ALSYS
Jurnal Keislaman dan Ilmu Pendidikan

e-ISSN : 2808-540X
p-ISSN : 2808-7119

Terindeks: Copernicus, Sinta 5, Dimensions, Scilit, Lens, Semantic Scholar, Garuda, Google, Base, etc.

https://doi.org/10.58578/alsys.v6i4.10496

THE RULES OF NAKIRAH AND MA'RIFAH IN SURAH AL-INSYIRAH VERSES 5–6: LINGUISTIC ANALYSIS AND INTERPRETATION

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Apr 24, 2026	May 22, 2026	Jun 3, 2026	Jun 8, 2026

Abstract

Linguistic analysis plays an important role in uncovering the semantic depth and rhetorical beauty of the Qur'an, particularly through the study of definiteness and indefiniteness in Arabic grammar. This study aims to examine the application of the principles of *al-nakirah* and *al-ma'rifah* in Surah Al-Inshirah verses 5–6 and analyze their implications for Qur'anic interpretation. This research employed a library-based method using linguistic and exegetical approaches through the analysis of classical and contemporary works on Arabic grammar, rhetoric, and Qur'anic exegesis. The findings reveal that the word *al-'usr* (العسر) appears in the definite form (*ma'rifah*) in both verses, indicating the same specific hardship. In contrast, the word *yusran* (يسرا) appears in the indefinite form (*nakirah*), indicating diverse and multiple forms of ease. Based on the grammatical principle governing the repetition of definite and indefinite nouns, the repetition of a definite noun refers to the same entity, whereas the repetition of an indefinite noun implies different or multiple meanings. Therefore, Surah Al-Inshirah verses 5–6 convey the theological and rhetorical message that one hardship will not overcome the many forms of ease granted by Allah. This study concludes that understanding the principles of *al-nakirah*

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and *al-ma'rifah* is essential for achieving a deeper, more accurate, and comprehensive interpretation of Qur'anic meaning. The study contributes to Qur'anic linguistics by demonstrating how Arabic grammatical structures support exegetical precision and enrich the interpretation of Qur'anic rhetoric.

Keywords: *Al-Nakirah*; *Al-Ma'rifah*; Surah Al-Inshirah; Qur'anic Linguistics; Qur'anic Interpretation.

INTRODUCTION

The Quran, the holy book of Muslims, was revealed in Arabic, which has a highly precise linguistic structure and is rich in meaning. The beauty and depth of the Quran's meaning lie not only in its teachings but also in the diction and linguistic construction it employs. In the Quran, every word has a specific semantic and rhetorical purpose. It includes distinguishing the *isim nakirah* (indefinitive) from the *isim ma'rifah* (definitive). This distinction is more than just grammatical. It has significant consequences for the interpretation of Quranic verses (Hanafi, 2017). The terms *nakirah* and *ma'rifah* are essential parts of the study of grammar, which is essential for understanding Arabic sentence structure. However, in the context of the Quran, this discussion is broader, as it relates to aspects of semantics, rhetoric, and even legal rulings. This study is crucial in the field of tafsir (interpretation) because many Quranic verses change or deepen their meaning when analyzed in terms of the different forms of the terms *nakirah* and *ma'rifah* (Kosim, 2020).

The use of *isim nakirah* and *ma'rifah* in the Qur'an reveals patterns that convey special messages. For example, the use of the *nakirah* form in a negative context often shows a general meaning, while the *ma'rifah* form can indicate specificity or totality. Apart from that, repetition of *isim* in the form of *nakirah* or *ma'rifah* also has its own rules, which influence the meaning of the verse. It shows that the Qur'an's language structure serves a specific purpose (Ilyas, 2026). In the practice of interpretation, a lack of attention to the principles of *isim nakirah* and *ma'rifah* can lead to a narrowing or even distortion of meaning. For example, a misunderstanding of the general and specific meanings of a phrase can impact the legal conclusions drawn from the verse. Therefore, in-depth linguistic analysis is essential for maintaining an accurate understanding of the Quranic text.

On the other hand, the development of modern linguistic studies also opens opportunities to re-examine the Qur'an's linguistic structure with a more systematic

approach. Semantic studies and discourse analysis increasingly emphasize that the choice of definitive and indefinitive forms in a text has a strong communicative function. In this context, the study of *isim nakirah* and *ma'rifah* in the Qur'an is well-suited to a comprehensive, scientific approach.

