The Role of Fiʿl Al-Amr in Conveying Legal Rulings: An Analysis of Surah al-Nisa'

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ABSTRACT

This study discusses the command verb 'Ficl Al-Amr' and its translation found in surah al-Nisa'. In general, the command in Surah al-Nisa' is marked by the command verb (Fi'il Al-Amr) and its translation is found in two forms, the marked and the unmarked. The main objective of this study is to identify the forms of translation found in surah al-Nisa' and the categorization of laws based on the existing forms of translation. The description of the form of 'Ficl Al-Amr' translation is based on Asmah Haji Omar's taxonomy in the framework of systemic nahu. Orders are one of the mediums used in the Qur'an in determining the law. The data of this study consists of 82 Fi'il Al-Amr in surah al-Nisa' that were selected for analysis. This study uses text analysis and the results of this study display the form of marked command as suggested by Asmah Haji Omar by making the affirmative particle -lah as a command marker. The results of the study also found that marked command verbs dominate the translation form of command verbs in surah al-Nisa'. There are three forms of Ficl Al-Amr translation, namely i) base verb + lah, ii) suffixed verb + lah and iii) modality auxiliary + lah. Orders are one of the mediums used in the Qur'an in determining the law. Based on the forms of the Ficl Al-Amr study, it can be categorized into five types of law, which are obligatory, haram, harus, sunat and makruh. A study of surah al-Nisa' found that there are three sharia laws based on the command verb found in the surah, which are obligatory, circumcision and harus.

Keywords: Ficl Al-Amr; Surah al-Nisa'; Translation; Legal; Systemic nahu

INTRODUCTION

The Quran is a holy book for Muslims that is always read and studied, containing various kinds of guidance, wisdom, good news, the history of previous people and also great literary magnificence. The Quran is also the main source in issuing fatwas and laws. However, the accuracy and validity of a fatwa depends greatly on the extent to which the method of reasoning of the verses of the Quran is in accordance with the correct method of reasoning. For the Islamic community, the Quran is the main source in learning religious knowledge. However, not all Muslim communities are able to understand the content of the Quran because the Quran was revealed in Arabic. Therefore, the practice of translating the Quran is very necessary so that the Muslim community around the world is able to understand it through the translation of the Quran.

The work of translating the Quran is considered a priority for Muslims around the world today. This is because the Quran is the main reference for Muslims in living life in this world. Translation is an activity that connects two or more nations in understanding each other. The need to translate from one language to another is very much needed by society in this world. According to Ahmad Zulfadli (2013), the practice of translating is a tool for translators to exchange opinions and ideas in exploring a wide range of knowledge, including religious knowledge.

The word translation is an Arabic word derived from the word 'tarjama' which means interpretation as found in the Al-Khalil dictionary (2006). Meanwhile, Ibn Manzur (1993), the owner of Lisan Al-Arab, defines the words Al-Tarjuman and Al-Turjuman as interpreters of the language. According to Newmark (1988), translation is the activity of translating the meaning of an original text into another language based on what the writer of the source language text wants, namely the language of the original text. Ainon Muhammad (1979) also states that translation is the transfer of a language to another language that includes the same message, source text, language style and response from the target group. In conclusion, translation is a process of copying, transferring, interpreting, and re-explaining the meaning of a source language text into another language involving two or more languages and it is also an activity of conversion between languages. This

chapter will discuss the basic and main points in conducting the study, namely the background of the study, problem statement, research questions, study objectives, study contributions, study limitations and some information related to the title and field of study.

Background of Study

This study is a study of the form of the translation of the command verb in Malay in the translation of the Qur'an, especially the translation of Surah Al-Nisa'. In the Qur'an, words that mean command play an important role because they are warnings, reminders and also contain warnings to shape Muslims on earth (Ahmad Sukri, 2003). Command is one of the mediums used by the Qur'an in determining law. There are many command verbs or command verbs found in the Qur'an which are determinants of a law. According to Ab. Rahim Ibrahim (1999), command means instruction or command. He focused on the word command with the command in the Qur'an which means the implementation of something specified.

