DEFINITE ARTICLE ON THE REPRESENTATIONS OF ALLAH IN "AL FATIHAH"

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ABSTRACT

Allah Subhanahu Wa Ta'ala has representations that are manifested in the best names namely *Asmaul Husna* or other related names of Allah. The greatness of Allah is mentioned in the Qur'an through existence of definite article the on the representations of Allah. This study aimed to examine *Asmaul Husna* and other name of Allah that appear in "Al Fatihah" and the presence of definite article on the representations of Allah. This was a descriptive study using a qualitative design. Data source selected in this study is the digital Al-Qur'an application iQuran Lite. The study analyzed the representations of Allah and definite article on the representations of Allah in the English version of chapter "Al Fatihah". To identify the representations of Allah, the phrase in the name of Allah in the verse one is used as a reference. The definite article describes definiteness including uniqueness, inclusiveness, familiarity, and identifiability. There are *Asmaul Husna* the Beneficent and the Merciful and other name of Allah the Lord which come after definite article, but *Asmaul Husna* Master appears without definite article, namely zero definite article. Based on word class categorization, representations of Allah are nouns and adjectives. It is discovered that definite article does not only precede the nouns, but also the adjectives. Repetitions of *Asmaul Husna* the Beneficent and the Merciful are discovered in chapter "Al Fatihah" verses 1 and 3. It can be concluded that the representations in the form of *Asmaul Husna* and other name of Allah are accompanied by definite article to determine special characteristics that only belong to Allah.

Keywords: Allah, "Al Fatihah", *Asmaul Husna*, Definite Article, Semantics

ABSTRAK

Allah Subhanahu Wa Ta'ala memiliki representasi yang dimanifestasikan dalam bentuk sifat baik yang dikenal dengan Asmaul Husna atau nama Allah dalam kata lainnya. Keagungan Allah diabadikan dalam Al-Qur'an melalui keberadaan definite article the pada sejumlah representasi. Penelitian ini bertujuan untuk menganalisis Asmaul Husna dan nama lain Allah yang muncul pada "Al Fatihah" dan keberadaan definite artikel pada representasi Allah. Penelitian ini disusun dengan menggunakan pendekatan deskriptif dengan desain kualitatif. Sumber data yang dipilih pada penelitian ini adalah aplikasi Al-Qur'an digital iQuran Lite. Penelitian ini menganalisis representasi Allah dan definite article dalam Surat "Al Fatihah" versi Bahasa Inggris. Untuk mengidentifikasi representasi Allah, frasa in the name of Allah pada ayat pertama dapat dijadikan rujukan. Penggunaan definite article menerangkan definiteness meliputi uniqueness, inclusiveness, familiarity, and identifiability. Terdapat Asmaul Husna the Beneficent dan the Merciful dan nama lain Allah the Lord yang menggunakan definite article, tetapi ada pula Asmaul Husna muncul tanpa definite article atau zero definite article seperti pada kata Master. Ditinjau dari jenis kelas katanya, representasi Allah berjenis nomina dan ajektiva. Ternyata definite article itu tidak hanya muncul pada kelas nomina, tetapi juga ajektiva. Repetisi ditemukan pada Asmaul Husna the Beneficent and the Merciful yang muncul pada Surat "Al Fatihah" ayat 1 dan 3. Dapat disimpulkan bahwa representasi berupa Asmaul Husna dan nama lain Allah disertai dengan definite article untuk menunjukkan sifat khusus yang hanya dimiliki Allah.

Kata Kunci: *Allah,* "Al Fatihah"*, Asmaul Husna, Definite Article, Semantik*

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INTRODUCTION

Qur'an is the holy scripture of Islam which is widely read as guidelines in performing all ways of lives by the Muslims. It is said that the Qur'an contains fitly 114 chapters compiled in the form of books whose sanctity is preserved and there has been no alteration made until the end of time (Akhtar and Rahman, 2016, p. 3). The study also described that the prophet Muhammad *Shalallahu Alaihi Wassalam* in the history obtained the very first revelation chapter Al-Alaq verses 1-5 which that explains the importance of reading. However, the order of the holy scripture determines that "Al Fatihah" appears to be the first chapter. Name of this chapter derives from the Arabic *fatihah al-kitab* or *Ummul Quran* 'mother of all chapters in the Qur'an'.

The Qur'an is now translated into many languages, particularly English. No wonder this happens, because English is regarded as an international language used by millions of people in the world. Muslims should read it in appropriate places by using the printed version. Due to modest technology and greater desire of the Muslims to read the Al-Qur'an elsewhere, there are software developers providing digital Qur'an applications that can be run in several electronic devices, including smartphones. The digital Qur'an is now getting more popular, because the users can copy the contents and then share them through social media. This situation can be beneficial to deliver religious virtues.