One of the verses of the Qur'an that is interesting to study using the *nakirah* and *ma'rifah* principles approach is Surah Al-Insyirah, verses 5–6, namely the words of Allah SWT: "*Fa inna ma'al 'usri yusrā, inna ma'al 'usri yusrā*" (indeed with difficulty there is ease, indeed with difficulty there is ease). This verse describes the relationship between difficulty (al-'usr) and ease (yusr) through the use of the forms *ma'rifah* and *nakirah*. Al-'usr indicates specific difficulties, while yusr indicates general and varied conveniences (Inggria et al., 2024). This repetition emphasizes that every difficulty is accompanied by ease, reinforcing Islamic teachings on steadfastness and the ability to face challenges (Mubhar et al., 2025). Thus, the use of *nakirah* and *ma'rifah* not only beautifies the Qur'an's linguistic structure but also guides Muslims in facing various life challenges (Al-Gifari, 2022).

Several previous studies have examined the rules of *nakirah* and *ma'rifah* in the Al-Qur'an and conducted linguistic analyses in tafsir studies, which are important foundations for this research. The first study, a literature review by Akbar et al. (2023), examined the application of the rules of *an-nakirah* and *al-ma'rifah* in understanding the Qur'an and found that these rules are applied throughout the Qur'an and are often invoked by interpretive scholars. The second research from Ilyas (2026) examines the rules of *nakirah* and *ma'rifah* in the QS. Al-Baqarah: 126 and QS. Ibrahim: 35 with grammatical, semantic, and balāghah linguistic analysis, shows that the choice of *nakirah* and *ma'rifah* forms in the Qur'an is very precise and contains deep rhetorical-theological meaning. The third study by Budiman et al. (2024) analyzed the *i'jaẓ bayani* (beauty of language) in *Surah al-Insyirah*, which possesses deep linguistic beauty that provides comfort and psychological strength for teenagers facing difficulties. The fourth study from Gunawan (2025) focused on the role of shorof science (morphological analysis) and historical context (asbabun nuzul) in interpreting *Surah Ash-Syarh* (*al-Insyirah*), finding that the use of the *isim ma'rifah* and *nakirah* strengthens the meaning that one difficulty is accompanied by many ease. However, there has been no research that specifically examines the rules of *nakirah-ma'rifah* in verses 5-6 of al-Insyirah using an integrated linguistic analysis and interpretation approach, so this study offers novelty through a micro-lexical analysis of the pair al-'usri (*ma'rifah*) and yusrā (*nakirah*) in the verse's repetition.

Based on this background, this article aims to systematically examine the concepts of *isim nakirah* and *ma'rifah* in the Al-Qur'an, including their meanings, signs, rules of repetition, conditions for applying those rules, the functions of *nakirah* and *ma'rifah*, as well as the benefits of studying them. This study also focuses on the application of the rules of *nakirah* and *ma'rifah* in Surah Al-Insyirah verses 5-6 to reveal the semantic meaning and *balaghah* contained therein.

METHODS

This research is a qualitative study in the form of library research, namely, conducting research by reviewing journals and books on interpretation that discuss the issue of interpretation, specifically the principles of *isim nakirah* and *ma`rifah*, as well as other discussions related to the theme being discussed by the researcher. Data were collected from primary sources, including classical and contemporary interpretation books, and from secondary sources, including interpretation methodology books and relevant scientific journals (Moleong, 2014).

The data collection method in this study uses documentation techniques, namely by reviewing and collecting various written sources relevant to the study theme. Data were obtained through library research, which included searching, collecting, and analyzing literature, including books, manuscripts, articles, and scientific journals, related to the principles of *isim nakirah* and *ma`rifah* and their implementation in the interpretation of the Qur'an. In its implementation, the researcher utilized various reference sources from both conventional and digital libraries, including academic databases such as Google Scholar and scientific journal repositories, to ensure the sources were valid and scientifically sound (Kusumastuti & Khoiron, 2021; Nasution, 2023; Rijali, 2019).

The data analysis method used is content analysis, a scientific method for analyzing the content of documents to identify the meanings, concepts, and relationships among ideas in the text. Through this method, researchers analyze the concepts of *isim nakirah* and *ma`rifah*, their forms, and their application in interpreting the verses of the Qur'an, to obtain a systematic and comprehensive understanding of these concepts in the study of interpretation (Krippendorf, 2004).

