

APPLICATION OF THE RULE OF AL-WUJUH WA AN-NAZHAIH ON TARJAMAH TAFSIRIYAH TO THE WORD HEART IN THE TRANSLATION OF THE MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA

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Abstract: Differences in language usage and translation meanings related to a word in the Qur'an are often confused. For example, as well as the word heart (qalb) in the Qur'an is mentioned 153 times in the singular, double, or plural. Sometimes qalb is interpreted as the meaning of reason knowledge as in the tafsir al-mishbah in QS. Qaf verse 37 interprets that the word qalb means someone who has perfect knowledge. But in the translation of the Qur'an Kemenag, the word qalb in the verse is still interpreted with the heart. This sometimes begs the question of what the verse means. This study used library research. This study compiles and searches for data and theories about the meaning of qalbu translation in the Qur'an on the Qur'an and the translation of the work of the Qur'an Kemenag including books/literature and written works of relevant figures as data sources. This research is qualitative descriptive. The approach used in this study is the theory of interpretation with the maudhu'iy (thematic) method because the collected data will be analyzed with the theory of interpretation with the maudhu'iy method. The results of this research on the latest official website of the Qur'an Kemenag, include an addition of a brief interpretation to express the meaning that the meaning of the heart in translation is a heart that can think and know the truth.

Keywords: nazhair, heart, kemenag translation, tarjamah tafsiriyah, Qur'an.

INTRODUCTION

Translation work is one of the communication tools that can transmit two or more languages and connect the language of the source with the meaning of the target language. Just as Allah Almighty has created people in nations and tribes to know each other, this happens if there is no transformation of linguistics. So from there comes the urgency of the existence of translators [1].

The Qur'an the oldest Arabic book in the world has a high literary value and is beautiful. The beauty of the language of the Qur'an can be felt both in terms of language and in terms of material content. In recorded history, the development of Arabic language

and literature was influenced by the Qur'an. Therefore, the process of translating the Qur'an from its original language into Indonesian is not an easy job and is the most difficult challenge for translators. That is because every word contains meanings, even the structure of the language is conditional with meaning making it an unparalleled miracle [2]–[4].

Through the work of the Qur'an and its Translation, the Ministry of Religious Affairs of the Republic of Indonesia strives to present a standardized translation of the Qur'an by the ideological meaning of the Indonesian people. However, over time not a few of the researchers gave a critical response because the many translations were not by the actual meaning. For example, Muhammad Talib claimed that the 2010 revised edition of the Qur'an and the Translation of the MORA had several translation errors [5], [6].

According to him, the translation work of the Ministry of Religion requires elements of de-Islamization because it uses the translation of the Bhartiya method. For in QS. Al-Baqarah: 191 "And kill them wherever you find them, and drive them out of the place where they have driven you out (Mecca)...". In translation, the word "kill" has connotations as if Islam legalizes killing any infidel who is hostile to his religion [7]–[9].

Differences in language usage and translation meanings related to a word in the Qur'an are often confused. For example, as well as the word heart (qalb) in the Qur'an is mentioned 153 times in the singular, double, or plural. This many mentions do not include mentions using verbs or synonyms. Sometimes qalb is interpreted as the meaning of reason knowledge as in the tafsir al-mishbah in QS. Qaf verse 37 interprets that the word qalb means someone who has perfect knowledge. But in the translation of the ministry, the word qalb in the verse is still interpreted with the heart. This sometimes begs the question of what the verse means. However, on the latest official website of the Qur'an of the Ministry of Religious Affairs, there is an addition of a brief interpretation to express the meaning that the meaning of the heart in the translation is the heart that can think and know the truth. Al-Alusi also argues that the qalb is an object shaped like a fir tree stored in the cavity to the left side of the chest [10], [11].

LITERATURE REVIEW

Therefore, the use of Arabic in the Qur'an makes it a source of knowledge that always brings out new meanings in every age. If we trace the meaning of a word in the Qur'an, it does not guarantee that it has the same meaning. On that basis also the scholars of tafsir formulated a scientific term that is part of the Tulum al-Qur'an as a support in understanding the Qur'an, namely al-wujuh wa an-nazhair [12]–[14].

