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RESEARCH ARTICLE

RENDERING AL-MAFUL AL-MUTLAQ IN QURANIC TRANSLATION: A COMPARATIVE STUDY OF THREE MALAY VERSIONS

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Abstract

The maintenance or modification of the language style of a source text in its translated version is one of the aspects that is often observed in the study of style analysis or translation strategy. Al-Quran as a holy book that is rich and loaded with its own styles of language has caused polemics among scholars of translation of sacred texts from time to time such as differences of opinion and approach between them regarding strategies, methods, styles or techniques of translating the diversity of language styles of this holy book of all Muslims. Al-Maf'ul al-Mutlaq which is one of the aspects of language style in the syntax of the Arabic language has seen a variety of strategies and ways of translation in its translation versions. Starting from that, this study aims to identify the holy verses of the Qur'an that contain the language style of al-Maf'ul al-Mutlaq, analyze the verses containing al-Maf'ul al-Mutlaq from morphological and syntactic aspects and compare the translation strategies used when translating the three types of al-Maf'ul al-Mutlaq in the three versions of the Malay translation of the Qur'an which is the sample of this study; "Terjemahan Al-Hidayah", "Terjemahan Pimpinan Ar-Rahman Kepada Pengertian Al-Quran" and "Terjemahan Kompleks Percetakan al-Quran Raja Fahad". This study uses a qualitative approach by means of contrastive content analysis by comparing the syntax of Arabic and Malay regarding the concept and structure of al-Maf'ul al-Mutlaq through the texts of selected verses of the Holy Quran. This study finally concludes that there are several discourse markers used by translators when translating al-Maf'ul al-Mutlaq into Malay. This study is expected to be able to provide understanding and guidance to students of the Qur'anic language to recognize the style and strategy of translating al-Maf'ul al-Mutlaq found in the Qur'an into the Malay language.

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Introduction:-

Translating the Quran into Malay presents significant challenges, particularly when dealing with the structures of Quranic euphemisms. These euphemisms carry nuanced meanings that can be difficult to convey accurately in the target language. A study by Mohd Saad et al. (2024) investigated this issue, focusing on the ambiguity in translating

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Quranic euphemisms into Malay¹. The research highlighted deficiencies in conveying the intended meaning in certain translations, despite efforts to use parentheses for explicitation. Some translations also fell short in fulfilling the lexical function of words, leading to discrepancies and insufficiencies in contextual communication. Additionally, some translations did not align well with the target language context. To address these challenges, translators should employ strategies such as contextual analysis, cultural adaptation, and additional explanations to minimize ambiguity in the translated text. The linguistic style of the Quran poses another challenge for translators. Abdullah Basmeih's work, "Tafsir Pimpinan Ar-Rahman," was analyzed to identify problems in translating the language of the Quran into Malay. The study found several issues that may pose challenges for translators in rendering the Quranic style into Malay. Over the centuries, the Quran has been translated into Malay in various ways. A study by Syahni (2019) explored the translated works of the Quran in Malay, spanning from the 17th century to the 20th century. This research aimed to identify these translations and investigate their design and chronology³. The concise translation style dominated many of these works, but controversies sometimes led to the banning of certain publications. In summary, translating the Quran into Malay requires careful consideration of linguistic nuances, cultural context, and adherence to the Quranic style. These studies provide valuable insights for Quran translators, especially those involved in Arabic-Malay translation, and pave the way for future advancements in this field. Translation of the Quran into Malay language is important for Malay speakers to understand the message contained in the Quran. The translated text definitely affects the reader's understanding of the message of the Quran. The reader's understanding of the translated text is significantly affected by the syntactic structure contained in the target text that they refer to (Mohammad Seman & Muhammad Hishamuddin, 2019). Thus, the translated text of the Quran should take into account and consider the syntactic aspects of the source language so that the real meaning can be understood by the reader accurately and effectively. This study is expected to be able to help Arabic language students examine the translation strategy of al-Maf'ul al-Mutlaq as well as help readers of Quran translations appreciate the meaning of the style of the Quran which is one of the preferred mediums towards appreciating the meaning of the holy verses of the al-Quran al-Karim.

Definition Of Al-Maf'ul Al-Mutlaq

Arabic has its own syntactic structure. One of the important aspects of Arabic syntax is al-Maf'ul al-Mutlaq. Ibn 'Aqil (2015) defines al-Maf'ul al-Mutlaq as an accusative verbal noun that aims to emphasize the meaning of the verb or to explain its type or number. The function of al-Maf'ul al-Mutlaq can be classified into three categories: Al-Maf'ul al-Mutlaq li al-Tawkid which functions to provide an affirmation of the meaning of the previous verb, al-Maf'ul al-Mutlaq li bayan al- jins which functions to explain the type or state of the verb and al-Maf'ul al-Mutlaq li bayan al- 'adad which plays the role of showing the number of instances of the verb occurring (Wala'a Ya'aqabah, 2016). Al-Ghalayini (1994) also stated that the definition of al-Maf'ul al-Mutlaq is an accusative verbal noun that is mentioned after a verb that aims either to emphasize the meaning of an act, explain the number of an act or explain the type of act. Ibn Hisham (1994) also defines al-Maf'ul al-Mutlaq as a complement noun to emphasize 'amil, which is the act or explain its type or explain its number. In general, al-Maf'ul al-Mutlaq is an accusative verbal noun in Arabic syntax that has three purposes; affirming action, explaining the type of action and explaining the number of actions.

Previous Studies Related To Translation Of Al-Maf'ul Al-Mutlaq In Quran

Among the previous studies that touch on al-Maf'ul al-Mutlaq is the study by Hakim Zainal (2020) which highlights the literature on al-Maf'ul al-Mutlaq. In his highlight, he stated regarding the study aspect of al-Maf'ul al-Mutlaq which is divided into 4 parts; the study of al-Maf'ul al-Mutlaq itself, the study of al-Maf'ul al-Mutlaq and its application to the text of the Qur'an, the study of al-Maf'ul al-Mutlaq and its application to Arabic books, and the study of al -Maf'ul al-Mutlaq in other languages.

In the first study, which is the study of al-Maf'ul al-Mutlaq itself, he explained on the function of al-Maf'ul al-Mutlaq which is divided into 3 parts; affirming the meaning, explaining the number and explaining the type. The second study tells about al-Maf'ul al-Mutlaq's study of al-Quran texts such as juz 29, 30 and surah al-Isra' and analyzes them from a syntactic point of view. The third study concerns the study of al-Maf'ul al-Mutlaq and its application to Arabic texts such as texts from Sahih al-Bukhari, Ta'lim al-Muta'allim, and the book Mukhtar al-Ahadith al-Nabawiyah wa al-Hikam al-Muhammadiyah. The fourth study is the study of al-Maf'ul al-Mutlaq on other languages such as Persian and English.

