

Language Variation Analysis of Expressions of Al-Quran Word Wife

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Abstract

Spirit to study the Qur'an never cease from all walks of life because it is the springs that never dry the contents or new nuances in rhythm with the development of science and human civilization. Sociolinguistics as a branch of applied sciences of language comes more behind compared with the sciences of language to another, try and attempt to examine the language of the Qur'an from one aspect linguistic study. The author was intrigued by the use of a variety of language used in the Qur'an reveal wife said. With the hope to uncover how the Al Qur'an is extremely systematically compiled language harmonizing between linguistic rules and social norms that exist in the language of the user community. For this, this study will analyze the verses of the Al Qur'an which also use words that show the meaning of the word wife, using deductive approach; ie studies that depart from the common understanding of the meaning contained in the words of the Al Qur'an says about his wife giving birth to the specific understanding of the meaning of these words. In addition, this study also will analyze verses are meant to depart from certain understandings of the words of the Al Qur'an referred to then draw a broader concept of the use of the words of the wife of the verses of al-Qur'an.

Key words: Language Variation, Expression of Al Qur'an, Words wife

I. Background

Cleric-side dish Al Qur'an differ in determining the amount of numbers passages of Qur'an, but on the verses of the Al Qur'an there is no difference between them. The difference arises only because the issue of determining whether paragraph it consists of a single verse or cut into two verses?. and this distinction is not a fundamental thing that does not need to be a long debate, and this paper will not pass to the discrepancy.

Although this is the case, this paper should star with the belief that all expressions of the Al Qur'an which consists of 114 chapters and 6,666 verses is believed to be the absolute truth. Altitude and the glory of the language make it as a masterpiece that is not comparable by anyone at any time in order writes to the world, not only in the selection of vocabulary (*tansiq al-alfazh*), very varieties sentence structure and precise and stylistic super informative, but also has a wealth of meaning infinite content. Allah swt. through His word challenge all intellectuals to bring any similar work, but none of them are able to do so until the end of era. As revealed in the Qur'an (Q.2: 23) *"and if you (still) in doubt about al-Qur'an that we reveal unto Our slave (Muhammad, create one signed (only) that such al-Qur' and an auxiliary invite-helpers besides Allah, if ye are truthful. "History of Qur'an trip noted, that at the beginning of the presence of a handful of experts Islam Arabic literary Arabic as well as community leaders from Yamamah, call for example Musaylima al-Kassab, when it tried to make the verses counter in hopes of supporting his evil intentions and ambitions of being a false prophet. Precisely that proves the lie.*

Regardless of the Qur'an as Muhammad miracle. Allah revealed. him, he (al-Qur'an) also, in the context of language, still use Arabic as a medium of communication in spreading monotheism ³eatise on the earth's surface. References to it have been mentioned in the Qur'an as the word of Allah himself.: *Verily, We sent it down as an Arabic Qur'an, in order that ye may learn wisdom.* "QS. Ar-Ra`d [13]: 37 in another verse says: " *(He is) the Quran in Arabic that no crookedness (therein) in order that they be cautious* ". QS. Fussilat [41]: 3.

That the language of the Al Qur'an terminology in this framework is included in the category of language. Even the characteristics of the structure and its elements, such as morphological elements, identity (of words), and syntax indicates that (in the sociolinguistic approach) the language of the Qur'an can be categorized as a variety of *frozen speech language*, the official language variety most used in situations official ceremonies. Historically that actually *lahjah* (dialect) Quraisy absorbed most of the Qur'an and the most to contribute to the development of Arabic *fushha* (standard) both in terms of vocabulary and in terms of the rules of language.