Al-wujuh wa an-nazhair is a linguistic study of the ulum al-Qur'an which explains the meaning and lafaz in the Qur'an. Al-wujuh is a word that has similarities or similarities in both letters and forms, in different verses, but with different meanings or meanings. The meaning of an-nazhair is a word meaning that has the same meaning, although the redaction of the verse and the form of the word are different [15], [16].

Things that need to be considered in understanding the meaning of a word or sentence need a translation from the original language. With its high language style, translating the Qur'an into other languages is not something easy to do. According to Husayn Adz-Dzahabi, translating the Qur'an is transferring or changing a conversation from one language into another without meaning. Then interpret a discussion to explain the meaning or meaning contained in it [17], [18].

In translating the Qur'an several methods can be used. According to Az-Zaqoni, two methods can be used in translating the Qur'an, namely literal translation and tafsiriah or maknawiah translation. A literal translation or lafziyah is a change of language according to the structure of the original language. The transthe tafsiriyah

commonly called mawiyah is to express the meanings of a word or sentence and explain it using another language without being bound by the structure of the original language [19], [20].

Whether we realize it or not, the use of the rule of al-wujuh wa an-nazhair today is still little found. If this rule is simply ignored, it will result in an incorrect interpretation. Conversely, when this rule is used in interpreting, it will produce a more specific interpretation [21]–[23].

For in QS Al-Hijr [15]:47 Allah Subhanahu wa Ta'ala said:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

“We uprooted any resentment in their hearts. They were brothers (and) sat face to face on cots.”

In this verse, there is the word shade which means heart. So that the heart in the Qur'an does not only use qalb but can use other words as well [24].

Observing how important the existence and urgency of al-qalb is for humans, the Qur'an also explains and talks a lot about it. Therefore, this article seeks to describe the meaning of al-qalb in the Qur'an using the rules of al-wujuh wa an-nazhair from the point of view of the Qur'an and its translation by the Ministry of Religious Affairs of the Republic of Indonesia [25], [26].

METHODOLOGY

This research uses literature research commonly called library research. Based on the type of literature research, the source of data in this study is obtained from books and scientific works related to the research theme. Research data sources are divided into two types, namely primary data sources and secondary data sources Jogiyanto and Widiarti, 2008. The material object of the study is verses of the Holy Qur'an. This study compiles and seeks data and theories about the meaning of qalbalbumnslation in the Qur'an on the Qur'an and the translation of the work of the Ministry of Religion including books/literature and written works of relevant figures as data sources [27], [28].

Furthermore, secondary data sources are supporting data sources in a study. In this study, secondary sources come from articles, journals, and supporting books such as, Kitab Al Wujuh wa An Nazhair by Ahmad Sarwat, Lc, MA, Kitab Mu'jam al-Mufahras li Alfadz Al-Qur'an by Muhammad Fuad 'Abd al-Baqi/Mufti, etc [29].

The approach used in this study is the theory of interpretation with the maudhu'iy (thematic) method because the collected data will be analyzed with the theory of interpretation with the maudhu'iy method. The interpretation of the maudhu'iy method is "an interpretation that begins with compiling verses of the Qur'an that address a particular issue from the various verses or surahs of the Qur'an and which are ordered as much as possible in descending order, then explaining the overall understanding of the verses too draw complete Qur'anic guidance on the subject under discussion" [30].

This research is descriptive qualitative because the characteristics of the research data are more related to the interpretation of the data found and data analysis is inductive/qualitative which emphasizes the meaning presented in the form of words, not in the form of numbers and not generalizations [31].

RESULTS AND DISCUSSION

Al-Wujuh wa an-Nazhair

The word al-wujuh is etymologically the plural form of the word wajh which means face or something that is the goal or intended. As for theTheujuh is lafaz, or a word that

has similarities in letters and forms in various verse editors, but contains similar meanings. Az-Zarkasyi defines al-wujuh aal-wudu mmustardor as a word used in many meanings, such as lafadz ummah". In line with Az-Zarkasyi, Imam Shuyuti defines wujuh as "lafadz musmustardich is used in several different meanings [32]."