Every verse or even word in the Qur'an read every day certainly has particular meaning and value. These can be reasonable purposes for researchers to investigate it as the object, remarkably related to meaning. Meaning in the linguistic field is suitably examined within the scope of semantics. Retnomurti (2021, p. 21) said that the study of word meaning can be carried out using lexical semantic approach, while the study of sentence meaning is examined via compositional semantic approach. Analysis of the word meaning shall consider relations which may be discovered among words. Like other texts in common, sentences in the Qur'an certainly cover words such as adjectives and nouns.

Kusumadewi and Puspitorini (2017) said adjectives are words which give detailed ideas relating to nouns or pronouns. The study added that adjectives play an important role in modifying nouns or pronouns to be more specific. Nouns according to Yunanda and Husda (2021, p. 169) are words presenting objects that exist in the world such as individuals, things, actions, qualities, and ideas. Khokhlova (2014, p. 8) further explained categorization of nouns, namely concrete nouns as visible objects and abstract nouns as invisible objects. Concrete objects are objects that can be felt by the human senses, such as books, clothes, and stationery, while abstract objects are intangible, but these things exist in the human mind. Any noun can be used as reference, namely a word or phrase that appears in the sentence or previous sentence to express the relationship between nouns or pronouns that indicate the same entity.

Reference is one of the language markers in the form of symbiotic relationships which can be proper nouns, noun phrases, and pronouns (Lyons, 2009, p. 179). These words are generally known as referring expressions in the form of utterances or writings which are associated with animate or inanimate nouns, or even imaginary entities or

concepts. That 'something' is the referent, not necessarily physical nor necessarily 'real.' A referent is the concrete object or concept that is designated by a word or expression.

One of language markers that appear with objects is definite article *the*. Gol and Dastgahian (2014, p. 354) described that writer or speaker will use *the* to show consideration about the main topic discussed. The study added that the article is frequently associated with specificity. It is the article that is used to indicate particular objects which are widely known or have uniqueness. In linguistic study, something which is known and has a distinctive character can be followed by the marker as mentioned by Al-Saaidi (2011) that definiteness is expressed by the determiner *the*.

(1) The book is on the table.
(2) She bought the house.

In (1) definite article is used because the speaker and the listener knew the book which they pointed out, while in (2) it showed identifiable objects discussed in the sentence. The study also explained the semantic theories of definiteness include uniqueness, inclusiveness, familiarity, and identifiability. However, another statement by Davis, Gillon, and Matthewson (2014) in König (2018, p. 167) revealed uniqueness, familiarity, and inclusiveness are broad concepts, so listeners/readers should have knowledge about the objects. Knowledge involves individual understanding due to considering the truth condition. Therefore, this leads to the situation that different understanding may occur among individuals. Saeed (2011) added language users' understanding towards particular objects have association with two reasonable conditions: communal common ground such as religion, multilateral relations, and sciences; and personal common ground including daily activities, art, and among others.

It is stated in the Qur'an that Allah is always in the hearts and minds of Muslims. This shows that Allah is not only recognized as the Creator, but also the most important in life. This condition makes that the Oneness of Allah is incomparable for Muslims. This can be suitably examined relating language markers. This study aimed to determine the representations of Allah that appear in the chapter "Al Fatihah" and analyze the existence of definite article on the representation of Allah.

METHODS

This was a descriptive study by using qualitative design. Creswell revealed that the qualitative research includes interpretive and meanings which becomes evident, at which the definition also has significant orientation toward the impact of this design due to transform related phenomena in the world. The study examined linguistic markers discovered in the text. Object of the study is the Qur'an chapter "Al Fatihah" which is in English. Data source is a digital Qur'an application namely iQuran Lite which contains Arabic and English versions, respectively. This application was selected because it has been downloaded by millions of users and obtains good ratings. These became a consideration to choose the application, besides it also has several modest features. Data analyzed in this study were definite article *the* on the other names of Allah in chapter "Al Fatihah". The Muslims find this chapter extraordinary because it is recited every day while performing prayers.

In collecting the data, the first effort was to conduct a literature study on the best names of Allah. Furthermore, the research was continued by reading the Arabic and English versions of chapter "Al Fatihah". These were carried out to collect more information and obtain sufficient comprehension. After reading the data source, data were then collected. The data in this study are other names of Allah and definite article *the* which precedes other names of Allah. The data include several characteristics, such as uniqueness, inclusiveness, familiarity, and identifiability (Al-Saaidi, 2011). Meanings of the other names of Allah were explained based on each lexical meaning. The data were also distinguished based on their word classes, particularly nouns and adjectives. Then, the data were analyzed and described based on the theoretical bases used related to meaning, definiteness, and reference.