The Qur'an in multifunction, not only in the world of religious musells open - but also flow to interest academics to be a source of scientific study of various disciplines, not least linguistic sciences. Even the experts agreed to put the Arabic Qur'an as the first and primary source in determining *Nahwu* rules (syntax) Arabic through *qiyas* approach. The Qur'an is the most *afshah* narrative language and the most accurate. therefore there is no difference in the text of the Al Qur'an, as well as there is no difference in the qiraat quraniyah (reading) the *mutawatir*. Arabs agree on only one reading *mutawatir*, as they agreed on only one standard is used as *Mushhaf* Ottomans, because *mutawatir*. And there is also the difference against the shah reading, namely reading true *sanad*.

Indonesian dictionary is defined as the wife says the woman who are married or are married, women who are married. For the meaning of the Qur'an uses few words; *zaujun* with various forms of changes morphologies, *Nisaaun*, and *Imraatun*. third word This has a different basic word meanings at the same time is not the same basis. The difference would be providing an overview picture of the existence of the elements of variation in ethnographic *extra systemic* influence language or non-language elements of the third use of the word in the Qur'an in many verses. And indeed this study will focus on the variation *extra systemic*; ie variations related to factors outside the system of language itself. PWJ Nababan says there are four factors that cause or correlative related to external variations; ie with respect to the origin of speakers, social groups, speaking situation, and the time of use of the language itself.

To get to the third meaning of the word comprehension of language al-Qur'an lexical terms, we should refer to the references that have been massaging the meaning of these words. Is as follows:

II. Zaujun

At the beginning of this word alone is not meaningful, a unit which has a pair, class and kind of everything, everything that has a good pair of similar or different shape. Then the basic meaning evolved into several meanings. One of them which means "wife". And this is the meaning that will be studied its use in the Qur'an. al-'Allama al-Raghib al-Asfahani mention other meanings contained by this *zaujun* said that:

1. Couple of things of the same kind or similar. Mentioned in the Qur 'an: *Faja' ala minhu az-zaujaini adh-dzahara wal-untasa* [39:75], (And God made there of **pair**: male and female). *Tsamaaniyata azwajin min ad-dha'ni itsnaini wa minal ma'zi itsnaini* [6:143], (eight **pairs** of animals, from two sheep, two goats from).

2. Peers: *uhsyuruu al-ladziina zhalamuu wa azwajahum wa maa kaanuu ya'buduuna* [37:22], (To the angel commanded): Gather the people are wrongdoers along with their **peers** and their gods).

3. Group: *Laa tamuddanna ainaika alaa maa matta'naa bihi azwajan minhum* [15:88], (do not you ever show your eyes to the pleasures of life which We gave to **some classes** of them.

Wa kuntum azwajan tsalatsatan [56:7], (and ye into three groups).

4. Type: *subhaana al-ladzi khalaaq azwaja kullaha* [36:36], (Maha holy God who has created all **the pairs**). *Wa anzala min as-samaai maan fa akhrajna bihi azwajan min nabaatin syattaa* [20:53], (and Allah **sent down rain from the sky**. Then **We bring forth with it rain manifold of herbs mixed**.

5. Met or combined: *wa idza an-nufusu zuwwijat* [81:7], (and if the souls met [the body]).

Growth and development of the meanings mentioned above will not be discussed further in this paper because it is included in the semantic area. We are only interested in tracing the use of the word *zaujun* as a speech act (speech acts) in the Qur'an that significantly wife on a variety of topics with statements as well as style-specific style. Secondly it is ultimately up to follow the income of a word. This search will use *maudhu'i* approach (thematic). Ie gathering all or part of the verses of the Qur'an from some letter, which talks about a particular topic, and then linked to each other, so that the overall conclusions drawn at the end of the matter in the view of the Qur'an.