However, Salwa Muhammad criticized the definition. According to him, there is confusion between the perspective of the language of the Qur'an and the perspective of the language of the Qur'an in the definition because the language of the Qur'an should be much more distinctive and Arabic is only a tool for understanding. While Quraish Shihab means al-wujuh is the same word completely, in letters and forms, found in various verses, but various meanings contained. This has similarities to what Ibn Al-Jauzi said that the interpretation of each word, different in each place, is called al-wujuh [33].

An-Nazhair is the plural form of the word nazhirah which is interpreted by Quraish Shihab as the meaning of a word in one redaction (verse) but has the same meaning in another verse, even though it uses a different word. According to Ibn Al-Manzhur, an-Nazhair is a similarity and similarity in form, behaviour, deed, and word. Therefore, Zarkasyi said that al-wujuh is the word mustard that is used in several meanings, while an-nazhair is a comparable word or almost the same between one word and a different word. Thus, briefly, al-wujuh is the interpretation of a word that has several meanings, while an-nazhair is several words that have similarities or similar meanings [22].

Tarjamah Tafsiriyah

Several methods can be used in translating the Qur'an. According to Az-Zaqoni, two methods can be used in translating the Qur'an, namely literal translation and tafsiriah or maknawiah translation. A literal translation or lafziah is a language translation according to the order in which the source language is used. The technique of using this method is by first understanding the meaning of each word in the source language, then adjusting the exact equivalent of the word to the target language arranged like a sequence of words from the source text even though the meaning of the sentence from the source becomes unclear [6].

The translation of tafsiriyah commonly called maknawiyah is the translation of the meanings of a word or sentence and explains it using another language without being bound by the structure of the original language. This definition is in line with Manna' al-Qaththan's opinion that the translation of tafsiriyah is the transfer of language without being bound by the order or sentence structure of the language from the source. Tafsiriyah translation is often referred to as maknawiyah because this method prioritizes the accuracy of meaning and perfect intent even though it has the potential to change the sentence structure of the source [34].

The preparation technique begins with understanding the meaning and meaning of the source text first. After understanding the meaning of the text, then compose sentences with the composition of the target language without being bound by the structure of the source language. So from the description above, it can be concluded that the method of tarjamah tafsiriyah al-Qur'an is a translation model in the form of explaining the meaning of the verses of the Qur'an from the results of understanding [14].

Meaning of Lafadz Qalb in the Qur'an (Translation Kemenag)

Lafadz al-qalb with all its derivations is mentioned in 153 words in 107 different verses. In the translation of the Ministry of Religion, lafadz qalb in both the singular and plural forms is defined as heart. The following are verses that contain the word qalb in both the mufrad and plural forms, including:

