

## Interpreting Some Features of *Sama'* Verses Using Data Extraction of Quran Ontology

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**ABSTRACT:** *There seems to be lack of academic papers trying to set out a concept of sama' (hearing) verses ontology. Hence this study wishes to fill in the gap by describing a new concept of Quran ontology for the sama' verses from an existing data. This study also aims to highlight the unique features of sama' verses by using data extraction based on ontology processes. In doing so, this study analyzes every single feature and gives it an appropriate interpretation. In addition to Quran, this study uses all sources of both classic Islamic and modern science literatures as part of references to enhance existing methodology and findings. The result from this study is applicable to be used for ear, nose and throat (ENT) medical health and important to encapsulate the benefit of ontology in representing an authentic information from Quran.*

**Keywords:** *Interpreting; Sama' verses; Data Extraction; Quran ontology*

### I. Introduction

Every single verse has its own unique and eloquence from different angles of view. Hence, the characteristic of Quran would be best abstracted by grouping selected verses systematically based on selected theme, giving an appropriate interpretation to it and finding a new concept on that particular verses. For example, this study takes *sama'* (hearing) from Surah As-Shaffat, then the study determines whether *sama'* verses occur more frequent in Quran *Makki* or *Madani* part. The study finds in Surah As-Shaffat, *sama'* (hearing) are mostly placed first before *bashar* (sight) when they are mentioned together in the verse and *sama'* always comes in the singular structure while *bashar* in plural. All of these steps ensure the ontology process is done in a good framework.

So, what exactly an ontology is about?

Ontology in a discipline in Artificial Intelligence where it is known as an explicit specification of a conceptualization. It means that ontology is a body or inner body of knowledge, describing some domains, typically common sense knowledge domain, not as the way to describe knowledge (Agus s. Djamil, 2012).

In the context of Quran, ontology is used to present the content of Quran in a systematic and structured manner. This is done by mapping the meaning of themes towards the appropriate verses of Quran that provides the correct semantics of the Quran knowledge (Azman Ta'a & et al. (2013).

Based on this ontology, this study represent *sama'* verses in the graphical form, so that, its content can be used as a centerpiece for further studies.

The above approach is applied in the actualization on Ibn Mas'ud as narrated by at-Tabrani:

عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ أَرَادَ الْعِلْمَ فَلْيَبْتَوِرِ الْقُرْآنَ، فَإِنَّ فِيهِ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ»  
 Islamic generation and the later one, he should revolute the meaning of the Qur'an." (At-Tabrani, (n.d).

### How can ontology being apply in *Sama'* verse ?

In order to describe a pattern of *sama'* verses ontology, it is necessary to create a tabular form that calculates *sama'* verses occurrence, determines their location, theme and to whom of Allah's creatures those verses refer to as performed below:

PLAN T	UNIV ERSE	JIN		SYAI TAN			HUMAN			MALA IKAT	ALL AH	NO OF VERS ES	VERSES OF QURAN
		□	□				G	□	□				
												(37:8)	لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ
								/				(38:7)	مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ

										إِنْ هَذَا إِلَّا خَيْطَلَقٌ
					/				(39:18)	الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
							/		(40:20)	وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ
							/		(40:56)	فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ
					/				(41:4)	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ
					/				(41:20)	حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ
					/				(41:22)	وَمَا كُنْتُمْ تَنْتَرُونَ أَنْ يَسْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ
					/				(41:26)	وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ
							/		(41:36)	وَإِنَّمَا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
							/		(42:11)	لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ
					/				(43:40)	أَفَأَنْتَ تَسْمَعُ الصَّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ
							/		(43:80)	أَمْ يَحْسِبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ
							/		(44:6)	رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
					/				(45:8)	يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا
					/				(45:8)	يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا
							/		(45:23)	أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
					/				(46:26)	وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
					/				(46:26)	فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ
				/					(46:29)	وَإِذْ صَرَّفْنَا إِلَيْكَ قُرْآنًا مِنَ الْجِنِّ لِيَسْمَعُونَ الْقُرْآنَ
				/					(46:30)	قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ
				/					(47:16)	وَمِنْهُمْ مَنْ يَسْمَعُ الْبَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا
										الْعِلْمَ مَاذَا قَالَ أَنفَا
							/		(49:1)	وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
					/				(50:37)	إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَىٰ السَّمْعَ وَهُوَ شَهِيدٌ
					/				(50:41)	وَاسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ
					/				(50:42)	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ
					/				(52:38)	أَمْ لَهُمْ سُلَّمٌ يَسْمَعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ
					/				(52:38)	فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ
					/				(56:25)	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا
							/		(58:1)	فَدَسَّعَ اللَّهُ قَوْلَ الَّذِينَ تَجَادَلُ فِي رُوحِهَا وَتَسْنِكِي إِلَى اللَّهِ