The search has been collected from as many as 43 verses of 25 letters using the word meaningful *zaujun* wife in the Qur'an. In his position as speech acts (speech acts), is an act of necessity be the birth of another language-action. Such acts of speech (utterance acts), namely; The use of the word *zaujun* itself in verses, acts as the (proportional acts) ie; revealed some statements about *zaujun* (wives) in the topic - a particular topic. For this case, the topics are:

a. Mawaris, infaq, and nafqah: as revealed in the Qur 'an, among other things: " *wa lakum nispu maa taraka aswajaikum*" [QS 4: 12] (And you [husbands] half of the inheritance wives you ...), and QS 2:240, 4:20 and QS, and QS 33: 28, and QS 60: 11.

b. Tata attitudes and ethical behavior in the marriage system: as mentioned in the Qur 'an: " *yaa ayyuha an-Nabiyyu qul li azwajika wa banaatika wa nisaail mukminiina yudhiina* **10** *inna jalaabiibihinna wadzalika adnaa an yu'rafa falaa yu'dayna wakaana Allahu gafuuran rahiman*". [QS 33: 59] (O Prophet, tell your wives, **and wife-believers**: "Let them stretch out her **ve** throughout their bodies." such that they are so much easier to be recognized, therefore they are not disturbed. And Allah is Oft-Forgiving, Most Merciful), and 33: 4, verse 33: 53, and Surah 23: 6, and verse 30: 21, QS 66: 1, 3, 5, and 9: 24, and 26: 166, and Surah 64: 14, and Surah 24: 6, and QS 70 : 30, and 33: 4, 37, 50.

c. Outer establishment and inner: as mentioned in the Qur 'an. among other things: " *Wal ladziina aamanuu wa 'amilush shalihaati sanudkhilhum jannatin tajrii min tahtiha al-anhaaru kh* **3** *diina fiihaa abadan. Lahum fiihaa azwajun muthahharatun wnudkhilhum zhillaan zhaliilan*". [QS 4: 57] (And **those who believe and do righteous deeds**-deeds **that**, in the future **will** we enter into heaven in which rivers flow; their eternal therein; they have therein pure wives, and we insert them into the shade more comfortable), and QS 2: 35, and Surah 7: 19, and 20: 117, and Surah 33: 6, and verse 43: 70, and 13: 23, and QS 3: 15, and 36: 56, and 40: 8.

d. Continuity of family lineage: as mentioned in the Qur 'an: " *yaa ayyuhan naasut taquu rabbakum al-ladzi khalaaqakum min nafsin waahidatin wa khalaqa min* **3** *a zaujahaa wa batsta minhuma rijaalan katsiiran wa nisaa-an*". Al Qur'an 4:1] (O all men, Be cautious to your Lord who has created you from a single self,

and God created her thereof; than both God and He scattered through male- men and women that much), and 21: 90, and 39: 6, and verse 13: 38, and 16: 72, and 25: 74

Al-Qur'an al-karim uncover these topics in the follow statement (illocutionary acts) with a variety of styles. Namely in the form of regular statements, commands, disclaimers, jani, ban, questions and prayer. as found in the verses of the Al Qur'an. among others:

a. Usual form of the statement: “ *an-Nabiyyu aula bil mukminiina min anfusihim wa azwajuhum ummahaatuhum.....*” [Qur'an 33: 6] (Prophet was more important for the believers than themselves, and his wives are their mothers).

b. Command: “ *yaa ayyuha an-Nabiyy, qul liazwajika wa banaatika, wa nisaa'il mukminiina.....*” [Q 33: 59] (O Prophet, tell your wives and daughters, and the wives of the believers).

c. Disclaimer: among others, the Lord says in the Qur 'an: “ *wa maa ja'ala azwajakum al-laa'ii tuzhaahiruuna minhunna ummahaatikum*” [QS 33: 4] (and He's Not make your wives that you zhihar it as your mother)

d. Promise: God says in the Qur 'an: “*wa al-ladziina amanuu wa 'amilu al-shaalihaati sanudkhilluhum jannatin tajrii min tahtiha al-anhaaru khaalida fiiha Abadan. Lahum fiiha azwajaun muthahharatunwa nudkhilluhum zhillaan zhaliilan*” [QS 4: 57] (and those who believe and do righteous deeds-deeds would later we enter into heaven beneath which rivers flow, and they will abide therein. They have therein pure wife, and we insert them into the shade more comfortable).

