Research Article

The Meaning of Shaffa in the Qur'an: Semantic Analysis Based on Toshihiko Izutsu's Thought

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Abstract. This paper talks about the semantic meaning of the word Shaffa in the Qur'an. The author uses a semantic approach, which is an analytical study of the key terms of a language with a view that finally arrives at a conceptual meaning or worldview. This study uses a qualitative research motto with a descriptive discussion motto of analysis with the type of literature research. This research was conducted to find the meaning of the word Shaffa. Shaffa is based on the weltanschauung (worldview) of the Qur'an. The author uses Toshihiko Izutsu's semantic approach in finding the meaning of the word saffa because Izutsu offers the concept of letting the Qur'an explain and talk about itself' as it has been known in the science of tafsir called tafsir bi al ma'sur or tafsir of verses with verses'. The meaning of "shaffa" or "line" in the Islamic thought tradition, specifically the one discussed by Toshihiko Izutsu, offers a deeper understanding of the relationship between humans, God, and the universe. In Izutsu's

studies, the shaffa is not only seen as a physical structure in religious rituals such as prayers, but also as a symbol of unity and harmony created in the diversity of the people. Izutsu interprets the concept of shaffa as a representation of the metaphysical principles that govern the spiritual world, in which each individual, despite having a separate identity, functions in a greater unity in worship of God. This thought leads to the understanding that shaffa reflects the cosmic order that connects the entire creation, affirming the values of togetherness, discipline, and order in society, ultimately serving as a medium for achieving spiritual closeness to God. Thus, according to Izutsu, the shaffa became an important symbol in explaining the spiritual and social order in Islam that was not only ritualistic, but also philosophical and metaphysical.

Keywords: Saffa, semantic al-Qur'an, Toshihiko Izutsu

INTRODUCTION

The Qur'an is the most sacred holy book for Muslims, in which there are all the sources of law that apply in the life of the ummah. The Qur'an itself is believed to be a holy book that stores a lot of knowledge in various fields. Therefore, many academics are trying to understand the Qur'an from various points of view(FM et al., 2023). The knowledge contained in the Qur'an is then reprocessed according to the reader's understanding into a separate concept of knowledge in the reader's mind(Aliyatul et al., 2024). These concepts will later be known as tafsir(Hartafan & AN, 2024). The interpretation of the Qur'an has begun since the era of the Qur'an was revealed(Zahra et al., 2024). At that time, the method used was the interpretation of the Qur'an with the Qur'an which included the interpretation of verses with verses(Huda et al., 2024). In addition, it is also known as the interpretation of the Qur'an with hadith, where the interpreter is the Prophet (saw) as a person who also conveys the Qur'an to his people(Cahyo et al., 2022). Tafsir al-Qur'an has experienced quite extensive development after the time of the Prophet (peace be upon him)(Pratama et al., 2024). There are several schools of interpretation that emerge later according to the discipline used in the interpretation method, including: maudhu'i tafsir, bi al-ma'tsur tafsir, bial-ra'yi tafsir, sufi tafsir, Tafsir Isyari, Tafsir Ilmiy and Tafsir Sastra(Rohman et al., 2023). This variety of interpretation models shows that the Qur'an can be understood with a variety of approaches.

In the contemporary era, scholars began to shift their thinking to linguistic methods, such as Amin al-Khulliy and Bintu Syathi' with tafsirbayani, M. Syahrur, Nasr Hamid Abu Zayd and Fazlur Rahman with their linguistic hermeneutics and Toshihiko Izutsu who emphasized more on the historical semantics of the Qur'an(Cahyono et al., 2024). Departing from this purpose, this article will discuss the semantics of the Qur'an which explains the interpretation of the Qur'an in words(Filmizan et al., 2024). The semantics of the Qur'an are broader in scope of interpretation and are specific, focusing on certain words that have meanings and concepts that the Qur'an offers to its readers(Anshara et al., 2024). Therefore, this method of tafsir is rarely used in the preparation of a contemporary book of tafsir(Muktashim et al., 2024). Scholars are more likely to use more general and easy-to-understand linguistic methods to convey to their readers when they want to understand the knowledge contained in the Qur'an.

