

Structural Analysis and Stilistic Meaning of *Khabariyah* Verses in The Qur'an

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Abstract

Al-Qur'an always displays the style of language in various forms. The diversity of the structure and language style of the Qur'an shows that there is a certain meaning that is displayed behind the text of the verse. This article aims to reveal the forms of linguistic structures and meanings contained in the khabariyyah verses in the Qur'an so that they can provide an alternative understanding of the Qur'an that does not favor one group. And can provide a clear understanding of meaning, open as it is in accordance with the form of a typical sentence structure in the form of speech and the meaning contained in it. The method used is Linguistic Theory by collecting the configuration of kalam khabariyyah then analyzing its structure and meaning through the Syntact and semantic analysis approach in the Qur'an interpretation. This article concludes that the configuration of the stylistic structure of the verses with khabariyyah style in the Qur'an is expressed in two constructions, namely in the construction of the jumlah ismiyyah and jumlah fi'liyyah with various kind of its language style (uslub) there are : in the style of uslub al-Qashru, al-Taqdim wa al-Takhir, and al-Qasam. In terms of meaning, it shows that the Jumlah ismiyyah provides the permanent (Itsbat), eternal (Dawam) and continuous meaning (istimrar), while the jumlah fi'liyyah provides the occurrence meaning (huduts) that means the occurrence of an event at a certain time as well as the meaning of repetition (istimrar tajaddud).

Analisis struktur, makna stilistika, ayat khabariyyah

Al-Qur'an selalu menampilkan gaya bahasa dalam berbagai bentuk. Keberagaman struktur dan gaya bahasa al-Qur'an menunjukkan bahwa ada makna tertentu yang ditampilkan di balik teks ayat tersebut. Artikel ini bertujuan untuk mengungkap bentuk-bentuk struktur dan makna kebahasaan yang terkandung dalam ayat-ayat khabariyyah dalam al-Qur'an sehingga dapat memberikan alternatif pemahaman al-Qur'an yang tidak berpihak pada salah satu golongan. Serta dapat memberikan pemahaman makna yang jelas, terbuka apa adanya sesuai dengan bentuk struktur kalimat yang khas berupa tuturan dan makna yang terkandung di dalamnya. Metode yang digunakan adalah Teori Linguistik dengan mengumpulkan konfigurasi kalam khabariyyah kemudian menganalisis struktur dan maknanya melalui pendekatan analisis sintaksis dan semantik dalam penafsiran al-Qur'an. Artikel ini menyimpulkan bahwa konfigurasi struktur stilistika ayat-ayat dengan corak khabariyyah dalam al-Qur'an dinyatakan dalam dua konstruksi, yaitu pada konstruksi jumlah ismiyyah dan jumlah fi'liyyah dengan berbagai macam gaya bahasanya (uslub). ada : dalam gaya uslub al-Qashru, al-Taqdim wa al-Takhir, dan al-Qasam. Dari segi makna menunjukkan bahwa Jumlah ismiyyah memberikan makna yang tetap (Itsbat), abadi (Dawam) dan terus menerus (istimrar), sedangkan jumlah fi'liyyah memberikan makna terjadinya (huduts) yang berarti terjadinya suatu peristiwa di suatu tempat. waktu tertentu serta arti pengulangan (istimrar tajaddud).

Introduction

The discourse on the language of the Qur'an and its interpretation is a never-ending study. Theologically, the Qur'an is believed to be the language of God and uses Arabic (Surah Thaha [20]:113). The Qur'an always displays a different meaning from the previous interpretation. In other words, the Qur'an always provides innovative and valid things in every style of interpretation and reveals the meaning behind the language text of its verses. In other words, the Qur'an becomes shalih li kulli era wa eating (relevant to space and time).¹ Submission of intent and information in the Qur'an is carried out using various language

styles, as Baalbaki calls it the language style or *uslub*² or also known as *stylistics*.

Stylistics is one of the new terms in linguistic studies that is used in interpreting the Qur'an. According to Panuti Sudjiman as quoted by Damhuri, it is stated that the problems in the study of stylistics include an explanation of the preference for the use of words or the structure of language (stylistic features) that distinguish a work from other works. These characteristics can be phonological (sound patterns of language), syntactic (type of sentence structure or nahw/qawâid) and lexical (diction, frequency of use of certain word classes or sharaf) and semantic

¹Arif Chasbullah and Wahyudi, "Deradikalisasi Terhadap Penafsiran Ayat-Ayat Qital," *FIKRI: Jurnal Kajian Agama, Sosial dan Budaya* 2, no. 2 (2017): 408.

²Ramzi Munir Ba'albaki, *Dictionary Of Linguistik Term. English-Arabic*, 1st ed. (Beirut: Dār al-Ilmi Lilmalayīn, 1990), 478.

(meaning of a word or sentence expression). This kind of study can help uncover the pattern of repetition which is an important characteristic of the cause of cohesion in a work.³ Understanding the structure and meaning contained in the verses of the Qur'an through this stylistic approach can at least provide an alternative understanding of the Qur'an that does not favor one group. This will also provide a clear and open understanding of the meaning as it is in accordance with the form of the sentence structure expressed in a distinctive language style in the form of aesthetic speech and the meaning contained in the Qur'an.