e. Prohibition: Allah said: “*Wa maa kaana lakum an tu'dzuuRasulallahi wa la an tankihuu azwajaahu min ba'dihi Abadan*” [QS 33: 53] (and you should not liver and arguably should not marry wives anyway- his wife forever after he died).

f. Question: as Allah swt. : “*Qul a'unabbiukum bi khairin min dzalikum lilladziinat taqau inda rabbihih jannatun tajri min tahtiha al-anhaaru khaalidiina fiiha wa aswajaun mutahharatun wa ridwaanun minallahi wa Allahu bashirun bil 'ibaadi*” [QS 3: 15] (Say: “Shall I tell you what is better than these? for those who fear Him (God), on the side of their Lord beneath heaven flowing rivers, they will abide there in, and they (endowed) wives were purified and the pleasure of Allah. and Allah will see His servants).

g. Do 'a: as mentioned in the Qur 'an: “*Wal Ladziina yaquuluuna Rabbi, an hab lanaa min aswajaana wdzurriyyatinaa qurrata a'yunin waj'alnaa lilmuttaqiina imaaman*” [QS 25: 74] (and those who say: “Our Lord give us our wives and our offspring as pleased liver us, and make us priests to those who fear Him.

The end of all the above-mentioned acts of language in all its forms is varied acts. That is the result or effect of the speech act of the Al Qur'an on the person who said *zaujun* read or listen. Effect may be in the form of concepts or ideas, attitudes and even behavior in response to the *zaujun* said. Gathered from the totality of the above verses can be put forward several records as a follow result words are:

1. Social status of a *zaujun* (wife) in view of the Qur 'an occupying social levels noble and exalted. A *zawajun mutahharah* (holy wives) and *aswajaun Nabiyyi* (wives of the Prophet) is a reflection of a woman who has a reliability of spirituality are plenary. That is why al-Qur 'an put the wives of the Prophet in a metaphor meaning as the mother of all believers (ummahaatuhum). One of the pillars upholding the order of social life, including family life, is if it is built on the foundation of moral and spiritual. Because of this strength that will sustain and maintain the status of the glory and sanctity. Similarly, that would rule violations and social ethics in family life will bring enormous influence and fatal against the social inequities in the midst of the life of the wider community.

2. A social function *zaujun* (wife) is to continue and maintain the human lineage. In carrying out this function is the necessity for involvement of the husband (wife couple) as one of the pillars of the family. With regard to the maintenance of the offspring to be the successor generation is inseparable from the development and growth control by delivery derivatives *qurrata a 'yun* (liver conditioning). In the context of humanity, a noble function *zaujun* not just give birth to a human but more than that required to humanize humans. In the sense that members of the public who gave birth to respect and obey the rules and run social and humanitarian missions.

3. Rights and obligations of a *zaujun* (wife). Aside from the right material and the right bathiniyah mutlaq given to the wife also is human rights. It is against the norms and ethics if in case these rights are not being met, as well as vice versa obligations should be implemented. About the size and shape of the magnitude of the right of a wife to be assessed and dealt with mathematics in one branch of Fiqhi in Islam. Therefore, On this occasion, our study would not go further there. It's just going to emphasize again that the wife no rights and obligations attached to him because of the sacred bond through marriage.

4. In search of passages *zaujun* (wife) the authors found the follow result also highly related to ethical issues. Knowing and fulfilling the rights and obligations is not sufficient in maintaining and preserving exist conjugal relations in marriage without the presence of ethics. Al-Qur 'an have established ethics through its verses. And, of course, that the ethics that have been set in al-Quran will not be contrary to human nature and are

for the good and welfare of the man himself. It may be in achieving a goal and good intentions into good not because it is not accompanied by ethics.