In addition, a previous study related to al-Maf'ul al-Mutlaq was also conducted by Nasimah (2020) with the title "Objek Mutlak(al-Maf'ul al-Mutlak) dalam al-Qur'an: Analisis Kaedah Terjemahan Makna al-Quran ke Bahasa

Melayu ". Nasimah explains the translation of al-Maf'ul al-Mutlaq according to 3 translations; translated by Mahmud Yunus, Abdullah Basmeih and Zaini Dahlan. In the findings of the study it was found that al-Maf'ul al-Mutlaq is described in 3 forms; the use of the word "dengan", the use of descriptive and explanatory strategies in parables.

In addition to the article above, an article from Salmah Intan (2000) with the title al-Maf'ul al-Mutlaq also discusses the function of al-Maf'ul al-Mutlaq and its laws in general. The article states the function of al-Maf'ul al-Mutlaq such as confirming the meaning, clarifying the number, clarifying the type of verb and also as a substitute for the verb or 'amil (the factor that causes al-Maf'ul al-Mutlaq) which is not specified.

Suleman D. Kadir's study (2022) also discusses al-Maf'ul al-Mutlaq in his article, "Analisis al-Maf'ul al-Mutlaq berdasarkan makna dalam Al-Quran Juz 29". The results of the research found 11 al-Maf'ul al-Mutlaq which explain the aspects of the number of acts and types of acts. The verses are separated and categorized according to the type of al-Maf'ul al-Mutlaq, but the article does not analyze and detail this matter in depth.

Correspondingly, Muhammad Jundi (2021) also discusses al-Maf'ul al-Mutlaq in his paper entitled "Al-Maf'ul al-Mutlaq Bahasa Arab Dan Cognate Object Bahasa Inggris: Analisis Kontrasif dan Sintaksis pada Juz 'Amma ". He made a comparison between the translation of al-Maf'ul al-Mutlaq in English and Arabic in juz 30 of Quran. The results of the study found that al-Maf'ul al-Mutlaq in English has similarities and differences. The similarity of the concept of al-Maf'ul al-Mutlaq between English and Arabic is that al-Maf'ul al-Mutlaq comes from the verb and its function is the same, which is to affirm and explain the type of action. While the significant difference between the two languages is that 'cognate object' in English is used for non-transitive verbs and al-Maf'ul al-Mutlaq is used for transitive verbs in addition to "cognate object" not explaining the number of jobs.

In addition, Bambang Muhammad (2014) also made a study about al-Maf'ul al-Mutlaq in his article entitled "Analisis al-Maf'ul al-Mutlaq dalam surah-surah Mufassal: Satu Kajian Kemukjizatan Linguistik Al-Quran". His research findings are divided into 4 analyses; Syntactic discourse analysis, that is to explain the category of discourse whether it is an explanation of the category of causal factors or an explanation of the quantity of causal factors according to percentage. The second analysis is the morphological analysis of whether al-Maf'ul al-Mutlaq is indeed derived from a transitive verb or just made transitive with certain additions. While the third analysis is a semantic analysis of al-Maf'ul al-Mutlaq before the researcher concluded that the use of al-Maf'ul al-Mutlaq in the Mufassal Surahs aims to display the meaning of situations such as destruction, torture, advice and guidance. The fourth analysis explains the impact of the research findings on the field of Qur'anic I'jaz whether all the analyzes contribute to the miracles of the Aqidah or the miracles of the Shariah.

Finally, Siti Lathifatussa'diyyah's study (2020) titled "Struktur Komplemen Bahasa Arab Pada Kitab Al-Ajrumiyyah " touches a little on the definition, concept and structure of al-Maf'ul al-Mutlaq. Al-Maf'ul al-Mutlaq is an accusative form that is placed in the third sequence in a sentence with an Arabic derivation pattern. His conclusion is that the function of al-Maf'ul al-Mutlaq in Arabic verses according to Al-Ajrumiyyah is affirming actions, explaining the number of actions and explaining the types of actions.

At the conclusion, a comparative analysis of the translation strategy of al-Maf'ul al-Mutlaq focusing on the three sample texts of this study, namely "Terjemahan Al-Hidayah, 2012", "Terjemahan Pimpinan Ar-Rahman Kepada Pengertian Al-Quran" and "Terjemahan Kompleks Percetakan al-Quran Raja Fahad" until now has never been done by anyone. In addition, this study uses a comparative approach in analyzing the style and strategy of al-Maf'ul al-Mutlaq translation found in it. This study is seen to be necessary in the hope of providing information to students of the translation of the Qur'an to recognize and understand the style and strategy of the translation of al-Maf'ul al-Mutlaq in the Qur'an into the Malay language in addition to contributing to some extent to the field of religious text translation studies in general and the field of translation of the Quran in particular.

Research Objective:-

The objectives of this study are as follows:

1. To identifying the holy verses of the Qur'an that contain al-Maf'ul al-Mutlaq which function to affirm action, explain the type of action and explain the number of action.
2. To analyze the verses containing al-Maf'ul al-Mutlaq from morphological and syntactic aspects.

- To compare the translation strategies of three Malay translation versions of the Quran conveying the meaning of al-Maf'ul al-Mutlaq found in the holy verses of the Quran.

Research Methodology:-

This study is a qualitative study that uses the document analysis method. According to Ahmad Sunawari Long (2016), qualitative research means research that tends to data collection methods through observation or document content analysis. The qualitative approach in this study is aimed at analyzing the text of the translation of the Qur'an into Malay which is described descriptively. This study compares and analyzes the translation strategy of al-Maf'ul al-Mutlaq found in three (3) research corpora, namely the text "Terjemahan Pimpinan Ar-Rahman Kepada Pengertian Al-Quran, 2013", the text "Terjemahan Al-Hidayah, 2012", and the text "Terjemahan Kompleks Percetakan al-Quran Raja Fahad, 2021". The justification for the selection of the three corpora is because of the status of these three Quran translation books which are among the latest versions of the Malay translation of the Quran. Corpus data is collected and selected by purpose-based sampling, which is the selection of study samples based on the characteristics desired by the author that are suitable for the study objectives (Ahmad Sunawari Long, 2016). This study is a scientific research effort in the field of translation through the analysis of the translated text of the meaning of the Qur'an from a syntactic point of view to identify the type of al-Maf'ul al-Mutlaq that is used and its translation strategy. A study sample in the form of the holy verses of the Qur'an containing al-Maf'ul al-Mutlaq was reviewed for the validity of its status through research on the book "I'rab al-Quran al-Karim", written by Muhammad Mahmood Al-Qadi, published by Dar Ibn Hazm Cairo, year 2010. The researcher also referred to two authoritative books of interpretation in an effort to obtain the true meaning desired by the phrases. The two references are Tafsir Ibnu Kathir, published by Dar Taibah, printed in 1999 and Lubab al-Takwil Fi Ma'ani al-Tanzil, published by Dar al-Kutub al-Ilmiyyah, printed in 2004. To get the meaning of each word or phrase that has been the sample of study, the researchers referred to Al-Miftah Modern Arabic-Malay-English Dictionary Fourth edition, published by Al Azhar Media, Seremban, Negeri Sembilan. As for analyzing each translation of the holy verse from the Malay linguistic dimension, the researcher used the Kamus Dewan Edisi Keempat printed in 2005 and the Tatabahasa Dewan Edisi Ketiga printed in 2015 published by Dewan Bahasa dan Pustaka. In order to save the number of words in this article, the researcher uses acronyms in the analysis of the findings, namely TH for "Terjemahan Al-Hidayah, 2012", TPR for "Terjemahan Pimpinan Ar-Rahman Kepada Pengertian Al-Quran" and TKP for "Terjemahan Kompleks Percetakan al-Quran Raja Fahad".

