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### **ANALISIS *AL-MADZHAB AL-KALAMI* DALAM SURAH AL-QIYAMAH DAN *HUSN AL-TA'LIL* DALAM SURAH AL-ZARIYAH**

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#### **ABSTRACT**

This study aims to analyze Al-Madhab Al-Kalami and Husn At-Ta'lil in Surah Al-Qiyamah and Az-Zariyat, as part of the study of the beauty of the Qur'anic language in the science of balaghah. The method used is a qualitative approach with literature studies, in order to ensure the validity of the data and produce findings that can be a reference in further studies. The research findings show that in Surah Al-Qiyamah, Al-Madhab Al-Kalami appears mostly in the form of claims preceded by more than two muqaddimah (premises), to strengthen the delivery of the truth message contained therein. Whereas in Surah Az-Zariyat, Husn At-Ta'lil is used by giving beautiful and clear reasons to emphasize the meaning and direct the reader to a deep reflection on the greatness of Allah. These two forms show the uniqueness of the Qur'anic language structure that not only conveys meaning, but also builds logical arguments and language aesthetics in harmony.

**Keywords:** *Kalami Madhab, Husn At ta'lil, Qur'an*



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## **Introduction**

The madhab of Kalami is a branch of the science of balaghah that focuses on how to present arguments with logical language and strong rhetoric. In general, the *madhab of Kalami* aims to explain the truth by giving reasons that can be understood rationally and in accordance with the objectives to be achieved. In the context of the Qur'ān, the madhab of Kalami is used to convey religious messages with a clear, rational, and argumentatively strong approach. Research on the madhab of Kalami one of them lies in the analysis of Surah Al-Qiyamah. This surah contains many verses that emphasize logical proof of the Day of Judgment, the oneness of God, and the consequences of the afterlife, all of which are delivered with the typical rhetoric of the Kalami madhab. (Murdiono et al., 2023)

Husn at-Ta'lil, on the other hand, is a style of language in balaghah science that expresses certain reasons in a beautiful, wise, and touching way. In general, husn at-Ta'lil is used to give reasons for an event or fact conveyed in an aesthetic and convincing tone. In the Qur'an, husn at-Ta'lil is often used to provide moral lessons or wisdom behind a phenomenon. Research related to husn at-Ta'lil can be found in Surah Az-Zariyat, which conveys messages about the signs of Allah's power through natural phenomena, the process of creation, and the lessons contained therein. Husn at-Ta'lil in this surah provides a nuance of language beauty that invites readers to contemplate the signs of Allah's greatness deeply. (Suryani, 2019) The meeting point between the Kalami madzhab and husn at-Ta'lil can be seen in the way they complement each other in conveying the Qur'anic message. Whereas the Kalami madhab focuses on the power of logic and argument to assert the truth, the husn at-Ta'lil adds elements of beauty and wisdom to evoke the reader's feelings and understanding. The combination of these two approaches results in the delivery of messages that are not only rational but also aesthetic, giving a deep impact both intellectually and emotionally. This study will explore how these two styles of language are applied specifically in Surah Al-Qiyamah and Surah Az-Za>riya>t, and how they can provide a deeper understanding of the Qur'anic messages.

The methodology that will be used in this study is a text analysis approach, where the text of the Qur'an Surah Al-Qiyamah and Az-Zariyat will be analyzed in detail to identify the use of madzhab kalami and husn at ta'lil. Furthermore, analysis will be linked to an in-depth context, and studied in the perspective of the science of bala ghah to state its truth and provide clear reasons in accordance with its purpose in the use of madzhab kalami and husn at ta'lil. (Ummah, 2019)

Through this research, it is hoped that new insights will be found about the analysis of madzhab kalami and husn at ta'līl in the Qur'an Surah Al-Qiya mah and Az-Zariyat. The use of this research can provide a richer and deeper understanding of the messages of the Qur'an, as well as show how to state its truth and provide clear reasons in accordance with the religious messages in the Qur'an. (Adolph, 2016)