III. Imra'atun

Imra'atun is one word vocabulary that is meaningful Qur'an wife. *Mufradat* is taken from the word "*mar'un*" which means: a person (man), the perfection of manhood. And has undergone a process of change and morphologically phonologies to read *imra'atun*. Ibn al-Anbary mention that *alif* that existed at the beginning of the word *hamzah wasl* (glottal unreadable when the word is a word that preceded [the author]). For the meaning of the Qur'an uses the word as revealed in the Qur'an as follows: "*yauma yafirru mar'u min akhii wa ummihi wa abiihi*" [Qur'an 80: 34-35] (in the days when humans fled from his brother. From his mother and of his father), "*yauma yanzhuru mar'u maa qaddamat yadaahu*" [EMQ 78: 40] (On the day humans look at what has been done by both hands). In Arabic, the technical term *mudzakkar* (for kind words sexed males) and *muannats* (for the kind words sexed female). For this *imra'atun* word has undergone a process of feminization (at-ta'nits) by adding gender morpheme (tun, tan, tin) at the end of the word to mean "a woman".

In search verses of the Al Qur'an were found using the word *imra'atun* on various topics in several passages by using a particular language style. Such topics are: sustainability descent, sex, marriage and ethics rules violations and implication, limited ability salihah a wife, the wife's participation in the crimes.

a. Continuity of spring and future generations: The verses *imra'atun* in al-Quran related to this topic is: "*Idz qaalati mra'atu 'Imraana rabbi laka innii nadzartu maa fii bathnii muharraran, fataqabbal minnii innaka antas Samii' ul 'aliim*" [3:35] (When the wife of Imran said: "O my Lord, indeed I intend to you child in a gynecologist become pious servants and humble. therefore accept (votive) from me. Verily Thou art the All-hearing, All-knowing, and QS 3:40, and Surah 11:71, 51:29 and QS, and QS 28:9.

b. Sex drive: Allah said: "*niswatun qaalat wa fil madiinati mra'atul Azizi turaawidu fataahaa' an nafsihii qad syagafahaa hubban innaa lanaraahaa fi dhalaalin mubiin*" [QS 12:30] (and the women in the city said: The wife of Al-Aziz teasing servant to subdue him (her), in fact it was his love for his servant very deep. Verily We looked at the manifest error), and QS 12:51.

c. Violation of rules and ethics of marriage and implikasinya: verses associated with this clearly explains everything their husbands are pious people but they do not praiseworthy deeds and character; Allah said: "*Dharaba Allahu matsalan lilladziina kafaruu mra'ata Nuhin wa mra'ata Luthin kaanataa tahta 'abdaini min 'ibadinaa shalihaini fa khaanataahumaa falam yugniyaa' anhumaa minallaahi syaian wa qiila dkhulaa an-Naara ma 'ad daakhiliina*" [QS 66:10] (God made wives of Noah and Lot as a metaphor for wife infidels. Both under the supervision of two members of the pious servants among us. Then it humble second wife to her husband (respectively), then her husband was not able to help them at all from the punishment of Allah, and said to them: "Come into *Jahannam* along with the people who get in), and QS 11:81, 29:33 and QS, and QS 7:83, and 15: 60, and 27:57 and 29:32.

d. The limited ability of a wife's ability salihah: Allah said: "*Wa dharab Allahu matsalan lilladziina 'aamanuu mra'ata Fir 'Auna Idz qaalat Rabbi bni li indaka baitan fil Jannati wanajjini min Fir 'Auna wa amalihi wa najjini milal qaumi zhalimin*" [QS 66:11] (And God made Pharaoh's wife parable to those who believe, when he said: "Yes Rabku, bangunkanlah me a house in heaven, and save me from Fir 'aun and his deeds, and save me from the wrong doers).

e. Wife's participation in the crimes with her husband: Allah said "*wa mra'atu hu hammalatal Khatab*" [QS:111:4] (and the wife of Abu Lahab firewood carrier).