Analysis Of Samples

After examining the entire holy verse of the Quran that contains al-Maf'ul al-Mutlaq, the researcher has decided to choose 4 holy verses of the Quran that contain al-Maf'ul al-Mutlaq which function to emphasize the meaning of actions, 5 al-Maf'ul al-Mutlaq which functions to explain the type of action and 3 holy verses of the Quran containing al-Maf'ul al-Mutlaq which functions to explain the number of times an action is performed.

Sample 1:

Al-Maf'ul al-Mutlaq that Works to Affirm the Meaning of Action		
" إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً "		
(Surah al-Waqiah, verse 35)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad
"Kami menciptakan mereka (bidadari-bidadari) itu secara langsung. "	"Sesungguhnya kami telah menciptakan isteri-isteri mereka dengan ciptaan istimewa. "	"Sesungguhnya kami telah menciptakan (bidadari-bidadari) itu dengan ciptaan yang sangat hebat. "

Morphological Analysis of Sample 1:

إِنَّا	A letter of affirmation and nasb, built on the fathah.
أَنْشَأْنَاهُنَّ	<ul style="list-style-type: none"> A past verb built on the sukoon due to its connection to "na". A connected subject pronoun built on the dammah in the place of the doer ("we"). The object pronoun in the accusative case built on the fathah in the place of rafa'.

إِنشَاءً	A verbal noun in the accusative case built on the fathah in the place of the object.
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Syntactic Analysis of Sample 1:

Sentence type	Declarative sentence
Main clause	"أَنْشَأْنَا هُنَّ" (verb "أَنْشَأْنَا هُنَّ")
Subject	"نَا" (nominative case pronoun "نَا")
Object	"هِنَّ" (accusative case pronoun "هِنَّ")
al-Maf'ul al-Mutlaq	"إِنشَاءً" (verbal noun in the accusative case)

Translation Analysis of Sample 1:

The phrase al-Maf'ul al-Mutlaq in this verse is (إِنشَاءً). This verse can be understood that the phrase al-Maf'ul al-Mutlaq is connoted with the words "secara" and "dengan". In TH, the phrase al-Maf'ul al-Mutlaq is translated by using the word "secara" and the intensifier of the word "langsung" and the translation of the phrase al-Maf'ul al-Mutlaq does not scoop from the original verb as in Arabic. In the translation by TPR, the phrase al-Maf'ul al-Mutlaq is translated with the conjunction of the noun "dengan" and adds the adjective "istimewa" to strengthen the meaning of the act. The translation of the phrase al-Maf'ul al-Mutlaq in this version is taken from the verb itself, "cipta" in addition to adding the adjective "istimewa" because if the verse is left with the word "ciptaan" alone, the translated verse looks like it is hanging. In the translation by TKP, the phrase al-Maf'ul al-Mutlaq has been translated by combining the conjunction "dengan" with the noun phrase "ciptaan" paired with the adjective phrase "yang hebat". The adjective phrase here plays the explanatory function of the noun phrase "ciptaan". It is clear here that the phrase al-Maf'ul al-Mutlaq is not only paired with the conjunction "dengan", but also connected with the adjective "hebat" and the conjunction "yang" to strengthen the characteristic of "ciptaan".

Sample 2:

Al-Maf'ul al-Mutlaq that Works to Affirm the Meaning of Action		
"أَنَا صَبَبْنَا الْمَاءَ صَبًّا * ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا" (Surah Abasa, verse 25 and 26)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad
"Kami-lah yang telah mencurahkan air melimpah (dari langit). Kemudian kami belah bumi dengan sebaik-baiknya."	"Sesungguhnya kami telah mencurahkan hujan dengan curahan yang menajutkan. Kemudian kami belah-belahkan bumi dengan belah yang sesuai dengan tumbuh-tumbuhan."	"Kamilah yang telah mencurahkan air (hujan dari langit). Kemudian kami membelah bumi dengan sebaik-baiknya."

Morphological Analysis of Sample 2:

WORD	PART OF SPEECH	ROOT	CONJUGATION	MEANING
أَنَا	Pronoun	نا (نحن)	Accusative	We
صَبَبْنَا	Verb	صب	Past, First Person Plural, Perfect	We poured
الْمَاءَ	Noun	ماء	Accusative	The water
صَبًّا	al-Maf'ul al-Mutlaq	صب	Adverbial of Manner	Abundantly
ثُمَّ	Conjunction	ثم	Then	
شَقَقْنَا	Verb	شق	Past, First Person Plural, Perfect	We split
الْأَرْضَ	Noun	أرض	Accusative	The earth
شَقًّا	al-Maf'ul al-Mutlaq	شق	Adverbial of Manner	Wide open

Syntactic Analysis of Sample 2:

The sentence consists of two main clauses:

- **Clause 1:** "أَنَا صَبَبْنَا الْمَاءَ صَبًّا"

This clause is a simple sentence with the following structure:

- **Subject:** "أَنَا" (We)
- **Predicate:** "صَبَبْنَا الْمَاءَ صَبًّا" (We poured the water abundantly)

The verb "صَبَبْنَا" (We poured) is a transitive verb, which means that it takes a direct object. The direct object in this case is "الْمَاءَ" (the water). The adverb "صَبًّا" (abundantly) modifies the verb "صَبَبْنَا" (We poured).

- **Clause 2:** "ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا"

This clause is also a simple sentence with the following structure:

- **Conjunction:** "ثُمَّ" (Then)
- **Subject:** "أَنَا" (We)
- **Predicate:** "شَقَقْنَا الْأَرْضَ شَقًّا" (We split the earth wide open)

The verb "شَقَقْنَا" (We split) is also a transitive verb, which takes a direct object. The direct object in this case is "الْأَرْضَ" (the earth). The adverb "شَقًّا" (wide open) modifies the verb "شَقَقْنَا" (We split).

The two clauses are connected by the conjunction "ثُمَّ" (then), which indicates a temporal sequence. The first clause describes the action of pouring water, and the second clause describes the action of splitting the earth.