The aesthetic form of speech and meaning can be seen from the various forms of choice of lafaz and also the composition of the pronunciation of the verses of the Qur'an. In terms of the choice of lafadz, the Qur'an often uses lafadz which have the same (similar) meaning in Indonesian, for example *Zauj* (زوج) and *imra'ah* (امراة) which translates into the word wife. What is interesting is that if each lafadz has the same meaning, surely one *lafadz* with another can replace each other. For example, in the Qur'an, Eve is referred to as the *zauj* of the prophet Adam (Surah al-Baqarah [2]: 35; QS. al-A'raf [7]: 19; QS. Thaha [20]: 117). The wife of al-Azis (Surah Yusuf [12]: 30, and 51), Nuh, Lut and Pharaoh are described as *imra'ah* (Surat at-Tahrim [66]:10 and 11). In reality, however, this kind of substitution in the Qur'an never occurs. This indicates that each of these lafadz has a specific, distinctive meaning and the equivalent has not been found in the Indonesian language. If examined more deeply, the word *zauj* is shown in the context of the life of a husband and wife who are full of love and have children as in QS. ar-Rum [30]: 21, and QS. al-Furqan [25]: 74. Meanwhile, for family life where there is no or lack of affection due to treason, differences in aqidah or other reasons, it is described by the word *imra'ah*. For example,

imra'ah al-Azis in QS. Yusuf [12]: 30, and 51; *imra'ah* Noah, Lut and Pharaoh in QS. at-Tahrim [66]: 10 and 11.⁴

What is even more interesting for the author to examine further is the form of sentence expression in the *khabariyyah* (news/informative) verses which are arranged in the form of *jumlah ismiyyah* (nominal sentences) on the one hand and in the form of *jumlah fi'liyyah* (verbal sentences) on the other hand. For example, it is mentioned in QS. al-Fatihah [1]: 2, and QS. al-Jatsiyah [45]: 36 where the two verses are expressed in the form of *ismiyyah* sentence structure. However, the form of arrangement of the sentence structure of the two verses is different from one another. On the one hand, in this case, prioritizing the message (الحمد) over the message of *khabar* (الله) as stated in QS. al-Fatihah [1]: 2 and prioritizing the message of *khabar* (الله) over the message of *mubtada' nya* (الحمد) as stated in the QS. al-Jatsiyah [45]: 36. If the arrangement of these sentences has the same meaning, of course it will be expressed in the same arrangement and editorial form. However, the expression of the two sentences is different from one another. This has implications for the different meanings contained in each of these verses. In the number of *fi'liyyah* as mentioned also in the Qur'an QS. al-Fatihah [1]: 5 and QS. al-Baqarah [2]: 7, the two verses are expressed in the form of a *fi'liyyah* sentence structure but with a different form of sentence structure. In QS. al-Fatihah [1]: 5, the sentence structure prioritizes *maf'ul* (object) (إيالك) over *Fi'il* (predicate) (نعبد), while the sentence structure in QS. al-Baqarah [2]: 7 prioritizes *fi'il* (predicate) (ختم) which is then followed by *fa'il* (subject) (الله). If the sentence structure has the same meaning, of course it is expressed in the same arrangement and editorial form and in fact this is not the case. This has implications for the different meanings contained in each of these verses. Herein lies the

³Damhuri, "Struktur Bahasa al-Qur'an: Membangun Elemen Stilistika Kebahasaan dalam al-Qur'an," *Tahkim* 10, no. 1 (2017): 192.

⁴Agus Tricahyo, "Stilistika al-Qur'an Memahami Fenomena Kebahasaan al-Qur'an dalam Penciptaan Manusia," *Dialogia: Jurnal Studi Islam dan Sosial* 12, no. 1 (2014): 54.

aesthetic nuance regarding the placement of the grammatical semantics of the Qur'an. To achieve the purpose of the verse of the Qur'an above, it is necessary to understand and explain the meaning contained in the sentence structure although to achieve a correct and good understanding is not easy. Thus, we need a tool to achieve this goal through the science of interpretation. This paper will describe one form of structural rules for the *jumlah ismiyyah* and *fi'liyyah* from the language of the Qur'an by looking at the rules of *uslub* stylistics in the *khbariyyah* verses in the Qur'an.

This paper seeks to reveal the forms of linguistic structure and meaning contained in the *khbariyyah* verses in the Qur'an by using a Theoretical Linguistics approach⁵ (علم اللغة (النظري) as the method of analysis. To facilitate the research process, the form of The Theoretical Linguistics approach used in this paper is syntactic and semantic analysis. This approach will reveal how the forms of linguistic structure and meaning or *lughawiy* patterns in the interpretation of the Qur'an from the *khbariyyah* verses in the Qur'an.

This paper is expected to provide an understanding of the various forms of structure and the meanings contained in the two forms of *jumlah*, both *ismiyyah* and *fi'liyyah*. In addition, it is hoped that this paper can be a reference in developing the theory of understanding the verses of the Qur'an in terms of syntactic and semantic aspects as well as developments in other linguistic research that takes the same object, namely the Qur'an. Thus, researchers can prove and show the existence of a very spectacular value charge in the language of the Qur'an known as *i'jaz* al-Qur'an.

Stylistic Terminology

The word stylistic comes from the root word *stil* (style) which means style. Quoting Gorys

⁵Theoretical linguistics is linguistics that prioritizes language research from an internal perspective, observing language from activities found in language involving various aspects, namely: Phonology, Morphology, Syntax and Semantics. See, Ade Nandang and Abdul Kosim, *Pengantar Linguistik Arab, Bandung* (Bandung: PT. Remaja Rosda Karya, 2018).