In addition, the results of this study can also provide a broader view of the value of balaghah science in understanding religious texts and Arabic literature. A better understanding of the use of Madzhab Kalami and Husn At ta'lil in the Qur'an can also provide inspiration in the further development of balaghah science studies, and can be applied in a more effective approach to da'wah and religious teaching. (Ummah, 2019) In an academic context, this research can also be a contribution to the study of balaghah science and Islamic science in general. The results of this study expected to be used as a reference for further studies related to the analysis of Madzhab Kalami and Husn At ta'lil in the Qur'an, and can be a source of inspiration for the development of intellectual insights in understanding the Qur'an more deeply. (Suryani, 2019)

Research conducted by Ardiansyah with the title *Al-Muhassināt al-Badi'iyyah* on Legal Verses About Fighting in the Way of Allah is one of the references in this study. In his research, Ardiansyah analyzed the beauty of language in the Qur'an through the approach of 'Badi science', especially in the categories of *al-Muhassināt al-Ma'nawiyyah* and *al-Muhassināt al-Lafziyyah*. He found that the verses that discuss the obligation of jihad have elements of language beauty that include *Tibāq*, *Tauriyah*, *Jam'*, *Taqṣīm*, *Jinās*, and *Radd al-A'jz 'ala al-Şadr*. This finding shows that the Qur'an uses beautiful language even in the context of strict laws.

This research is relevant to the research being conducted, because both explore the beauty of the Qur'anic language. While Ardiansyah's research focuses on analyzing the legal verses, this study focuses more on *Al-Madzhab al-Kalamī* and *Ḥusnu al-Ta'līl* in Surah Al-Qiyāmah and Surah Al-Dzāriyāt. Therefore, this study adopts a similar approach in identifying the elements of linguistic beauty, but with a more specific thematic expansion on these two categories.

With reference to previous research, the methodology used in this study is a qualitative descriptive analysis approach. This research explores the elements of balaghah and deep meaning in the verses of the Qur'an to identify the beauty of language through the perspective of the science of Badi ' and Islamic theology (kalam). The findings of previous research become an important foothold to

understand how the beauty of language in the Qur'an can be analyzed through a certain scientific framework. (Ardiansyah, 2017)

Thus, this research has a deep relevance to the development of understanding the Qur'an, the science of balaghah, as well as a contribution to the scientific and cultural civilization of Muslims. The analysis of the madhhab of kalami and husn at ta'lil in the Qur'an suras Al-Qiyamah and Az-Zariyat will be an interesting and useful research subject for the development of Muslim thought and scholarship.

## **Research Method**

In this study using qualitative methods. Qualitative research is research that focuses on data collection, not research in the form of numbers. According to Moleong, qualitative research is research that is structured by logical thinking, and uses a formal agenda (Rusandi & Muhammad Rusli, 2021). This research is a library research method, namely examining literature in the form of articles, journals, and others, references that are accurate and reliable in their validity, so that the studies studied produce an effectiveness.

The approach used in this research is **library research** or literature study. This method involves the study of literature such as articles, journals, books, and other reference sources that are relevant, accurate, and reliable. This study aims to produce an effective and in-depth analysis of the research theme, namely the analysis of Al-Madzhab Kala mi and Husn At-Ta'lil in Surah Al-Qiyamah and Az-Zariyat.

### **A. Data Used**

The data in this study is **secondary data**, namely data taken from reference journals, articles and books. Data selection is done carefully by ensuring the relevance and quality of the source, so that it can support the research discussion.

### **B. Data Collection Technique**

Data was collected by reviewing various related literature through a process of thematic analysis and in-depth evaluation. The focus of this research includes: *First*, a linguistic and rhetorical analysis of the verses in Surah Al-Qiyamah and Az-Zariyat; *Second*, Study of classical and modern tafsir to understand the context and beauty of the meaning and memorization of the Qur'an.

### **C. Data Analysis**

Data analysis was conducted using a **descriptive** approach. Researchers define and explain phenomena related to the object of research based on the results of literature review.