Table 1. Lafadz Qalb in the Qur'an

No.	Surah and Verse	Lafadz	Meaning
1	Qs. Al-Baqarah [2]: 7, 10, 74, 88, 93, 97, 118, 204, 225, 260, 283	سَمِعِهِمْ وَعَلَى قُلُوبِهِمْ عَلَى اللَّهِ حَتْمٌ	God had locked their <u>hearts</u> and hearings
2	Qs. Ali-Imran [3]: 7, 103, 126, 151, 154, 156, 159, 167	قُلُوبِهِمْ فِي الَّذِينَ قَامَا	As for the people in <u>his heart</u>
3	Qs. An-Nisa' [4]: 63, 155	قُلُوبِهِمْ فِي مَا اللَّهُ يَعْلَمُ الَّذِينَ أُولَئِكَ	These are the people whom God knows what is in <u>his heart</u>
4	Qs. Al-Maidah [5]: 13, 41, 52, 113	فَسَيَةً قُلُوبَهُمْ وَجَعَلْنَا	We make their <u>hearts</u> petrified hard
5	Qs. Al-An'am [6]: 25, 43, 46, 110	أَكِنَّةً قُلُوبِهِمْ عَلَى وَجَعَلْنَا	We make in their <u>hearts</u> a cover
6	Qs. Al-A'raf [7]: 100,101, 179	يَسْمَعُونَ لَا فُهُمْ قُلُوبِهِمْ عَلَى وَتَطْبَعُ	We will lock their <u>hearts</u> so they can't hear (lessons)
7	Qs. Al-Anfal [8]: 2, 10, 11, 12, 24, 49, 63, 70	إِيمَانًا زَادَتْهُمْ إِلَيْهِ عَلَيْهِمْ ثَلِيثٌ وَإِذَا قُلُوبُهُمْ وَجَلَتْ	trembling <u>in his heart</u> and when His verses were read to them, his faith increased (strengthened)
8	Qs. At-Taubah [9]: 8, 15, 45, 60, 64, 77, 87, 93, 95, 110, 125, 117, 127	قُلُوبَهُمْ وَتَأْتِي بِأَفْوَاهِهِمْ يُرَضُّونَكُمْ	They please you with their mouths, while their <u>hearts</u> are reluctant
9	Qs. Yunus [10]: 74, 88	الْمُعْتَدِينَ قُلُوبٌ عَلَى تَطْبَعُ كَذَلِكَ	Thus We lock the <u>hearts</u> of those who transgress
10	Qs. Ar-Ra'd [13]: 28	الْقُلُوبُ تَطْمَئِنُّ اللَّهُ بِذِكْرِ آلَا	only by remembering God will <u>the heart</u> always be at peace
11	Qs. Al-Hijr [15]: 12	الْمُجْرِمِينَ قُلُوبٌ فِي نَسْلُكِهِ كَذَلِكَ	Thus, We put it (the mockery) into the <u>hearts</u> of sinners
12	Qs. An-Nahl [16]: 22, 106, 108	مُسْتَكْبِرُونَ وَهُمْ مُتَّكِرَةٌ قُلُوبُهُمْ بِالْآخِرَةِ	to the hereafter <u>his heart</u> denies (the oneness of God). They are arrogant people
13	Qs. Isra' [17]: 46	أَكِنَّةً قُلُوبِهِمْ عَلَى وَجَعَلْنَا	We make above their <u>hearts</u> coverings
14	Qs. Al-Kahfi [18]: 14, 28, 57	قُلُوبِهِمْ عَلَى وَرَبَطْنَا	We edify their <u>hearts</u>
15	Qs. Al-Anbiya' [21]: 3	قُلُوبُهُمْ لِأَهْبَةَ	(and) Their <u>hearts</u> are in a state of neglect
16	Qs. Al-Hajj [22]: 32, 35, 46, 53, 54	الْقُلُوبِ تَقْوَى مِنْ قَائِمَا	Indeed, it is included in piety of <u>heart</u>
17	Qs. An-Nur [24]: 37	الْقُلُوبِ فِيهِ تَتَّقَلَّبُ يَوْمًا يَخَافُونَ	They fear the day when <u>the heart</u>
18	Qs. Asy-Syu'ara [26]: 89, 194	سَلِيمٍ يَقْلِبُ اللَّهُ آتَى مِنْ آلَا	Except, one who goes before God with a clean <u>heart</u>
19	Qs. Al-Qasas [28]: 10	قَلْبِهَا عَلَى رَبَطْنَا	We did not make <u>his heart</u> stand
20	Qs. Al-Ahzab [33]: 4, 32	قَلْبَيْنِ مِنْ لِرَجُلٍ اللَّهُ جَعَلَ مَا	God does not make for a person <u>two hearts</u>
21	Qs. Saffat [37]: 84	سَلِيمٍ يَقْلِبُ رَبَّهُ جَاءَ إِذُ	(Remember) when he came to his Lord with a pure <u>heart</u>
22	Qs. Ghafir [40]: 18, 35	الْقُلُوبِ إِذِ الْآرِثَةِ يَوْمَ وَأَنْذَرْتَهُمْ	Give them a warning of the day that is approaching (the Day of Judgment, that is) when the <u>heart</u> (suffocated)
23	Qs. Fussilat [41]: 5	أَكِنَّةً فِي قُلُوبِنَا قَالُوا	They said, "Our <u>hearts</u> are closed