Translation Analysis of Sample 2:

There are two phrases al-Maf'ul al-Mutlaq in this verse, namely (سببا) and (شقة) with the purpose of strengthening the meaning of the previous verb. The phrase al-Maf'ul al-Mutlaq (سببا) in TH is translated to the adjective phrase "melimpah". While the verb "belah" is strengthened with the adjective phrase "sebaik-baiknya" to show that it is a phrase al-Maf'ul al-Mutlaq. In the TPR, the phrase al-Maf'ul al-Mutlaq for the verb "mencurahkan" is translated to the adjective phrase "dengan curahan yang menakjubkan", that is by adding the adjective phrase to the "curahan" after it is first connected with the word "dengan". Although the phrase al-Maf'ul al-Mutlaq (صَبًّا) means securah-curahnya, it seems quite classic in the eyes of researchers. So, it is not strange if we find that there is no translation version that translates the phrase al-Maf'ul al-Mutlaq to securah-curahnya. While on the belahan bumi it does not show the true meaning of al-Maf'ul al-Mutlaq, but it explains the purpose of the belahan. On the other hand, in the TKP translation, in the first sentence it strengthens the word only on the selection of the verb which is melimpah with the meaning of melimpah keluar kerana terlalu banyak atau terlalu penuh (Dewan Bahasa dan Pustaka). While translating the affirmation of 'belah' al-Maf'ul al-Mutlaq with the adjective "sebaik-baiknya" it refers to al-Maf'ul al-Mutlaq in the part of the word amplifier.

Sample3:

Al-Maf'ul al-Mutlaq that Works to Affirm the Meaning of Action		
"..وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا" (Surah al-Nisa, verse 164)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"..Dan dengan Musa, Allah berfirman secara langsung ."	".. Dan Allah telah berkata-kata kepada Nabi Musa dengan kata-kata (secara langsung , tidak ada perantara)."."	".. Dan Allah telah berfirman kepada Musa secara langsung ."

Morphological Analysis of Sample 3:

وَ	Conjunctive particle "and"
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كَلَّمَ	Verb "to speak to", third person singular, perfect tense, active voice.
اللَّهِ	Noun "Allah", the subject of the verb.
مُوسَى	Noun "Moses", the direct object of the verb.
تَكْلِيمًا	Noun "speaking", accusative case of the noun "تَكْلِيمٌ", which is an adverbial accusative of manner.

Syntactic Analysis of Sample 3:

Subject	اللَّهِ (Allah)
Verb	كَلَّمَ (spoke to)
Direct object	مُوسَى (Moses)
al-Maf'ul al-Mutlaq	تَكْلِيمًا (speaking)

Translation Analysis of Sample 3:

In this verse, the word that becomes the phrase al-Maf'ul al-Mutlaq is (تَكْلِيمًا) by scooping from the base word (كَلَّمَ). TH and TKP translate the phrase al-Maf'ul al-Mutlaq as "secara langsung", while TPR translates it as "dengan kata-kata". According to al-Khazin in his work, Lubab al-Takwil Fi Ma'ani al-Tanzil (2004), the phrase (تَكْلِيمًا) means 'to speak without an intermediary', because the style of tawkid or affirmation in Arabic can only refer to something essential, not majaz or metaphor (al-Zamakhshari, 2004). In other words, Prophet Musa (pbuh) really spoke and communicated with Allah s.w.t on Mount Tursina at that time. Therefore, it is not surprising that we find that TH and TKP translate the phrase al-Maf'ul al-Mutlaq to "secara langsung" and TPR translates it to "dengan kata-kata".

Sample4:

Al-Maf'ul al-Mutlaq that Works to Affirm the Meaning of Action		
" إِذَا رُجَّتِ الْأَرْضُ رَجًا * وَبُسَّتِ الْجِبَالُ بَسًا "		
(Surah al-Waqiah, verse 4 and 5)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"Apabila bumi digoncangkan sedasyat-dasyatnya. Dan gunung-ganang dihancurkan luluhkan sehancur-hancurnya."	"(ia berlaku) semasa bumi bergoncang dengan sesungguhnya goncangan. Dan gunung-ganang dihancurkan leburkan dengan selebur-leburnya."	"Apabila bumi bergoncang dengan goncangan yang kuat. Dan gunung-ganang dihancurkan sehancur-hancurnya."

Morphological Analysis of Sample 4:

The Parts Of Speech	
إِذَا	Conjunction
رُجَّتِ	Verb
الْأَرْضُ	The Noun
رَجًا	Adverb
وَ	Conjunction
بُسَّتِ	Verb

الْجِبَالُ	Noun
بَسًّا	Adverb

Syntactic Analysis of Sample 4:

1. Sentence Structure:
The phrase consists of two main clauses connected by the conjunction وَ (and):

Clause 1: إِذَا رُجَّتِ الْأَرْضُ رَجًّا
 إِذَا (if): A conditional particle introducing the protasis (if-clause).
 رُجَّتِ (was shaken): The passive form of the verb رَجَّ (to shake), third person feminine singular past tense, perfect verb.
 الْأَرْضُ (the earth): The direct object of the verb رَجَّ.
 رَجًّا (shaking): An adverbial accusative of manner, modifying the verb رَجَّ.

Clause 2: وَبُسَّتِ الْجِبَالُ بَسًّا
 وَ (and): A conjunction connecting the two clauses.
 بُسَّتِ (was crushed): The passive form of the verb بَسَّ (to crush), third person feminine singular past tense, perfect verb.
 الْجِبَالُ (the mountains): The direct object of the verb بَسَّ.
 بَسًّا (crushing): An adverbial accusative of manner, modifying the verb بَسَّ.

2. Grammatical Features:
 Mood: Indicative (declaring a fact or stating a condition).
 Tense: Past (describing past events).
 Person: Third person (referring to entities other than the speaker or listener).
 Number: Singular (referring to one entity in each clause).
 Gender: Feminine (the verbs and nouns in both clauses are feminine).

Translation Analysis of Sample 4:

In this verse there are 2 al-Maf'ul al-Mutlaq; phrase (رجا) and phrase (بسا). For the phrase (رجا), TH translates it as "sedasyat-dasyatnya", while TPA translates it as "dengan sesungguhnya-sungguh goncangan". In the Third Edition of Tatabahasa Dewan, the word type is named as frasa adjektif derajat penghabisan. This type of word is found to be very appropriate to describe the meaning of tawkid as found in the concept of al-Maf'ul al-Mutlaq of this type of affirmation. While in the TKP translation, the phrase (رجا) is translated to "dengan goncangan yang kuat". It seems that TKP does not use frasa adjektif derajat penghabisan, but instead uses a combination of the noun phrase "goncangan" and frasa adjektif derajat biasa "yang kuat" preceded by the conjunction "dengan". While for the phrase (بسا), all three versions of the translation use frasa adjektif derajat penghabisan; TH and TKP translate it to "sehancur-hancurnya" and TPA translates it to "dengan selebur-leburnya".