The command verb (Ficil Al-Amr) in the Qur'an functions to relate the law of the judge in determining a matter whether it is halal, haram, obligatory, sunnah and so on. According to Wahbah Al-Zuhaili (1986), a command is a word that leads to a demand from a party who has power or a higher position to do something. In Arabic, especially in the Qur'an, there are specific patterns as the basis for command verbs, as many as 6 patterns, namely:

Table 1.1 Patterns of Command Verbs in Arabic

No.	CV	Meaning
1	اِفْعَلْ	Do it yourself (one man)
2	اِفْعَلاَ	Do it yourself (two men)
3	اِفْعَلُوا	Do it yourself (two men)
4	اِفْعَلِى	Do it yourself (one woman)
5	اِفْعَلاَ	Do it yourself (two women)
6	اِفْعَلْنَ	Do it yourself (many women)

Table 1.1 shows the specific pattern of imperative verbs (Ficil Al-Amr) in Arabic. According to Ibn Hisham (1994), imperative verbs are one of the fractions in the verb class other than past tense verbs (KKKL) and present tense verbs (KKKK). According to Asmah (2009), in Malay, imperative verbs usually consist of basic verbs marked with certain markers.

According to Asmah, Malay is an agglutinative language, which is a language that tends to use additions or affixes. He also categorizes Arabic as an inflectional language that shows changes in characteristics related to word aspects, type aspects, amount aspects and so on. Every translation that is done must involve two different languages, therefore the difference in the systems of the two languages clearly illustrates that the translation effort is not an easy one and requires high expertise to produce a translation that is understood by every reader.

Problem Statement

Islamic law is a law that is in accordance with the development of the times and places. Islamic law is a regulation (syariah) revealed by Allah SWT for the benefit of mankind, so that humans can live calmly, peacefully, peacefully and happily both in this world and the hereafter. Therefore, Allah SWT has sent the Messengers and organized this life with rules that are in line with the situation and circumstances. Among the main goals of revealing the Qur'an is as a guide to mankind based on the true faith. The Qur'an and the Sunnah are the main sources of law in Islam. The Qur'an has a very close relationship with the Arabic language, which is like the content with the nail. To understand and interpret the Qur'an is impossible without a broad understanding of the Arabic language. Many translators and interpreters translate the Qur'an into their native language so that those who do not speak the language of the Qur'an can understand the content of the Qur'an, but it is not an easy job.

According to Zaharom (2015) and Saad et al. (2021), translating the Qur'an is not a task that can be compared to translating other texts. This means that the translation of the Qur'an requires care and scrutiny in translation because translation will guide the meaning in a text. His study has focused on the form of Ficil Al-Amr and its meaning in the translation of the Qur'an. According to him, the text of the Qur'an and its translation is an effort that needs to be continued to find weaknesses and errors in the translation of the Qur'an. This is intended to improve existing translations and provide understanding to readers. Abdullah Hassan and Ainon (2001) mentioned the aspect of meaning and style in defining the word 'translation'. Therefore, a translation must be accurate in meaning until it is easily understood by the reader of the target text and at the same time maintain similarities in terms of its language style. This is because translation is concerned with the message conveyed in the source language being understandable and the translation can be defined as a good translation without any ambiguity.

In the world of research in this country, studies related to the Qur'an are not new. However, most of what has been produced are more directed towards the study of legal rules in a verse. Studies related to the translation of the Quran in detail in this country are still at an early stage. Such as the study by Muhammad Firdaus Abdul Manaf et al. (2018) and Yaakub (2020) (which focused on the translation of verbs with the suffix "istif'ala" in Surah al-Baqarah. Arnida A. Bakar (2017) has also conducted a study on the translation of the meaning of cultural elements in the Quran into the Malay language by using the verses in Surah al-Baqarah as the study data. Next, a study conducted by Norshuhada Binti Abdullah (2018) has discussed the forms of command verbs found in Surah al-Baqarah which categorizes its translation into two categories, namely marked and unmarked command verb forms.