24	Qs. Asy-Syura [42]: 24	قَلْبِكَ عَلَىٰ يَمِينِ اللَّهِ يَمِينًا فَإِن	If God wills, He will lock <u>your heart</u>
25	Qs. Al-Jatsiyah [45]: 23	وَقَلْبِهِ سَمِعَهُ عَلَىٰ وَحْتَمَمَ	God has locked his hearing and <u>heart</u>
26	Qs. Muhammad [47]: 16, 20, 24, 29	فُلُؤَيْهِمْ عَلَىٰ اللَّهِ طَبَعَ الَّذِينَ	They are the ones whose <u>hearts</u> are locked
27	Qs. Al-Fath [48]: 4, 11, 12, 18, 26	الْمُؤْمِنِينَ فُلُؤُبِ فِي السَّكِينَةِ أَنْزَلَ	has lowered tranquility into the <u>hearts</u> of believers
28	Qs. Al-Hujurat [49]: 3, 7, 14	لِلتَّقْوَىٰ فُلُؤَيْهِمْ اللَّهُ ائْتَمَحَنَ	has <u>been tested</u> by Allah to be fearful
29	Qs. Qaf [50]: 33, 37	مُتَيْبٍ بِقَلْبٍ وَجَاءَ	and he came (before God) with a repentant <u>heart</u>
30	Qs. Al-Hadid [57]: 16	فُلُؤَيْهِمْ فَحَسَّتْ	so that their <u>hearts</u> became hardened
31	Qs. Al-Mujadalah [58]: 22	الْإِيمَانَ فُلُؤَيْهِمْ فِي كَتَبَ أُولَئِكَ	These are the people whom God has established faith in <u>his heart</u>
32	Qs. Al-Hasyr [59]: 2, 10, 14	الرُّعْبَ فُلُؤَيْهِمْ فِي وَقَدَفَ	He instilled fear in <u>the heart</u>
33	Qs. As-Saff [61]: 5	فُلُؤَيْهِمْ اللَّهُ أَرَاغَ	God turned their <u>hearts</u> away
34	Qs. Al-Munafiqun [63]: 3	يَنْفَهُونَ لَا فُهُمْ فُلُؤَيْهِمْ عَلَىٰ فَطَبِعَ	Thus, their <u>hearts</u> were locked so that they could not understand
35	Qs. At-Taghabun [64]: 11	قَلْبِهِ يَهْدِي بِاللَّهِ يُؤْمِنُ وَمَنْ	Whoever has faith in Allah, He will surely instruct <u>his heart</u>
36	Qs. At-Tahrim [66]: 4	فُلُؤَيْكُمْ صَعَتْ فَقَدْ	Really, the hearts of both of you have been inclined
37	Qs. Al-Mudatsir [74]: 31	مَرَضٌ فُلُؤَيْهِمْ فِي الَّذِينَ	people in <u>whose hearts</u> there is a disease
38	Qs. Al-Mutaffifin [83]: 14	يَكْسِبُونَ كَانُوا مَا فُلُؤَيْهِمْ عَلَىٰ رَانَ بَلْ كَلَّا	Absolutely not! In fact, what they have always done has covered their <u>hearts</u>

Application of Al-Wujuh wa An-Nazhair Rules to the Heart

Hati in Arabic is often referred to by the term qalb, which is a mashdar form of the word qalaba-yaqlibu yang means back and foEtymologicallycally, qalb can be interpreted as a lump of flesh located in the chest cavity and becomes the circulatory center in the human body. According to Al-Ghazali, the heart is described in two aspects. The physical aspect that bs an organ in the human body and the spiritual aspect is to think, understand, and feel [35].

The word heart or al-qalb in the Qur'an is used in several different terms according to the nature, position, and function of the heart itself. The word al-qalb with all its derivations is mentioned in 153 words in 107 different verses. When viewed using the rules of al-wujuh wa an-nazhair, the word heart or al-qalb has the same meaning as other words that are different in expression. For example, the word al-sadr has the same meaning as al-qalb, although, on the other hand, it has differences as well [36].

So to find out that, this research will focus on an-nazhair on the word heart or al-qalb. Here are some forms of expression of the word heart in the Qur'an, including:

1. Al-Qalb

حَتَمَ اللَّهُ عَلَىٰ فُلُؤَيْهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

“God has locked their hearts and hearings. In their vision there is a cover, and for them a very heavy punishment.” (Al-Baqarah [2]:7)

The word qulub in the verse above is the plural form of qalb which means heart according to the translation of the Qur'an of the ministry. As mentioned above, the use of

the word qalb in the Qur'an is approximately 153 repetitions. In the above verse, Allah SWT explains that the heart is a vital part of the human senses that functions to receive and perceive all instructions from Him. So what causes the unbelievers to not accept the coming of the warning is the closure of their hearts. It happens because the forbidden deeds they continue to do unwittingly make their hearts closed and firmly locked [37], [38].