Sample 5:

Al-Maf'ul al-Mutlaq that Works to Explain Types of Action		
" وَيَدْعُ الْإِنْسَانَ بِالْشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا "		
(Surah al-Isra, verse 11)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"Dan manusia berdo'a untuk kejahatan sebagaimana dia berdo'a untuk kebaikan . Dan adalah manusia bersifat tergesa-gesa."	"Dan manusia berdo'a dengan (memohon supaya ia ditimpa) kejahatan sebagaimana ia berdo'a dengan memohon kebaikan , Dan sememangnya manusia itu (bertabi'at) terburu-	"Dan manusia berdo'a dengan (memohon supaya dia ditimpa) kejahatan sebagaimana dia berdo'a dengan memohon kebaikan dan sememangnya manusia itu bersifat terburu-buru."

	buru.”	
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Morphological Analysis of Sample 5:

Word	Part of Speech	Morphological Features
وَ	Conjunction	N/A
يَدْعُ	Verb	3rd person singular, past tense, perfect verb
الْإِنْسَانُ	Noun	Masculine, singular, indefinite
بِالشَّرِّ	Prepositional phrase	Preposition "bi" (with), noun "ash-shar" (evil)
دُعَاةً	Pronoun + suffix	His (3rd person singular, masculine) + accusative case suffix "hu"
بِالْخَيْرِ	Prepositional phrase	Preposition "bi" (with), noun "al-khair" (goodness)
وَ	Conjunction	N/A
كَانَ	Verb	3rd person singular, past tense, imperfect verb
الْإِنْسَانُ	Noun	Masculine, singular, indefinite
عَجُولًا	Adjective	Masculine, singular, nominative case

Syntactic Analysis of Sample 5:**1. Overall Structure:**

The Arabic phrase "وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاةً بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا" consists of three main clauses:

- Clause 1: "وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ" (And the human calls with evil)
- Clause 2: "دُعَاةً بِالْخَيْرِ" (His supplication with good)
- Clause 3: "وَكَانَ الْإِنْسَانُ عَجُولًا" (And the human was hasty)

2. Clause-by-Clause Analysis:**Clause 1: "وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ"**

- "وَيَدْعُ" (Wa-yad'u): This is a verb in the present tense, third-person singular form, meaning "and he calls" or "and he supplicates". The prefix "و-" (wa-) is a conjunction meaning "and".
- "الْإِنْسَانُ" (Al-insānu): This is a noun in the nominative case, meaning "the human" or "the man".
- "بِالشَّرِّ" (Bi-l-sharri): This is a prepositional phrase consisting of the preposition "بِ" (bi-) meaning "with" and the noun "الشَّرِّ" (ash-sharri) meaning "evil" or "badness".

Clause 2: "دُعَاةً بِالْخَيْرِ"

- "دُعَاةً" (Du'ā'hu): This is a possessive pronoun in the genitive case, meaning "his supplication". The suffix "هُ" (-hu) indicates that the pronoun refers to the noun "الْإِنْسَانُ" (al-insānu) in the previous clause.
- "بِالْخَيْرِ" (Bi-l-khayri): This is another prepositional phrase similar to the one in the first clause, consisting of the preposition "بِ" (bi-) and the noun "الْخَيْرِ" (al-khayri) meaning "goodness" or "good".

Clause 3: "وَكَانَ الْإِنْسَانُ عَجُولًا"

- "وَكَانَ" (Wa-kāna): This is a verb in the past tense, third-person singular form, meaning "and he was" or "and it was". The prefix "و-" (wa-) is again a conjunction meaning "and".
- "الْإِنْسَانُ" (Al-insānu): This is the same noun from the first clause, repeating the subject of the sentence.
- "عَجُولًا" (Ajūlan): This is an adjective in the accusative case, meaning "hasty" or "impatient".

Translation Analysis of Sample 5:

In this fifth sample, al-Maf'ul al-Mutlaq occurs on the phrase (دُعَاةً بِالْخَيْرِ). The phrase serves to explain the type of verb (يَدْعُ). The word (دَعَاةً بِالشَّرِّ) means berdoa atau merintih kepada Allah and the phrase (دُعَاةً بِالْخَيْرِ) means permohonan doa agar dibalas kebaikan (Al-Miftah, 2010). In all three versions of the translation, it is clear that the phrase al-Maf'ul al-Mutlaq in this verse is translated with a phrase preceded by the word "sebagaimana" to answer the question of how to pray. All three translations have almost the same translation which is "sebagaimana berdoa dengan kebaikan".

Sample6:

Al-Maf'ul al-Mutlag that Works to Explain Types of Action		
" فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا "		
(Surah al-Isra, verse23)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"..maka sekali-kali janganlah kamu mengatakan kepada keduanya perkataan "ah" dan janganlah kamu membentak mereka dan ucapkanlah kepada mereka perkataan yang mulia. "	"..maka janganlah engkau berkata kepada mereka (sebarang perkataan kasar) sekalipun perkataan "ha", dan janganlah engkau menengking menengking mereka, tetapi katakanlah kepada mereka perkataan yang mulia (yang bersopan santun)."	"..maka janganlah engkau berkata kepada mereka (sebarang perkataan kasar) sekalipun perkataan "ah", dan janganlah engkau menengking mereka berdua, tetapi katakanlah kepada mereka perkataan yang mulia (yang bersopan santun)."

Morphological Analysis of Sample 6:

Word	Part of Speech	Meaning
فَلا	Adverb	So not, do not
تَقُلْ	Verb	To say
لَهُمَا	Prepositional phrase	To them
أَفٍ	Noun	An expression of disgust or disapproval
وَلَا	Adverb	And not
تَنْهَرُهُمَا	Verb	To rebuke them, to scold them
وَقُلْ	Verb	And say
لَهُمَا	Prepositional phrase	To them
قَوْلًا	Noun	A word, a saying
كَرِيمًا	Adjective	Noble, honorable

Syntactic Analysis of Sample 6:

1. Overall Structure: The phrase consists of three main clauses connected by the conjunction "وَلَا" (and not). Each clause has its own verb and subject.
Clause 1: فَلَا تَقُلْ لَهُمَا أَفٍ <ul style="list-style-type: none"> Verb: "تَقُلْ" (you say) Subject: "أَنْتَ" (you), understood from the context Object: "لَهُمَا" (to them), referring to the parents Object: "أَفٍ" (uff), an interjection expressing disgust or disapproval
Clause 2: وَلَا تَنْهَرُهُمَا <ul style="list-style-type: none"> Verb: "تَنْهَرُهُمَا" (you rebuke them) Subject: "أَنْتَ" (you), understood from the context Object: "لَهُمَا" (to them), referring to the parents
Clause 3: وَقُلْ لَهُمَا قَوْلًا كَرِيمًا <ul style="list-style-type: none"> Verb: "قُلْ" (you say) Subject: "أَنْتَ" (you), understood from the context Object: "لَهُمَا" (to them), referring to the parents Object: "قَوْلًا" (a word) Adjective: "كَرِيمًا" (noble)
Grammatical Features: <ul style="list-style-type: none"> Mood: Imperative mood, indicating a command or instruction Tense: Present tense, indicating an action that should be done repeatedly Person: Second person singular, addressing the speaker directly Number: Dual, referring to two people (the parents)