Keraf's opinion, Syihabudin Qulyubi in his book *Stylistics of the Qur'an* states that the word style is derived from the Latin word *stilus*, which is a kind of tool for writing on wax plates. Expertise in using this tool will affect whether or not the writing on the wax plate is clear. The time of emphasis when writing will be emphasized on beautiful writing skills, so that style will turn into the ability and expertise to write or use words beautifully.⁶ In terms of terminology, stylistics is the science of distinctive style or ways, how everything is expressed in a certain way so that the intended goal can be achieved optimally. Stylistics is also meaningful as a way of using language from someone in a context and for a particular purpose.⁷ Stylistics is also interpreted as a linguistic science that studies language styles. In linguistics, there is one study whose object is style, namely stylistics where the focus is on the study of language style.⁸ Stylistics is defined as a science that investigates the language used in literary works; interdisciplinary science between linguistics and literature. In Arabic literature, stylistics is known as *'ilm al-uslub*.⁹ The word *uslub* has the meaning of *al-tariq wa al-wajh wa al-madzhab* (method, technique and sect).¹⁰ In a general sense, *uslub* is a way of writing or a way of choosing and arranging words to reveal a certain meaning so that it has a clear purpose and influence.

The opinion of 'Abd al-Qahar al-Jurjani, quoted by Ahmad Muzakki states that the meaning of *uslub* and *siyaghah* is the same. Both are defined as a way of delivery or a way of expression taken by a writer to describe something that is in himself, or to convey to

⁶Syihabudin Qulyubi, *Stilistika al-Qur'an Pengantar Orientasi Studi al-Qur'an, Yogyakarta* (Yogyakarta: Titian Illahi Press, 1997), 27-28.

⁷Lecce Geoffrey, *Style in Fiction* (London: Longman, 1984).

⁸Akhmad Muzakki, *Stilistika al-Qur'an, Gaya Bahasa al-Qur'an dalam Konteks Komunikasi* (Malang: UIN-Malang Press, 2009), 9.

⁹Ibid., 28.

¹⁰Ibnu Manzur, *Lisan al-Arab*, second edition (Beirut: Dar al-Nasyr, n.d.), 178.

others using the oldest language expressions, or a way of arranging words to reveal meaning so that it becomes clear and affects the soul of the reader. In other words, *uslub* is the way a writer or poet chooses some words and arranges them in a series of sentences, or how to create thoughts and expressions by using language styles that are according to the situation.¹¹

Arab writers divide *uslub* into three parts. The first is *uslub khitabi* where this *uslub* emphasizes eloquent expressions (*ibarah jazlah*), perfect sentences, influential innovations, which are then embellished with emphasis (intonation) and variations in conveying to others. The second is *uslub 'ilmi* which emphasizes strong logic, the beauty of language that satisfies the listener, the arrangement of arguments, and is reliable in rejecting doubts. The third is *uslub adabi* where this *uslub* uses gentle expressions, beautiful images and smooth delivery because it aims to satisfy emotions and arouse feelings. The definition of *uslub adabi* is different from the notion of *uslub scientific*. *Uslub adabi* is the language of emotion or feeling (*lughah al-'atifah*), while *uslub 'ilmi* is the language of ratio (*lughah al-'aql*).¹²

The division of *uslub* above is essentially inseparable from two main elements, namely elements of language and meaning (ideas, thoughts and ideas). Meanwhile, *uslub* has three characters consisting of *al-juddah* (beautiful), *al-ijaz* (concise), *al-tala'um* (appropriate)¹³. The indication of *al-juddah* is the use of beautiful words and expressions, while *al-ijaz* is showing the qualities that characterize a good *uslub*, and *al-tala'um* is the compatibility between sentences in terms of musicality, composition and beauty. To achieve this category, *al-ziyat* emphasized that *uslub* only occurs when: a) There is creativity in ideas or ideas (*al-ma'na al-mubtakir*), and b)

There is a beautiful style of language as a medium of ideas and ideas (*al-sura al-jayyidah*).¹⁴

The notion of stylistics in the Qur'an is no different from the understanding of stylistics in general. Statistics in the Qur'an are both definitions of the science that investigates the language used in the Qur'an. Citing the opinion of M.H. Ibrams, Khafaji said that the characteristics of stylistic studies include issues related to *sawthiyah* (phonology), *jumliyah* (various sentence structures), *mu'jamiyah* (lexicology), and *balaghiyah* (such as the use of language metaphors, hypallage, mythonyms and many more).¹⁵ The same thing about the characteristics of the *uslub* of the Qur'an was expressed by Wahbah al-Zuhaili including: *first*, the sentence structure is beautiful, rhythmic, and has amazing rhymes so that it can distinguish it from other expressions, both in the form of poetry, prose and speech. *Second*, the choice of *lafadz*, structure, and beautiful expressions. *Third*, the softness of the sound in composing the surah. *Fourth*, the suitability of pronunciation and meaning.¹⁶ Thus, it can be said that the aspects of language studied in the stylistics of the Qur'an are also the same, including aspects of phonology, pronunciation preferences, sentence preferences, and deviations.¹⁷ The focus of the author's attention in this discussion is on the form of sentence preference used in the construction of the sentence structure (*jumliyah*) of the Qur'anic verse and the implications of the meaning it causes.