RESULT AND DISCUSSION

Verses in the Qur'an have the same characters as sentences discovered in texts generally. The chapter "Al Fatihah" contains a number of verses and determines a special position for Muslims (Figure 1). It is believed that a number of benefits are obtained after reading chapter "Al Fatihah", because spiritually it can increase inner peace leading to relaxation (Abdullah & Omar, 2011). Frequently reciting this chapter can prevent illness and maintain mental health, because there are a number of names that represent the existence and power of Allah (Nayef & Wahab, 2018).

In chapter "Al Fatihah" several names that represent Allah are found, including the Beneficent "Ar-Rahman", the Merciful 'Ar-Rahim', Master 'Al-Malik', and the Lord 'Rabb' (Table 1). Among the four other names, there are three *Asmaul Husna*: the Beneficent, the Merciful, and Master. Therefore, the Lord is not classified as the *Asmaul Husna*. Each name has different characteristics and meanings with one and another that explain the commendable nature of Allah SWT.

The Beneficent in the dictionary determines meanings: (1) doing good or charitable acts; and (2) producing benefits or advantages. It shows that Allah SWT has unlimited compassion which includes all creatures. It can be proven through various pleasures given by Allah to the right ones. The Merciful according to the Encarta Dictionary shows connotations: (1) showing mercy or compassion to somebody; and (2) welcome because of putting an end to something unpleasant or distressing. It is among characteristics of Allah that is the most merciful to all worshipers who want to believe and follow the guidance. At a glance, the meanings of the Beneficent and the Merciful seem similar, but if the meanings are analyzed any further, there will be a distinctive meaning difference between them. The Beneficent means Allah always gives suitable things for all creatures. The Merciful 'Ar-Rahim' portrays Allah loves His faithful and obedient servants. It can be determined that the Beneficent is among the best names of Allah which provide all creatures' prayers and needs, while the Merciful is a special characteristic of Allah given by the servants for all the pleasures and wealth.

Figure 1. Chapter "Al Fatihah" *in Arabic and English*

Master in the dictionary has several meanings, including somebody or something controlling or influencing events or other things. In Arabic, Al-Malik 'Master' means has unlimited power to control over everything in the world, both in terms of ruling or forbidding. It also has another related meaning that Allah has everything and does not need anything, but all the creatures naturally need to be given.

The word Lord 'Rabb' appears in chapter "Al Fatihah", but this word is not categorized as *Asmaul Husna*. According to the dictionary, Lord has various meanings, including 'used as a title for a deity in Hinduism and some other religions'. The meaning of this word indicates that Allah owns, creates, and controls everything in the world. While Rabb in Arabic means

God which is worshiped and obeyed by the servants.

Definite Article on the Other Names of Allah

Objects which exist in the universe can be divided into two categories, visible and invisible nouns (Khokhlova, 2014, p. 8). Visible nouns that can be perceived by the human senses are often called concrete nouns, at least they can be seen, smelled, and touched. Invisible nouns are objects that exist, but they cannot be seen for their forms. These objects are recognized in the human mind by feeling and believing their existences.

The Muslims accept the existence of Allah as the Creator which is firmly entrenched in their minds and hearts. This faith is shown in the sincerity to believe in the majesty of Allah as mentioned in the Qur'an. The statement is in accordance with the study by Khokhlova (2014, p. 9) which explained that people consider an approach due to comprehending any invisible object which is carried out by using two levels, namely sensual and logical understanding. The Muslims also apply this approach to comprehend the existence of Allah toward the two levels. The first is the sensual level that they feel the presence of Allah through faith in everything that exists in the world are His creations. This faith in the religious term is called *Iman*, believing and pronouncing it heartily. The second is logical thinking which becomes the next level which can be expression of idea, thought, or reflection. In this level, the Muslims do not only believe in the existence of Allah, but also need to maintain their piety 'taqwa' by performing all His commands and staying away from His prohibitions. These levels can be expressed by using linguistic markers accompanied the

names of Allah, namely the as definite article. In this study, the presence of definite article on the names of Allah

are investigated in the verses of chapter Al Fatihah.