								/	(58:1)	وَسْتَكْبِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
								/	(58:1)	وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
							/		(63:4)	وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأْتِهِمْ خَشْبٌ مُسْنَدَةٌ
							/		(64:16)	فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا
							/		(67:7)	إِذَا أَلْفَا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ
							/		(67:10)	وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ
							/		(67:23)	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
							/		(68:51)	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
							/		(72:1)	إِنَّا سَمِعْنَا قرآنًا عَجَبًا
							/		(72:1)	قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنْ الْجِنَّ
							/		(72:9)	وَأَنَا كُنَّا نَقَعُدُّ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ سِيبَاتًا
							/		(72:9)	رِصَادًا
							/		(72:13)	وَأَنَا لَمَّا سَمِعْنَا الِهُدَىٰ آمَنَّا بِهِ
							/		(76:2)	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
							/		(78:35)	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
							/		(88:11)	لَا تَسْمَعُ فِيهَا لِأَعْيُنٍ
							/		(2:7)	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ
							/		(2:20)	وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
							/		(2:75)	وَقَدْ كَانَ قَرِيبٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ
							/		(2:93)	قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
							/		(2:93)	خَذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
							/		(2:104)	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنًا وَقُولُوا أَنْظِرْنَا وَاسْمِعُوا
							/		(2:127)	رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
							/		(2:137)	فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ
							/		(2:171)	وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يُنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ
							/		(2:181)	فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ
							/		(2:181)	فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
							/		(2:224)	أَنْ تَبْرُوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ
							/		(2:227)	وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
							/		(2:244)	وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِّمُوا أَنْ اللَّهُ سَمِيعٌ عَلِيمٌ
							/		(2:256)	فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ
							/		(2:285)	وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ

											رَبَّنَا وَإِنَّكَ الْمَصِيرُ ذَرِيَّةَ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ	(3:34)	/
											فَقَبِّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذَرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ	(3:35)	/
											وَأَذِغْوَتَ مِنْ أَهْلِكَ نَبِيًّا الْمُؤْمِنِينَ مَقَاعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ	(3:38)	/
											لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَعِيرٌ وَنَحْنُ أَغْنِيَاءُ	(3:121)	/
											وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِنْ قِبَلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا	(3:181)	/
					/						رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا	(3:186)	/
											وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ	(3:193)	/
											وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ	(4:46)	/
											وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ	(4:46)	/
											وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ	(4:46)	/
											وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ	(4:46)	/
											إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا	(4:58)	/
											فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا	(4:134)	/
											أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيَسْتَهْزِئُ بِهَا	(4:140)	/
											لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا	(4:148)	/
											إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا	(5:7)	/
											وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ	(5:41)	/
											سَمَّاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتَوْكَ	(5:41)	/
											سَمَّاعُونَ لِلْكَذِبِ أَكَالُونَ لِلْسُّخْتِ	(5:42)	/
											قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ	(5:76)	/
											وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ	(5:83)	/
											وَاتَّقُوا اللَّهَ وَأَسْمِعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	(5:108)	/
											وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ	(6:13)	/
											وَمِنْهُمْ مَنْ يَسْمَعُ الْبَيْتَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ	(6:25)	/
											إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يُعْطِيهِمْ	(6:36)	/
											قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ	(6:46)	/

Figure 1: a tabular form for sama' verses categories

Based on the content of Allah's statement towards His creatures, a pattern of *sama'* verses ontology can be represented in the following pattern:



**Figure2:** Ontology of Sama' verses based on content of Allah's statement towards His creatures

Based on Figure 2, an existence of hearing is not merely for the humankind only, but for other creatures as well; devils as the worst ones of Allah's creature used their hearing for the unlawful purposes, therefore, Allah do not permitted them to hear anything towards what had been spoken at The Upper Realm. This is stated by Q.S. As-Shaffat, 37:8 and another verse.