## Result and Discussion

### A. Definition of *Madhab Al-Kalami*

Al-Qazwini defines this style of *badi'* as follows:

حجۃ للمطلوب على طریقة أهل الكلام

"It is to bring an argument for the meaning sought by following the methods of the kalam ('aqidah)" (Al-Qazwini, 2009).

What Qazwini means by the theologian's method is that the argument is presented after the necessary preliminaries have been received for what to be achieved. Like the example in the following surah:

لَوْ كَانَ فِيهِمَا إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

"Had there been any gods besides Allah in both the heavens and the earth, both would have perished. Glory be to Allah, Who has the 'Arsh, from what they attribute." (QS. Al-Anbiya 21: Verse 22)

The phrase "had there been any gods other than Allah in the heavens and the earth, they would have perished" is a form of convention that states that the heavens and the earth would have been destroyed if there were gods other than Allah, but this did not happen. Since the heavens and the earth were not destroyed, it establishes that there are no gods other than Allah. (Ummah, 2019) . According to Al-Mara ghi in his book entitled "*ilm al-badi'*" he defines it as follows:

وهو في الاصطلاح أن يأتي البليغ على صحة دعواه وإبطال دعوى خصميه بحجۃ قاطعه عقلية  
تصح نسبتها إلى علم إذ علم الكلام عبارة عن إثباتات أصول الدين بالبراهين العقلية

"In terminology, the one who eloquently provides the validity of his claims and invalidates the claims of his opponents with conclusive and rational arguments that can be appropriately attributed to the science of kalam, because kalam science proves the foundation of religion with conclusive rational evidence" (Manna' al-Qatthan, 1996) . Allah Subhanahu Wa Ta'ala says:

وَهُوَ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهُونُ عَلَيْهِ وَلَهُ أَمْلَأُنَّ الْأَعْمَالَ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ

"And it was He who began creation, then repeated it, and it was easier for Him. He has the attributes of the Most High in the heavens and the earth, and He is the Mighty, the Wise." (QS. Ar-Rum 30: Verse 27)

What the *madhab* of *al-kalami* means in this verse is that repeating creation or repeating something that has already been done is easier than doing it for the first

time. And it is even easier to match it to other possibilities. So repeating creation is possible (*Balagoh Book (Al Madzhab Alkalami.Pdf*, n.d.). Allah Subhanahu Wa Ta'ala says:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحَبُّهُمْ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ إِنَّمَا تُمْ بَشَرٌ مِّمَّنْ خَلَقَ إِنَّمَا يَعْذِبُ اللَّهُ مُلْكُ الْأَسْمَوْتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

*"The Jews and Christians say, "We are the sons of Allah and His lovers." Say, "Why does Allah torment you for your sins? No, you are (ordinary) men among those whom He created. He forgives whom He wills and torments whom He wills. And to Allah belongs the kingdom of the heavens and the earth and what is between them. And to Him will all return." (QS. Al-Ma'idah 5: Verse 18)*

The meaning of *Madzhab al-kalami* in this verse is that Allah denies the claim made by the Jews and Christians that they are the children of Allah. Their claim that they are the children of Allah is a claim that will be invalidated. The question of why they were tortured because of their sins is a conclusive rational argument in invalidating their statement because in general, parents will not torture their children (Allah is almighty from that), because they received torture, so their statement that they were children of Allah 'Azza wa Jalla was invalidated (Manna' al-Qatthan, 1996).

## **B. Analysis of *Madhab Al-kala mi* in surah *Al-Qiyamah* in verses 37-40**

Allah Subhnahu Wa Ta'ala says:

أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنِيْ يُمْنَى

*"Did he not begin as a drop of semen that was poured (into the womb)". (QS. Al-Qiyamah 57: Verse 37)*

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى

*"Then it (the seminal fluid) became attached, and Allah created it and perfected it". (QS. Al-Qiyah mah 57: Verse 38)*

فَجَعَلَ مِنْهُ الْرَّوْجَيْنَ الْذَّكَرَ وَالْأُنْثَى

*"Then He made from it a male and a female pair". (QS. Al-Qiyah mah 57: Verse 39)*

