

Semantic Analysis of Toshihiko Izutsu in the Phrase 'Al-' 'Urwatul Wutsqo

Umi Fadhilah*, Kharis Nugroho

Faculty of Islamic Studies, Quran and Tafsir Program, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

One of the phrases found in the Qur'an is "al-'urwatul wutsqo," mentioned in two different verses, namely Qur'an Surah Al-Baqarah verse 256 and Surah Luqman verse 22. In order to delve deeper into the meaning of this phrase, the author will apply the semantic analysis of the Qur'an developed by Toshihiko Izutsu. According to Izutsu, the semantics of the Qur'an is an attempt to reveal the worldview (*weltanschauung*) embedded in the Qur'an through the analysis of the meanings of the vocabulary or key terminology contained within it. This research approach involves exploring the basic meanings and relational relationships of the phrase "al-'urwatul wutsqo" using both syntagmatic and paradigmatic analysis, as well as research on the historical development of its meaning synchronically and diachronically.

Keywords: Qur'an, Al-'urwatul wutsqo, Semantic Analysis, Toshihiko Izutsu

Introduction

The first explicit command that Allah decreed in His word is "iqra'." "Iqra'" means "read!" Additionally, it encompasses other meanings such as conveying, studying, understanding, delving into, researching, knowing characteristics, which ultimately leads to the word 'gathering'. Throughout the Qur'an, there are terms strongly indicating literacy activities, such as al-qalam, al-kitab, raqq, shuhuf, and similar ones. In short, the spirit of the Quran is literacy, access, and the unlimited dissemination of knowledge. (Sandimula, 2022)

In an effort to grasp the spirit of the Quran both textually and contextually, Muslims undertake various steps to understand the Quran accurately. Consequently, studies in Arabic grammar, lexicography, Arabic literature, exegesis (tafsir), the science of reasons for revelation (ilmu asbabun nuzul), and others have developed. (Ulyati, 2017)

Amīn al-Khūllī states that before the Quran is studied from various perspectives such as social sciences, science, psychology, history, and others, linguistic and literary analysis of the Quran is necessary. This is crucial because the Quran was revealed in the Arabic language. Therefore, studying its linguistics becomes highly important for understanding the Quran. (Nidia et al., 2022)

Nasr Hamid Abu Zaid asserts that texts are cultural products. The meaning of a text is inseparable from its culture and reality. Therefore, to understand the Quran, one must comprehend the Arabic language of 14 centuries ago, which differs significantly from the present conditions. (Rahman, 2018)

In addition, the message conveyed in the Quran, which is a revelation from God, is not static. Understanding of it continually evolves in line with the development of reality and changing conditions over time. In other words, the divine revelation is understood from various perspectives that correspond to the needs of Muslims as recipients of the message. Islamic scholars have presented diverse models of interpretation since the inception of this discipline up to the contemporary era. (Ummah, 2019)

One approach to understanding the verses of the Quran is Toshihiko Izutsu's semantic approach, which develops studies based on the analysis of key terms in a language, ultimately leading to the conceptual understanding of *Weltanschauung* or the worldview of the society using that language. It's not just about language as a tool for speaking and thinking, but more importantly, it encompasses the conceptualization and interpretation of the world it encapsulates. (Taqiyudin et al., 2022)

Izutsu argues that employing this method in studying the Quran emphasizes the Quran's ability to interpret its own concepts and speak about itself by focusing discussions on analyzing the semantic structure of the valuable words within the Quran. (Rajul Kahfi & Ahmadi, 2021)

* Corresponding author: Umi Fadhilah g100210006@student.ums.ac.id

Judging by the title and the description provided, the article seems to focus on the semantic analysis of the term "al-urwatul wutsqo" using Toshihiko Izutsu's semantic or conceptual analysis method applied to the vocabulary provided by the Quran. It adopts a library research approach, which is literature-based and relies on various sources such as books, notes, and previous research reports.

This indicates that the article aims to explore the semantic dimensions of the term "al-urwatul wutsqo" within the Quranic context by drawing upon existing literature and research findings.