Some may ask, "Why do we necessitate perceiving this *sama'* word in an ontological framework?"

We believe there is a significant value from an existing form of *sama'* verses ontology that could be a foundation for further understanding and application.

The nature of *sama'* verses, their existence, or reality can be utilized to improve knowledge in some science applications. For example, in capturing the values of life, and delivering it to human society, making classification of an existing benefit of human products that closely related to hearing, measuring a power of Quran reciting frequency for the patient, and analyzing a major different between a power of Quran reciting and any kind of songs or sounds from all creatures towards a soul and human body.

In short, a holistic representation of the content in *sama'* verses would lead us to broader understanding in the scientific and technological applications for the benefit of mankind. It also hopes to help mankind in obtaining the utmost appreciation towards the existence of hearing and its various phenomena and bounties.

**Sama' verses features**

From 185 verses of *sama'* in Quran, there are many features that distinguished a particular part of *sama'* verses from others. These features are important in understanding the Quran's content. Currently, this study covered four major parts of *sama'* verses features in Quran:

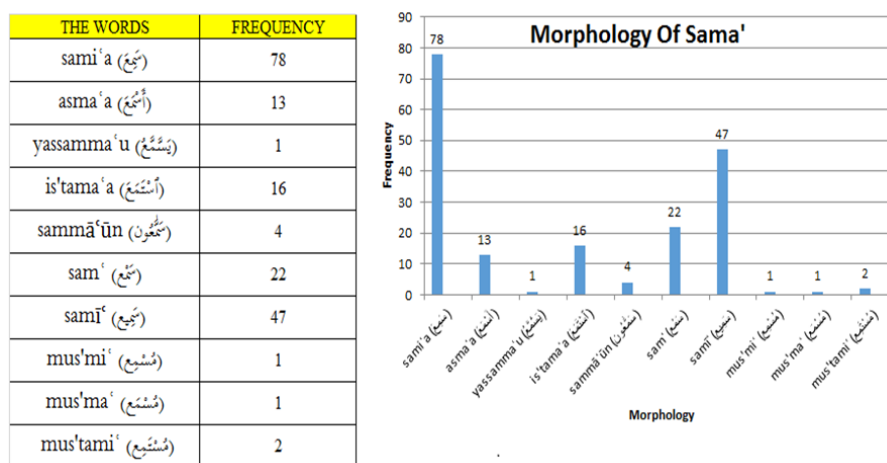
The first one: a chosen word (يَسْمَعُ) in Surah As-Shaffat: 8

The second: determining whether *sama'* verses occur more frequent in Quran *MakkiorMadani* part.

The third: *sama'* (hearing) are mostly placed first before *bashar* (sight) when they are mentioned together in the verse. The fourth: *sama'* always comes in the singular structure while *bashar* in plural.

**a. The first one: a chosen word (يَسْمَعُ) at the Surah As-Shaffat: 8**

Morphology as a part of ontology isto sharpenon understanding of Quran root word. Based on the data of *sama'* occurrence frequency, the pattern of *sama'* morphology are shown in Figure 3:



**Figure3:** sama' in Quran and Its derived forms

Based on data above, *sama'* can be derived in various forms, either by verb or noun. Taking verbs as an example, the *yassamma'u* (يَسْمَعُونَ) was found once in the Q.S. As-Shaffat: 8, while others had more frequency of appearance such *sami'a* (سَمِعَ), *asma'u* (أَسْمَعُ), *istama'a* (اسْتَمَعَ).

Allah Says:

(لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى).

“They cannot listen to the Upper Realm.”

Actually, this phenomenon is being one of the ultimate Quran secrets. It leads to some key question such as, “why is that word exactly chosen by Quran to refer to this particular meaning, not other words? Are there still other words can be used to refer to this meaning? Why this word particularly is the chosen one here?” These questions are important to probe the interpreter into a new birth of interpretation and revolute a deep meaning of Quran's content.

Concerning that, Zamakhsyari kept in his mind every single characteristic of verse, sentence, word and even a single letter of word by asking some question such as, “Why did Quran choose this particular word, not others, while all of them have a same potential to be a chosen word on giving this meaning?”