Actually, discussing the stylistics of the Qur'an cannot be separated from the concept of *i'jaz al-Qur'an* itself considering that stylistics of the Qur'an is a science that studies the language used by the Qur'an. An example in this case is the selection of letters and the combination of

¹⁴Ahmad Muzakki, 15.

¹⁵Muhammad 'Abd Munim, et.al., *al-Uslubiyah wa al-Bayan al-'Arabi* (Beirut: al-Dar al-Misriyah al-Lubnaniyah, 1992), 14.

¹⁶Wahbah al-Zuhaili, *al-Tafsir al-Munir di al-'Aqidah wa al-Shari'ah wa al-Manhaj*, Juz I (Damaskus: Dar al-Fikr, 2005), 35.

¹⁷Ahmad Muzakki, 64-71.

¹¹Ahmad Muzakki, 14.

¹²Ibid.

¹³Rosihan Anwar, *Ilmu Tafsir* (Bandung: Pustaka Setia, 2005), 20-26.

consonants and vowels that match making it easier to pronounce. Likewise, the choice of lafa for example the lafaz of *mar'a* (مرعى) in the Surah of al-Naziat [79]: 31 which contains the meaning of covering all types of consumptive plants, such as root vegetables, grasses, beans and so on, but it is enough to use one word, namely *mar'a*, which means food for humans and livestock.¹⁸

Kalâm Khabar

Kalâm khabar consists of two syllables *kalâm* and *khabar*. According to Zamakhsari, *kalâm* means:

*Al-kalâm huwa al-murakkab min kalimataini usnidad ihdaahumaa 'ala al-ukhra, wa haza laa ya'ti illa fi ismaini au fi fi'lin wa ismin wa sumiya al-Jumlah.*¹⁹ (Kalam is the arrangement of two words that are based on one another, this can apply to two isim or to *fi'il* and isim and is called the number).

The above understanding explains that the term kalam referred to by Zamakhsari is the same as the number. He said that the number is a sentence structure consisting of *musnad* and *musnad ilaih*, both of them are isim or isim and *fi'il*. Meanwhile, Ibn Ya'isy gives the understanding that the number is a sentence structure consisting of *mubtada'* and *kalâm* or consisting of *fi'il*, *fa'il* and *maf'ul bih*. Thus, it can be understood that the words kalam and *jumlah* have substantially the same meaning. The difference lies only in terms of the use of terms, where Zamakhsari tends to use the term *kalâm* while others use the term quantity.

What is meant by *khabar* in this discussion is:

ما يحتمل الصدق والكذب

“Something that contains elements of truth and elements of lies”²⁰

Thus it can be said that *kalâm khabar* is:

”Sentences that contain the meaning of right and wrong.”

The meaning of the truth here is the suitability of the sentence or statement with reality, while the lie is the lack of compatibility between the sentence or statement with reality.²¹ True or not a *khabar* can be known based on four opinions:

1. *Jumhur al-Balaghiiyyin* (the majority of Balaghah experts) is of the opinion that the truth of a news story is if it is in accordance with reality and is said to be a lie if it happens otherwise, regardless of the existence of other beliefs than *mutakallimin*. That opinion is correct.
2. In contrast to *Jumhur Balaghiiyyin*, al-Nadham²² argues that the true news is in accordance with the belief of the *mutakallim* even though the belief is wrong. On the other hand, it is false news, even though the truth is true.
3. The opinion of al-Jahidz²³ (followers of al-Nadham) states that the true news is that which is based on reality and *mutakallim* belief. While fake news is the opposite. Furthermore, he stated that if the news is the same as reality but different from belief or vice versa, then the news is characterized as news that is not true and is not a lie.²⁴
4. The opinion of al-Raghib supports the opinion of al-Nadham.²⁵

²¹See, al-Khatib al-Qazwaini (D. 739 H), *Talkhis al-Miftah*, Tahqiq Yasin al-Ayubi, first edition (Beirut: al-Maktabah al-'Ashriyah, 2002), 47.

²²He is Ibrahim bin Sayyah al-Balkhi, one of the leaders of the Mu'tazilah (D. 231 H). See, Khairuddin al-Zarkaly, *al-'A'lam*, vol. I (Beirut: Dar al-'Ilmy Lilmalayiin, n.d.), 43.

²³He was Abu Uthman Umar bin Bahr al-Jahiz, one of the students of al-Nadham (D. 255 H), the Imam of Language and Literature in his time, wrote many books, one of which is the famous book *al-Bayan wa al-Tabyiin*. See, Khairuddin al-Zarkaly, vol 5, 74.

²⁴Bin 'Isa Bithahir, 50.

²⁵Khamim dan H. Ahmad Subakir, *Ilmu Balaghah Dilengkapi Dengan Contoh-Contoh Ayat, Hadis Nabi dan Syair* (Kediri: IAIN Kediri Press, 2018), 16-17 .

¹⁸Ibid., 16.

¹⁹Lait As'ad Abdul Hamid, *al-Jumlah al-Washfiyah fi al-Nahwi al-'Arabi* (Kulliyatuh al-Adab al-Jami'ah al-Mustanshiriyah, 1984), 3-4.

²⁰Bin 'Isa Bithahir, *al-Balaghutul 'Arabiyah Muqaddimat wa al-Tathbiqat* (Beirut: Dar al-Kitab al-Jadidah, 2008), 47.

