an as much as 43 (forty three) times. The word *al-waliy* is a form of ism *fa'il* which means the perpetrator.

Another form of derivation of the word *al-waliy* is the word *al-awliya* (الأولياء). The word *al-awliya* is a plural which means a lot. The word *al-awliya* in the Qur'an is stated in the Qur'anic verse as many as 42 (forty two) times.

Another derivation of the word *al-waliy* is the word *al-wila* which means well. This word is a derivation of the form mas which is repeated in the Koran 2 (two) times. The next word

included in the form of ism as a derivation of the word *al-waliy* is the word *hall* which is repeated in the Koran as much as 12 (twelve) times.

Next is the word *al-maula* as a derivation of the word *al-waliy* which belongs to the group of ism. This word is repeated in the Koran 21 (twenty one) times.

After we identify the word *al-waliy* and its derivation in the Qur'an which belongs to the group of nouns, then we will identify the derivation of the word *al-waliy* which belongs to the group of verbs or *fi'l*. This group classification is different from the noun group. In the *fi'l* group is divided by the type of form, namely the form *fi'il madhi*, *mudhari'* and *amr*.

The first verb is the form *fi'il madhi*. *Fi'il madhi* is a form of verb that shows past meaning. Derivation of the word *al-waliy* in the form of verbs in the Koran is repeated 61 (sixty one) times.

The next derivation is the form of *fi'il mudhari'*. This form is a verb that shows the meaning of present and future. Derivation of the word *al-waliy* in the form of *fi'il mudhari'* is repeated 23 (twenty three) times in the Qur'an.

The last type of verb is the form *fi'il amr*. This form is a verb that means command or prohibition. Derivation of the word *al-waliy* in *fi'il amr* (command verb) is repeated 10 (ten) times in the Koran.

B. Meaning of al-waliy words and its detivation in al-Quran

The word *al-waliy* is the forms of *ifat musyabahah* from (ولي-ولي) (ولي-وليا-وولاء-وولاية وولاية). Ibn Faris mentions in his *mu'jam*, the word *al-waliy* shows closeness (قرب), as in the example sentence *تباعد بعدد ولي، أى قرب* means: they move away from each other (*waly*) close [3, p. 141]. Some of the meanings included in the word *al-waliy* include the meaning that liberates and is freed in slavery; friend or friend; ally; uncle's son (cousin); helper, all of which are derivatives of near meaning [4, pp. 885–887][5, p. 4920][6, p. 1732]. The word *al-waliy* with various meanings has the following meanings:

1) *al-waliy means helpers and allies*. This meaning is the most in the Qur'an, of which there are in the Qur'an *al-'Araf* / 7: 30; *Surat al-Baqarah* / 2: 257; and *Surah al-Maidah* / 5: 55. Al-Tabari said that they were considered heretical or deviated from the path of Allah because they had made Satan a helper (*al-nasir*), whereas Allah, was the helper of His faithful servant [7].

In *QS al-Maidah* / 5: 55 it is explained that there is nothing that is able to help those who believe - with the characteristics already mentioned - except Allah SWT, and His apostles. Whereas for Jews and Christians, Allah (swt), commands believers to free themselves from their loyalty and forbid them to make them as helpers because they are basically not helpers of believers, even Jews with Christians work together and help each other. Abdullah bin Salam came to the Apostle, complaining about the Jews of Banu Nadhir and Banu Quraidhah. "The Messenger of Allah, they (Jews and Christians) left (boycotted) us, while we could not hang out and gather with your friends here, because of the distance of our house with them". Then he complained (complained) to the Prophet of the treatment he experienced from the treatment of the Jews against him.

2) *al-waliy means god (al-rabb) and who is worshiped (al-ma'bu: d) other than Allah, as in QS al-An'am / 6: 14*. (Say) O Muhammad to the Mushrikin who liken God to idols and who deny to solely enjoin your Lord and those who invite to worship many gods besides Allah, (Shall I take for myself a protector (*waliy*) other than God). This verse is then confirmed by the next sentence with the word *fatir al-sama wat wa al-ardhi* (Originator the heavens of the earth). *Waliy* means rabb because it is confirmed by the nature that makes the heavens and the earth, feed and are not fed [7, pp. 227–228].

