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Research Article

Application of Al-Wujuh Wa An-Nazhair Rules and Tafsiriyah Tarjamah on Human Words in the Translation of the Ministry of Religion of the Republic of Indonesia

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Abstract. This research discusses a study of the rules of al-wujūh wa an-naẓāir in the tarjamah tafsiriyah regarding the word human in the Ministry of Religion's translation of the Koran. The verses of the Qur'an that were revealed in Arabic have many unique words and a variety of meanings

according to the context of the verses, so it is necessary to study the meaning of these words to make it easier for Muslims to understand the verses. The rules of al-wujūh wa an-nazāir are a study of the science of the Qur'an which discusses meaning and pronunciation. The spread of Muslims outside the Arab nation requires the translation of verses of the Qur'an into their native languages. There are two translation methods, namely literal translation and tafsiriyah translation. By formulating how to apply al-wujūh wa an-nazāir and tarjamah tafsiriyah of the word human in the Qur'an, researchers used the maudhu'I method and a descriptive qualitative approach. The results of the research are that the mention of humans in the Qur'an is Basyar, Insan, Nas, Bani Adam with the same meaning.

Keywords: Al-wujūh Wa An-Nazhāir, Tarjamah Tafsiriyah, Human

INTRODUCTION

Translation according to the general understanding is the expression of meaning from the source language to the target language according to the message contained in the source language (Lubis, 2004). Islamic history has recorded that Islam can eventually spread to various parts of the world. However, when Islam spread to various regions where the region had its own language, not even the official language of the State, that region also sometimes had so many regional languages, while Arabic was not their mother tongue (Nirwana, Djuned, et al., 2020). Therefore, the need for the translation of the Qur'an is indeed felt to be very important as a form of effort so that Muslims wherever they are can understand and practice the teachings of the Qur'an, as well as to support the knowledge process of Muslims around the world (Baihaki, 2017).

The Qur'an was revealed in Arabic, thus making it easier for the Arabs to study and understand the Qur'an, so it did not require a long process (AN & Cahyo, 2023). It is different from the Indonesian people who use Indonesian (Nirwana, 2020b). In the process of understanding the Qur'an, it sometimes begins with the translation of the Qur'an (AN & Zaglul Fitriani, 2020). (Mahmud, 2024) (Dahlia & Wahab, 2023) (Hidayat & Khaq, 2024)

The process of translation and interpretation in Indonesia, which is one of the countries with a majority Muslim population, has a long historical journey in the study of the Qur'an (Nirwana, 2020a). Muslims have started reading the Qur'an since Islam entered Indonesia. (Mardiah, 1970) The writing of the translation of the Qur'an and the book of tafsir is written in Indonesian, regional languages and Malay (Basir et al., 2022). The focus of the study in this journal is the book Tafsir al-Ministry of Religion (AN, 2013). The book Tafsir of the Ministry of Religion was chosen because Tafsir Al-Ministry of Religion is one of the popular books of tafsir in Indonesia, which in general the Tafsir of the Ministry of Religion uses the tahlili method (Nirwana, Hayati, et al., 2020).

From the background that has been mentioned, the formulation of the problem can be taken in the form of, how to apply the rules of *al-wujūh wa an-nazāir* to the word human in the Qur'an translated by the Ministry of Religion, as well as how to tarjamah tafsiriyah from the meaning of the word human in the Qur'an translated by the Ministry of Religion (Nirwana AN, Mustofa, et al., 2023). The purpose of this research is to reveal the application of the rules of *al-wujūh wa an-nazāir* from the word

masnuia, as well as to know the tafsiriyah tarjamah from the meaning of the word human in the Qur'an translated by the Ministry of Religion (Nirwana, Hidayat, et al., 2020).

Observing how important the existence and urgency of human words are in the Qur'an, the Qur'an also explains and talks a lot in it (Nirwana AN et al., 2022). From the above explanation, the author wants to further research and analyze the use of human words and their meanings according to the redaction of the verses (Nirwana, Tamami, et al., 2021). This research is titled: "Application of the Rules of Al-Wujuh Wa Annazhair to Tarjamah Tafsiriyah on Human Words in the Translation of the Ministry of Religion of the Republic of Indonesia".