METHODS

This research uses a qualitative approach because the data used is sourced from literature documentation. Thus, this research is included in the category of library research, where the data used as the main material is obtained from books, articles, theses, and other sources relevant to the theme being researched(Ahmad, 2025). The primary data source in this study is the Qur'an and its translations as well as books that discuss semantics, especially the book The Relationship between God and Man: A Semantic Approach to the Qur'an by Toshihiko Izutsu(Siyamto et al., 2024). Secondary data sources used include classical dictionaries such as Oral Al Arabic and other Qur'an dictionaries, as well as tafsir books, hadith books, books, journals, articles, and theses that have similar subject matter and are considered relevant as additional information.

In this study, the author analyzes the meaning of Shaffa using a semantic (linguistic) approach, offered by Toshihiko Izutsu. The analysis technique in this study is content analysis, starting with the presentation of library data, then continuing by inducing data about Shaffa and semantics, uniquely, the word shaffa is identified by several Muslim scholars as an organization in several articles and other scientific works(Elbanna et al., 2025). According to Dwight Waldo, an organization is a personal relationship that is structured based on formal authority and customs in an administrative system(Sereikaite Motiejune, 2025). Then Rahmi Widayanti concluded that an organization is a forum to achieve common goals carried out by a number of human beings who are bound in formal relationships in a hierarchical and structured series(Mahmud et al., 2023). They use the relational meaning of the meaning of the word shaff(Dahliana & Wahab, 2023). In the word hint, a battle line describes an organization in which there is a collection of people.

Results and Discussion Izutsu is a scholar who initiated the semantic analysis method in the study of the Qur'an(Suharjianto & Maghfiroh, 2022). Isutzu made semantics the basis of his thought analysis(Nugroho et al., 2023). He practiced this, among others, in one of his works, namely "God and Man in the Koran: a Semantica Analysis of The Koranic Weltanschauung".

Etymologically, semantics comes from the Greek word 'sema' which means 'sign' or 'sign'. The sign or symbol in question is a linguistic sign. (Muhammad Rizki Ramdani, 2023) Ferdinand de Saussure said linguistic signs are formed from marker components in the form of sounds and signifiers in the form of concepts or meanings(Nurrohim, Suharjianto, et al., 2024). The term semantics was first introduced in 1883 by a French philologist named Breal(Rhain et al., 2022). The term semantics was then agreed as the name of linguistic scientific study(Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024). Semantics is a scientific field of linguistics that studies the meaning of a language and its relationships (Nafinuddin, 2020).

Semantics includes the meanings of words, their development, and their changes. According to Henry Guntur Tarigan, semantics in a narrow sense is the science of analyzing meaning. This meaning is limited by the meaning of language (linguistic)(Rhain et al., 2024). So semantics is the study of linguistics that examines

the meaning of language as a means of communication. In addition to semantics that studies meaning, there is semiotics whose object of study is also meaning(Nurrohim, Setiawan, et al., 2024). But the object of study on semiotics is broader than the object of semantic study(Sumardianto et al., 2024). Semantics examines the meaning found in all systems of symbols and signs, while semantics is limited to the meaning of symbols in language(Nugroho et al., 2024). Meaning cannot be separated from semantics or semiotics. Meaning is always attached to spoken or written words(Azizah, Firmansyah, et al., 2024). Odgen and Richards describe language signs in the concept of triangles, namely symbols (descriptions of an idea), ideas, and references(Azizah, Izzati, et al., 2024). What was described earlier was then concluded by Saussure that semantics has two components, namely the component that means (in the form of form or sound) and the component that is interpreted (the meaning or concept of the idea represented by the first component) (Month, 2019).

The Semantic Method of the Qur'an Toshihiko Izutsu Toshihiko Izutsu explained that there are four important things that need to be understood first before applying semantics to the text of the Quran(Nirwana AN et al., 2022). These four things are to understand the integration of individual concepts, vocabulary, the meaning of "basic" and the meaning of "relational", as well as the worldview (weltanschauung)(Ginting & Ginting, 2019). Procedurally, Toshihiko Izutsu provided several stages and steps that must be taken in the process of applying the Quranic semantic theory, namely First, determining in advance regarding a certain topic or theme of study that will be the focus of research and the object of analysis of the Quranic semantic theory(Basir et al., 2022).