- Gender: Masculine, as the pronouns "لَهُمَا" and "قَوْلًا" are masculine

Translation Analysis of Sample 6:

The phrase Al-Maf'ul al-Mutlaq in this verse is (قَوْلًا كَرِيمًا). The phrase al-Maf'ul al-Mutlaq in this verse also has three forms of translation that have the same meaning, which is translated with the verbal noun "perkataan" and described with the adjective phrase "yang mulia". This kind of translation seems to coincide with the adaptation of the same linguistic features and forms for the concept of al-Maf'ul al-Mutlaq in Arabic, that is, by publishing the verbal noun from the basic verb and explaining the type or characteristics of the act.

Sample 7:

Al-Maf'ul al-Mutlaq that Works to Explain Types of Action		
" يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ "		
(Surah ali-Imran, verse 13)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"..yang melihat dengan mata kepala mereka (seakan-akan) orang muslimin dua kali ganda jumlah mereka. Allah menguatkan dengan bantuanNYA kepada sesiapa yang dikehendakiNYA."	"..Mereka (yang kafir itu) melihat orang-orang islam dengan pandangan mata biasadua kali ramainya berbanding dengan mereka sendiri. Dan Allah sentiasa menguatkan sesiapa yang dikehendakiNYA dengan memberikan pertolonganNYA."	"..yang melihat dengan mata kepala mereka (seakan-akan) orang Islam dua kali ganda jumlah mereka. Allah menguatkan dengan bantuanNYA sesiapa yang dia kehendaki."

Morphological Analysis of Sample 7:

Word	Part of Speech	Root
يَرَوْنَهُمْ	Verb (3rd person plural, perfect tense, active voice)	رَأَى
مِثْلَيْهِمْ	Noun (dual number)	مِثْلٌ
رَأَى	Noun (in the construct state)	رَأَى
الْعَيْنِ	Noun (in the genitive case)	عَيْنٌ
وَاللَّهِ	Noun (proper noun)	إِلَهٌ
يُؤَيِّدُ	Verb (3rd person singular, present tense, active voice)	أَيَّدَ
بِنَصْرِهِ	Noun phrase (in the prepositional phrase)	نَصْرٌ
مَنْ	Pronoun (interrogative)	مَنْ
يَشَاءُ	Verb (3rd person singular, present tense, active voice)	شَاءَ

Syntactic Analysis of Sample 7:

- The sentence is composed of two main clauses:
 - The first clause is "يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ" (They see them like them (both) with the sight of the eye).
 - The second clause is "وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ" (And Allah supports with His victory whoever He wills).
- The first clause is a verb-subject-object sentence. The verb is "يَرَوْنَهُمْ" (they see them), the subject is "هُم" (they), and the object is "مِثْلَيْهِمْ" (like them (both)).
- The second clause is also a verb-subject-object sentence. The verb is "يُؤَيِّدُ" (he supports), the subject is "اللَّهُ" (Allah), and the object is "بِنَصْرِهِ مَنْ يَشَاءُ" (with His victory whoever He wills).
- The two clauses are connected by the conjunction "وَ" (and).

Translation Analysis of Sample 7:

The phrase al-Maf'ul al-Mutlaq in this verse is (رَأَى الْعَيْنِ). This phrase has been translated into several versions. Among the translations used are "dengan mata kepala mereka" in TH and TKP and "dengan pandangan mata biasa" in TPR. It is clear that all the translation versions agree on the need to use the conjunction "dengan" to begin the description of the phrase al-Maf'ul al-Mutlaq in this verse, only the TH and TKP versions celebrate the more

frequent matching and synonyms used in the Malay community for showing the situation of seeing in reality, which is the phrase "mata kepala", whereas the phrase (رَأَى الْعَيْنَ) does not contain the word "kepala" at all.

Sample8:

Al-Maf'ul al-Mutlaq that Works to Explain Types of Action		
" مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرًا "		
(Surah al-Baqarah, verse 245)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"Siapakah yang mahu memberikan pinjaman kepada Allah sebagai pinjaman yang baik (menafkahkan hartanya ke jalan Allah), maka Allah akan melipatgandakan pembayaran kepadanya dengan lipat ganda yang banyak."	"Siapakah orangnya yang (mahu) memberikan pinjaman yang baik (yang ikhlas) supaya Allah melipat gandakan balasannya dengan berganda-ganda banyaknya?"	"Siapakah orangnya yang (mahu) memberikan pinjaman yang baik (yang ikhlas) supaya Allah melipat gandakan balasannya dengan berganda-ganda banyaknya?"

Morphological Analysis of Sample 8:

Word	Part of Speech
مَنْ	Interrogative pronoun
ذَا	Demonstrative particle
الَّذِي	Relative pronoun
يُقْرِضُ	Verb
اللَّهِ	Proper noun
قَرْضًا	Noun
حَسَنًا	Adjective
فَيُضَاعِفُهُ	Conjunction + verb
لَهُ	Pronoun
أَضْعَافًا	Noun
كَثِيرًا	Adjective

Syntactic Analysis of Sample 8:

1. Overall Structure:

The phrase consists of two main parts:

- **Interrogative clause:** " مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا " (Who is it that loans to Allah a goodly loan?)
- **Consequent clause:** " فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرًا " (So Allah will multiply it for him many times over)

2. Interrogative Clause:

- " مَنْ " (man): Interrogative pronoun "who"
- " ذَا " (dhā): Demonstrative pronoun "this" emphasizing the interrogative pronoun
- " الَّذِي " (al-ladhī): Relative pronoun "who"
- " يُقْرِضُ " (yuqriḍu): Verb "lends" in the third person singular present tense
- " اللَّهُ " (Allāh): Direct object "Allah"
- " قَرْضًا " (qardan): Direct object "loan"
- " حَسَنًا " (hasanan): Adjective "goodly" modifying the noun "loan"

3. Consequent Clause:

- " فَ " (fa): Conjunctive particle "so"
- " يُضَاعِفُهُ " (yuḍā'ifahu): Verb "will multiply it" in the third person singular future tense
- " لَهُ " (lahu): Indirect object pronoun "for him"
- " أَضْعَافًا " (aḍ'āfan): Direct object "times"
- " كَثِيرًا " (kathīratan): Adjective "many" modifying the noun "times"

Translation Analysis of Sample 8:

The phrase al-Maf'ul al-Mutlaq in this verse is (فَرْضًا حَسَنًا). The TH version explains the verb "memberikan pinjaman" by taking from the verb (يُقْرِضُ) and converting it to the verbal noun "pinjaman" before adding the conjunction "sebagai", then becoming the complete translation "sebagai pinjaman yang baik". While in TPR and TKP, the phrase al-Maf'ul al-Mutlaq in the verse is only translated with the adjective phrase "yang baik" which consists of the conjunction "yang" and the adjective "baik".