There are several languages that use the style of the Al Qur'an as a form of conveying follow the mission statement qur'ani with verses using the word meaningful *imra'atun* wife. The forms include:

3 a. Do 'a: "*idz qaalatim ra'atu Imran rabi innii nadzartu laka maa fii bathnii muharraran*" [QS 3:35] (When the wife of Imran said: "O my Lord verily I mandzarkan gynecologist unto the children become pious and humble servant), and

b. Question: "*Qaala Rabbi Annaa yakuunu lii gulamun wa qad balaghanil kibarun wamra'ati 'aaqiru*" [QS 3:40] (Zakariya said: "O my Lord, how can I have a son when I am very old and my wife is barren?").

5 c. Statement: "*Wa Qaala niswatun fil madiinati : 'mra'atu al-Aziz turaawidu fataahaa' an nafsihii*" [Q 12:30] (And the women in the city said: The wife of al-Aziz teasing servant to subdue himself).

d. Prohibition: "*wa qaalati mwa'atu Firauna qurratu 'ainin lii wa laka laa taqtuluuhu asaa an yanfaanaa au nattakhidzahu waladan wahum laa yasy'uruun*" [Qur'an 28:9] (And the wife said Fir'aun: It is conditioning the heart eyes for me and thee, thou shalt not kill, hopefully it to us, or we make their adopted children were not aware of).

e. Command: "*Fa'asri bialhika biqit'in minal laili wa la yalafit ahadun illaa mra'atuka..*" Q 11:81] (Go to bring family and followers pengkut you at the end of the night and do not have someone of you is left behind except your wife).

One form of cultural characteristics of language in society is self-identification, language means a sign or symbol that can express the socio-cultural development and growth of a social group. Therefore, language is the

most honest recording tool to uncover the history of the people. So to understand the phases through which the language along with the characteristics of each phase, the phenomenon-social phenomenon in the language of the user's life can be known. 10th so if we uncover the use of the word *imra'atun* amongst the people themselves as language users Qur'an is spoken in many verses the understanding of the use of the word as a follow the result language is:

- a. *Imra* word '*atun* (which means the wife) can be categorized as the language of the *earth*, because its use is not found in the verses of al-Quran that tells where the wife in the afterlife (heaven).
- b. The use of the word is very viscous with portrayal of family life away from the concept of an ideal home life. Author compiling 16 verses that use *imra'atun* (wife) 12 of which depict family life contrary to religious norms and social rules.
- c. The use of the word does not indicate a concept of partnership (husband and wife) in the household to realize the social establishment, both in the social environment is smaller and broader in scope. Because not a single verse that describes the rights and obligations of each of the pillars of the family.
- d. Similarly impressed from the word will be the nature of womanhood that is not owned by the husband, the pregnant and give birth to offspring in an attempt made to present the next generation. This specification is extremely require special attention not to be trigger- birth of social inequality in the society at large.

IV. *Nisaa'un*.

Like the previous verses, the word *nisaa'un* be described with the same approach when discussing the previous two meaningful words (wife). *An-Nisaa* says in the Qur'an, in addition to significantly wife also has another meaning. And to examine the meanings that exist in the area of semantics, therefore this paper will focus on the meaning of wife with sociolinguistic approach. Before entering the study, the first to put forward the basic meaning of the word.

Nisaa'un at first meaningful word "transverse muscle or vein from the groin to the ankles till. there are also those who say that this word has the basic meaning of "delay" as used in the Qur'an at-Taubah verse 37 Allah SQT said: "*Innamaa an-nasii'u ziyaadatun Kufri fil ...*". (Meaning: actually postpone-delay the sacred months it adds kufri). And the other meaning of her growing up on the meaning of "wife" without deleting other meanings. The said amount together with changes in the shape morphology's about 60 more, but are meaningful only about wife's only 20.