Basically, every *kalâm khabar* cannot be separated from *isnad* in which there is a *musnad* and *musnad ilaha*. *Isnad* generally contains the meaning of:

الحكم بشيء على شيء

“assign something (*musnad*) over something else (*musnad ilaih*)”.

In another context, *isnad* is:

النسبة التي بين المسند والمسند إليه

“The nisbat between the *musnad* and the *illaih musnad*.”²⁶

If the *musnad* consists of *fi'il* or equivalent, such as *masdar*, *ism fâ'il* and *ism maf'ûl*, it has several links (*muta'alliqat*) with other sentences that cannot stand alone, such as *fa'il*, *maf'ûl bih*, etc. Therefore, each *jumlah* has two main pillars, namely:

1. *Musnad Ilaih*, which has a matter to be discussed (صاحب الأمر المتحدث عنه) or something that occupies the position of *mubtada'* in the *ismiyyah number*, and *fa'il* in the *fi'liyyah number*.
2. *Musnad*, which is a matter that is given to *musnad ilaih* (الأمر المعطى إلى المسند إليه) or something that occupies the position of *khabar* in the *ismiyyah number*, and *fi'il* in the *fi'liyyah number*.

Appart from these two pillars, it is called *qayyid* (قيدا) or *muta'alliqat al-fi'il* (متعلقات الفعل).²⁷ The reference of *musnad* with *musnad ilaih* is called *isnad* (الإسناد). For example in the Qur'an QS. al-Zumar [39]: 62 it is stated:

“Allah created all things and He maintains all things.”

Lafaz (الله) is *musnad ilaih*, whie *lafaz* (خالق) is *musnad*. Apart from these two pillars, it is called

qayyid, like the word كُلُّ شَيْءٍ ^ط. It is stated in QS. al-Ankabut [29]:44 that:

“Allah created the heavens and the earth with rights. Verily in that are the signs of Allah's power for the believers.”

Lafaz (خلق) is *musnad*, while *lafaz* (الله) is *musnad ilaih*. Apart from these two pillars, there are *qayyid* as said by al-Samawaat wa al-Ardh (بِالْحَقِّ وَالسَّمَوَاتِ وَالْأَرْضِ) and *bi al-Haq* (بِالْحَقِّ).

Stylistics of Khabariyyah Verses in the Qur'an

Based on the results of the study on the structural characteristics of the number (sentences) of the *khabariyyah* verses in the Qur'an, in general they can be distinguished in two forms consisting of:

Jumlah Ismiyyah

Among the methods of interpretation related to language is the isim method. There are many sentences found in the Qur'an which are expressed in the form of *jumlah ismiyyah* (nominal sentences) with all forms of language style variations (*uslub*) which at the same time show the specificity of their meaning. Muhammad Cizrin²⁸ as quoted by Syafrizal stated that the *jumlah ismiyyah* (nominal sentences) generally indicates the meaning of *tsabut* (permanent) and *istimrar* (continuous).²⁹ However, of course there are other specific meanings that can be understood from the various forms of *uslub*, including:

- a. Sometimes the *jumlah ismiyyah* is in the form of *kalâm mutsbit* (positive sentences) which begins with the element of *mubtada'* or *musnad ilaih* (subject) and is accompanied by an element of *khabar* or *musnad* (predicate) which aims to show the legal provisions of something (Its bath) and *eternal* (dawam). Forms of *uslub* which is like this can be seen

²⁸Muhammad Cizrin, *al-Qur'an dan Ulumul Qur'an* (Jakarta: PT.Dana Bhakti Prima Yasa, 1998), 240.

²⁹Syafrizal, “Tafsir Lughawi,” *Jurnal Al-Ta'lim* 1, no. 5 (2013): 425.

²⁶Ibid., 13.

²⁷Bin 'Isa Bithahir, 109.

for example in the Qur'an of QS. al-Fatihah:1
"Praise be to Allah, Lord of the worlds."

The sentence structure of the verse above indicates that the word الحمد is *mubtada'* (musnad Ilaih) and the word الله is *khavar* (musnad) in the form of *syibhul sum, jar majrur* (جر مجرور). In this case, the sentence structure is in the form of prioritizing *mubtada'* (musnad Ilaih) than *khavar* (musnad). Dealing with the form of the sentence structure, it shows the leaning of the word الحمد (praise) to the word الله. This gives meaning to the determination and continuity of the nature of praise for Allah SWT.

Further in QS. al-Zumar [39]: 23 asserted:
"Allah has sent down the best words, that is the Qur'an which is similar (quality of its verses) over and over again, the skin of those who fear their Lord tremble, then their skin and hearts become calm at the remembrance of Allah. That is Allah's guidance, with that book He."

It can be seen at the sentence structure of the verse above, thus, it looks that the verse starts with the word الله as *mubtada'* or *musnad ilaih* (subject), while the word نزل as *khavar* or *musnad* (predicate). And apart from the two called *qayyid* or complement. It has stated in verse 62:

"Allah created all things and Allah maintains all things."

Based on the sentence structure of the verse above, it can be seen that the word الله is *mubtada'* or *musnad ilaih* (subject). While the word خلق as *khavar* or *musnad* (predicate).