The selection of the command verb (Ficil Al-Amr) as the emphasis aspect in this study is in line with its own function. The function of Ficil Al-Amr in the Quran is associated with the law of hakam in Islam. According to al Muhaimid (2001), Ficil Al-Amr is one of the main mediums in conveying a command to Muslims. Meanwhile, according to Azhar (2005) that Ficil Al-Amr functions to provide accuracy in determining a law based on the original sources of Islamic law such as the Quran, Sunnah, ijma and qiyas. Commands play a major role in the science of usul fiqh to generate hakam laws in the Quran (Al Muhaimid 2001). According to him, it has become an obligation for linguists to explain Ficil Al-Amr clearly and distinctly because Ficil Al-Amr is closely related to the form and meaning in the Quran which is the essence of the command about a matter. According to him, Ficil Al-Amr needs to be studied and studied in detail, both in terms of its function and characteristics, which aims to ensure that readers can understand and appreciate the content being translated.

Based on previous studies, researchers are more inclined to focus on the meaning of the command only without looking specifically at its form. Therefore, the researcher sees the study space on the form of Ficil Al-Amr in the translation of Surah al-Nisa' which functions to categorize the five types of law, namely obligatory, forbidden, obligatory, sunnah and makruh, as something relevant to be the focus of the study in accordance with the function of command which is the main medium used in the Quran to determine the law and convey the Sharia to Muslims.

Research Objectives

This study was conducted to achieve the following objectives:

i. Identify the form of Ficil Al-Amr and its translation in Surah Al-Nisa'.

ii. Classify the law based on Ficil Al-Amr in Surah Al-Nisa'.

iii. Analyze the form of Ficil Al-Amr based on the law in the translation of Surah Al-Nisa'.

Research Questions

This study is based on two main questions related to Ficil Al-Amr and its translation with the title of the study, namely:

i. What is the form of translation of Ficil Al-Amr found in the translation of Surah Al-Nisa'?

ii. What is the function of the form of Ficil Al-Amr in classifying the law in the translation of Surah Al-Nisa'?

iii. How does the finding of the form of Ficil Al-Amr provide the law in the translation of Surah Al-Nisa'?

Studies On Surah Al-Nisa'

Marfuatus Sholikhah (2015) in his study entitled "Transitive Verbs of Surah An-Nisaa' and Its English Translation" used the translation of the Qur'an into English. The study he conducted aimed to see the structure of the language itself contained in the Qur'an so that it could be conveyed well. The study also aimed to provide an explanation of the transitive verbs of Arabic in the legal verses of Surah al-Nisa' and the translation into English by Abdel Haleem as well as the suitability of the use of grammar based on the translation of the verb category. According to him, his research and focus was on the transitive verbs in Surah al-Nisa', especially the legal verses based on several word classes in the verse. In general, he concluded that to get the closest meaning from the source text to the target text there are several ways. For example, the translator compares the grammatical aspects between two different source texts and target texts. In addition, to get the same meaning between two different languages is the transition of word classes.

The study conducted by Ainina Nur Jannah (2017) entitled "Moral Education in Surah Al-Nisa' Verses 36-38" focuses on verses 36 to 38 which explain the moral values contained in surah al-Nisa' according to the commentators. The purpose of the study is to explain the relevance of the moral values contained in the verse to daily life. Her study used several books of interpretation as references, namely the book of Tafsir At-Thabari, the book of Tafsir al-Jalalain and also the book of Tafsir al-Misbah. The results of the study she conducted found that the moral education values contained in verses 36-38 are divided into two, namely the vertical value (faith) in Allah and the horizontal value (fellow human beings). According to Ainina Nur Jannah (2017), the relevance of surah al-Nisa' in daily life is very close. This is because the Quran is the source of all laws that exist throughout the world for all Muslims. In general, this study focuses more on the aspects of moral values contained in verses 36-38 of Surah al-Nisa' so that these values can be applied in life and used as a lesson.