Table 1. Other Names of Allah in English and Their Relations with Definiteness

No.	Other Names of Allah	Word Class of Other Names of Allah		*Asmaul Husna* Categorization	Presence of Definite Article
		Noun	Adjective		
1	the Beneficent	-	+	+	+
2	the Merciful	-	+	+	+
3	the Lord	+	-	-	+
4	Master	+	-	+	-

The verse one begins with a phrase *in the name of Allah*. In the phrase there is a definite article which precedes the words *name of Allah*. The presence of this definite article explains that there is only one God and no partners with him. The word *Allah* becomes a reference to other names of Allah that appears in both the verse and the following verses. The word plays an important role as the reference can address the meaning to other representations of Allah. This description is in line with a study by Al-Saaidi (2011) which explained that a definite referent possesses the assumption of the writer that the reader will be able to identify or to uncover in their existing mental representation.

Still in verse one, there are two best characteristics of Allah, namely the Beneficent and the Merciful which are written in the form of phrases. Based on word class determination, both best characteristics of Allah are considered as adjectives which are separated by a comma. This becomes a consideration, because actually the *Asmaul Husna* derives from Arabic,

not English. The two phrases do not just appear, but they refer to the phrase *in the name of Allah*. Definite article comes before the *Asmaul Husna* that describes the word that precedes it. The definite article indicates the name that comes before the *Asmaul Husna* that distinguishes Allah from His creatures. Thus, the existence of definite article makes the readers able to comprehend the best characteristics of Allah in the English version.

The verse two is commenced with the clause *All praise is due to Allah*. The clause is followed by a phrase *the Lord of the Worlds*. The word *Lord* as mentioned in the above is not considered as *Asmaul Husna*, but it becomes the manifestation of Allah. The word can be determined as a noun based on word class classification. The existence of the Lord refers to the clause which appears in the verse, so that the definite reference describes the words that precedes it. The definite reference *the* comes before the Lord refers to Allah, although the clause *All praise is due to Allah* and the phrase *the Lord of the Worlds* are separated by a comma.

The verse four contains the phrase *Master of the Day of Judgment. Asmaul*

Husna in this verse is *Master* which is written in the form of a single word. The word *Master* is not preceded by article *the*, namely zero definite article. It can be categorized as a noun; existence of the word refers to the referring expression stated in the preceding verses. Although the *Asmaul Husna* is written with zero article, it will not cause a biased meaning. This occurs because in the preceding verses mention the characteristics and power of Allah.

Grasping the main topic in a text, readers can commonly make a prediction by comprehending the very first sentence. Toward verse one, the phrase *in the name of Allah* can be used as a referent for the following explanations of other verses. The readers may find it easy to identify other names of Allah even though they are written in English. Characteristics and other names of Allah are emphasized by the presence of definite article which come before His representations. This finding is in line with the statement of Al-Saaidi (2011) that in discussing an object, definiteness determines an object which includes uniqueness, inclusiveness, familiarity, and identifiability, so that the readers can easily address the words as representations of Allah. In the Qur'an Allah Subhanahu Wa Ta'ala is frequently mentioned as well as His best names in the form of *Asmaul Husna*, respectively. They can also be realized as representations of Allah. Moreover, repetitions of the *Asmaul Husna the Beneficent* and *the Merciful* are found which appear in verses 1 and 3 in chapter "Al Fatihah". This finding is supported by a study by Zhan *et al.* (2018) which described repetition can increase ability to recall anything and will be firmly maintained in the mind. Toward the repeated *Asmaul Husna*, it can become a reminder of the Greatness of Allah for the Muslims.

CONCLUSION
The representations of Allah include *Asmaul Husna* and other names of Allah which are written in the Qur'an chapter "Al Fatihah". Identifying the representations of Allah, it is necessary to consider the phrase *in the name of Allah* which is used as a referent. The phrase becomes a key to interpret the meanings of the *Asmaul Husna* and other names of Allah. According to the word class categorization, those representations show differences. *Asmaul Husna the Beneficent* and *the Merciful* are adjectives, because these *Asmaul Husna* show the characteristics of Allah that need to be manifested through adjectives. While *Asmaul Husna Master* and other names Allah *the Lord* are nouns. There is the definite article *the* to determine definiteness in *Asmaul Husna the Beneficent* and *the Merciful* and another name for Allah *the Lord*. This definite article states that the characteristics of Allah show uniqueness, inclusiveness, familiarity, and identifiability, so that they cannot be compared with other characteristics of His creatures. The *Asmaul Husna Master* or in completed version *Master of the Day of Judgment* does not bring up the definite article, namely zero definite article. However, the reader can still identify it as a representation of Allah.

Limitation of the study was that the data were collected from the only chapter "Al Fatihah". Further study can be carried out by selecting other related chapters in the Qur'an. It is expected that the study will discover other findings related to definiteness. In addition, the

study can also be extended by integrating other linguistics branches.

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