When it is viewed from the side of the meaning, it contained in the sentence structure of the two verses above, it shows the determination for Allah SWT as the creator of all things and who sent down the book of the Qur'an and no one other than Himself. And

the decree is eternal and everlasting. Then in QS. al-Baqarah [2]: 255, asserts that:

"Allah, there is no God (who has the right to be worshiped) but he who lives eternally and continuously takes care of (His creatures); no sleep and no sleep. To Him belongs what is in the heavens and in the earth. no one can intercede with Allah without His permission? Allah knows what is before them and what is behind them, and they know nothing of Allah's knowledge except what He wills. Allah's seat covers the heavens and the earth. And Allah does not find it difficult to maintain them, and Allah is Most High, Most Great."

The sentence structure of the verse above is asserted in the form of the number of *ismiyyah*, where the word الله is *mubtada'* or *musnad ilaih* (subject) while the number of *khavariyah* «لا إله إلا هو الحي القيوم» is *khavar* or *musnad* (predicate) which prioritizes *mubtada'* than *khavar*. In this case, definitely, provides an understanding in terms of the meaning of the decree for Allah SWT as the God who lives and continuously takes care of his creatures. So the verse contains the meaning of *dawam* or *istimrar*. Likewise the use of the *Ismiyyah* contained in QS. al-Kahf [18]:18.

"And you think they are awake, but they are sleeping; And we turned them right and left, while their dog stretched out his arms in front of the cave door. And if you had seen them you would have turned away from them by fleeing and surely (your heart) would have been filled with fear towards them."

The sentence هم رفود in the verse above is expressed in the form of the number of *ismiyyah* (nominal sentence) where the word functions as *mubtada'* or *musnad Ilaih* while

the word رِقود is *khavar mubtada'* or *musnad*. If it is viewed from the structure of the wording in the verse, it shows the meaning that the young cave dwellers slept for a very long time and their bodies did not change. Then this is also expressed in QS. al-Hijr [15]: 45.

“Verily, those who are pious will be in Paradise (gardens) and (near) springs of (flowing) water.”

Seeing from the structure of the word in the verse using the same pattern, namely the word المتقين as the subject (*musnad Ilaih*) and the word order فيجئاتون عيون is the predicate (*musnad*). This has the meaning to show the promise of heaven or a very high reward for pious people which is permanent and does not change.

- b. Sometimes the *number of ismiyyah* (nominal sentences) is in the form of *kalam mutsbit* (positive sentences) which begins by prioritizing the element of *khavar* (predicate) or *musnad*, and then followed by *mubtada'* (subject) or *musnad ilaih* the opposite of the previous form or also known as *al-taqdim ma haqqahu al-ta'khir*. As in QS. al-Jatsiah [45]: 36.

“For Allah be all praise, Lord of the heavens and Lord of the earth, Lord of the world.”

When it is viewed from the structure of the verse above, it can be seen that the verse begins with the word of فله namely as *khavar* or *musnad* (predicate). While the word الحمد as *mubtada'* *mu'akkhar* or *musnad ilaih* (subject). And apart from the two words it is called *qayyid* or complement. The form of the sentence structure that prioritizes *khavar* over *mubtada'* can be understood that the verse gives a special meaning, meaning that praise is only specifically for Allah, there

is no possibility for others, in this case the dialectic of the speech shows determination and specificity for Allah in the form of *dawam* (forever) and *istimrar* (continuously). The same understanding that can be understood from QS. ar-Rum [30]: 4 of the following:

“In a few more years, it is for Allah before and after (they won). and on that day (the victory of the Romans) those who believe will rejoice.”

The redaction on structure of the verse above shows that the word لله is *khavar* or *musnad* (predicate), while the word الأمر is *mubtada'* or *musnad Ilaih* (subject). The precedence of the word *khavar* (*musnad*) from *mubtada'* (*musnad Ilaih*) in the verse gives an understanding that this matter is a decree and a specialty for Allah SWT alone without interference from other parties.

- c. Sometimes the *number of ismiyyah* (nominal sentences) is in the form of *kalam manfi'* (negative sentences) by using the letters *Nafi'* and *Istitsna'*. As in QS. al-Maidah [5]: 75, QS. al-Shad [38]: 65, and QS. al-An'am [6]: 90.

“Al is still the son of Maryam, but he is only an Apostle. Indeed, several messengers have passed before, and his mother was a very righteous person, both of whom used to eat food. watch how We explain to them (the people of the Book) the signs of (Our) power, Then watch how they turn away (from paying attention to our verses).”

The sentence structure of the verse above starts with the letter of *nafi'* ما accompanied by the letters *istitsna'* إلا then it is followed by the word المسيح ابن مريم which is the *musnad ilaih* as well as *al-mustatsna minhu*, and then the word رسول is the *musnad* as well as the *al-mustatsna* of إلا. Thus, it can provide a strong understanding and belief about the apostleship

of Prophet Isa as. And it has become a decree from Allah SWT which is *dawam* (eternal) and *istimrar* (continuous). Likewise, QS. Shad [38]: 65.

“Say (O Muhammad): “Indeed I am only a warner, and there is absolutely no god but Allah is the One and the All-Knowing.”