Second, after determining the theme, the next step is to collect all the vocabulary related to the theme of the discussion. After all are collected, a sorting process is carried out from the various vocabulary to find one key vocabulary that will be studied in depth

Third, explore the basic meaning of the vocabulary. The basic meaning in question is the contextual content of the vocabulary that will remain attached to the word, even though the word is separated from the context of the sentence conversation.

Fourth, describing the relational meaning of a vocabulary, which in its application is highly dependent on the context, as well as the relationship between vocabulary in one sentence(Nirwana, Sari, et al., 2021). To find out the meaning of the relational, two linguistic analysis methods are needed, namely syntagmatic and paradigmatic analysis(Nirwana et al., 2023). Syntagmatic analysis is an analysis that seeks to find meaning in a word by looking at the word that is in front of or behind the word(Nirwana, Tamami, et al., 2021). Meanwhile, paradigmatic analysis is to find meaning by comparing words or concepts with words that are similar or opposite(Nirwana, 2020a).

Fifth, starting to enter the semantic terrain area. Diachronic semantics is a view of language that focuses on the element of time. While synchronous semantics is the view of a word Fifth, starting to enter the region of the semantic field(Nirwana, 2019). Diachronic semantics is a view of language that focuses on the element of time(Nirwana AN, Mustofa, et al., 2023). While synchronic semantics is the view of a

word that crosses a historical line, which appears in a static word system(Nirwana, Hidayat, & Suharjianto, 2020). To uncover the historicity of the meaning of a word, Toshihiko Izutsu isolated three different phases of the semantic surface, namely: (1) the pre-Qur'an (Jahiliyah period), which is the pre-Islamic period centered on three different word systems, namely the pure baduwi word system, merchant, and vocabulary used by Judeo-Christians; (2) Qur'an (the period of the Quran's descent); and (3) post-Qur'an, especially during the Abbasid Dynasty.

Sixth, the most important process of Toshihiko Izutsu's semantic theory of the Qur'an is to find the weltanschauung or in other terms called the worldview of the word studied(Andri Nirwana, 2024). Then, the last rare, seventh, is to explain the message contained in a word that has undergone the analysis process.

Toshihiko Izutsu applies the steps in analyzing the Qur'an as follows, the first step, the analysis of the lexical meaning of a word, the second step analyzes the relational meaning using syntagmatic and paradicmatic methods, the third step is synchronous and diachronic analysis (Abdurahman et al., 2024).

A. First Step.

Basic Meaning The first step to arrive at the weltanschauung of the Qur'an is to find the basic meaning of a keyword whose key word in this study is the word shaff. The basic meaning is the meaning attached to the word itself, whether the word is in the Qur'an or outside the Qur'an(Nirwana AN, 2021). The word has a constant and common meaning when found everywhere and used anyway, because it is a fundamental meaning. Toshihiko Izutsu said that the basic meaning is the meaning that is always attached to the word itself and is always carried away wherever the word is placed, even if the word is taken within or outside the context of the Quran.

The word saff or in the Arabic form صفا comes from the root of the word ص - ف - ف which later in neuroscience (Arabic morphology the root of the word is classified into the root form of the word sahih muda'af, that is, the root of the word that survived the letter illat اوي) so that the subsequent changes in the form follow the formula of change in the science (sahih) and have two of the same letters side by side (muda'af) so that the same word is fused into one. given tasydid which is then read as صف. In Mahmud Yunus's Indonesian Arabic dictionary, the word saff comes from the form صف يصف - which means 'to arrange', 'to arrange (something) in a long line'. The pronunciation also has another form whose formula for changing the word (wazan) uses the mazid formula (the original root word to which the letter افتعل was added which later became إصطف which means 'in rows'.

The letters in the اصطف pronunciation are changed to the letter ط because it serves to make it easier to read the pronunciation. This is based on the sixteenth rule of i'lal, which is about changing the letter ت in wazan افتعل if the fa fi'il is a letter that has the property of itbāq (heavy letters) which includes the letters ص\ ض\ طا\ ظ.