أَلَيْسَ ذَلِكَ بِقُدْرِ عَلَى أَنْ يُحْيِي الْمَوْتَى

*"Is it not case that Allah has the power to bring the dead back to life?". (QS. Al-Qiyamah 57: Verse 40)*

In these verses Allah swt. Gives validity to his argument that he is able to resurrect human beings by providing predecessor arguments that shows how powerful He is in creating perfect beings (humans) from weak germ that is poured (into the womb). So if this is how Allah has the power, then He also has the power to bring the dead to life. This verse is related to the explanation in surah ar-rum verse 27 in the previous example.

| <b>DISCOVERY</b>   | <b>AYAT</b><br><b>AL-MADZJAB AL-KALAMI</b> |
|--|--|
| <i>Categorical Logical Syllogism</i><br>Which In This Invention Forms A Strong Logical Argument. As In The Verse Al-QiyaMah Verse 37 Which States The Origin Of Man.                 | Surah Al-Qiyamah verse 37                  |
| <i>Categorical Logical Syllogism</i><br>Which In This Invention Forms A Strong Logical Argument. As In The Verse Al-QiyaMah Verse 38 Which Connects The Origin With Human Existence. | Surah Al-Qiyamah verse 38                  |
| <i>Categorical Logical Syllogism</i><br>Which In This Invention Forms A Strong Logical Argument. As In The Verse Al-QiyaMah Verses 38-40 Which Draws Conclusions About God's Power.  | Surah Al-Qiyamah verses 39-40              |

### **C. Definition of *Al-Husn At-Ta'lil***

In language, al-husn means good and ta'lil is reason. It is a reason or explanation that is conveyed in a beautiful way, good according to the context. *Husn al-Ta'lil* in the science of bala> ghah refers to a way of explanation or argumentation that shows a reason or cause that is good and in accordance with the situation being explained. Therefore, *husn al-ta'lil* can be interpreted as an explanation or reason that is conveyed in a beautiful, appropriate way, and in accordance with the context.

In balaghah, *husn al-ta'lil* is often used to embellish sentences or expressions by explaining reasons in a subtle and touching way, thus strengthening the message to be conveyed. This can increase the attractiveness and effectiveness of the language in a text. There is a definition of al-husn al-ta'lil in the book bala> ghah wadhihah written by al-Jarim, namely:

حسن التعليل أن ينكر الذيب صراحة أو ضمناً على الشاعر ويفتي ، بعلة أدبية طريفة تناسب الغرض الذي يقصد إليه

*This means that Husn at-ta'lil is a literary person who denies overtly or covertly the well-known reasons for an event, and in connection with that comes up with other reasons of literary value and softness in accordance with the goals he wants to achieve. (Ardiansyah, 2017). Here are some examples of al-husn al-ta'lil. Al-Ma'ari said:*

وما كلفة البدرالثير قديمة - ولكنها في وجهه أتراللطم

*"The black spots on the luminous full moon were not there a long time ago. However, there are slap marks on the moon's face. In this poem, he says that the black spots that appear on the full moon are not natural, but are due to the sadness of the person being mourned.Ibnur rumi said:*

أما ذكاء فلم تصفر إذ جنحت - إل لفرقة ذاك النظرالحسن

*"As for the bright sun, it does not turn yellow when it is about to set. Except because it is about to part with a person who is seen as good. In this poem, she says that the sun does not go down when it is about to set not because of natural factors, but because she is afraid of parting with the face of her loved one. Another poet said:*

بتها طبعا ولكن تعداكم من الخجل - ما قصرالغيث عن مصروتر

*"Rain does not decrease in Egypt and its surroundings because of natural factors, but because many bear the shame". In this poem he denies that the cause of the lack of rain in Egypt was natural. He gives another reason that the rain is ashamed to fall on an earth filled with grace that is praised for not being able to compete with its gifts.*