The sentence structure of the verse also uses the letter of *nafi* “مَا” accompanied by the letters *istitsna* ‘إِلَّا’, then the word “مِنَ إِلَهِ” is a *musnad ilaih* as well as *al-mustatsna minhu*, and then the word *اللَّهُوَجِدْقُهُار* is a *musnad* as well as *al-mustatsna* from *إِلَّا*. Thus, the stylistic arrangement of the verse gives the meaning of specialization in the form of *uslub al-Qashru* (limitation), namely the word of *مِنَ إِلَهِ* is *maqsur* while the word *اللَّهُوَجِدْقُهُار* is *maqsur ‘alaih*, the editorial of the above lafaz indicates that there is a limit on the adjective *إِلَهِ* to the *maushuf* *الله* means that the meaning of the verse above shows that the determination of *Uluhiyah* (God) is nothing but Allah SWT alone, nothing more than that and is *dawam* (eternal) and *istimrar* (continuous).

d. Sometimes the *number of ismiyyah* (nominal sentences) is preceded by one of the Tauhid letters, including:

1. By using the *taukid* letter *إنما*, as in QS. al-Nahl [16]: 51, al-Hujurat [49]: 10, Fatir [35]: 28.

“Allah says: “Do not worship two gods; Verily, He is the One God, so you should only fear Me.”

The redaction of the verse above shows that the word “*huwa*” is *mubtada*’ and the word “*Ilahun Wahid*” is his *khobar*. Thus it can be understood that Allah SWT has determined that He is one God. Likewise with QS. Hujurat [49]: 10.

“The believers are indeed brothers. Therefore make peace (improve

relations) between your two brothers and fear Allah, so that you may receive mercy.”

The redaction of the verse above shows that the word “*al-mukminun*” is *mubtada*’ and the word “*ikhwatun*” is his *khobar*. Thus it can be known that Allah SWT has determined that the believers are brothers.

“And so (also) among humans, reptiles and livestock there are various colors (and types). Indeed, those who fear Allah among His servants are only scholars. Verily Allah is Mighty, Most Forgiving.”³⁰

In terms of the sentence structure, it can be seen that the arrangement of the verses above begins with the letter “إِنَّمَا” which is accompanied directly by the word of *يَخْشَى اللهُ* as *khobar muqaddam/ musnad* (prediket)/*maqsur*, while the word *لَعَلَّمُوا* as *mubtada*’ *mu’akkhar/ musnad ilaih* (subject)/ *maqsur ‘alaih*. The form of the sentence structure in this verse uses the *al-Qashru* language style by using the *lafaz* “إِنَّمَا” which is to determine the word *يَخْشَى اللهُ* as its *maqsur* to its *maqsur ‘alaih* العلماء. Thus, the stylistic structure of this kind contains the meaning of *itsbat* (determination) of the nature of *خشية الله* (fear of Allah) that is nothing but العلماء alone, nothing more.

2. Dengan huruf *taukid* *ألا* (li Tanbih), as the word of God in QS. al-Baqarah [2]: 13.

“When it is said to them: “Believe as others have believed”. They replied: “Shall we believe as the ignorant people have believed?” Remember, verily they are the fools; but they don’t know.”

³⁰QS. al-Fatir: 28.

3. With *Dhamir Fashal* which functions as a reinforcement (li al-taukid), as the word of God in QS.al-Baqarah [2]: 5.

“They are the ones who continue to receive guidance from their Lord, and they are the lucky ones.”

Dhamir Fashal هم at the end of the verse above which separates the *mubtada* أولئك and *khabar* المفلحون has function as sentence reinforcement.

Number of Fi’liyyah

Manna’Khalil al-Qattan³¹ explains that the number of *fi’liyah* or verbal sentences shows the meaning of *tajaddud* (the emergence of something) and *hudus* (temporal). As for what is meant by *tajaddud in fi’il madhi* (past verb) is that the action arises and sinks, sometimes it exists and sometimes it doesn’t exist. While in *fi’il mudhari*’ (present or future verb) the action occurs repeatedly.

An explanation that is meaningful to what al-Qattan conveyed, was revealed by al-Suyuti³² that the *khitab* with *fi’il* shows the meaning of *tajaddud* and *huduts*. According to him what is meant by *tajaddud in fi’il madhi* is the result (al-hushul) and in *fi’il mudari*’ it is repeated. Likewise, Al-Hasyimi emphasized the meaning of “*istimrar at-tajaddudi*” (the period continues over and over again). In the presence of *qarinah* (relationship) when the *fi’il* is in the form of *fi’il mudhari*’.³³

The form of the rule for the *number of fi’liyyah* can be seen in the verse where the editorial uses *Fi’il* as follows:

Sometimes this *number of fi’liyyah* (verbal

sentences) immediately begins with *fi’il* or *musnad* (predicate) and is accompanied by *fa’il* or *musnad ilaih* (subject), as in QS. al-Ankabut [29]: 44.

“Allah created the heavens and the earth with rights. Verily in that are the signs of Allah’s power for the believers.”

When it is viewed from the structure of the verse above, it can be seen that the verse begins with the word خَلَقَ, namely as a predicate or *fi’il* or *musnad*, or *mukhbir bih*. While the lafaz (word) اللهُ is as a subject or *fa’il* or *musnad ilaih*, or *al-mukhbir ‘anhu*. And apart from the two words (words) are called *qayyid* or complement (complement).

When it is viewed from the side of the meaning to be conveyed to the *mukhattab*, it can be understood that the events of the creation of the heavens and the earth by Allah SWT have occurred and took place in the past.