In the study by Nur Wajihah Abdul Ghaffar (2019) entitled "The Form and Meaning of Command Verbs in Surah Al-Nisa'" which focuses on the analysis of the form of the translation of Ficil Al-Amr, the suitability of the meaning and the selection of words in the translation of al-Nisa'. She has chosen the theme of worship to focus on the data taken in this study because its use is very widespread in Surah al-Nisa'. Her study uses several appropriate references, namely two dictionaries consisting of Kamus Dewan (2005) and Kamus Besar Arab-Melayu Dewan (2016) as well as the translation of Tafsir Fi Zilal al-Qur'an (2001) by Yusoff Zaky. The form of the translation of Ficil Al-Amr analyzed in her study is according to Nahu Semantik Asmah (2015). According to Nur Wajihah Abdul Ghaffar (2019), her study only describes data related to Ficil Al-Amr in the

chapter on worship, although there are still several other chapters that are also important to study such as muamalah, crime, munakahat and so on.

Studies on Command Verbs

Studies on commands in the Qur'an are studies that have been conducted related to the issue of commands in the Qur'an, whether in the form of commands or the meaning of commands or both. There are several researchers who have conducted studies related to commands such as Zaharom bin Ridzwan (2015), Mohammad Sabri Shahrir (2002).

Muhammad Sabri bin Sahrir's study (2002) entitled "Command Verbs in Arabic: Patterns and Their Use" focuses on Arabic command verbs, which explains in detail the concept, characteristics, patterns and meanings of Arabic command verbs in addition to conducting field research related to the use of these command verbs. Based on his writing, many examples taken from the verses of the Qur'an are important references for researchers to explain the meanings of command verses and thus make comparisons between the selected books of interpretation.

Based on this study, Muhammad Sabri Shahrir (2002) has presented several research objectives related to form and meaning. To explain the meaning of the objective of this study, he focused on the command verb in general and showed the sarf (morphology) changes to Ficil Al-Amr which consists of 3 letters. He also explained the variety of patterns in Ficil Al-Amr. From the point of view of meaning, he explained the relationship between command verbs and Islamic law. According to him, when a command verb fails to understand its meaning well and accurately, it will have an impact on a Islamic law. The results of his study found that the command (Al-Amr) in the Quran carries an obligatory law from the point of view of meaning. The conclusion obtained from his study is that commands in Arabic have various forms of their own, and they are also built based on several other forms, namely with side patterns marked by certain markers.

Zaharom Ridzwan (2015) in his thesis entitled “Direct and Indirect Commands in the Quran: A Translation Analysis” focused on the form and meaning of the translation of a command verb in the translation text of the Quran as well as how the translation techniques used can explain the meaning of the translation of Ficil Al-Amr in the Quran. In analyzing the form of Ficil Al-Amr, he used the systemic grammar theory by Asmah Haji Omar (2009) about the command aspect which is more comprehensive and its division is also more systematic than other linguists. Zaharom Ridzwan (2015) in his study has proven that literal translation is synonymous with the translation of the Qur'an, especially Ficil Al-Amr which has a family theme. The conclusion from his study found that the form of the translation of Ficil Al-Amr in Malay does not have a specific pattern as in the source text, but there are forms that indicate command verbs in Malay.