In you al-Munawwir, the word صف means 'to line', 'to arrange', 'to arrange'. 'piling up', 'flapping', and 'stretching' (wings). According to Abu Fadal, the word ṣaff identifies something that has the same or similar lines. He gave an example of a sentence when lining up the troops: "I lined up the troops, then they marched in line and when I called them in the war, they stood in line.

From the discovery of writing in the Arabic dictionaries above, the basic meaning attached to the word saff is to line everything up so that there is order and neatly arranged(Nirwana, Djuned, et al., 2020). The line is like the line of troops in war or the saf line at prayer. Because the two examples of rows are orderly and neatly arranged.

B. Second step

Relational Meaning After getting the basic meaning of the shaff word, the next analysis based on Izutsu's semantics is to find the relational meaning of the word. Relational meaning is the basic meaning that has been given a certain value, emotion, or stimulus that causes the meaning to change(Nirwana, Hayati, et al., 2020). Elements that have this value result in a tendency to change the basic meaning because it is affected and modified(AN & Cahyo, 2023). Toshihiko Izutsu uses two methods of analysis to obtain the relational meaning of a keyword(Nirwana, 2020b). Although Izutsu does not explicitly mention the term method, he uses the same theory as these two methods(AN & Zaglul Fitrian, 2020). The two methods are the syntagmatic analysis method and the paradigmatic analysis method(An et al., 2021). This is proof that Toshihiko Izutsu followed Saussure's steps in using his structural semantic method to find the meaning of a word in the Qur'an. Below the author will use both methods.

1. Syntagmatic Analysis

Syntagmatic analysis is the analysis of a word by looking at and defining the word before (behind) and after (in front of it). This method of analysis in structural semantics as introduced by Ferdinand de Saussure, syntagmatic is the relationship between elements in a series of sentences(Rahmadianty & AN, 2023). It is useful to know the context of a keyword, therefore the relational meaning is also equated with the contextual meaning by Faturrahman. In the Qur'an, the relationship between the elements of the word shaff and other words in the same verse is found (Safri, 2017).

a. The syntagmatic relationship between the word shaff and the word 'uridu Lafaz shaff with its condition as it explains a state of a servant who is faced with his Lord by marching. This is mentioned in the Qur'an in QS. Al-Kahfi [18]: 48.

وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا

Meaning: And they will be brought before your Lord in a procession. Verily you came to Us, as We created you the first time; even you say that We will never set for you a time (fulfilled) agreement.

As explained by the mufasir, the word shaff in this verse is positioned as a thing to explain a condition of the word 'uridu' which means 'they are faced' and then continued that they are faced with God (Allah SWT.) with a state of marching. This line resembles a line of Muslims carrying out congregational prayers, this was stated by Muqotil. From the explanation above, it can be concluded that the meaning of the line in this verse implies 'Line before Allah'. This is in line with Ibn

Kather's view that all creatures will stand in one line before Allah SWT. As explained by QS. Al-Naba' [78]: 38 and marched before Allah with reference to QS. Al-Fajr [89]: 22.

b. The syntagmatic relationship between the word shaff and the word yuqatiluna The word yuqatiluna has a value that gives the meaning of the word saff to other meanings. This is described by QS. Al-Shaff [61]: 4 which explains the deeds that are liked by Allah SWT.

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ

Meaning: Indeed, Allah loves those who fight in His streets in an orderly line as if they were like a sturdy building.

The above verse answers the question of the companions to the Prophet Muhammad SAW. about the deeds that are most loved by Allah SWT. Then Allah answered with the above words that Allah loves a servant when he fights in the way of Allah in an orderly line(Farisi & AN, 2023). The rows are like a building that is arranged together with each other and is sturdy(AN et al., 2023). It describes an order and an organized system(Nirwana, 2017). Based on the interpretation of mufasir and the majority of 'scholars, the line is the line in war(AN, 2015a). Al-Qurtubi states that there is a hidden maf'ul, namely the sentence يصفون انفسهم صفا 'they line themselves up in (orderly) rows'. So the meaning of shaff from the above verse is 'battle line'.

c. Syntagmatic relationship between the pronunciation of shaff and the pronunciation of as-saffat The pronunciation of shaff accompanied by the pronunciation of as-saffat is found in QS. Al Safat [37]: 1. The recitation of the shaff is a taukid that functions as a reinforcement of the oath statement of Allah SWT. to angels who saf.