RESULTS

The Principles of *Isim Nakirah* and *Ma`rifah*

1. Understanding *Isim Nakirah* in Etymology and Terminology

In terms of language, al-*nakirah* (النكرة) comes from the verb نكر- ينكر- نكرا, which means "not knowing" or "uncertain." The word النكرةbasically contains the opposite meaning of the word المعرفة. Meanwhile, according to the term, the word *al-nakirah* is an *isim* (noun) that indicates something unclear. What is meant is that the *isim nakirah* is a noun that has not been specifically determined, so it cannot clearly explain the object in question, either in terms of its type, condition, location, or ownership. Therefore, its meaning remains general and does not refer to anything specific.

The scholars define al-*nakirah* as an *isim* that denotes something unspecified. Musthafa Al Gulaayaini defines it:

النكرة: اسم دل على غير معين

Meaning: "Al-*Nakirah* is an *isim* that mentions something that is not specified" (Gulaayaini, 1987).

In line with that, Abdullah Ibnu Hisham explained that al-*Nakirah* is every *isim* that does not specialize in something from another (Hisyam, 1985).

2. Understanding *Ma`rifah* Etymologically and Terminologically

Linguistically, the word al-*ma`rifah* (المعرفة) comes from the word يعرف –عرف- معرفة, which means to know or to obtain. Meanwhile, according to the term, the word al-*ma`rifah* indicates something that is already known specifically (Sharif et al., 2025). The meaning is that the *isim al-ma`rifah* indicates an object that is already specifically known. For example, the word (this book), the book referred to in this word, is clear, and it is known which book it is. In this case, Ali al-Jarimiy and Musthafa Amien also explain:

المعرفة اسم يدل على شيئ معين

Meaning: "*Al-Ma`rifah* is a noun that refers to something that is clear" (Al-Jarimiy & Amien, 1985).

From the above definition, it can be understood that *isim ma'rifah* refers to something clear and certain. It is well known, so that when it is mentioned, it does not cause confusion or be mistaken for something else.

Signs of *Isim Nakirah* and *Ma`rifah*

The following signs can identify *Isim Nakirah*: First, there are contents whose final letters are intertwined, such as (ٌ ٍ) بيتٌ, كراسةٍ, and so on. Second, some content can be entered (ال), such as البيتand الكراسة . Not all *isim nakirah* can be entered into *alif lām* (ال) and then turn into *isim ma'rifah*. Several words linguistically do not accept alif lām, such as ذو (*dzū*), which means 'owner' or 'one who has' (Kamus & Jannah, 2021).

As for the *isim ma`rifah*, we can know it through the following signs: First, *Isim Dhamir* (Pronoun). *Isim Dhamir* is a term used to replace the previously mentioned (Quuzii, 1981). It is also stated that *Dhamir* is a word used as a substitute for a speaker, interlocutor, or person who is not present, so the word becomes a substitute for something that should be mentioned, for example: أنا(I), أنت(you), هو(he), likewise in ت(Ta) "كتبتٌ وكتبتَ وكتبتِ" and الواوِ(al-wau) as in the sentence يكتبون(they wrote) (Gulaayaini, 1987).

Second, *Isim `Alam*. It is a word that indicates something clearly according to its position without any other meaning, such as the words فاطمةor خالدin the name of a person, as well as in the name of a place and a country. Third, *Isim Isyarah*. It is a word used to indicate something clearly through a gesture, either with the senses, such as the hand when the object is present in place, or meaningfully when what is pointed to is a meaning or something that is not present. Fourth, *Isim Maushul* (conjunction). It is an *isim* that indicates something clearly through the intermediary of a sentence that will be mentioned after it.

The noun "*mausul*" itself consists of two parts: specific and related. First, there is the specific noun "*mausul*," which can be singular, a two-word form, or plural, depending on the sentence context. Second, there is the non-specific noun "*mausul*," which is a type of conjunction that connects one word to another with just one pronunciation. Therefore, it can be singular, two-word, or plural, whether it is a plural form (*mudzakkar*) or plural form (*muannats*) (Gulaayaini, 1987).

Next is the *isim* followed by Alif Lam (ال). The *isim* followed by *Alif Lam* (ال) is an *isim* preceded by (أَلْ), so that it makes it a *ma`rifah* that was previously *nakirah*, such as الرجل والكتاب والفرس. Next is *Al-Idhafah*. It is a *nakirah isim* that is based on the *isim ma`rifah*. For example الْعَالَمِين رَبِّ, *Mudhaf* : رَبِّ, *Mudhaf Ilaih* : الْعَالَمِينَ. Last is *Al-Munaadi*. It is a noun whose clarity is determined by one type of address (Gulaayaini, 1987).