Discussion

Semantic Analysis Method of the Qur'an by Toshihiko Izutsu As briefly explained in the introduction, the semantic method in general involves analyzing language concerning the relationship between words and their corresponding world. When applied to the Quran, it becomes an analysis of the core words or terms within the Quran and how the Arabs understood the Quran during the time of its revelation. Toshihiko Izutsu applies the following steps in analyzing the Quran: The first step involves analyzing the lexical meaning of a word. The second step entails analyzing relational meanings using both syntagmatic and paradigmatic methods. The third step involves synchronic and diachronic analysis..(Syafirin, 2020)

Step One: Lexical Meaning Analysis of the Word "Al-Urwatul Wutsqo"

The analysis of the lexical meaning of a word is a thorough process aimed at understanding the fundamental meaning of a word. This involves grasping the literal meaning, connotations, related concepts, and how the word is used in specific contexts. Through this analysis, we gain insights into how a word holds its basic meaning, related meanings, and how these meanings evolve in everyday usage.(Imam Baihaqie, 2023)

The origin of the word al-Urwah (العروة) is 'ara (عرى). Al-Urwah is a masdar noun that has layered meanings according to the context of the sentence in which the term is used. It is mentioned in the Munawwir dictionary that the meaning of al-urwah or urwah is: a handle (of a jug or similar) : (مِنَ الْإِبْرِيْقِ وَ نَحْوِه) الْغُرْوَةُ, buttonhole الْغُرْوَةُ (عُرَى) الرَّزَزُ, thicket : الشَّجَرُ الْمَلْتَفُ, extremely valuable possession : النَّفِيسُ مِنَ الْمَالِ, something that can be held onto عَلَيْهِ مَا يُعَوَّلُ, handing over affairs to him is referred to as "al-urwah." أَلْفَى إِلَيْهِ الْعُرَى

The derivations of al-urwah in the Quran are found in four verses which have been affixed and produce different meanings for each derivation:

1. Surah Hud, verse 54, where اعْتَزَلَ means to overwhelm or dominate.
2. Surah Taha, verse 118, where تُعْرَى means to be naked.
3. Surah Al-Qalam, verse 49, and Surah As-Saffat, verse 145, where بِالْعُرَاءِ means barren land.

As for the meaning of urwah according to the scholars:

1. Ibn Faris explains al-Urwah as "the green tree trunk that remains in the dry season to tie the camel's reins."
2. Ibn Manzhur explains that al-Urwah means "bucket/dipper," "buttonhole," or "something to hold onto." Al-Urwah is also referred to as "the tree root that remains in the ground."
3. Meanwhile, al-Asfahani defines the use of the word al-Urwah as a simile (perumpamaan).
4. According to az-Zajjaj, when the word al-Urwah is qualified with al-wutsqa الوَثْقَى, it indicates a pledge of monotheism (la ilaha illallah). (Munawwir, 1997)

The term "al-wutsqa" is composed of the letters waw-tsa'-qaf and is a superlative form (ism tafdhil). Its root is "watsiqat-siqah/watsaqah وثيقة/ثقة-يثق-وثق," which fundamentally carries the meaning of binding, firm/sturdy. "Al-wutsqa" is the feminine pronoun form of the word "autsaq أوثق," and its plural is "wutsqa وثق." A strong promise is also referred to as "mitsaq ميثاق," with its plural form being "mawatsiq مواثيق." The word "al-wutsqa" denotes the highest level and originates from the word "al-watsaqah." When expressed in the masculine form, it means "al-autsaqu," and in the feminine form, it means "al-wutsqa." (Ningsih, 2019)

Words related to "al-wutsqa" are found in 11 derivations within 32 verses in the Quran, all of which carry the same meaning of covenant or oath.(Fu'ad Abdul-Baqi, 2007)

1. وثقكم : one verse in Surah Al-Maidah verse 7
2. يوثق : one verse in Surah Al-Fajr verse 26
3. الوثاق : one verse in Surah Muhammad 4
4. وثاقه : one verse in Surah Al-Fajr verse 26
5. موثقا : two verses in Yusuf 66 and 80
6. موثقهم : one verse in Yusuf 66
7. ميثاق : ten verses as follows: Al-Baqarah 83; Ali 'Imran 81, 187; An-Nisa' 90, 96; Al-Maidah 12, 70; Al-A'raf 169; Al-Anfal 72; Ar-Ra'd 20
8. ميثاقا : three verses in Surah An-Nisa' 21, 154; Al-Ahzab 7
9. ميثاقكم : four verses in Al-Baqarah 63, 84, 93; Al-Hadid 8