The technique of asking and answering such questions is known as *Fanqala* style. As how it is abbreviated, *fa in qulta qultu* (فَإِنْ قُلْتَ، قُلْتُ) it means, “If u ask like this, my answer probably is...” This style has been used extensively by many interpreters to increase many faces of the meaning of Quran, especially Zamakhsyari (Mushthafa as-Shawi, (n.d).

Looking back to the appropriate meaning of *yassamma'un* (يَسْمَعُونَ) in the context of Q.S. As-Shaffat: 8, Zamakhsyari said, “a plural pronounce (هُمْ) which means “they” at the (يَسْمَعُونَ) refers to devils. (يَسْمَعُونَ) read possibly by *takhfif* (يَسْمَعُونَ) and *tasydid* (يَسْمَعُونَ). Its source really comes from *yatasammaun* (يَسْمَعُونَ) which means having a strong desire to hear something, even by stealing. So, the structure of Allah's verse (لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى) means that those devils have been judged to be a prohibited creature from listening on what happened and discussed at the Upper Realm.” (az-Zamakhsyari, (1407 H)

In line with the Zamakhsyari's interpretation, Abu Hayyan al-Andalusi stated, “Majority of ulama (jumhur) read (لَا يَسْمَعُونَ) that means Allah SWT denied their hearing, even they never gave up on stealing Allah's speaking at the Upper realm as described in the Q.S. As-Syuara: 212: (إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ) that means, “indeed they have been removed far from even (a chance of) hearing it.” (Abu Hayyan, 1420 H)

Both interpretations emphasize on the unfeasibility to forge Allah's words at the Upper Realm by devils as it have been done before the revelation of this verse. So, according to Ar-Razi, "this sentence ( لَا يَسْمَعُونَ إِلَى الْمَلَأِ ( الْأَعْلَى ) strengthen strongly Allah's prohibition for devils to hearing anything from Him in Upper Realm. It is the strongest signs (*dalil*) to prohibit devils and remove them away from hearing news on the sky. Indeed, the one who has been prohibited from asking listening must have no chance to listen anymore." (Ar-Razi, 1420 H) Based on these findings, it is proven there is no doubt on why Allah SWT chosen ( لَا يَسْمَعُونَ ) exactly to represent what He wants in the verse above.

**b. The second: Sama' verses occurrence in Quran Makki has more frequency than Madani part.**

Totally, *sama'* verses had 185 frequency of occurrence in *Quran Makki-Madani*. The first part, *Quran Makki*, had 115 frequency of occurrence while the *Madani* part only had 70 frequencies.

FREQUENCY OF SAMA' IN SURAH							
NAME OF SURAH		TOTAL	NAME OF SURAH		TOTAL	SURAH	TOTAL
Al baqarah	MD	16	As sajdah	MK	3	Makkiyyah	115
Ali I'mran	MD	7	Saba'	MK	1	Madaniyyah	70
An nisaa'	MD	9	Fathir	MK	4		185
Al maaidah	MD	7	Yaasiin	MK	1		
Al an'aam	MK	5	As shaffat	MK	1	57 surah	
Al a'raaf	MK	6	Shaad	MK	1		
Al anfaal	MD	10	Az zumar	MK	1		
At taubah	MD	4	Ghafir	MK	2		
Yunus	MK	5	Fussilat	MK	5		
Hud	MK	2	Asy syura	MK	1		
Yusuf	MK	2	Az zukhruf	MK	2		
Ibrahim	MK	1	Ad dukhan	MK	1		
Al hijr	MK	1	Al jatsiyah	MK	3		
An nahl	MK	3	Al ahqaaf	MK	4		
Al israa'	MK	4	Muhammad	MD	1		
Al kahfi	MK	2	Al hujuraat	MD	1		
Maryam	MK	4	Qaaf	MK	3		
Thaahaa	MK	3	At thuur	MK	2		
Al anbiyaa'	MK	6	Al waaqia'ah	MK	1		
Al hajj	MD	4	Al mujaadilah	MD	3		
Al mu'mininun	MK	2	Al munaafiqun	MD	1		
An nuur	MD	5	At taghaabun	MD	1		
Al furqaan	MK	2	Al mulk	MK	3		
Asy syuaraa'	MK	6	Al qalam	MK	1		
An naml	MK	3	Al jin	MK	5		
Al qashash	MK	3	Al insaan	MD	1		
Al ankabut	MK	2	An naba'	MK	1		
Ar ruum	MK	4	Al ghasyiyah	MK	1		
Luqman	MK	2					

**Figure4:** Frequency of Sama' in Quran Makki-Madani

This figures left us to ask what does this phenomenon refer to? Why did *sama'* verses have more frequencies of occurrence in *Quran Makki* than the *Madani* part?