Rules for Repetition of *Isim Nakirah* and *Ma`rifah*

If an *isim* is mentioned twice, there are four possibilities: both are *ma*'rifah; both are *nakirah*; the first is *nakirah* while the second is *ma'rifah*; and the first is *ma'rifah* while the second is *nakirah*.

1. If both are *ma`rifah*, then generally the second is the meaning of the first. An example is in the verses of Surah Al-Fatiha, verses 6 and 7:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

2. If both are *nakirah*, then the first word is different from the second word. For example, in Surah Ar-Rum: 54

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَّشَيْبَةً

It means that the first "*dha`f*" is nuthfah (sperm), the second "*dha`f*" is *thufuliyah* (infancy), while the third "*dha`f*" is *syeikhuhah* (old age).

3. If the first is *nakirah* and the second is *ma`rifah*, then the second is the meaning of the first, because there is already a previous context or definition. For example, in Surah Al Muzammil, verses 15 and 16:

اِنَّآ اَرْسَلْنَا اِلَيْكُمْ رَسُوْلًا فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ

It means that *Rasulan* (*nakirah*/messenger) is repeated as *Ar-Rasula* (*ma'rifah*/messenger). Both are the same person.

4. If the first is *ma'rifah* and the second is *nakirah*, then it's usually not immediately possible to determine whether they have the same meaning or essentially different meanings. Therefore, the assessment must refer to the context of the sentence to determine whether it

points to a similar meaning or actually indicates a difference. For example, in Surah Az-Zumar, verses 27 and 28:

وَلَقَد ضَرَبنَا لِلنَّاسِ فِى هٰذَا القُراٰنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُم يَتَذَكَّرُونَ ۚ قُر اٰنًا عَرَبِيًّا غَيرَ ذِى عِوَجٍ لَّعَلَّهُم يَتَّقُونَ

The word القُراٰنِ has the same meaning. A more suitable example of a different interpretation is the word الكِتٰبِ in Surah An-Nisa`: 153.

يَسـَٔلُكَ اَهلُ الكِتٰبِ اَن تُنَزِّلَ عَلَيهِم كِتٰبًا مِّنَ السَّمَاءِ ....

Functions of *Isim Nakirah* and *Ma`rifah* in the Qur'an

In the Qur'an, both *isim nakirah* and *ma'rifah* each have functions that are not confused with one another. First, *Isim Nakirah* works for:

1. Shows the meaning of one, for example: ضَرَبَ اللهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاۤءُ ... meaning of the word رَّجُلًا in that verse is "a man".

2. Shows the meaning of a kind, for example, in Surah Al-Baqarah: 96 ولتجدنهم أحرص الناس على حيات, in the word حيات, namely a kind of life, namely seeking additional things for the future, because the desire is not for the past or the present.

3. Shows the meaning of one and various kinds, for example, in Surah An-Nur: 45 وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ, the meaning of the word دَابَّةٍ in the verse is "all kinds of animals" and the word مَاءٍ "water".

4. Shows the meaning of magnifying or glorifying (a condition), in the sense that something is too noble to be limited and detailed, for example, in Surah A-Baqarah: 279 فَأْذَنُوا بِحَرْبٍ من الله, the meaning of the word بِحَرْبٍ in this verse is "to declare war", namely a big war.

5. Shows the meaning of a lot, for example, in Surah Al-Mulk: 12 لَهُمْ أَجْرٌ كَبِيرٌ, the meaning of the word أَجْرٌ in this verse is "a great reward," namely, an abundant and commensurate reward.

6. Shows the meaning of glorifying and numerous, for example, in Surah Fatiha: 4 وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ, the meaning of the word رُسُلٌ in this verse is "apostles", namely, noble and numerous apostles.

7. Shows the meaning of humiliating, namely, lowering the situation to a limit that cannot be described, for example, in the *Al-Jasiyah* surah: 32 إِنْ إِلَّا ظَنًّا, the meaning of the word ظَنًّا here is "just guessing", namely, a lowly guess whose quality of humiliation cannot be described.