10. ميثاقه: three verses, Al-Baqarah 27; Al-Maidah 7; Ar-Ra'd 25
 11. ميثاقهم: five verses in Surah An-Nisa' 154, 155; Al-Maidah 13, 14; Al-Ahzab 7

Second Step, Analysis of the Relational Meaning of the Word "Al-'Urwatul Wutsqa"

Relational meaning is an additional connotative element inserted into an existing meaning by placing words in specific positions within a specific domain. This means that the additional meaning attached to a word depends greatly on the sentence in which the word is used. Izutsu classifies this relational meaning analysis into two types: syntagmatic and paradigmatic analysis. (Zulfikar, 2018)

Syntagmatic Analysis

The importance of syntagmatic analysis lies in the effort to interpret the meaning of a word by considering the words that precede and follow it in a specific context. Thus, it is important to understand that the words surrounding it have a significant influence on the meaning of a word. This makes syntagmatic studies very important and essential in linguistic interpretation. (Sintia et al., 2023)

The term "العروة الوثقى" (Al-'Urwatul Wutsqa) appears in two verses in two surahs in the Qur'an. First, in Surah Al-Baqarah verse 256, Allah says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (سورة البقرة: 256)

"There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects evil and believes in Allah has indeed taken a firm grip on the most trustworthy handhold, which shall never break. And Allah is All-Hearing, All-Knowing." (Quran, 2:256)

Second, in Surah Luqman verse 22, Allah says:

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (سورة لقمان: 22)

"And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters." (Quran, 31:22)

In interpreting the words in the Qur'an, it is very likely to find meanings that do not correspond to their actual meaning. This leads the interpreters to interpret the meanings of words according to what is contained in the Qur'anic text itself or to interpret them with meanings that have been agreed upon by other interpreters. This consensus is known as *ijma' fi al-tafsir*. And this also happens with the term "العروة الوثقى" (Al-'Urwah al-Wutsqa) found in Surah Al-Baqarah 256 and Surah Luqman 22. The term is interpreted as a strong and unbreakable tether.

In interpreting the words of the Qur'an, it is quite possible to find meanings that do not align with their true meanings. This prompts the commentators to interpret the meanings of the words according to what is contained in the Qur'anic text itself or to interpret them based on meanings that have been collectively agreed upon by other commentators. This consensus is known as *"ijma' fi al-tafsir."* This also applies to the term "العروة الوثقى" (Al-'Urwah al-Wutsqa) found in Surah Al-Baqarah 256 and Surah Luqman 22. The term is interpreted as a strong tether that will not break. (Yusuf, 2014)

Observing the two verses from two different surahs, as mentioned above, found in Surah Al-Baqarah:256 and Surah Luqman:22, it can be understood that to maintain oneself in a position of firmly holding onto the "al-'urwah al-wutsqa" (the strong tether), there are four things that must be done:

1. Denying "thaghut" (the terminology "thâghûṭ" is derived from the root word "thaghâ," which linguistically refers to actions such as exceeding limits, acting arbitrarily, being cruel or oppressive, transgressing established norms, and going beyond bounds in the context of denial). (Sajadi, 2019)
2. Believing in Allah Ta'ala (the concept of faith involves conviction in the heart, verbal acknowledgment, and practical implementation through bodily actions. This is the view held by Imam Malik, Ash-Shafi'i, Al-Auza'i, Ishaq Bin Rahawai, and according to these scholars, actions are one of the components of faith). (Suryani et al., 2021)
3. Surrendering completely to Allah Ta'ala (surrender or tawakkul means to rely or entrust all endeavors entirely to Allah SWT for the sake of benefit and to prevent harm, whether concerning worldly or hereafter matters). (Husnar et al., 2017)

Doing good (The term "ihsan" linguistically means performing acts of kindness. Doing good implies that we always feel watched by Allah, thus, we fear doing wrong or violating His prohibitions. Someone who does good is called a "muhsin"). (Kuliyatun, 2020)

The sequence of verses preceding the phrase "al-'urwah al-wutsqa" (the strong tether) reflects this, namely:

"Whoever disbelieves in Taghut and believes in Allah" - (Al-Baqarah 2:256)

"And whoever submits his face to Allah while he is a doer of good" (Luqman 31:22)

Following the mention of "al-urwah al-wutsqa" in these two verses is the statement that all matters are returned to Allah, and He is the All-Knowing of everything.