Noorshuhada binti Abdullah's study (2018) entitled "Translation Forms of Command Verbs in Surah al-Baqarah" also became one of the researchers' references on the meaning of the translation and also the form of the command verb Ficil Al-Amr. According to him, the translation of Ficil Al-Amr in Surah al-Baqarah is varied and has its own forms. The Ficil Al-Amr marker and the Ficil Al-Amr form used in the translation of surah al-Baqarah are questions for the study of Noorshuhada (2018). In addition, she describes the form of translation of Ficil Al-Amr in surah al-Baqarah based on the taxonomy of Asmah Haji Omar in the framework of systemic grammar. As a result of the study of Noorshuhada binti Abdullah (2018), it was found that the total amount of data obtained was 175 Ficil Al-Amr and its translations were divided into marked and unmarked. The translation of Ficil Al-Amr in surah al-Baqarah is varied and marked imperative verbs dominate the translation form of Ficil Al-Amr in the surah. Overall, as a result of her study, there are certain forms that mark imperative verbs in the Malay language even though they do not have a specific pattern like in the source text.

Definition of Command Verbs

The meaning of Command is found in many places in the Quran because it aims to explain the law of Islam that Muslims must obey. According to the Grammar of the House Latest Edition (2016), a command sentence is a sentence that is spoken with the aim of causing an action. Ab Rahim Ibrahim (1999) gives the meaning of command as an instruction or command where he focuses on the meaning of the command in the Quran which

means the implementation of something determined. This means that the command found in the Quran is an implementation of the law that has been determined by Allah to His servants. While Nik Safiah Karim (2011) says that the command is responsible for responding to the person who hears it, which is the second party. Command sentences can be divided into four types, namely prohibition sentences, request sentences, command sentences and request sentences.

Command Verbs in Malay

Nik Safiah Karim (2011) defines an imperative sentence as a sentence that aims to cause an action or deed. According to him, an imperative sentence is a sentence spoken for the purpose of giving instructions or causing an action. An imperative sentence is often used to address the second party by using the second pronoun (you, you, you) which is usually omitted in the sentence.

According to Asmah Haji Omar (2009), an imperative sentence requires a response in the form of an action directed at the second person. However, according to him, there are also imperatives that involve the first and third person. According to him, an imperative has two subsystems, namely exclusive imperatives and inclusive imperatives. Exclusive imperatives are only directed at the second person and are divided into two, namely positive exclusive imperatives (rough and fine) and negative exclusive imperatives. Meanwhile, inclusive imperatives cover the first, second and third person and are divided into expectations and invitations.

Arabic Command Verbs

The meaning of command needs to be examined as explained by Islamic scholars in the field of Usul Fiqh because the meaning of command in the Qur'an will lead to a law that can be explained with the knowledge of Usul Fiqh. Mohd Rosdi Ismail (2003) and Rosli et al., (2023) stated that Ficl Al-Amr is an 'instruction' or 'command' that an action occurs. Ficil Al-Amr is also a demand for implementation used by groups with higher positions (Abd Al-Karim Zaidan, 1989). The same definition was given by Wahbah Al-Zuhaili (1986), a command is a word that leads to a demand from a party with higher power or position to do an action. Both meanings of command from these two Islamic scholars are meanings that indicate an order for an order.

RESEARCH METHODOLOGY

The study design is a guide to the direction of a study in addition to finding clear answers to the research questions. The study design is also a structural and strategic plan in a research. This study was conducted based on two designs, namely library research and text research.

Library Research

This study uses the library method to obtain information regarding the study topic. Through this method, all information related to the field of study can be collected easily and in more detail regarding Ficl Al-Amr, theory and all aspects related to the study.

This library study focuses on resources in the library in printed form consisting of books, magazines, journals, articles, working papers and so on related to the field being studied. Relevant information, views and opinions of the writer will be collected and studied and then clarified and further strengthened in the study conducted. In addition, the researcher also uses the internet as a medium to search for journals and past research materials related to this study.

Text Research

The data analyzed and given special attention is from the display of the translated text of surah al-Nisa'. The researcher has chosen the translation of the al-Qur'an Mushaf Malaysia dan Terjemahan (2012) published by Yayasan Restu, Kompleks Taman Seni Islam Malaysia.