Sample9:

Al-Maf'ul al-Mutlaq that Works to Explain Types of Action		
" يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ"		
(Surah al-Tahrim, verse 8)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
“Wahai orang yang beriman! Bertaubatlah kamu kepada Allah dengan taubat nasuha , mudah-mudahan Tuhan kamu akan menghapuskan kesalahan-kesalahanmu.”	“Wahai orang-orang yang beriman! Bertaubatlah kamu kepada Allah dengan “Taubat Nasuha” mudah-mudahan Tuhan kamu akan menghapuskan kesalahan-kesalahan kamu”	“Wahai orang yang beriman! Bertaubatlah kepada Allah dengan “Taubat Nasuha” , moga-moga Tuhan kamu akan menghapuskan kesalahan kamu”

Morphological Analysis of Sample 9:

The phrase can be segmented into the following words:

- يَا: An interjection used to address someone.
- أَيُّهَا: An interrogative pronoun used to address a specific group of people.
- الَّذِينَ: A relative pronoun used to refer to the group of people being addressed.
- آمَنُوا: A verb in the perfect tense, meaning "they believed."
- تَوْبُوا: An imperative verb in the plural form, meaning "repent."
- إِلَى: A preposition meaning "to."
- اللَّهِ: The name of God.
- تَوْبَةً: A noun in the accusative case, meaning "repentance."
- نَّصُوحًا: An adjective in the accusative case, meaning "sincere" or "true."

Syntactic Analysis of Sample 9:

2. Grammatical Analysis:

- يَا أَيُّهَا: This is a combination of the interjection "يَا" and the interrogative pronoun "أَيُّهَا". The interjection "يَا" is used to address someone, while the interrogative pronoun "أَيُّهَا" is used to specify the group of people being addressed. In this case, the group of people being addressed is "الَّذِينَ آمَنُوا" (those who have believed).
- الَّذِينَ: This is a relative pronoun that refers to the group of people being addressed. It is in the nominative case because it is the subject of the verb "آمَنُوا".
- آمَنُوا: This is a verb in the perfect tense, meaning "they believed." It is in the third person plural form because it refers to the group of people being addressed.
- تَوْبُوا: This is an imperative verb in the plural form, meaning "repent." It is in the second person plural form because it is a command directed to the group of people being addressed.
- إِلَى: This is a preposition meaning "to." It is followed by the accusative noun "اللَّهِ" (God).
- اللَّهُ: This is the name of God. It is in the accusative case because it is the object of the preposition "إِلَى".
- تَوْبَةً: This is a noun in the accusative case, meaning "repentance." It is the direct object of the imperative verb "تَوْبُوا".
- نَّصُوحًا: This is an adjective in the accusative case, meaning "sincere" or "true." It describes the noun "تَوْبَةً" (repentance).

Translation Analysis of Sample 9:

In this verse, the phrase that becomes al-Maf'ul al-Mutlaq is (تَوْبَةً نَّصُوحًا) which is based and preceded by the verb (تَوْبُوا). All versions of the translation agree to use kata tugas which also belongs to kata sendi nama, namely

"dengan". All three translations translate that type of taubat as "taubat nasuha". Therefore, there is no difference between the three versions of the translation analyzed, besides the phrase "taubat nasuha" is also quite common and synonyms are heard and used in the Malay community. Taubat Nasuha according to the Fourth Edition of Kamus Dewan is *rasa kesal yang sesungguhnya*.

Sample 10:

Al-Maf'ul al-Mutlaq that Works to Explain the Number of Times of Action		
" وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً "		
(Surah al-Haaqah, verse 14)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"Dan diangkatlah bumi dan gunung ganang lalu dihancurkan keduanya dengan sekali hentaman. "	"Dan bumi serta gunung-ganang diangkat (dari tempatnya) lalu dihancurkan keduanya sekali hancur. "	"Dan diangkat bumi serta gunung-ganang lalu dihancurkan kedua-duanya dengan sekali hentaman. "

Morphological Analysis of Sample 10:

The phrase can be broken down into the following words:

وَحُمِلَتِ (waḥmilat): Verb, third person feminine singular, passive form, perfect tense, from the root حَمَلَ (ḥamala) meaning "to carry" or "to bear".
 الْأَرْضُ (al-arḍu): Noun, feminine singular, definite, meaning "the earth".
 وَالْجِبَالُ (wa-l-jibāl): Noun, masculine plural, definite, meaning "and the mountains".
 فَدُكَّتَا (fadukkātā): Verb, third person dual feminine, passive form, perfect tense, from the root دَكَ (dakka) meaning "to pound" or "to crush".
 دَكَّةً (dakkatan): Noun, feminine singular, meaning "a crushing" or "a pounding".
 وَاحِدَةً (waḥīdatan): Adjective, feminine singular, definite, meaning "one" or "single".

Syntactic Analysis of Sample 10:

The sentence consists of two main clauses connected by the coordinating conjunction "وَ (wa)":

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ (wa ḥmilat al-arḍu wal-jibālu): This clause is the subject of the sentence. It states that the earth and the mountains were carried.
 فَدُكَّتَا دَكَّةً وَاحِدَةً (fa-dukkātā dakkatan waḥīdah): This clause is the predicate of the sentence. It states that the earth and the mountains were crushed into one crushing.
 The verb "دُكَّتَا" (dukkātā) is in the passive voice, which means that the action of crushing is being emphasized rather than the agent of the action.
 The noun "دَكَّةً" (dakkatan) is in the adverbial accusative case, which means that it modifies the verb "دُكَّتَا" (dukkātā) by indicating the manner of the crushing.
 The adjective "وَاحِدَةً" (waḥīdah) is in agreement with the noun "دَكَّةً" (dakkatan) in gender, number, and case. It emphasizes that the earth and the mountains were crushed into one single crushing.