وَٱلصَّٰٓفَّٰتِ صَفًّا

Meaning: For the sake of (the group) who have the shaf-shaf correctly],

Ibn Abbas explained that the recitation of as-saffat is an angel who forms a saf like a creature in the world when performing prayers. Angels when worshipping Allah SWT. marching like a line of people who are performing prayers. So the meaning of the word shaff implied in the verse means 'line of angels'.

d. Syntagmatic relationship between the word shaff and the word at-tayr The word shaff in this verse has another derivation which is the plural form of the word shaff, which is to be the word saffatin. The word saffatin is found in Q.S Al-Nur [24]: 41 which explains that everything on this earth has its own way, including birds in their own way.

$$\text{اَلَمْ تَرَ اَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمٰوٰتِ وَالْاَرْضِ وَالطَّيْرُ صٰۤفّٰتٍ ۗ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ}$$

$$\text{وَتَسْبِيحَهٗ ۗ وَاللَّهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ}$$

Meaning: You do not know that Allah is to Him what is in the heavens and on the earth and the birds by spreading their wings. Each of them has known (how) his prayers and prayer beads, and Allah knows what they are doing.

Az-Zamakhsyari explained that the word saffatin means that the birds develop their wings in the air. The intention of developing its two wings in the air is flapping its wings. The bird flaps its wings in a balanced and orderly manner(AN, Syakira, et al., 2024). Some mufasir say that it is a symbol of a bird when worshipping Allah as explained by the verse above. The meaning implied in this saff is 'the flapping of a bird's wings'. From the syntagmatic analysis of the meaning of the word shaff which is accompanied by various different words in each different verse, there are several relational meanings, including:

1. The recitation of saff accompanied by the recitation of 'uridu has the meaning of marching before Allah. Because all humans on earth will be faced with Allah SWT. by marching to be held accountable for all the things in the world(AN, 2015b).

2. The word saff accompanied by the word yuqatiluna has the meaning of marching in a war or a line in a war. Because in warfare it must be in an orderly line to create solidity like buildings that are tied to each other(AN, Khasanah, et al., 2024).

3. The word saff accompanied by the word as-saffat has the meaning of a row of angels. Allah SWT. swear by angels who swear or march. The rows of angels resemble the rows of humans on earth when performing prayers, because angels also line up when worshipping Allah SWT(Nirwana & Akhyar, 2019).

4. The recitation of saff accompanied by the recitation of at-tayr has a different meaning than the original meaning. The new meaning is 'flapping' or 'aligning' the wings of a bird when flying. Birds fly by balancing and aligning their wings when flying. This is a form of prayer beads or worship to Allah SWT. From some of the differences in meanings that have been mentioned above, there is a fundamental similarity in the meaning of the word shaff. The fundamental equation is a system that has order, balance, and everything leads to Allah SWT. Below is an image of the semantic field of the word saff based on syntagmatic analysis(AN, 2019).

2. Paradigmatic Analysis

Paradigmatic analysis is Ferdinand de Saussure's semantic approach applied by Toshihiko Izutsu. Initially, this theoretical term was called associative semantic analysis, which was later introduced by Sausure's semantic followers, Hjemslev, with the term Paradigmatic(Salsabila & AN, 2024). Paradigmatic analysis is the analysis of the meaning of a word by looking at synonyms (similarities) and antonyms (opposites) of keywords whose meaning will be sought. By finding synonyms and

antonyms of the basic meaning of a word, you will get a relational meaning and get the context of the relationship between the synonyms or antonyms(AN et al., 2022). The author found several synonyms and antonyms of the shaff pronunciation based on the online Al-Ma'ani dictionary among them; pronounced Nadidun, Farraqat, and Bu'śirat.