The study procedure began with the selection of the title of the article, discussion with the supervisor and making an application for approval of the title from the Open University Malaysia (OUM). This study uses the text content analysis method to identify the use of Ficil Al-Amr in the translation of surah al-Nisa'. This method is used to systematically study the content of the text. Through this method, the researcher has carried out four important steps in analyzing the content, namely:

i. Data reading

ii. Selection of Ficil Al-Amr translation data in the form of commands

iii. Data division according to the form of Ficil Al-Amr

iv. Ficil Al-Amr Analysis

Data Reading

The translation of surah al-Nisa' needs to be read in its entirety to gain understanding and comprehend its content. The researcher will first understand and master and conduct research in each translation of the command verses in Surah al-Nisa' to identify and extract all the command verbs (Ficil Al-Amr) found in the surah. Repeated reviews were carried out to ensure the validity and accuracy of the data collected.

Data Selection

The second stage is to select a sample for the study that was made after the data was studied in detail. All the data collected was recorded and the forms of Ficil Al-Amr were studied. A summary was done for the sentence category to make it easier to analyze by using the letter 'A' to represent the sentence and then the sentence number. For example, (A002) which means (A) the sentence while (002) is the second sentence number. To obtain complete data for the sentence and its translation, it is attached to the appendix for reference.

Data analysis in this study is divided into three parts, namely form analysis, meaning analysis and legal status analysis. Form analysis is carried out based on systemic grammar, while meaning analysis is based on reference to the dictionary and also the translation of the interpretation of Fi Zilal Al-Qur'an to obtain the literal meaning. Next, the analysis of the legal status of the command verses using authoritative books of interpretation of the Qur'an.

ANALYSIS AND DISCUSSION

The following are the data findings obtained from the analysis that was conducted:

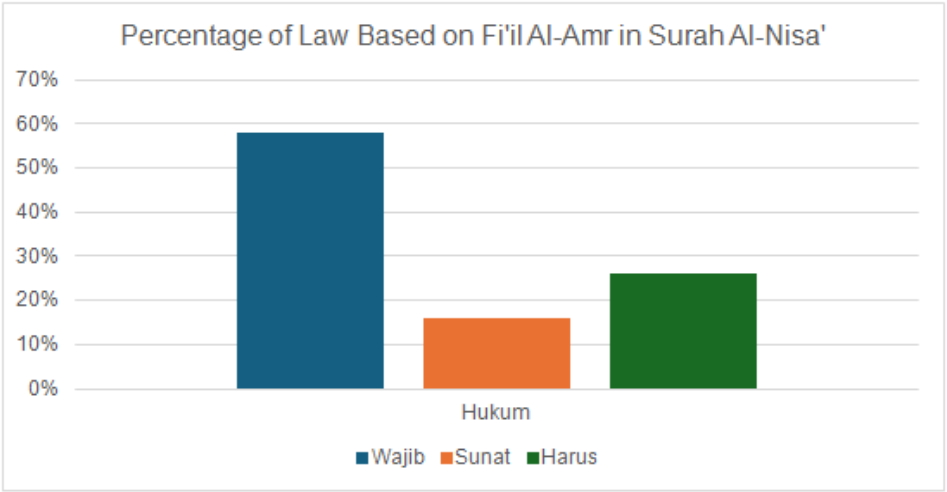


Chart 12.1 : Percentage of Law Based on Ficl Al-Amr in Surah Al-Nisa'

Chart 12.1 shows the percentage of laws based on the entire Ficl Al-Amr in Surah Al-Nisa'. Based on the data obtained, there are three categories of Sharia law found in Surah Al-Nisa', namely obligatory, mandatory and sunnah. Based on the chart above, it can also be seen that the obligatory law is the highest number, which is 48 Ficl Al-Amr, equivalent to 58%, followed by mandatory law, which is 21 Ficl Al-Amr, equivalent to 26%. Next, the last is the sunnah law, which is 13 Ficl Al-Amr, equivalent to 16%.