The use of the word in the Qur'an *nisaa'un* meaningful wives can be grouped in several topics of conversation. Namely:

1. Norms and ethics of marriage: it is meant; Interaction wife well, either in the form of deeds and words; and classification of a woman who could be his wife; mentioned in the Qur'an: "*al-Ladziina yuhzaahiruuna minkum min nisaa'ihim maa hunna ummahaatihim, in ummahaatuhum illaa lla'ii wa,ladathum wainnahum layaquuluuna munkaran minal qauli wa zuuran wa inna Allaha laafuwun gafuurun*" [Q 58:2] (The people who *zihar* their wife among you, Nor their wives were their mothers, mothers nothing but a woman who gave birth to them., and indeed they sincerely utter a word of wrong doing and falsehood. And surely Allah is Forgiving again forgiving"), and QS 58:3, and Q!, S, 2:187, and 4:129 QS, and QS 4:19, and 4:4 QS, QS 4:23.

2. Intercourse (sex); al-Qur'an express it is associated with the time allowed to have, and how do the meanings expressed in the metaphor, as well as al-Qur'an appoint it as the fulfillment of a living mind; "*nisaa'ukum hartsun lakum fa'tuu hartsakum annaa syi'tum wa qaddimuu lianfusikum wat taquu Allaha wa'lamuu annakum mulaaquuhu wa basy-syiril mu'minin*" [QS 2:223] (Wives is like the *th* and where you grow crops, so go field it just how you want, and serve charitable good for you, and you Allah and know that ye are to meet Him, and give good news those who believe), and 2:187, 2:226, 2:222, 4:15.

3. THALAQ law and related there to; Allah said: : "*wa idzaa thallaqtumun nisaa'a fa balgna ajahunna famsikuuhunna bima'ruufin aw sarrihuuhunna bima'ruufin walaa tumsikuuhunna dhiraaran lita'taduu...*" [Q 2:231] (If you mentalak ister-wives, and they reach the waiting period, then reconciliation them in a good way, or looking for them in a good way any. Do not harm their members, because then they persecute you ...), and 2:232, 2:236, 65: 1, QS 65:4.

4. Guidance and instruction to wives to be good and behave; Allah said: "*ya Nisaa'a an-Nabiyyi man ya'ti minkum bi faahisyatin mubayyinatin yudhaa'af lahaa al-'adzaabu dhi'faini wakaana dzalika alaa Allahi yasiiran*" [QS 33:30] (wife of the Prophet, anyone working in the midst that lewdness, surely the torment will be doubled to them doubled. And so it was that easy for Allah), and QS 33: 32, and QS 33:59

In the case of the Qur'an convey these topics in a paragraph as mentioned above using various forms of delivery. Having scrutinized the forms could be argued hidden by mentioning just one verse of each form; as below:

- a. Command: "... *fa'taziluu an-Nisaa'a fil mahiidi* ..." [QS 2:222] (Therefore you shall keep away from wives [have intercourse] at the time menstruation).
- b. Prohibition: "*Wa idz thallaqtumun nisaa'a fabalgna ajahunna falaa ta'dhuluuhunna an yankihna azwajahunna idzaa taradhaw bainahum bil ma'ruufi...*" [QS 2:232] (if you *talaq* your wife, then period time

expired. then ye blocking them will marry with her husband, if there has been a willingness among them in a way that ma'ruf ...).

c. Usual statement: "*Laa junaha alaikum in thallaqtumun nisa'a' a maa lam tamassuuhunna aw tafriidhuu lahunna fariidhatan...*" [QS 2:236] (There is no obligation to pay a dowry upon you, if you divorce your wives before you mix with them and before you determine the dowry ...).

d. Disclaimer: "*walan tastathii'uu an ta'diluu baina annisaa'i walaw harashtum ...*" [Q 4:129] (And you will never be able to do justice between wives, Even though you really want to do it ...).

e. Threat: "*yaa nisa' an-Nabiyi man ya'ti minkum bi faahisyatin mubayyinatin yudhaa'af lahaa al-'adzaabu dhi'faini...*" Q 33:30 (O wives of the Prophet, whoever of you is doing real indecency, surely the torment will be doubled to them two fold ...).