Based on the basic content of chapters (*surah*) in *Quran Makki* part such as Surah Yunus, Yusuf, Hud and Al-Anbiya', they seems to emphasize on *tauhid* (monotheism), proving a truth of prophecy, the day of resurrection, the day of judgment, the hell and its punishment, the heaven. These surah also favors on argument towards idolaters using rational evidence and scientific verses (*kauniyah*), laying down a general foundation of laws and noble morality. (As-Sayuti, (n.d).

All those contents probably mean that the nations in the *Quran Makki* society lost their identity as a human being created to be an obedient servant upon Allah's teaching through His prophets and messengers. Because of lapse and failure to function a sense of hearing for something good, Allah noticed them and reprimanded on what they had done, saying that, "it is an unreasonable action, beyond of humanity, losing a truth, worse than animals have done."

Thus, Allah warned them to wake up from default and negligence. All that could be understood from group of *sama'* verses in *Quran Makki*, especially those chapters that involved names of Allah's prophets and messenger as shown below:

(Yunus, 10: 42) وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ  
(Hud, 11: 20) (مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ)  
(Al-Anbiya', 21: 2) (مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ)

It is so relevant with some distinguishing features of *Quran Makki*. Either *Makki* chapters or verses, both of them, often have the phrases of addressing (يَا أَيُّهَا النَّاسُ) which means, "O' mankind," whereas *Madani* ones have the phrase (يَا أَيُّهَا الَّذِينَ آمَنُوا) which means, "O' you who believe."

In addition, All chapters or verses containing the word (كَلَّا) which means, "nay!" are *Makki* in origin, as well as shown in Q.S. At-Takathur, 102: 3-5:

{ كَلَّا سَوْفَ تَعْلَمُونَ } , "Nay! You shall come to know!"  
{ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ } , "Again nay! You shall come to know!"  
{ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْبَقِيَّةِ } , "Nay! If you knew with a sure knowledge." (Az-Zarkasyi, 1984)

It seems that Allah' speech in *Quran Makki*s general, has not specific attributes, like *Quran Madani* had, except an attribute for the *Kafir* by (قُلْ يَا أَيُّهَا الْكَافِرُونَ) which means, "say, O disbelievers!" whereas *Madani* ones have the phrase (يَا أَهْلَ الْكِتَابِ) which means, "O, people of the Scripture, both Cristian and Jew." Normally, *Quran Madani* attributes are more diplomatic than *Madani*. It is a clearly due to the civility and humanity of *Madani* society are more advanced, evolved and has the highest values of life, compare to *Makki* society (Abu Syuhbah, 2003). Therefore, Allah's notice and speak insists that hearing is used for a good cause to elevate our achievement in life. Failure to honor this mandate means that the believers are being irresponsible.

### c. The third: a *sama'* (hearing) are mostly placed first before *bashar*(sight) when they are mentioned together in the verse

Based on the existing data extraction, when a hearing (*sama'*) is placed together with the sight (*bashar*), the hearing mostly placed firstly before the sight. This is observed almost 17 times, meanwhile mentioning the sight firstly was found only in 2 places in Quran.

(2:7:6) <i>sam'ihim</i>	their hearing	حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً
(2:20:18) <i>bisam'ihim</i>	their hearing	وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ
(6:46:6) <i>sam'akum</i>	your hearing	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَحَتَّمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهَ غَيْرَ اللَّهِ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ
(10:31:9) <i>l-sam'a</i>	the hearing	قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
(11:20:21) <i>l-sam'a</i>	(to) hear	مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ
(16:78:11) <i>l-sam'a</i>	the hearing	وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ
(16:108:7) <i>wasam'ihim</i>	and their hearing	أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ
(17:36:9) <i>l-sam'a</i>	the hearing	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا
(23:78:5) <i>l-sam'a</i>	the hearing	وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
(32:9:9) <i>l-sam'a</i>	the hearing	ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ
(41:20:7) <i>sam'uhum</i>	their hearing	حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ
(41:22:7) <i>sam'ukum</i>	your hearing	وَمَا كُنْتُمْ تَسْتَبِيرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ
(46:26:15) <i>sam'uhum</i>	their hearing	فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ
(67:23:7) <i>l-sam'a</i>	the hearing	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
(68:51:8) <i>sami'ū</i>	they hear	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