Paradigmatic Analysis

Paradigmatic analysis is a method or approach in structural linguistics that explores and analyzes the relationships between similar linguistic units. Its main focus is on elements that can replace each other within a linguistic structure.

This concept revolves around the replacement of elements within a particular order to identify patterns and connections between those elements. This approach provides an understanding of how words, phrases, or other elements in the language structure have interrelated or interchangeable relationships within a specific context. (Fanani, 2013)

Interconnectedness with the word 'Habl

"Habl," mentioned in the Quran in Surah Al Imran (3:103, 112), Surah Qaf verse 16, and Surah Al-Lahab verse 5. And the word "hibal" حبال, the plural form of habl, is found in Surah Taha verse 66. Based on the above verses, the word habl means "a rope or cord that, when grasped, can connect to something intended." (Kallang, 2018)

The connection between "habl" and "al-Urwatul Wutsqa" is that both are Arabic terms that share a concept of strength, solidity, and strong connection or bond, especially in the context of religion.

"Habl": The term "habl" literally means "rope" and is used in the Quran to refer to various types of bonds or relationships, both literally and metaphorically. In the religious context, "habl" is often used to refer to strong bonds or relationships, such as the bond between humans and God or the close relationship within the Muslim community.

Al-Urwatul Wutsqa: The phrase "Al-Urwatul Wutsqa" means "firm grip" or "strong rope." This term is also used in the Quran to emphasize the concept of solidity, strength, and unity in religion. In the context of Islam, "Al-Urwatul Wutsqa" refers to a firm principle or foundation that is reliable and a source of spiritual strength.

Both terms, although different in language usage or context, share similarities in the concept of loyalty, strength, and solidity in the context of religion. Both "habl" and "Al-Urwatul Wutsqa" highlight the importance of strong bonds, unity, and reliability in the teachings of Islam, with each emphasizing the concept of a solid relationship between individuals and God as well as among fellow human beings. . (Setiaji et al., 2022)

According to Az-Zajjaj, the words "habl" and "urwah" both have the meaning of borrowing or as a simile (isti'arah tamtsiliyyah), which is used to describe a similarity that does not originate from its original meaning. That is, a person who adheres to the Islamic religion. Because by doing so, it means they have chosen the straight path. According to Rasyid Ridho in his interpretation work, what is meant by "habl" is the Quran, because a person who holds fast to the Quran means they are firmly adhering to the religion of Allah.

Interconnectedness with the word 'Mitsaqon Ghalidza

In the Quran, Surah An-Nisa verse 21, Allah states that marriage is a "mithaqan ghalidhan," which is a strong and solemn covenant not only between a man and a woman and their families, but also with Allah SWT. (Roslaili et al., 2021)

"Al-Urwatul Wutsqa" and "Mitsaqon Ghalidza" are two Arabic terms with related meanings in different contexts.

1. Al-Urwatul Wutsqa (الْعُرْوَةُ الْوُثْقَى): This term means "strong rope" or "firm grip." In religious context, it's used in the Quran to refer to the "firm grip" or "unbreakable bond" in religion.
2. Mitsaqon Ghalidza (مِيثَاقٌ غَلِيظٌ): This term refers to a "strong covenant" or "firm bond." In religious context, it's also used in the Quran to depict a strong promise or covenant between humans and God.

Both terms convey the concept of strength, firmness, and reliability in religious teachings. "Al-Urwatul Wutsqa" emphasizes a firm grip or rope, while "Mitsaqon Ghalidza" emphasizes a strong covenant or bond between humans and God. In the context of Islam, both terms carry similar meanings of steadfastness, reliability, and firmness in following religious teachings and maintaining a strong bond between humans and God.

Third Step: Synchronic and Diachronic Analysis

Synchronic Analysis

Synchronic analysis is an approach in language study that focuses on analyzing the structure of a language at a particular point in time without considering the historical development of the language. The term "synchronic" originates from the Greek word "syn," meaning "together" or "at the same time." (M. Kamal & Siti Maria Ulfah, 2021)

Synchronic Analysis of the phrase "Al-Urwatul Wutsqa" can refer to the understanding of its meaning, usage, and connotations in contemporary Arabic.

- Literal Meaning: Literally, "Al-Urwatul Wutsqa" means "firm grip" or "strong rope."
- Usage in Modern Arabic: This phrase is used in contexts symbolizing unity, strength, and reliability. In everyday conversations, it can refer to a foundational aspect or an unshakeable source of strength.