a. Synonyms of the term nadidun

وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ

Meaning: And a tall date palm tree that has a row of mayang

The word nadidun is found in the Qur'an in QS. Qaf [50]:10, the word is translated into Indonesian with the meaning of 'stacking'. This vocabulary is a synonym of the word saff because they both have the fundamental meaning of the word. The word is rooted in the word نضد – ينضد which means 'to compose'. It is isim fa'il which has been changed to sigah mubalagah, which is the hyperbolic form of the word usually so that the word gives it a value of 'strong' or 'more' to it. In this case, the word ناضد changes to نضيد which means to be stacked.

b. Antonyms of the term farraqta

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ

قَوْلِى

Meaning: Harun answered "O son of my mother, do not hold my beard and do not (also) my head; Indeed, I am afraid that you will say, "You have divided the Children of Israel and you have not kept my commission."

The word farraqta is a past verb with the subject 'you', in Arabic it is called fi'il madi (past verb). The phrase in the verse above is translated in Indonesian with 'you have divided'. The root of the word فرقت is فرق tau derived from wazan فعّل which is a variation of wazan mujarrod the word فرق which has the meaning of 'divorce' or 'separate'. This is the opposite of the concept of shaff recitation which is a collection in one container as mentioned by M. Quraish Shihab in tafsir al-Misbah.

c. Antonyms of the term bu'śirat

وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ

Meaning: And when the graves are dismantled, the above recitation of bu'śirat is fi'il madi with wazan فَعَّل then changed into the form of majhul to فُعِّل or يعثر and the recitation of بعثرت is fi'il madi with the aib damir muannas (third person of the female gender). In Muhammad Yunus's dictionary, this pronunciation is rooted in the word بعثر- يبعثر which means 'scattering' or 'dismantling'. This is certainly an antonym of the saff pronunciation because it is contrary to the basic concept of the meaning of the pronunciation. From the paradigmatic analysis above, several

meanings of similarities and contradictions can be found that are contrary to the fundamental meaning of the word shaff. The pronunciation is in several verses in the Qur'an.

C. Third step, Synchronous and Diachronic

Toshihiko Izutsu in analyzing vocabulary, he uses a historical semantic approach. Historical semantics is a semantic that focuses on analyzing the development of vocabulary based on a timeline or history of vocabulary used in a certain series of time. Synchronicity is a view of a word that does not change its meaning over time. Therefore it is a static word system. While diachronic is a view of the change in the meaning of a vocabulary with a certain time trajectory. The words grow due to the influence of certain circumstances uniquely and in their own way. Izutsu established several classifications of time periods to find synchronous and diachronic word systems in the Qur'an. This time period is a semantic surface related to the history of the Qur'anic vocabulary. He established three periods of timeline trajectory, which include the pre-Qur'anic period (the period before the Qur'an's revelation), the Qur'anic period (the period during the revelation process until the death of the Prophet PBUH), and the post-Qur'anic period (the period after the Qur'an was revealed until now).

1. Pre-Qur'anic Period

The pre-Qur'anic period is the period before the Qur'an was revealed and the period before the arrival of Islam. In this era, the Arabs still made a lot of deviations, so it is called the Jahiliah period. In this time trajectory, there are three representative elements that can be used to analyze the historical semantics of the pre-Qur'anic period. These three representations are the vocabulary used by pure Badawi (Bedouin) Arabs that can be seen from the Arabic verses of Jahiliah. Second, the vocabulary used by Arab traders which is also related to Badawi Arabic vocabulary. Lastly, the vocabulary of the Arabs-Christians used in their books in the mention of religious words. Since before the Qur'an was revealed, the Arabs have made poetry a benchmark for a person's greatness, one of which is the Bedouin (nomadic) Arabs. In addition to the trade that is very attached to them, poetry is also a prestigious thing in the Arabic tradition(Andri Nirwana et al., 2019a). Because at any given time, not only trade occurs in the market, but there is a literary market called suq al-Adab. The literary market is a forum for the Arabs to show off their prowess in poetry. The word shaff has the original meaning of 'isytawa fi al-syayi' which means equal in everything. In the al-referee dictionary, it is stated that shaff is al-satru al-mustaqim min kulli syaiin which means a straight line of all things(Hujair A. H. Sanaky, 2008).