METHOD

This research is a study of literature texts, with a qualitative descriptive approach. The method used in this study is the *maudhu'i* (thematic) method, which is by collecting verses of the Qur'an that have the same word (human) from various letters and then explaining some of the meanings of the word in accordance with the rules of *alwujūh wa an-nazāir* (Nirwana, 2019) (Azizah et al., 2024) (Waston et al., 2024).

The research data sources are divided into two, namely primary data sources and secondary data sources (Nirwana AN, 2021). The primary data sources in this study are the Qur'an, the Book of *Mu'jam al-Mufahras li Alfaz Al-Qur'an* by Muhammad Fuad 'Abd al-Baqi/Mufti, and the Book of *Alwujūh wa An-nazāir* by Ahmad Sarwat, Lc, MA. And secondary data sources are obtained from books, journals, theses, articles, bulletins and writings that are in accordance with the discussion (Nirwana, Sari, et al., 2021).

The method of data collection in *library research* is taken from written materials related to the rules of *al-wujūh wa an-nazāir* and humans (Nirwana et al., 2023). Then the researcher will read each literature that has been collected and then determine or verify the parts to be analyzed (An et al., 2021) (Rahayu & Nurrohim, 2022).

The collected data is then analyzed in accordance with the existing problems firmly and clearly (A.N. et al., 2024). Furthermore, from the question, a conclusion of general data and special data can be described so that the results can be understood clearly and easily (Nirwana et al., 2024). Because this research uses *the maudhu'i* method, the author will use the following techniques, Determine the problem to be discussed, collect verses related to the problem to be discussed, arrange the sequence of verses chronologically according to the *asbabun nuzul*, understand the relationship between the verses and their respective letters, arrange the discussion in a perfect framework, complete it with hadith and others that are in accordance with the discussion so that it is more Clear and easy to understand (Rhain et al., 2024), examining the verses as a whole by collecting verses that have the same meaning so that all meet in one estuary without differences or coercion.

RESULTS AND DISCUSSION

Kaidah Al-wujuh wa An-nazhair

The rules of wujud according to Az-Zarkasyi are

اللفظ المشترك الذي يستعمل في عدة معان كلفظ الأمة

The word musytarak or a word that is used in many meanings such as the word *ummah* (Sarwat, 2019). It means that one word in the Qur'an, often has many different purposes or intentions. In one verse, the same word is used for something that means A, but in another verse the purpose and meaning change to B. Then in another verse it can mean C, D, E and its enemies.

The rule of nazhair according to Ibn Al-Manzhur is

المثل والشبه في الأشكال الأخلاق والأفعال والأقوال

similarity and similarity in form, behavior, deeds and words. (Sarwat, 2019)

Method of Tarjamah Tafsiriyah

Tarjamah tafsiriyah Al-Qur'an helps readers to understand the meaning of the verses of the Qur'an more easily and faster according to the meaning of the Arabic sentences, especially for those who do not understand the ins and outs of the Arabic language (Syahrullah, 2013).

In general, translation can be divided into two types:

1). Terjemahan Harfiah

Literal translation is the transfer of language according to the word order of the source language. This translation is done by first understanding the meaning of each word contained in the text, after it is completely understood, word equivalents are sought in the form of the target language and arranged according to the order of the source language words even though the meaning of the sentence becomes unclear (Lubis, 2004) (Nugroho et al., 2023).

2). Translation of Tafsiriyah or Maknawiyah

Translation of tafsiriyah or maknawiyah is a translation of language without being bound by the word order or sentence arrangement of the source language. (Lubis, 2004)

The Meaning of Lafadz الناس in the Qur'an (Translated by the Ministry of Religion)

Based on the results of the search for al-Mu'jam, the word al-Nas is mentioned by the Qur'an 240 times in various verses and surah (Abdul-Baqi, 1364).