3) *al-waliy means boy (al-walad), as found in QS Mary / 19: 5*. In this verse, Zakaria a.s asks Allah to be blessed with a child (*waliy*) "and I fear for my dependents after me, and my wife is barren. So grant me, from yourself, an heir" [8, p. 153]. The word *waliy* with the meaning of the child is reinforced by the next sentence, the word *yaritsuni*, which means "will inherit my property after I die". While inheriting from the family Ya'qub is inheriting prophethood [7, p. 143].

4) *al-waliy also means friend (al-s) ahi> b), as in QS al-Isra / 17: 111 and QS al-Kahf / 18:17*. In *Surat al-Isra* the fragment of the verse "wa lam yakun lahu waliyyun min al-dzulli", meaning Allah, has no friends who help him in doing things [7, p. 76]. The meaning of friend (*sahib*) for the word *waliy* in the letter *al-Isra* verse 111 is also mentioned in *Sura al-Kahf* verse 17, "... man in allahu fahuwa al muhtadi, waman yudlil falan tajida lahu waliyyan mursyda: ... He whom God guides is truly guided; but he whom God Misguides, for him you will find no directing friend" [8, p. 147]. In this verse Allah (swt), said to the Prophet Muhammad, "O Muhammad, you will not find a friend (*waliy*) for someone who is misled by Me, who can show he is blessed" [7, p. 86]. In other words, this shows that *hidayah* is only a matter of Allah, as happened to the uncle of the Prophet Muhammad, namely Abu Talib. Abu Talib was a man who was loved by the Prophet. Therefore, he was eager for him to be given guidance by entering Islam. But Allah (swt), said that *hidayah* is His business (*al-Qashash* / 28: 56). *Innaka la tahdi man ahbabta*, even though god *yahya man wahuwa a'lamu bi al-muhtadi*: you cannot guide whom you love, but God guide whom He wills, and He knows best those who are guided [8, p. 203].

5) *al-waliy means idol (al-s) anam wa al-watsan), as in QS al-Shura / 42: 9*. They are polytheists, making gods and idols (*awliya*) as gods besides Allah who does not provide benefits and harm / loss [7, p. 482]. Besides that in *QS al-Ankabut* / 29: 41, meaning "The likeness of those who take to them-selves protectors other than God is that of the spider ..." [8, p. 207]. Those who make idols (*awliya*) as gods besides Allah are like spiders who make houses.

6) *al-waliy means close in lineage (relatives or family), as in QS al-Dukhan / 44: 41*. "To everyone we have assigned beneficiaries in what is left by parents and relatives ..." [8, p. 40]. The purpose of the verse is that Allah has set an inheritance for heirs - such as the children of his uncle, his brother and other relatives - (*mawaliy*) from the inheritance of his parents and close relatives [7, p. 449]. The same meaning is also mentioned in *QS Mary* / 19: 5 as previously explained.

IV. CONCLUSION

The conclusion is that the word *al-waliy* is mentioned in the Qur'an with various meanings (homonym). However, the most meaning is helper meaning (*al-nasir*) and ally (*al-halif*). Then the meaning of idols (al-s {anam wa al-wathan) and gods besides Allah. Then the meaning is close in the descendants (relatives or family) of *al-Qarib fi al-Nasab* heirs, friends and children. Apart from that, the most important thing in this context is that the word *al-waliy* is very closely related to the theme of the creed, because the loyalty of a believer is only to Allah, only, not to anyone, [7, p. 73] as stated in the verse. "Allies are God, and His Messenger, and those who believe - surely the Party of God is victorious" [8, p. 56]. Then Abdus Salam said, we are rido of Allah, Rasul and believers as helpers (*awliya*) [7, p. 201].

In the history of Abu Hurairah it is stated that: Abdus Salam and a group of people from his faithful people came to the Messenger of Allah, saying: "O apostle, our house is far apart. We have no place to meet and talk. Our people, when they saw us believe in Allah and His Messenger, after they found out that we believed in Allah and the Messenger, they refused us and

swore not to associate with us, would not establish a marital relationship with us, and they did not invite us to talk . It was very hard for us. "Then the Prophet recited the verse "*Innama waliyyukum allahu wa rasuluhu wa allazina amanu allazina yuqi youna al-solah wa yu`tu na al-zakah wa hum raki'un* ".

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