2. Qur'anic Period

The Qur'anic period is the period of the revelation of the Qur'an in tandem with the arrival of Islam brought by the Prophet Muhammad SAW. to improve the bad morals of the Arabs with warnings and good news in the form of God's revelation which is packaged with the beauty of its literature as a form of miracle of the Qur'an(Nirwana et al., 2019). The Qur'an also provides a new concept for the use of

noble vocabulary and language(Nirwana, Hidayat, Hayati, et al., 2020). Some of them are ignorant Arabic vocabulary that has developed and is characterized in the course of historical timelines with a new context in the Qur'an system even though the basic meaning of a word is still attached(Andri Nirwana et al., 2024). In this period, the way to analyze diachronic vocabulary is to look at the vocabulary system in the Qur'an(Nirwana AN, Nurrohim, et al., 2023). As explained in the previous chapter, the word shaff has the basic meaning of 'marching' and has the nature of order and balance(Nirwana AN & Jalil, 2022). However, when the recitation is side by side with several other recitations, the meaning will change due to the value of the accompanying recitation(Fiddarain et al., 2024). When the word shaff is accompanied by the word 'uridu' it means 'line before God', when accompanied by the word as-saffat means 'line of angels', when accompanied by the word yuqatiluna means 'line of war', and when it goes hand in hand with lfaz at-tayr it means 'bird that flaps its wings'(Andri Nirwana et al., 2019b). From a variety of new meanings that emerge, but all of them have the same basic concept, namely having order (Fahimah, 2020).

3. Post-Qur'anic Period

In the post-Qur'anic period or the period after the revelation of the Qur'an until now, there have been various developments and results of thought. For example, in the scientific aspects of Islamic theology, philosophy, interpretation, Sufism, and even politics are the fruits of the thinking of 'Muslim scholars' since the classical era(Hidayah et al., 2024). Therefore, according to Izutsu, using vocabulary from these fields of science is fully appropriate to be discussed and used as a way to look at diachronic vocabulary in the pre-Qur'ani period. In this study, the author uses classical and contemporary-modern interpretations to find the diachronic meaning of the post-Qur'anic period from the words shaff(Elbashir et al., 2024). Al-Qurtubi quotes the opinion of the muqatil that the shaff is a line that resembles the rows of saf prayers performed by Muslims on earth. He went on to say that the basic meaning of the phrase is 'an orderly line'.

Ibn Katsir added that the line is a neat line. M. Quraish Shihab in his tafsir al-Misbah explained the pronunciation of shaff in QS. Al-Saff [61]: 4 that the line in question is a number of groups of people of the same kind (with the same vision and mission) and compact and in one firm and orderly container(Aozora Tawazun et al., 2023). This opinion is a novelty when associated with the term organization, because organization has the same fundamentals as the word shaff. Organizations have the characteristics of being orderly, neat, and in one container or one row(Damyanti et al., 2024). This is in line with the definition of an organization based on the conventional view that Paul Preston and Thomas Zimmerer define an organization as a group of people organized into groups, who work for a common goal(Akbar et al., 2024). Broadly speaking, an organization is a forum (group) that contains a collection of people who work together for the same goal that is systematic, guided, planned, rational in utilizing resources, both methods, materials, the environment, and money, all of which are used effectively and efficiently so that common goals are achieved.

D. Weltanschauung al-Qur'an

The last step of the semantic method used by Toshihiko Izutsu is weltanschauung which comes from the German language and is interpreted as a people's world view of a concept and interpretation within the scope of the language they use(Ramdani et al., 2024). Weltanscahuung is the study of the nature and structure of a society's worldview from the past with its history to the present(Muhammad et al., 2024). In simple terms, weltanschauung is a philosophy of life or the principle of life of everything such as nations, cultures, and languages that have their own worldview(Rahmawati et al., 2024). This view or perspective is called weltanschauung(Dalailul Hasanah et al., 2024). This is the same as the Qur'an which has a variety of vocabulary adopted from pre-Islamic Arabic, so how the Qur'an views the universe with its vision is called weltanschauung. (FM et al., 2023)