NO	Surah and Verse	Lafadz	Meaning
1	Qs. Al-Baqarah [2] : 8, 13, 21, 24, 44, 94, 96, 102, 142, 143, 161, 164, 165, 168, 188, 199, 200, 204, 207, 213, 224, 243, 251, 264, 273	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ	And among <u>men</u> there are those who say, We believe in Allah

2	Qs. Ali Imran [3] : 9, 21, 41, 46, 68, 87, 97, 112, 134, 140, 173	رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ	"O our Lord, You are the one who gathers <u>men</u> in the day that there is no doubt about it." Indeed, God does not break promises
3	Qs. An-Nisa' [4] : 1, 37, 38, 53, 54, 58, 77, 105, 108, 114, 133, 142, 161, 170, 174	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ	O <u>man</u> ! Fear your Lord who created you
4	Qs. Al-Maidah [5] : 32, 44, 49, 67, 82, 110,	لَسَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا	You will surely find <u>the person</u> who is most hostile to the believers
5	Qs. Al-An'an [6] : 122, 144	أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ	And does the dead man come to life and We give him the light that makes him able to walk in the midst of <u>the</u> crowd
6	Qs. Al-A'raf [7] : 85, 116, 144, 158, 187	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ	and you must not harm <u>people</u> in the slightest.
7	Qs. Al-Anfal [8] : 26, 47, 48	تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ	and you are afraid <u>of people</u> (Mekkah) will kidnap you
8	Qs. At-Taubah [9] : 3, 34	وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ	And a proclamation from Allah and His Messenger to mankind on the day of the great hajj
9	Qs. Yunus [10] : 2, 19, 21, 23, 24, 44, 57, 60, 92, 99, 104, 108	أَكَانَ لِلنَّاسِ عَجَبًا أَن أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ	It is no wonder <u>that We</u> gave a revelation to a man among them,
10	Qs. Hud [11] : 17, 85, 103, 118, 119	إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	The Qur'an is really from your Lord, but most <u>people</u> do not believe.
11	Qs. Yusuf [12] : 21, 38, 40, 46, 49, 68, 103	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	But most <u>people</u> are not grateful.
12	Qs. Ar-Ra'd [13] : 1, 17, 31	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	but most <u>people</u> do not believe (in him).
13	Qs. Ibrahim [14] : 1, 36, 37, 44	فَجَعَلْنَا قُلُوبَهُمْ قَاسٍ فَجَعَلَ آفَافًا مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ	So make the hearts of some <u>people</u> inclined to them
14	Qs An-Nahl [16] : 38, 61	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	but most <u>people</u> don't know,
15	Qs. Al-Isra' [17] : 60, 89, 94, 106	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ	And indeed, We have explained over and over again to <u>mankind</u> in the Qur'an

16	Qs. Al-Kahfi [18] : 55	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا	And nothing (anything) that hinders <u>people</u> from believing
17	Qs. Maryam [19] : 10	قَالَ أَيَّتُكَ إِلَّا تَكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا	"Your sign is that you cannot converse with <u>men</u> for three nights, and yet you are healthy."
18	Qs. Tha-Ha [20] : 59	وَأَنْ يُحْشَرَ النَّاسُ ضُحًى	and let <u>the people</u> be gathered together in the morning (duha)."
19	Qs. Al-Anbiya' [21] : 61	قَالُوا فَاتُوا بِهِ عَلَى عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ	They said, "Bring him to <u>the crowd</u> , so that they may see."
20	Qs. Al-Hajj [22] : 1, 2, 3, 5, 8, 11, 18, 27, 40, 49, 65, 73, 75, 78	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ	O <u>man!</u> Fear your Lord; indeed, the shock of the Apocalypse is a very great event.
21	Qs. Al-Furqan [25] : 50	فَأَلَى أَكْثَرِ النَّاسِ إِلَّا كُفُورًا	But most <u>people</u> do not want (to be grateful), and they even deny (favor).
22	Qs. Asy-Syu'ara [26] : 183	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ	And do not harm <u>man</u> by diminishing his rights
23	Qs. An-Naml [27] : 16, 73, 82	يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ	"O <u>man!</u> We have been taught bird language
24	Qs. Al-Qashash [28] : 23	وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ	He found there a group of <u>people</u> who were giving him a drink.
25	Qs. Al-Ankabut [29] : 2, 10, 67	أَحْسِبَ النَّاسَ أَنْ يَتْرُكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ	Do <u>people</u> think that they will be left alone just by saying, "We have believed," and they are not tested?
26	Qs. Ar-Rum [30] : 6, 8, 30, 33, 36, 39, 41	وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	(That) is Allah's promise. God will not break His promises, but most <u>people do not know</u> .
27	Qs. Luqman [31] : 6, 20, 33	وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ	And among <u>humans</u> there are people who use empty conversation
28	Qs. As-Sajdah [32] : 13	لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ	"Surely I will fill Hell with jinn and <u>human</u> beings together.
29	Qs. Al-Ahzab [33] : 37, 63	وَتَخَفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخَشَى النَّاسَ	and you fear <u>men</u> , but Allah has a right for you to fear.
30	Qs. Saba' [34] : 28, 36	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	But most <u>humans</u> don't know."