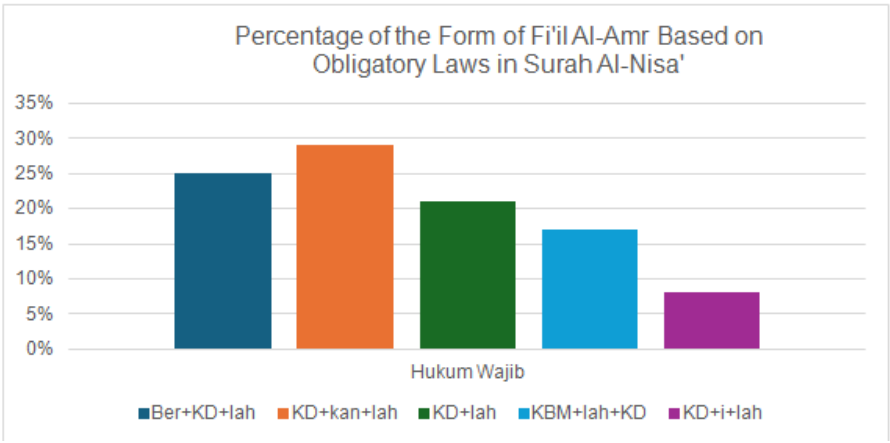


Chart 12.2 : Percentage of the Form of Ficl Al-Amr Based on

Obligatory Laws in Surah Al-Nisa'

Chart 12.2 shows the percentage of command verb forms (Ficl Al-Amr) based on the obligatory law found in Surah al-Nisa'. The total number of Ficl Al-Amr based on the obligatory law obtained in this study is 48 Ficl Al-Amr. The highest Ficl Al-Amr form is the basic verb with the suffix kan + the affirmative particle –lah (KKDasar + kan + lah) which is 14 Ficl Al-Amr which is equivalent to 29%. The second highest is the Ficl Al-Amr form of the basic verb with the prefix ber + the affirmative particle –lah (ber + KKDasar + lah) which is 25% equivalent to 12 Ficl Al-Amr followed by the third is the Ficl Al-Amr form of the basic verb + the affirmative particle –lah (KKDasar + lah) which is 21% equivalent to 10 Ficl Al-Amr. Next in fourth place is the Ficl Al-Amr form of the auxiliary verb modality + affirmative particle –lah (KBModalitas + lah) which is 17% which is equivalent to 8 Ficl Al-Amr. The lowest percentage value is the Ficl Al-Amr form of the basic verb with the suffix –i + affirmative particle –lah (KKD + i + lah) which is 8% which is equivalent to 4 Ficl Al-Amr.

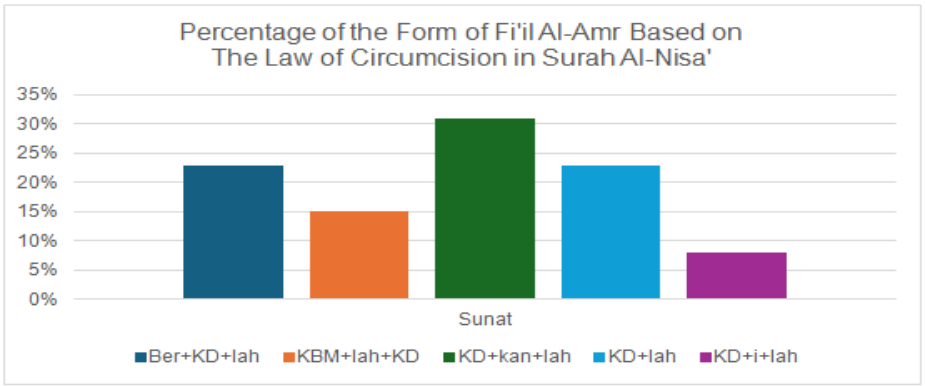


Chart 12.3 : Percentage of the Form of Ficl Al-Amr Based on

The Law of Circumcision in Surah Al-Nisa'