Based on the contextual meaning of *sama'* verse and different socio-cultural of people, this phenomenon can be represented in various understandings based on many books of *tafsir* (exegesis).

#### 1. Ordinary man:

"A hearing (*sama'*) almost placed firstly then the sight (*bashar*) in Quran because a hearing is most important than the sight." (Al-Qurtubi, 1964)

#### 2. Humanity and social expert:

"Because of hearing, everything can be acknowledged whether in the present time or past, in the visible content or sensible. Therefore, losing a hearing causes less knowledge of the deaf rather than the blind. Sometimes, the one who loses eyesight might be one of the greatest Islamic scholars. In contrast, the blind people unusually become a scholar." (As-Sa'di, 2013)



### 3. *Da'i* (a person who engages in dakwah):

“A hearing is a bridge of supporting the brain to gain knowledge, especially Allah’s revelation. It is the prophet’s trestle across over the understanding of peoples towards Islamic dakwah (guidance). Because of hearing also, a happiness in the world and the hereafter being so closely to the hand. Indeed, all kind of happiness come from obeying the prophets’ guidance and having the strongest faith towards Allah. Of course, all of this gained by a good function of hearing.” (Abu Suud, (n.d).

### 4. Scientist:

- The ears of a foetus were formed before its eyes. While the ears of an embryo in the fifth month are ready to carry out the task.
- Ears functioning much earlier than the eyes since the foetus can hear a sound of the heart and bowel movements of its mother.
- When a baby is born, his/her sense of hearing was checked to be in a perfect condition followed by his/her sense of sight.
- The areas of hearing in the brain are developed followed by the areas of sight.
- A hearing center placed in front of the center of vision in the human brain anatomically. This means – according to the scientific miracle of Quran- the structure of hearing and the sight in the verses has been arranged according to the places for both cores of hearing and the sight in the human brain anatomically.

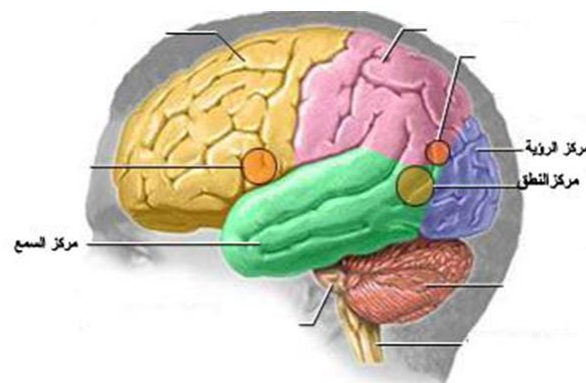


Figure 5: Both centers of hearing and the sight in the human brain anatomically

- If the half of patient brain got a disease, he remains to have a sense of hearing. In contrast, he may lose a sense of sight at the single eye to the point of the injured brain (Al-Hilai, 2015).
- It is well known that the baby who is born with defect sense of hearing becomes deaf and will be unable to speak. In contrast, the one who born with defect sense of sight will be able to learn pronunciation easily. This is because a new born do not know anything about speech, but they are able to learn through the simulation, imitating sounds that they hear around them and finally they can pronouncing some simple words followed by the complex words. Gradully, they are able to speak normally. This is the reason why hearing impaired children unable to speak normally (Muhammad as-Saqa, (n.d).

### 5. Physiologist:

“It is well known physiology that human loses the sense of sight before losing his sense of hearing when getting to sleep, unconsciousness, a reduction of oxygen in the air, or when the brain have no more blood supporting. In all these cases, the sense of hearing is not gone except after losing a sense of sight.” (Al-Hilai, 2015).