31	Qs. Fathir [35] : 3, 5, 15, 28, 45	يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ	O <u>man!</u> Remember Allah's favor on you
32	Qs. Shad [38] : 26	فَا حَكِّم بَيْنَ النَّاسِ بِالْحَقِّ	So give a just decision among <u>people</u>
33	Qs. Ghafir [40] : 57, 59, 61	لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ	Truly, the creation of the heavens and the earth is greater than the creation of <u>man</u>
34	Qs. Asy-Syura [42] : 42	إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسِ	Indeed, the fault only lies with those who do wrongs to <u>humans</u>
35	Qs. Az-Zukhruf [43] : 33	وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً	And if it were not for the avoidance of <u>human</u> beings becoming one people (in disbelief)
36	Qs. Ad-Dukhan [44] : 11	يَغشى النَّاسِ هَذَا عَذَابٌ أَلِيمٌ	which includes <u>humans</u> . This is a painful punishment.
37	Qs. Al-Jatsiyah [45] : 26	وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	but most <u>people</u> don't know."
38	Qs. Al-Ahqaf [46] : 6	وَإِذَا حُشِرَ النَّاسِ	And when <u>mankind</u> is gathered (on the Day of Resurrection)
39	Qs. Al-Fath [48] : 20	وَكَفَّ أَيْدِي النَّاسِ عَنكُمْ	and He restrains <u>the hand of man</u> from (destroy) you (that you may be grateful to Him)
40	Qs. Al-Hujurat [49] : 13	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى	O <u>man!</u> Truly, We have created you from a man and a woman,
41	Qs. Al-Qamar [54] : 20	تَنْزِعُ النَّاسِ لَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ	which makes <u>people</u> stumble, they are like fallen date palms with their roots.
42	Qs. Al-Hadid [57] : 24, 25	الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ	i.e. those who are miserly and tell <u>others</u> to be miserly
43	Qs. Al-Jumuah [62] : 6	قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ	Say (Muhammad), "O Jews! If you think that you are God's lover, not anyone else
44	Qs. At-Tahrim [66] : 6	وَقُودُهَا النَّاسُ وَالْحِجَارَةُ	The fuel is <u>human</u> and stone
45	Qs. Al-Muthaffifin [83] : 2, 6	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ	(i.e.) those who, when they receive a measure from <u>others</u> , ask for sufficiency,

46	Qs. Al-Zalzalah [99] : 6	يَوْمَ إِذْ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ	On that day <u>man</u> came out of his grave in a state of Group-group,1 to show them all their deeds.
47	Qs. Al-Qariah [101] : 4	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ	On that day , <u>humans are like larons flying</u>
48	Qs. An-Nashr [110] : 2	وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا	and you see <u>people</u> flocking to the religion of God.
49	Qs. An-Nas [114] : 1, 2, 3, 4, 5, 6	قُلْ أَعُوذُ بِرَبِّ النَّاسِ	Say, "I take refuge in the Lord of <u>men</u> .

Application of the Rule of Al-Wujuh wa An-Nazhair to Human Words

Human beings in Arabic are often referred to as the term *Nas*, which is a form of mashdar from the word *naasa-yanuusu* which means to move here and there. Human beings are said to be called *nâs* because human beings move and undergo changes and are different and changeable (Nahdiyyin, 2009).

The word human or *nas* in the Qur'an is used in several different terms according to the nature, position and meaning of human beings themselves. The word *al-nas* in Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim is mentioned in 240 different letters. When viewed using the rule of al-wujuh wa an-nazhair, the word human or *al-nas* has the same meaning as other words that have different expressions. For example, the word *basyar* has the same meaning as *al-nas*, although on the other hand it has differences as well (An et al., 2025).