8. Showing the meaning of a little, for example in the At-Taubah surah: 72 وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ, the meaning of the word رِضْوَانٌ in this verse is "Allah's pleasure", namely Allah's pleasure, even if it is a little, is definitely greater than heaven, because pleasure is the basis of every happiness (Al-Hasni, 1999).

Isim Ma'rifah functions for: First, *Isim Ma'rifah* is in the form of *Dhamir* (pronoun). It shows the first-person pronoun (*mutakallim*), the second-person pronoun (mukhattab), and the third-person pronoun (*ghaib*). Second, *Isim Ma'rifah* in the form of `*alam* (name of object). He presents certain personalities for the first time in the listener's heart; for example, in Surah Al-Fath: 29, he shows the meaning of glorifying and the meaning of humiliating; for example, in Surah Al-Lahab: 1. Third, *Isim Ma'rifah* in the form of isyarah (pointing words). He presents the conversation to the listener by showing something that can be sensed, for example, in surah Luqman: 11, showing the meaning of despising something close, for example, in Surah Al-Anbiya: 36, and showing the meaning of glorifying something far away, for example, in surah Al-Baqarah: 2. Fourth, *Isim Ma'rifah* is in the form of *maushul* (connecting pronoun). There is an element of hatred if one mentions his name directly, whether because of keeping it secret, insulting, or other reasons, for example, in Surah Yusuf: 23. This *ism* also requires a

general meaning, for example, in Surah Fussilat: 30. It also summarizes the conversation, for example, in Surah Al-Ahzab: 69 (Al-Hasni, 1999).

DISCUSSION

Application of the Rules of *Isim Nakirah* and *Ma'rifah* in Surah Al-Insyirah: 5-6

Surah Al-Insyirah is the 94th surah in the Al-Qur'an, consisting of eight verses and included in the Makkiyyah surah group because it was revealed before the migration of the Prophet Muhammad SAW to Medina. This letter is also known as Asy-Syarh or Alam Nasyrah, which means spaciousness, taken from the first verse, which describes how Allah expanded the chest of the Prophet Muhammad as a form of strengthening and consolation in facing various difficulties in preaching (Auliya & Dahliana, 2025). Thematically, this letter emphasizes that every difficulty is accompanied by ease and teaches optimism, steadfastness, and complete dependence on Allah SWT.

One of the most interesting aspects of Surah Al-Insyirah lies in the fifth and sixth verses, which, editorially, appear to be repetitions. The two verses read:

فَاِنَّ مَعَ الْعُسْرِ يُسْرًاۙ ۝ اِنَّ مَعَ الْعُسْرِ يُسْرًاۗ ۝

Externally, the wording of these two verses is nearly identical, giving the impression of being an exact repetition. However, upon closer inspection, a small but significant difference is revealed: the presence of the letter "ف" at the beginning of the fifth verse, which is absent in the sixth. This difference indicates a nuanced meaning and specific function of the proverb, making this repetition more than just a simple repetition but rather a profound affirmation and reinforcement of the message.

In both verses, there are forms of *ma'rifah* and *nakirah*. The word that includes *ma'rifah* is الْعُسْرِ, because this word is accompanied by the letters alif-lām (ال), which makes it definite or certain. The pronunciation, which is included in *nakirah*, is يُسْرًا, because it is not accompanied by alif-lām and is present in the form of tanwin, so it shows a general or non-specific meaning. As is known in Arabic grammar, one of the signs that an *isim* becomes *ma'rifah* is when it is preceded by alif-lām. Thus, *isim* accompanied by الis classified as

ma'rifah, while *isim* that is not accompanied by الremains in the form of *nakirah* (Setiawan & Rokim, 2023).

If we refer to the basic meaning of *nakirah* and *ma'rifah*, where *nakirah* is an *isim* that shows a general and undetermined meaning, while *ma'rifah* shows something clear and certain, then in the fifth and sixth verses of Surah Asy-Syarh, there is a very interesting and deep meaning content. Thus, the meaning contained in the fifth and sixth verses of Surah Asy-Syarh is not only understood as "indeed with difficulty there is ease", but also shows a deeper meaning, namely that behind one difficulty there are many forms of ease. It can be understood from the use of the lafaz الْعُسْر, which is in the form of *ma'rifah*, thus showing specific and known difficulties. The question's difficulty is not a variety of different difficulties, but rather a single particular difficulty. Meanwhile, the pronunciation of يُسْرًاis in the form of *nakirah*, which conveys a general meaning and is not limited to a single form of convenience. With this form of *nakirah*, convenience can be understood as broad and varied, arising from multiple directions and in various forms (Nakissa, 2019). Therefore, the ease promised by Allah is not limited to one path, but can be present in more numbers and forms than the difficulties faced.