### 6. Quran Expert from the sight of scientific interpretation:

“Because a hearing is the ultimate point of prophecy. Therefore, Allah never sent a deaf messenger. Because the hearing also, the results of the minds can be shared to others. So, the hearing is the main causes to objectify a perfect science and knowledge. Meanwhile, the sense of sight deals only with the existing things. In contrast, a sense of hearing done its task of delivering knowledge from the six areas of hearing. Indeed, when a sense of hearing loss its function, the ability to speak will be confined, meanwhile, losing a sense of sight does not eliminate the potential to speak.” (Ar-Razi, 1420 H)

### e. The fourth: *sama'* always comes in the singular structure while *bashar* in plural

Ali Najdi stated, “a hearing formed in singular structure, even its area as so large as a sense of sight do have because a hearing only focuses on the sound; capturing and delivering it on its original situation without adding anything to its owner. Sound actually had one type of fact even coming from different sources, frequencies and

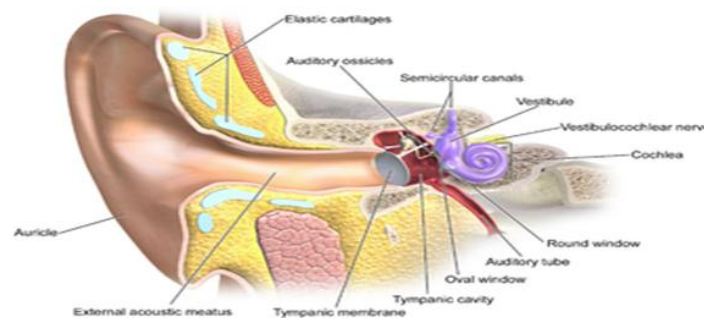
characteristics. Meanwhile, the sight is not like that anymore. Indeed. It captures what can be seen from the existing objects. They are actually had a different in their materials, forms, features, bodies, descriptions and colours.” (Ali Najdi Nashif, (n.d).

The process of capturing a sight is very complicated and has so many borders. One object of eyesight has so many elements such as colours, waves of lighting and shadows. All of these elements will be captured by the retina before it is being delivered in the form of electric waves to the sight centre in the brain. So, they are so numerous and different from beginning to the end.

Meanwhile, a process of hearing is most simple than that. It begins capturing sound waves (wave after wave). The sound that travels through the outer ear impacts on the tympanic membrane (ear drum), and causes it to vibrate. The three ossicles bones transmit this sound to a second window (the oval window) which protects the fluid-filled inner ear. In detail, the pinna of the outer ear helps to focus a sound, which impacts on the tympanic membrane. The malleus rests on the membrane and receives the vibration. This vibration is transmitted along the incus and stapes to the oval window. Two small muscles, the tensor tympani and stapedius, also help modulate noise. The tensor tympani dampens noise, and the stapedius decreases the receptivity to high-frequency noise. The vibration of the oval window causes vibration of the endolymph within the ventricles and cochlea.

The hollow channels of the inner ear are filled with liquid and contain a sensory epithelium that is studded with hair cells. The microscopic "hairs" of these cells are structural protein filaments that project out into the fluid. The hair cells are mechanoreceptors that release a chemical neurotransmitter when stimulated. Sound waves moving through fluid flows against the receptor cells of the Organ of Corti. The fluid pushes the filaments of individual cells; movement of the filaments causes receptor cells to become open to the potassium-rich endolymph. This causes the cell to depolarise and creates an action potential that is transmitted along the spiral ganglion, which sends information through the auditory portion of the vestibulocochlear nerve to the temporal lobe of the Brain (Hall, Arthur C. Guyton, John E, 2005).

In short, forming the hearing (*sama'*) in the singular structure and the sight (*bashar*) in plural refers to those facts. This proves that the guidance from Prophet Mohamed's (peace be upon him) and Al-Quran are truth.



**The Anatomy of the Ear**

**Figure6: Ear System**

## II. Conclusion And Future Work

This paper shows the power of ontology in showing some features of *sama'* verses in Quran that made themselves different from other verses. Furthermore, this study also shows some of the features that encourage a more in-depth study and interpretation as in many books of *tafsir* (exegesis).

This paper hopes to encourage further studies on features of certain verses in Quran. It also hopes to pave a way on knowledge obtained through an understanding on advanced interpretation. Finally, works and findings in this paper hopes to motivate a study in *bashar* verses ontology in near future, *in syaa Allah*.

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