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

1). Al-Nas

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

"O our Lord, You are the one who gathers men in the day that there is no doubt about it." Truly, God does not break his promises. (Qs Ali-Imran : 9)

The word *nas* has a human meaning according to the translation of the Qur'an of the Ministry of Religion (Ardiansyah et al., 2024). As mentioned above, the use of the word *nas* in the Qur'an is approximately 240 repetitions. In the verse above, Allah SWT explains that humans are living beings who are given reason by Allah SWT.

2) Al-Insan

The word *al-insan* comes from the word *al-uns*, stated in the Qur'an 73 times and spread in 43 different letters. (Islamiyah, 2020)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Allah wants to give you leniency, because man is created weak.

In the interpretation of the Ministry of Religion, it is interpreted that Allah wants leniency for Muslims, because it allows those who are less able to afford to spend on free women to marry a servant of the sahaya. Allah also tells us that man was created in a weak state, especially in the face of the temptation of his lust. Therefore, Muslims should guard themselves so that they do not commit violations, such as adultery and so on (AN et al., 2024). This is all in order to fortify man from the influence of demons and lust that can plunge him. Man must be aware of his weaknesses, therefore he needs to fortify himself with strong faith and needs to know God's guidance and ways to overcome the temptations of his lust. (RI, 2011)

3). Al-Basyar

The word basyar in the Qur'an is mentioned 36 times and spread in 26 letters, with various forms of derivation, some in the form of mufrod nouns and some mutsanna. (Sulaeman, 2016)

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ

And when your Lord said to the angels, "Truly, I will create a man out of dry clay out of black mud that has been given shape (Qs. Al-Hijr : 28)

In the interpretation of the Ministry of Religion, this verse interprets that Allah swt commanded the Prophet Muhammad (saw) to remind his people, when Allah told the angels about His intention to create Adam. He will create man out of dry earth from black mud, and if He has perfected his form to the best of his ability, he will blow into it the spirit of His creation and will command angels and Satan to prostrate himself in honor of him (Hidayah et al., 2024) (Belabes, 2024).

This command of God is carried out by the angels obediently and solemnly, except Satan. He was reluctant to bow down to Adam, because he felt that he was higher than Adam. He was created from fire, while Adam was created from earth.

Most commentators argue that the creation of Adam and the rejection of Satan against God's commands and the angels' obedience and sincerity in carrying out the commands describe the character of the three kinds of creatures of God (Nirwana et al., 2019). Angels were created as creatures who are always submissive and obedient to God's commands, never denying them in the slightest (Nirwana AN, Nurrohim, et al., 2023). Therefore, angels were made by God as guardians and rulers of the earth with His permission, and were commanded to submit to Adam and his descendants (Elbashir et al., 2024; Heravi, 2024; Uthman, 2024).

4). Bani Adam

The word Bani (بني) comes from the word bana (بني) meaning to build, build, establish, arrange. In the Qur'an, the term bani adam is repeated 6 times. (Abdul-Baqi, 1364)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed, We have glorified the children of Adam, and We have transported them on land and on the sea, and We have given them sustenance out of the good, and We have exceeded, above many creatures, which We have created with perfect advantages. (QS. Al-Isra : 70)

In the interpretation of the Ministry of Religion, it is interpreted that Allah glorifies the Children of Adam, namely humans from other creatures, both angels, jinns, all kinds of animals, and plants (Nirwana AN & Jalil, 2022). The advantages of human beings over other creatures are physical and non-physical, as stated by Allah SWT in Qs At-Tin

CONCLUSION

The rule of *al-wujud wa an-nazhair* is a scientific discussion of the Qur'an related to the meaning of the vocabulary of a word. *Al-Wujud* is a word that has similarities in the letter and shape of the word, but has a different meaning. While *az-nazhair* is a word that has the same meaning, but the letters and shapes of the word are different. The phrase *nas* is mentioned in the Qur'an 240 times. In this research using the rule of *al-wujud wa an-nazhair*, four *nazhairs* were found from the words *nas* in the Qur'an, namely *insan*, *basyar*, and *bani adam*. In the translation of the Ministry of Religion, all the words *nas* are interpreted with humans, while the words *insan*, *basyar*, and *bani adam* in the interpretation of the Ministry of Religion are interpreted with the word human as well, or in the explanation of the interpretation it is explained with the meaning of humans.

Recommendation

The discussion of this research is not a perfect discussion, so the author hopes that the next researcher can study more deeply about the word human so that it becomes more perfect and easy to understand by the public.

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