This is in line with the verse of Allah Almighty in QS Al-Hajj [22]:46. Allah SWT said:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَآهًا لَا تَعْمَى الْأَبْصَارُ
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

“Do they not walk the earth so that their hearts can understand or their ears can hear? Indeed, it is not the eye that is blind, but the blind is the heart that is in the bosom.”

Allah Almighty explains in this verse that the polytheists of Makkah used to witness the signs of His greatness and saw the Holy Prophet (SAW) the virgins of his companions, but their hearts were blind to the truth [39].

2. Fuad

The word fuad is a noun form used to mean the word heart in the Qur'an. A total of 16 times the word fuad is mentioned in the Qur'an with all its derivations. All of them are scattered in QS Hud: 120, al-Isra': 36, al-Furqan: 32, al-Qasas: 10, al-Najm: 11, al-An'am: 110, 113, Ibrahim: 37, 43, al-Nahl: 78, al-Mu'minun: 78, al-Sajdah: 9, al-Ahqaf: 26, al-Mulk: 23, al-Humazah: 7 [40].

Allah Almighty said in QS Al-Qasas [28]:10

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فُرْعَاءً إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنزَلْنَا عَلَيَّ قَلْبَهَا لَتَكُونَنَّ مِنَ الْمُؤْمِنِينَ

“Moses' mother's heart became empty. Indeed, he would have almost revealed (that the baby was his child), had We not confirmed his heart that he might be among the believers (in God's promise) [41].”

In the above verse Allah the Exalted uses the word fuad to mean the heart of Mother Moses (as). At that time it was Moses' mother who had carried out the command of inspiration from Allah SWT, but she was overcome with anxiety about the fate of her son. But after that, Allah Almighty really confirmed and gave peace in his heart [42].

In another verse, the word fuad is mentioned in verse 113 of Al-An'am, Allah Subhanahu wa Ta'ala said:

وَلَتَصْنَعَنَّ إِلَيْهِ أَفْئِدَةً الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرْضَوْهُ وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

“(The demons whisper beautiful words to each other as well) so that the little hearts of the unbelievers in the hereafter are attracted to the promptings and delight in them, and that they do what they (the demons) used to do [43].”

One of Satan's ways of misleading man is to whisper deceitful words into people's hearts. Therefore, the human heart has full power to influence human behaviour itself. Then a dirty, bad, or damaged heart will tend to follow its bad passions [5].

In other verses that indicate that fuad is a synonym of qalb, as in QS Al-Mu'minun [23]:78

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“It is He who has created for you hearing, sight, and conscience, but you are very little grateful.”

In this verse, the word al-afidah is the plural form of fuad which means conscience. This verse explains that Allah Almighty has equipped man with hearing, sight, and conscience to hear the truth, notice the signs of His greatness, and think and live out every gift that has been given. But of the many blessings that Allah Almighty has given to man, there are still few of them who can thank Him. This verse also tells us that conscience is as important as sight and hearing to man [44].

Based on the above, the word fuad and all its derivations are translated with the meaning of conscience. It is similar in meaning to the word qalb. However, there is a slight difference between the words fuad and qalb, namely in terms of the function of both. It is said by Hakim al-Tirmidhi that the fuad is the place of the bathiniyyah ru'yah, while the qalb is the place of knowledge, so it is likened that the fuad sees and the qalb knows. Another difference is that the word fuad in the Qur'an always uses a noun in contrast to the word qalb which can be found with both verbs and nouns [45].

3. Shadr

The word shadr is linguistically derived from shadara yashduru which means to occur. Shade is also interpreted as muqaddamu kulli syai' wa awwaluhu i.e. the predecessor and beginning of all things. Another meaning, shade is the chest as a part of the body in which there is a call. The word shade is mentioned in the Qur'an in as many as 42 different verses [46].