To reach the weltanschauung of the Qur'an, Toshiko Izutsu uses two historical lines or two historical periods of the Qur'an, namely pre-Quranic and Qur'anic. The post-Qur'anic period is not used so as not to elaborate with concepts outside the Qur'an and because too many new concepts are developing(Sukmawati et al., 2024). Toshihiko Izutsu wants to allow the Qur'an to explain itself and talk about itself so that what the Qur'an wants can be obtained without any concept from outside the Qur'an (Hidayatullah, 2018). Because what is read in the original language (Arabic) will give rise to a tendency to understand concepts based on the mother tongue itself. Finally, there is a difference in concept with what the Qur'an wants(Sari et al., 2024). To get the meaning of the word shaff based on the weltanschauung of the Qur'an, that is, how the Qur'an interprets the word shaff by explaining and talking about itself(Cahyani M Djamil et al., 2024). Therefore, it must take the steps of analysis as has been done in the previous chapter and subchapter. The word shaff has the meaning of lining up or aligning with orderly.

The meaning is attached to the word shaff wherever it is placed or used. The meaning attached to a phrase is called the basic meaning. In contrast to basic meaning, relational meaning is a new meaning related to basic meaning(Fattah et al., 2023). In this case, the word shaff gets a new meaning when it is side by side with other words because it is affected by the value brought by the parallel words. As the author has analyzed before, when the word shaff is juxtaposed with the word al-saffat it will have the meaning of a row of angels, when the word shaff is side by side with the word 'uridu to be a line before Allah SWT, when the word shaff is side by side with yuqatiluna it will be a line of war, and if the word shaff is side by side with the word at-tayr it will be a bird that flaps its wings.

The relational meaning can also be analyzed using words that have similarities (synonyms) and counterparts (antonyms) of the word shaff. The word nadidun has the same meaning as the word shaff, the word nadidun has the meaning of stacking(Romadhon et al., 2022). The word farraqta is the opposite of the word shaff because the word farraqta has the meaning of separating or dividing and the word bu'sirat is also an antonym of the word shaff because it has the opposite meaning, namely scattering or dismantling(Syakirin et al., 2022). Judging from the historical line before the Qur'an was revealed, the word shaff has the same basic meaning attached to the meaning in the period after the Qur'an. This is found in a verse made

by Imru' al-Qais about game animals that are ready to be cooked with a grill that is aligned.

From the above description and the analyses taken based on Toshihiko Izutsu's semantic approach, it has arrived at the weltanschauung of the Qur'an regarding the pronunciation of shaff as the subject of discussion in this study. In the Qur'an's view, the word shaff is an orderly line or something that is neatly aligned. It has an element of order and has the same goal. Just like the line of angels, the line of war, the line of a servant before his Lord, or the flapping of the wings of a bird that has harmony to fly in the air. In all of these things there is order, measure, and has the same goal in one container or row.

CONCLUSION

This journal examines the meaning of the concept of "Shaffa" in the Qur'an using a semantic approach developed by Toshihiko Izutsu, an expert in semantics and philosophy of language. Izutsu is known for his method of emphasizing the importance of cultural and linguistic context in understanding the meaning of words in religious texts, especially in the Qur'an. In his analysis, the concept of "Shaffa" (which is often translated as "intercession" or intervention) is discussed in depth, both in terms of etymology and its use in various verses of the Qur'an. Through Izutsu's semantic approach, this journal shows that the understanding of the meaning of "Shaffa" is not only limited to the aspects of intervention commonly understood in social or spiritual contexts, but also includes the dimension of the relationship between God and humans, as well as its influence on the understanding of the concepts of justice and compassion in Islam. Using Izutsu's semantic theory, which emphasizes understanding the meaning of words in their cultural and religious contexts, the journal concludes that "Shaffa" in the Qur'an has a rich layer of meaning, involving the complex interaction between God's power, His mercy, and man's position in His creation. This provides new insights into understanding the deeper concept of intercession, not just as a form of assistance provided by a third party, but as an integral part of the broader spiritual relationship between man and God.

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