Translation Analysis of Sample 10:

In this verse, the phrase al-Maf'ul al-Mutlaq is (دَكَّةً وَاحِدَةً). The phrase al-Maf'ul al-Mutlaq in this verse serves to explain the number of times the verb is performed. The verb used here is (دُكَّتَا) and means "kedua-duanya dihancurkan". The phrase al-Maf'ul al-Mutlaq (دَكَّةً وَاحِدَةً) in this verse is translated by TH and TKP to "sekali hentaman" preceded by the word "dengan". While TPR translates the phrase al-Maf'ul al-Mutlaq to "sekali hancur" without adding the word "dengan". All versions of the translation can be understood that the function of al-Maf'ul al-Mutlaq in this verse is to explain the number or how many times the action or act of "dihancurkan" is done. Even so, Nida (1964) suggested the concept of the closest match in terms of meaning and style. On that basis, since all translation versions translate the verb (دُكَّتَا) to "dihancurkan", the researcher suggests that the phrase al-Maf'ul al-Mutlaq be derived from the basic verb, as well as the translation of the phrase (دَكَّةً وَاحِدَةً) into "dengan sekali hancur". Thus, it appears that the translation of the phrase al-Maf'ul al-Mutlaq is more faithful to its verb which is the basis/origin of its existence in the verse.

Sample 11:-

Al-Maf'ul al-Mutlaq that Works to Explain the Number of Times of Action		
" فَنَظَرَ نَظْرَةً فِي النُّجُومِ "		
(Surah al-Saffat, verse 88)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
"Lalu dia memandang sekilas ke bintang-bintang."	"Kemudian ia memandang dengan satu renungan kepada bintang-bintang (yang bertaburan di langit)."	"Kemudian dia memandang dengan satu renungan kepada bintang-bintang (yang bertaburan di langit)."

Morphological Analysis of Sample 11:

Word	Part of Speech	Conjugation
فَنَظَرَ	Verb	Past tense, 3rd person singular, perfect
نَظْرَةً	Noun	Accusative case
فِي	Preposition	In
النُّجُومِ	Noun	Plural accusative case

Syntactic Analysis of Sample 11:

<p>The sentence is a simple sentence consisting of a subject (هو), a verb (نظر), and an object (النجوم).</p> <p>The preposition في introduces a prepositional phrase (فيالنجوم) that modifies the verb نظر.</p> <p>The noun نَظْرَةً is an accusative of specification, which means that it specifies the type of looking that is being done.</p>

Translation Analysis of Sample 11:

In this verse, the phrase al-Maf'ul al-Mutlaq is (نظرة). But here there are 2 different styles of translation. The first one, TH translates it to "sekilas", while TPR and TKP translate it to "satu renungan" preceded by the word "dengan". All versions of the translation indicate the number of times the act of "memandang" is performed. The word "sekilas" means sekelip mata, sesaat atau seketika and "renungan" means memerhatikan dengan teliti (Fourth Edition of Kamus Dewan).

Even so, Nida (1964) suggested the concept of the closest match in terms of meaning and style. On that basis, since all translation versions translate the verb (نظر) to "memandang", the researcher suggests that the phrase al-Maf'ul al-Mutlaq be derived also from the basic verb, at the same time the translation of the phrase (نظرة) becomes dengan sekali pandang. Thus, it appears that the translation of the phrase al-Maf'ul al-Mutlaq is more faithful to its verb which is the basis/origin of its existence in the verse.

Sample 12:

Al-Maf'ul al-Mutlaq that Works to Explain the Number of Times of Action		
" ..فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً "		
(Surah al-Nisa, verse 102)		
Translation of Al-Hidayah	Translation of Pimpinan Ar-Rahman	Translation of Kompleks Percetakan al-Quran Raja Fahad:
".., lalu mereka menyerbu kamu sekaligus ."	"...mereka dapat menyerbu kamu beramai-ramai dengan serentak ."	".., lalu mereka menyerbu kamu sekaligus ."

Morphological Analysis of Sample 12:

Word	Part of Speech	Conjugation
فَيَمِيلُونَ	Verb	3rd person plural, perfect tense
عَلَيْكُمْ	Preposition and pronoun	Upon you (plural)
مَّيْلَةً	Noun	Accusative case
وَاحِدَةً	Adjective	Accusative case, feminine singular

Syntactic Analysis of Sample 12:

The phrase is a complete sentence consisting of a subject (هم), a verb (يميلون), and a direct object (مِئْتَةٌ).
 The preposition عَلَيْكُمْ modifies the direct object مِئْتَةٌ, indicating that the inclination is directed towards the subject (you plural).
 The adjective وَاحِدَةٌ describes the noun مِئْتَةٌ, specifying that the inclination is only one.

Translation Analysis of Sample 12:

In this verse, the phrase al-Maf'ul al-Mutlaq is (مِئْتَةٌ وَاحِدَةٌ) and is translated into two translation styles. The first one is translated as "sekaligus" in TH and TKP; the second is translated as "serentak" in TPR. Both translations are to indicate the number of acts. According to the Fourth Edition of Kamus Dewan, the word serentak means pada waktu yang sama, bersama-sama atau serempak, while sekaligus or the actual spelling is sekali gus means melakukan sesuatu dengan satu kali sahaja or serentak. It is clear here that there is no significant difference in meaning between all versions of the translation and the meaning to be conveyed. Although Nida (1964) suggested the concept of the closest matching in terms of meaning and style/style, but in this verse, if the phrase al-Maf'ul al-Mutlaq (مِئْتَةٌ وَاحِدَةٌ) is translated to dengan sekali serbu, it will appear later does not suit the taste of Malay language listeners. Therefore, for this sentence, the matching that celebrates the style of the source language should not be defended.

Discussion:-

Based on twelve (12) sample translations of the phrase al-Maf'ul al-Mutlaq consisting of four (4) phrases al-Maf'ul al-Mutlaq li al-Tawkid (which serves to emphasize the meaning of actions), five (5) phrases al-Maf'ul al-Mutlaq li bayan al-Nau' (which serves to explain the type of act) and three (3) phrases al-Maf'ul al-Mutlaq li bayan al-'adad (which serves to explain the number of times the act), can be concluded their style and translation strategy as follows:

Al-Maf'ul al-Mutlaq Translation Style and Strategy			
Number of Samples: 12			
Starting with the word dengan	Starting with the word secara	Starting with kata adjektif penghabisan	Starting with kata adjektif darjah biasa
10 samples	3 samples	3 samples	1 sample

Conclusion:-

Al-Maf'ul al-Mutlaq in Arabic is divided into three functions; as an intensifier of verbs, clarifiers of verb types, and clarifiers of the number of verbs. Since al-Maf'ul al-Mutlaq in Arabic has its own linguistic function that is not equivalent to Malay syntax, the translators have taken into account the presence of al-Maf'ul al-Mutlaq and its function in the source language when translating it. When a single phrase of al-Maf'ul al-Mutlaq is translated into Malay, the function seems to be vague and almost cannot be translated literally or literally because it often interferes with the meaning of a sentence or word in Malay and often does not conform to the style of the language modern. The translation of components in Arabic syntax has not yet been carefully and specifically translated in some versions of the translation in general. This is because the process of converting language and grammar from one language to another is not completely the same even though it can still be translated according to the translation that is closest to the meaning in the source language.

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