The word shadr in the Qur'an also has a similar meaning to the word qalb. As in verse 22 Allah Subhanahu wa Ta'ala says:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ هَوِّنَا لِلْقَلْبِ سِيَةً فَلَوْ هُمْ مِّنْ ذِكْرِ اللَّهِ ۖ أَوْلَيْكَ فِي ضَلَلٍ مُّبِينٍ

So, is the one whose Allah opens his heart to (accepts) the religion of Islam, and then gets light from his Lord (the same as the one whose heart is petrified)? Woe to those whose hearts are petrified of remembering God. They are in obvious error.

This verse explains that those who are opened by Allah Almighty to Islam, get hidayah, it is all very, very different from those who are misguided in heart. Those who are misguided, corrupt, and petrified will not be able to see any sign of His power. Even God threatens those who petrify their hearts. The heart is the centre of humans to know and perceive the verses of Allah SWT. In this verse also the word shade is interpreted with the heart [47]-[49].

In another verse, the word shadr is translated literally, i.e. the chest which is part of the human body. But the meaning or interpretation of its meaning refers to the heart that is in the chest. Al-An'am verse 125

Allah Subhanahu wa Ta'ala said:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَكَمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

So, whoever Allah wants to get hidayah, He will expand his chest to accept Islam. Whoever He wants to be lost, He will make his chest narrow again tight as if he were climbing into the sky. That is how God inflicts torment on unbelievers.

The word satyagraha is often juxtaposed with the word shade. In the sentence yasyrah shadrahu He will expand his chest. The meaning of the sentence (He will expand his

breast) is the image of divine light shining on the heart of the believer. So whoever is obeyed, desired by Allah the Almighty to get guidance, will open his chest to accept Islam, that is, the door of his heart is open to receive divine light or light. The word shade means chest on the human body. In the Qur'an, this kind of thing may not be applied in its true sense, while the true meaning is the heart that is in the chest. Based on the above understanding, the word shade can be used as a synonym or nazhair of qalb which means heart. But shade is interpreted more broadly than the heart in terms of its function. This is in line with the Judge's saying that the function of shade is the place or space where the heart and lust meet [50].

4. Lubb

Linguistically the word lubb comes from labba which means to be ingenious. But the word lubb can also be interpreted as the essence of starch, essence, heart. The word club in the Qur'an is mentioned approximately 16 times using the plural form of takfir, namely alba. According to Al-Hakim, in the lobby, there is the light of monotheism and solitude. Then the light of lubb cannot be found except for those who have faith in Him [51].

Al-Baqarah verse 269 Allah Subhanahu wa Ta'ala said:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He (Allah) bestows wisdom upon whom He wills. He who is endowed with wisdom, indeed he has been endowed with much kindness. No one can learn a lesson, except ululalbab.

Allah Almighty provides the nature of wisdom, wisdom, and knowledge to His desired servants. By gaining wisdom, he can distinguish between right and wrong. Therefore not everyone has a lubb or heart core, which is the light of monotheism. So from the explanation above the word lubb has the same meaning as qalb, the difference is that lubb is more special when compared to qalb [52].

CONCLUSION

The rule of al-wujuh wa an-nazhair is a scholarly discussion of the Qur'an related to the meaning of the vocabulary of a lafadz. Al-Wujuh is a word that has similarities in letters and forms but has different meanings. While az-Mazhar is a word that has the same meaning, the letters and forms of the word are different. Lafadz qalb in the singular, double, or plural is mentioned in the Qur'an 153 times in 107 verses in 38 surahs. Research using the rules of al-wujuh wa an-nazhair found three nazhairs from lafadz qalb in the Qur'an, namely shadr, fuad, and lubb. In tarjamah tafsiriyah, the word qalb is formed from the word qalaba-yaqlibu which means back and forth. Qalb can also be interpreted as a lump of flesh, heart, or liver. In the translation of the ministry, all the words qalb are translated with the meaning of heart. The words Fuad, shadr, and lubb in the tafsir of the Ministry of Religion are translated with the word heart as well, or in the explanation of the tafsir explained with the intention of the heart. Just like in QS. Al-Baqarah verse 269 where the word ululalbab is explained as people who have common sense. Whereas a common sense enlightened by divine light can know the ultimate truth that lies in the heart.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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