- **Connotative Meaning:** Connotatively, "Al-'Urwatul Wutsqo" signifies something that serves as a firm foothold or a steadfast principle that is not easily shaken. In a religious context, this term is often associated with beliefs or principles that serve as an unshakeable foundation, such as steadfast adherence to religious teachings that are firm and unchanging.
- **Usage in Religious Texts:** In the Qur'an, this phrase is used in verses that emphasize the strength and steadfastness of unshakeable religious principles, as a fundamental concept or principle that remains unchanged. (Ningsih, 2019)

Synchronic analysis of "Al-'Urwatul Wutsqo" highlights how this phrase is used and understood in the current Arabic language context, especially in its literal meaning and in religious or conceptual contexts emphasizing strength, unity, and unshakeable steadfastness.

Diachronic Analysis

Diachronic analysis is a method in language studies that focuses on the changes or evolution of language from the past to the present. The word "diachronic" originates from Greek, where "dia" means "through" or "across" and "chronos" means "time". In the context of the Quran, diachronic analysis relates to research on the historical development of words, meanings, and the origins of the Arabic language used in the holy text of the Quran. This includes understanding how the Arabic language found in the Quran has evolved over time. (El-Karimah, 2022)

Pre-Quranic

The phrase "Al-'Urwatul Wutsqo" is not specifically mentioned in the available records or texts from the pre-Quranic period. This phrase specifically appears in the Quran and is also explained in hadiths.

Although this term is not explicitly documented in pre-Quranic records, during the pre-Islamic period, Arab society had concepts of strength and sustainability in relationships, loyalty, as well as moral and ethical principles that played a significant role in their lives. The concept of "Al-'Urwatul Wutsqo" may depict the idea of stability or a strong foundation, which can be associated with the ethical and moral values underlying the lives of pre-Islamic society.

One piece of evidence is the collection of poems known as the "Mu'allaqat" (The Suspended Odes) written by famous poets before the Islamic era. Many of these poems imply values of steadfastness, loyalty, and honesty as part of the character and moral principles upheld during that time. (Chairullah, 2019)

Quranic Era

In the context of the Islamic religion, the "Quranic era" (the period of the Quran) refers to the time during which the Quran was revealed to Prophet Muhammad (S.A.W). This period spanned approximately 23 years, commencing in the year 610 CE when Prophet Muhammad received his first revelation in the Cave of Hira, and continued until 632 CE, the year of his passing. (Gusman, 2015)

The revelations received by Prophet Muhammad contained teachings, guidance, laws, and commands from Allah SWT to humanity, which were later compiled into the Quran, the holy book of Islam. Most of the Quran was revealed in Mecca and Medina, and the majority of its verses have historical contexts or events that occurred during the Prophet Muhammad's lifetime. This period is crucial in Islamic history as it forms the basis of Islamic teachings and provides guidance for Muslims in various aspects of their lives.

Regarding the term "Al'urwatul wutsqo," translated as "firm handle" or "strong grip," it refers to the concept or principle that is unshakeable in Islamic teachings. Found in Al-Baqarah 2:256 and Luqman 31:22, they are as follows:

- Al-Baqarah 2:256 is a verse in Surah Al-Baqarah that states: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

This verse emphasizes freedom in religion, highlighting that there is no compulsion in matters of faith. It asserts that those who choose the path of truth and firmly hold onto their belief in Allah will have a firm grip that will not break.

- Luqman 31:22 is a verse in Surah Luqman that states: "And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters."

This verse underscores the importance of submitting oneself entirely to Allah by doing good deeds. Those who do so are considered to have firmly held onto a strong principle and will find certainty in life, with all matters ultimately returning to Allah.

Both of these verses highlight a similar concept, emphasizing the importance of holding steadfast to faith and belief in Allah as a firm foundation in life. Although these excerpts come from different parts of the Quran, they both highlight similar principles about unwavering faith as a solid basis for living. (Hakim, 2015)

Post-Quranic

"Post-Quranic" refers to the period after the Quran was compiled and revealed to Prophet Muhammad as the final revelation from Allah. It is a time when Muslims develop understanding, interpretation, and application of the teachings of the Quran in their daily lives. This process involves Quranic exegesis, the development of Islamic law (fiqh), and the adaptation of religious, cultural, and social traditions to changing times. Muslims continue to strive to understand and apply

the teachings of the Quran in contemporary contexts, preserving the authenticity of the Quranic message while addressing the needs of society (Muhammad Fadhli, 2020).