#### ❖ *Al-husn At ta'lil* division

In a book written by khamim and ahmad subakir, he details *Al-Husn Al-Ta'lil* as follows: Attributes that do not require an 'illat are like the verse that says:

لم يحكي نائلك السحاب وإنما - حمت به فصبيها الرحماء

*"Your gift does not resemble the gift of the clouds and indeed it (the clouds) are heated by your gift, so the outpouring of the clouds is a hot sweat". The falling of rain is a permanent characteristic of the clouds, which customarily does not have a clear 'illat'. But the poet above still gives the reason that the hot sweat of the clouds that can bring down rain is due to the gift of the mukhatab. First, A characteristic that has a clear 'illat', such as poetry:*

ما به قتل أعاديه ولكن - يتقي اخلاف ما ترجو والذئاب

*"He does not intend to kill his enemies (out of fear or anger), but he guards (against) what the tiger expects".*

According to tradition, the reason for killing the enemy (sifat) is to ward off their calamity. But the poet creates another reason, which is not to oppose the tiger's intention (to obey his will) to eat the carcass of the enemy. For if he had not killed the enemies, the tigers would not have been able to eat their carcasses. *Second*, It can only be attached to something. Like the following poem:

ياواشيا حسنت فينا اسأته - نجي حذارك انساني من الغرق

*"O slanderer! It is well, we think, that his ugliness, hence your fear saves my eye-puppet from drowning in tears (blindness).*

This poet, when left by his distant lover, is a slanderer, and he does not vilify them, lest his eyes be filled with tears because of their vengeance. This state of the poet will probably remain for all time. Or it can be said that it is possible to take kindly to the slanderer's evil, but some people deny it. So the poet above gives the reason that his fear of their evil will prevent him from crying, hence saving his puppets from the pool of tears (going blind). *Second*, that nature is impossible, as the following verse says:

لولم تكن نية الجوزاء خدمته - لا رأيت علمها عقد منتفق

*"If there had not been the intention of the jauza' star to serve him, you would not have seen in him (jauza') the bond of the nithaq star".*

The intention of the jauza' star to serve someone is something that cannot happen, because intentions are only found in reasonable people, while the jauza' star is not reasonable. Therefore, the poet gives a reason that is not in fact true, namely the binding of the jauza' star with the belt of the nithaq star. (*Book Balgoh Which Has a Comparison of Madzahab Kalami Sama Husn Ta'lil.Pdf*, n.d.)

#### ❖ Example of *Al -husn At ta'lil* in the

There is an example of *al-husn al ta'lil* in the Qur'an Az-Zariyat verse 56 which is as follows: hen in surah Az-Zariyat verse 56 regarding *al-husn al-ta'lil*

وما خلقت الجن والنّس إلّا ليعبدون (٥٦)

*"And I did not create the jinn and mankind but that they should serve Me."*

This verse provides a deep understanding of the purpose of the creation of humans and jinn, which is to worship Allah. This understanding also emphasizes that worship is not only ritual, but includes all aspects of life that show submission and obedience to Him.

| Discovery   | Ayat Al-Husn Al-Ta'lil |
|---|------------------------|
| This Verse Belongs To The Type Of Nature That Has A Clear Illat. As In Surah Az-Za> Riya> T |                        |

**Verse 56**

- Denies The General Reason For Human Creation (Not For Personal Benefit).
- Replace It With A Creative And Beautiful New Reason (Worshiping Allah).
- Adapting The New Reason To The Goal To Be Achieved (Inhibiting Shirk).

**Surah Az-Azariyat verse 56**

## **Conclusion**

*Madzhab kalami* that in the science of balaghah is a word that can show its truth. *Husn At ta'lil*, in the science of balaghah, refers to a method of explanation or argumentation that shows good reasons or causes and is in accordance with the situation being explained. The surah that has elements of *Madzhab kalami* is surah Al-Qiyamah in verse 37-40. In this surah and verse there is a meaning that shows its truth. Surah that have elements of *Husn At ta'lil* are surah Az-Zariyat verse 56. In this surah and verse there is a meaning that shows a clear reason or cause.

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