Chart 12.3 shows the percentage of command verb forms (Ficl Al-Amr) based on the Sunnah law found in Surah al-Nisa'. The total number of Ficl Al-Amr obtained in this Sunnah law category is 13 Ficl Al-Amr. The highest form of Ficl Al-Amr translation based on the Sunnah law is the basic verb with the suffix kan + the affirmative particle –lah (Kdasar + kan + lah) which is 31% which is equivalent to 4 Ficl Al-Amr. The second

highest form of Ficl Al-Amr translation is the basic verb + the affirmative particle –lah (Kdasar + lah) and the basic verb with the prefix ber + the affirmative particle –lah (Ber + Kdasar + lah) which is 21% which is equivalent to 3 Ficl Al-Amr which is found in both of these forms. Next, the third form is the auxiliary modality + the affir"ativ' particle –lah (KBModalitas + lah) which is 15% which is equivalent to 2 Ficl Al-Amr. The lowest percentage value is 8% which is equivalent to 1 Ficl Al-Amr only, which is a basic verb with the suffix i + the affirmative particle –lah.

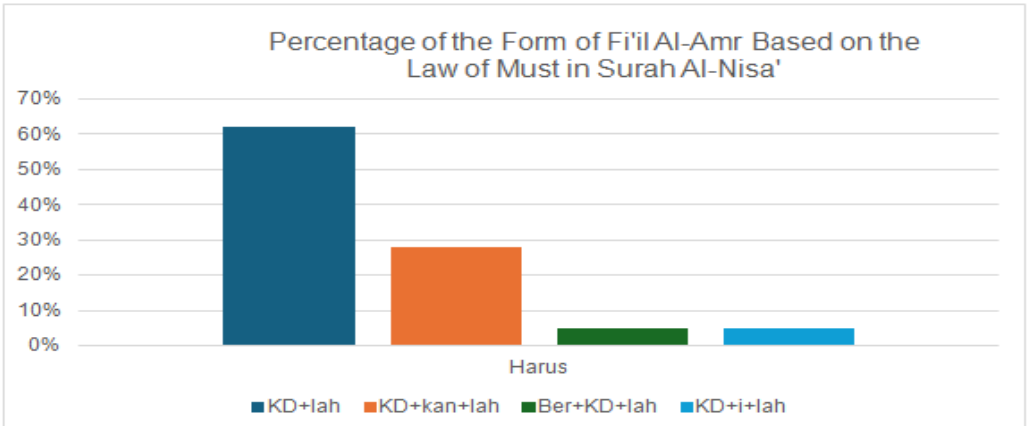


Chart 12.4 : Percentage of the Form of Ficl Al-Amr Based on the

Law of Must in Surah Al-Nisa'

Chart 4.8 shows the percentage of Ficl Al-Amr forms based on the obligatory rule found in surah al-Nisa'. The total number of Ficl Al-Amr forms based on the obligatory rule obtained in the study data is 21 Ficl Al-Amr. The highest form of Ficl Al-Amr translation obtained is the base verb + the affirmative particle –lah (Kdasar + lah) at 62% equivalent to 13 Ficl Al-Amr. The second highest is the base verb with the suffix kan + the affirmative particle –lah at 28% equivalent to 6 Ficl Al-Amr. The forms with the lowest percentage value are the base verb with the prefix ber + the affirmative particle –lah (Ber + Kdasar + lah) and the base verb with the suffix I + the affirmative particle –lah (Kdasar + i + lah) at only 5% for both forms equivalent to 1 Ficl Al-Amr.

CONCLUSION

Overall, the command verbs study can still be expanded in its research scope in the field of linguistics. The researcher really hopes that more researchers as new recruits are interested in continuing their research and improvement efforts in the future. The researcher is confident that this study can provide good input in efforts to improve existing translation linguistic studies. This is because translation is an approach to understanding the holy book of the Qur'an even though the translation of the Qur'an is not the same as the Qur'an. Every effort made related to religion is a contribution to religion, even if it is small. Directly makes the researcher so close to the Qur'an, and can even provide meaningful contributions to all parties.

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