According to Ibn Kathir in Tafsir Ibn Kathir, the repetition of Allah's word in the fifth and sixth verses of Surah Asy-Syarh is not a meaningless repetition, but rather a form of confirmation that every difficulty is accompanied by ease. Ibnu Katsir explained that the lafaz الْعُسْرِ, which is repeated in the form of *ma'rifah*, shows the same difficulty, while the lafaz يُسْرًا, which is in the form of *nakirah*, shows various and more than one ease (Hasan, 2020; Mardlotillah, 2020). Ibn Jarir narrated from al-Hasan, he said: The Prophet SAW once left the house one day in a happy and happy state, and he was also laughing and said:

لن يغلب عسر يسرين, لن يغلب عسر يسرين, فإن مع العسر يسرا إن مع العسر يسرا

"One difficulty will never overcome two eases, one difficulty will never defeat two eases, because with difficulty there must be ease, indeed with difficulty there is ease."

According to M. Quraish Shihab in Tafsir Al-Mishbah, the repetition of Allah's word in the fifth and sixth verses of Surah Asy-Syarh illustrates one of the sunnatullah that applies in human life, namely that every difficulty does not stand alone but is always accompanied

by ease. This verse is also understood as a form of mental and spiritual strengthening for the Prophet Muhammad SAW, enabling him to remain steadfast in facing the pressures and challenges of preaching (Brown, 2014).

Quraish Shihab explained that the use of the word الْعُسْرِ(al-'usr) in the form of *ma'rifah* indicates clear and specific difficulties, while the word يُسْرًا(yusran) in the form of *nakirah* indicates ease that is broad and varied. With this language structure, this verse not only explains that there is ease after difficulty but also signals that, in one difficulty, there are many opportunities and ways out that God can present. Therefore, this verse teaches an optimistic attitude and the belief that difficulties are only a temporary phase that will eventually be replaced by ease (Shihab, 2002).

According to Sayyid Qutb in *Tafsir Fi Zhilalil Qur'an*, the fifth and sixth verses of Surah Asy-Syarh emphasize Allah's loving nature, who always accompanies His chosen lover with tenderness. The repetition of this verse is understood not just as reinforcement, but as a serious issue repeated to provide spiritual certainty and as a symbol of help for the Prophet Muhammad SAW in facing the very heavy burden of preaching. Sayyid Qutb emphasized that ease is not something that comes later, but rather something that accompanies and practically accompanies the difficulty itself (Dahliana & Muhammad Nor, 2015; Loboda, 2003).

Furthermore, he explained that this ease manifests as spaciousness given by God, so that the burden of tasks that previously felt oppressive and heavy on the back becomes lighter. For Sayyid Qutb, the presence of ease alongside difficulty helps eliminate the feeling of heaviness and fatigue in the struggle. Thus, this verse provides a noble direction that every difficulty is accompanied by ease, encouraging a believer to continue moving towards the next service with full optimism and hope, trusting only in Allah alone (Nor & Dahliana, 2025).

CONCLUSION

Based on the research results, it can be concluded that the rules of *isim nakirah* and *ma'rifah* have an important role in understanding the meaning of Surah Al-Insyirah verses 5–6. In both verses, the lafaz al-'usr (العسر) is present in the form of *ma'rifah* so that it shows

the same and well-known difficulties. In contrast, the lafaz yusran (يسرا) is present in the form of *nakirah*, which shows convenience that is general, diverse, and not limited to one particular form. Based on the rules of repetition of *isim* in Arabic, repetition of *isim ma'rifah* shows the same meaning, while repetition of *isim nakirah* shows different meanings or more than one. Thus, the meaning of Surah Al-Insyirah verses 5–6 not only emphasizes that every difficulty is accompanied by ease, but also gives a signal that one difficulty will be accompanied by many eases. This understanding shows the beauty of the Qur'an's linguistic structure while strengthening the message of optimism, steadfastness, and hope in Allah SWT. Therefore, the study of the rules of *nakirah* and *ma'rifah* is an important instrument for analyzing the language of the Qur'an to obtain a deeper, more precise, and more comprehensive understanding and interpretation.

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