Sometimes the redaction of composition on the number of *fi’liyyah* is by prioritizing *maf’ul* (object) than *fi’il and fa’il*, as stated in QS. al-Fatihah [1]:5, namely:

“Only You we worship³⁴, and only to you we ask for help.”³⁵

The word (نَعْبُدُ) and (نَسْتَعِينُ) in the verse above it is *fi’il* and *fa’il* while *maf’ul* is the word الك whose pronunciation structure precedes *fi’il* and *fa’il*. Then if you look at the second form of *fi’il* expressed in the form of *fi’il mudhari*’, this can provide an understanding that the work of worshiping Allah SWT and asking Him for help must be done repeatedly (*tajaddud*) and continuously (*istimrar*) without exception, while prioritizing the arrangement of *maf’ul* over its

³¹Manna’ Khalil al-Qattan, *Studi Ilmu-Ilmu Qur’an*, translated by Mudzakir AS, 12th edition (Bogor, Pustaka Litera Antar Nusa, 2009), 291-292.

³²Al-Suyuti, *Al-Itqan Fi ‘Ulum al-Qur’an* (Beirut: Dar al-Fikr, n.d.), 199.

³³Sayyid Ahmad al-Hasyimi, *Jawahir al-Balaghoh fi al-Ma’ani wa al-Bayan wa al-Badi’* (Beirut, Maktabah al-‘Ashriyyah, n.d.), 66.

³⁴*Na’budu* taken from the word ‘ibadah: obedience and submission caused by feelings of the greatness of Allah, as the God who is worshiped, because they believe that Allah has absolute power over them.

³⁵*Nasta’iin* (ask for help), taken from the word *isti’aanah*: expecting help to be able to complete a job that cannot be done with one’s own power.

fi'il and *fa'il* as stated by Ibn Kathir³⁶ giving the meaning of *lil ihtimam bih and lil ikhtishar* means showing attention and boundaries whose understanding provides an understanding of the emphasis and virtue of Allah SWT as the One who deserves to be worshiped and a place to ask for help and not to others. Sometimes the number of *fi'liyyah* starts with various letters, including:

The letter of *Qasam* (sumpah) which functions as sentence of reinforcement, as stated in QS. al-Anbiya' [21]: 57.

“By Allah, I will deceive your idols after you leave them.”

The verse above begins with *sighat* (form) *qasam*, i.e. letter *qasam* of ت , then followed by *muqsam bih* الله , then followed by *muqsam 'alaih* (answer *qasam*) لِأَكِيدَنَّ أَصْنَمَكُمْ , this gives meaning as a well-known word amplifier to strengthen the truth something in the soul, as affirmed by al-Qattan³⁷ that the Qur'an was revealed to all humans, and people have different attitudes towards it. Among them there are those who doubt, there are those who deny and some are very hostile. Therefore, the form of *qasam* is used in *Kalamullah*, in order to eliminate doubts, eliminate misunderstandings, establish evidence, strengthen news and establish the law in the most perfect way.

The letter of قد which has function as a sentence reinforcement, as the word of God in QS. al-'A'la [87]: 14.

قَدْ أَفْلَحَ مَنْ تَزَكَّى

“Indeed, successful is he who cleanses himself (by faith).”

The letter of لَنْ , as Allah says in QS. al-Baqarah [2]: 120.

“The Jews and the Christians will not be

pleased with you until you follow their religion. Say: “Verily Allah’s guidance is the (true) guidance”. And verily if you follow their will after knowledge comes to you, then Allah will no longer be your protector and helper.”

The letter of *min az-zaidah* (من الزائدة) which has function as a sentence reinforcement, as Allah says in QS. al-Maidah [5]: 19.

“...there has not come to us neither a bearer of glad tidings nor a warner”. Verily, there has come to you a bearer of glad tidings and a warner. Allah has power over all things.”

The letter of *nafi* and *Istitsna'*, as Allah says in QS. al-Dzariyat [51]: 56.

“I did not create the jin and mankind except to worship Me.”

Dealing with the examples of *khaboriyyah* verses that are preceded by letters as stated above, it shows the existence of a *taukid* (reinforcing) function and at the same time strengthens the content of the news contained in the editorial of the verse. Thus, the existence of the letter shows the strengthening of the meaning contained in the verse, namely strengthening the belief in the existence of the law contained in the expression of the sentence.

Conclusion

Regarding to the description above, it can be concluded that the stylistics of the style of the Qur'anic language, especially the *khaboriyyah* verses have a variety of meanings based on the characteristics of the sentence structure used. The form of the stylistic structure of the *khaboriyyah* verses in the Qur'an is asserted in two forms, namely in the form of *ismiyyah* numbers and *fi'liyyah* numbers with various forms of *uslub* variations, including: in the form of *uslub al-Qashru* (shortening), *al-taqdim ma haqqahu al-takhir* (prioritizing something that should be ended), and *al-qasam* (oath). In terms of

³⁶Abil Fida' Ismail ibnu Umar ibnu Katsir al-Quraisyi al-Dimasyqi (D. 701-774 H), *Tafsir al-Qur'an al-'Azhim*, 1st edition (Beirut, Dar Ibnu Hazm, 2000), 70.

³⁷Manna' al-Qattan, 415.

meaning, it finds out that the number of *ismiyyah* gives the meaning of *Its bath* (decision) which is *dawam* (continuous or eternal), while the number of *fi'liyyah* gives the meaning of *huduts* and *Istimrar tajaddud*, namely information about the occurrence of an event at a certain time (time) and *tikrar* (repeatedly).

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