One readily available tool for understanding the Quran is Tafsir Al-Quran (Putra, 2018), which has been ongoing since the time of Prophet Muhammad until today. Therefore, in discussing the post-Quranic era related to the term "Al-Urwatul wutsqo," the author will attempt to review it from the interpretations of the mufasssirun (Quranic interpreters).

Classical scholars have provided various interpretations regarding this phrase. Some of them include:

- Ibn Kathir stated that "Al-Urwatul Wusqa" refers to the Quran and the teachings of Islam as a whole. A Muslim who holds firmly to the Quran and the teachings of Islam will not go astray.
- Al-Qurtubi explained that "Al-Urwatul Wusqa" refers to a strong rope or firm grip, namely the Quran and the Sunnah. Therefore, those who firmly hold onto the Quran and Sunnah will remain on the right guidance.
- Ibn Abbas, a companion of the Prophet, also understood "Al-Urwatul Wusqa" to refer to the Quran itself.
- Al-Razi interpreted "Al-Urwatul Wusqa" as referring to Islam as a whole. Those who firmly hold onto Islam will not go astray.

The essence of these interpretations is that "Al-Urwatul Wusqa" refers to something that serves as a strong anchor in religion, keeping a person from going astray. It can be interpreted as the Quran, the teachings of Islam as a whole, or a combination of the Quran and the Sunnah of Prophet Muhammad.

Regarding the interpretation of Surah Al-Baqarah 2:256, As-Suyuthi quoted a hadith mentioning "العروة الوثقى" which was narrated by Imam Al-Bukhari (3813) and Imam Muslim (2484) from Qais bin Ubbad. The hadith describes a dream in which the Prophet صلى الله عليه وسلم explained that "Al 'Urwah Al Wutsqa" is a strong bond that will keep one steadfast on Islam until death. This hadith illustrates various interpretations of "Al 'Urwah Al Wutsqa" by the Prophet and the companions.

The righteous predecessors (Salafus Shalih) have explained the meaning of "العروة الوثقى" with various expressions, all of which lead to the same purpose:

- Ibn Abbas, Said bin Jubair, and Ad-Dahhak said it means the phrase La ilaha illallah.
- Anas bin Malik said it means the Quran.
- According to Mujahid, it means faith (Iman).
- As-Saddy said it means Islam.
- Salim bin Abi Al-Ja'ad said it means loving for the sake of Allah and hating for the sake of Allah.

These expressions can be found in "Tafsir Ibnu Abi Hatim" (2/496) and Ibn Kathir's "Tafsir Al-Qur'an Al-Adzim" (1/684). According to Ibn 'Utsaimin, "Al 'Urwah Al Wutsqa" is Islam and it is named so because it is connected to Paradise. This understanding encompasses Islam, faith, the Quran, and the declaration of the Oneness of Allah (Tauhid), and each of these understandings explains the others, with their applications closely related to one another (Fatawa Nuurun Ala Ad Darb, chapter As Shalat/1218).

Conclusion

From the semantic analysis conducted on the term al-urwatul wutsqo using Toshihiko Izutsu's semantic method which applies lexical meaning analysis of a word, relational meaning analysis using syntagmatic and paradigmatic methods, as well as synchronic and diachronic analysis, the following results were found:

- "Al-Urwatul Wutsqo" is a term in Arabic that can literally be translated as "Strong Rope" or "Firm Bond." This term is often used to refer to concepts or principles that are strong and unshakeable, such as a very strong foundation or basis.
- In the view of the early and later scholars, the word al-urwatul wutsqo is explained as follows: those who hold fast to it (al-urwatul wutsqo) will be the means to Paradise. This includes Islam, faith, the Quran, and the phrase of Tawhid, and each of these meanings explains other meanings that have closely related applications.
- Other words synonymous with al-urwatul wutsqo are habl and mitsaqon ghalidza which are also found in the Quran.

In the timeline of history, the term al-urwatul wutsqo is not specifically mentioned in the available records or texts from the pre-Quranic period. This phrase specifically appears in the Quran and is also explained in the hadith. Although this term is not explicitly documented in pre-Quranic records, in pre-Islamic times, the Arab community had concepts of strength, loyalty, as well as moral and ethical principles that played important roles in their lives.

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