Some notes that can be expressed about the use of the word *nisaa'un* meaningful wives in the Qur'an are as follows:

a. Associated with social status word *Nisaa 'un* in Al Qur'an, it can be concluded that although the word is called directly in some places along with the Prophet Muhammad, but found no mention of the use of the word for the holy wives in heaven. Therefore social rank word *Nisaa 'un* is still in the category of earth language.

b. This word means that the wife as a form of development from the word originally meaning, its use is still very strong depiction of his true nature as a creature of God that type of women who are not naturally possessed by the creature type of man. Say as an example of when God Almighty. Explain menstrual problems, and relate it to the problem of conjugal relations. Thus the husband in establishing appropriate household does not ignore the nature of womanhood for women who have been married.

c. The presence of the word *Nisaa 'un* in al-Quran with meaning wife will inspire potential social limitations possessed by a girls Therefore all the potential to function optimally if he gets special attention from a husband to maintain, develop, and protect and educate. And it is a certainty that the use of the word *Nisaa 'un* is in al-Quran with meaning wives surely bring social missions that need to be studied further.

After outlining the three words mentioned above in the context of the use of language diversity of the Al Qur'an to the meaning of "wife", then it will end with explaining make some important notes related to the subject of this paper. That the totality of the discussion provide proof of the truth of the information conveyed the Qur'an and do not conflict with academic truths through scientific assessments of various disciplines. The Qur'an proverbial springs that never dry challenged scientists to study it more in the womb of the Al Qur'an in order to progress of human civilization.

V. Conclusion

The sociolinguistic study which has taken the word "*zaujun*, *imra'atun* , and *nisaa'un* " in the Al Qur'an as an object of discussion will address some of the results of the analysis in this paper include:

a. All three are said to have social levels that differ from one another. The word "*zaujun* "is not only used as a language of the earth (naming the given name [*al-musammayaat*] in this world) but also al-Qur'an use it as the language of heaven is stated in al-Quran as "*aswaajun muthahharah* " (holy wives). In sociolinguistic view that there are several factors that lead to the selection of expression in speaking with someone, including one of them is a factor of social rank someone, who speaks and who at the opponent or talk. A cleric of sky will be different use of language with jocks now.

b. From the historical use of the word "*zaujun* ". He is the first language used by the wife of Allah with meaning to the first man, Adam,. When God commanded him (Adam) along with his wife to occupy heaven.

c. Paradigm "*zaujun* "build-establishment-oriented thinking, and outer-inner. And the content of the meaning of the word is not only a wife, but more than that it is very reinforces functions intact partnership between husband and wife in an effort to build human civilization. The indicator is when God Almighty. states: "The Prophet Muhammad was more important for the believers of themselves, and his wives (Muhammad) is their mothers". It was a noble sense of the word *zaujun* to be applied in conjugal life.

d. Allah has pick-degree social word "*Nisaa 'un* "which means the wife to call along with the mention of the Prophet in the verses of the Quran, but still different from the word for the context of the action *zaujun* different designations. The word *Nisaa 'un* to put forward the assertion meaning to the nature of womanhood in terms of its social potential that desperately need guidance and protection of a husband. This means that when a wife concept *Nisaa 'un* in interacting with her husband then that will stand out is her feminine nature. To address this husband give 'Tibar to a farmer maintains his garden in such a way that the whole effort thrives plants, free from the threat of pests and diseases that result in the production of high quality and in demand by the market. Similarly metaphor meaning mentioned in the Qur'an.

e. As for the word "*imra'atun* "meaningful wife mentioned in various contexts designation acts inspire us to think that word *imra'atun* used in different social levels with the two words that have been described above. He never mentioned along with the mention of the Prophet Muhammad in any context. He is more predominantly used to describe the nature of womanhood as the pregnant, give birth and nurture. On the other side of the data showed that the various verses that were examined

Words with meaning wife *imra'atun* more prominent preaching about social inequities that occur. As for the wife of Pharaoh as women of faith and righteous not be able to do everything we can to address the moral damage that occurred in his day.

Thus presumably this study presented before the reader. Hopefully received rave reviews and landed blessing of Allah.

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