



Recoms: Jurnal Penelitian dan Pengabdian

Vol. 1 No.2 Desember 2024

E-ISSN: 2987-0909

ANALYSIS OF AL-MUQOBALAH IN SURAH AR-RAHMAN IN STUDYING THE BEAUTY OF LANGUAGE

Beby Khairani, Dita Andini Harahap, Rahma Aswani, Harun Ar-Rasyid

State Islamic University of North Sumatra, Indonesia

Corresponding E-mail: bebykhairani@uinsu.ac.id

ABSTRACT

This research aims to analyze the use of al-muqabalah (contradictions of meaning) in Surah Ar-Rahman. Al-muqabalah is a form of the beauty of the language of the Koran which is included in the study of the science of balaghah. The method used is a qualitative approach to the type of library research. The research's primary data is the verses of Surah Ar-Rahman which contain muqabalah elements, while the secondary data comes from balaghah books and related literature. Data collection techniques use documentation and literature study methods. The findings of the research indicate that Surah Ar-Rahman contains various forms of muqabalah, such as the muqabalah between verses of nature, the muqabalah contrasting worldly and afterlife blessings, as well as the muqabalah between paradise and hell. The application of muqabalah in this surah aims to enhance the meaning, clarify the purpose of the verses, and highlight significant messages within the surah. This study is anticipated to offer a deeper insight into the rhetorical style of the Qur'an, especially regarding the use of muqabalah in Surah Ar-Rahman. translit ke bahasa indonesia

Keywords: *Muqobalah, Balagha Science, Surah Ar-Rahman*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/rc.v1i2.307

Introduction

The Qur'an is the most important source of Muslim law and was revealed in a special stage, namely to the Prophet Muhammad Saw through the intermediary of the angel Gabriel. The position of the Qur'an also occupies a position as a miracle possessed by the Prophet Muhammad Saw. The Qur'an has characteristics that are easily recognized, namely the language used is Arabic, this is because Arabic has a beauty that can be seen by studying balagha science. Balagha science is defined as the science that discusses harmony in the choice of words and the order of verses in order to give a sense and influence on one's soul. Balagha science develops along with the development of the Arabic language. This is because one of the condiments or elements in Arabic is balagha.

In Arabic, the term *uslub* refers to a style of language that has a specific meaning. Literally, *uslub* means the path between the trees, as well as concepts such as art, form, and flow of thought. In a more technical sense, *uslub* relates to the method used by the Qur'ān in organizing words and selecting vocabulary. One of the striking literary aspects of sentence organization in the Qur'ān is the concept of *muqabalah*. Every verse in the Qur'ān contains an element of *muqabalah*, as it is an important component of *Badi'* studies (Siti Rohmatul Ummah 2021).

In brief, *Al-Muqabalah* refers to the presentation of two or more meanings, followed by the sequential introduction of opposite meanings. The Qur'ān presents a second meaning that contrasts with the first meaning to make it clear. This rhetorical style serves to embellish and explain meaning, and is known as *Ushlub Muqabalah*, which includes more than just two meanings. In order to understand and analyze *Ushlub Muqabalah* in a Surah in the Qur'an, it is important to first have a deep understanding of what *Muqabalah* is. Therefore, the purpose of this study is to explore *Muqabalah* and methods to analyze it in a Surah in the Qur'ān. This research will focus on analyzing the *Muqabalah* found in Surah Ar-Rahman.

Research Methods

This research uses a qualitative approach with the type of library research. The data of this research are the verses in surah Ar-Rahman that contain elements of *muqobalah*. The primary data source is the Qur'an, especially the text of surah Ar-Rahman, while the secondary data sources are balagha books and previous research journals. The data collection technique used is documentation, namely by recording and collecting the verses of surah Ar-Rahman which contain *muqobalah* elements. In addition, the data collection technique in this study also applies the concept of literature study which examines several previous studies in the form of journals, theses, or books that are searched with google assistance tools such as google scholar.

Results And Discussion

A. Definition of *Muqobalah*

The term *muqobalah* comes from Arabic, based on the root letters قبـال - يقبل, which means "to take or receive." In a more specific context, *muqobalah* refers to the concept described in the book *Mu'jam al-Mufasssal fi al-Lughah wa al-Adab*, which describes *muqobalah* as a study in the field of *badi'* that presents several meanings, or more precisely, two meanings that are in harmony with each other, followed by the introduction of words that serve as their consecutive opposites (Aiman et al. 2017). This discussion of *muqobalah* leads to a form that makes the meaning of the Qur'an more beautiful. *Muqobalah* has a difference with antonyms, because *muqobalah* equalizes two words first and then presents the opposite meaning or definition (Nisai and Musthofa 2021).

B. Forms of *Muqobalah*

There are some scholars who divide *muqobalah* according to the number of word sequences and some other scholars divide the forms of *muqobalah* according to the form of the word, one of these scholars is Imam Jalaluddin Al-Suyuti. However, from the various different opinions regarding the classification of *muqobalah*, the superior opinion in this case is that the forms

of *muqabalah* are categorized in terms of word order. Based on some of the opinions above, *muqabalah* can be classified into two categories, namely based on the number of word order, and based on word form (Suja 2020).

Some scholars believe that *muqabalah* can be classified based on word order into five different forms. These forms are *muqabalah itsna bi itsna*, *muqabalah tsalatsah bi tsalatsah*, *muqabalah arba'ah bi arba'ah*, *muqabalah khamsah bi khamsah*, and *muqabalah sittah bi sittah*. These five types of *muqabalah* have been identified by various scholars in the field of *badi'* in their writings, including Ahmad al-Hisyami in his book *Jawahir al-Balaghah* and Ahmad Matlub in his work *Funun al-Balaghiyah* (Rofiee, Fadzil, and Jumaris 2023).

Meanwhile, the division of *muqabalah* forms that refer to its nature is divided into three forms, including *naqidhi*, *naziri*, and *khilafi*. *Muqabalah* whose sentences have a form of word harmony with the aim of providing a comparison of two different words, but have the same level is called *muqabalah al-nagidhi*. Meanwhile, *muqabalah naziri* is defined as *muqabalah* that has equality or is comparable to one another, and finally *muqabalah Khilafi* means a word that has a difference with its original form.

The forms of *muqabalah* that are divided based on the number of words are 5, which are as follows: First, *Muqabalah itsna bi itsna*, *Muqabalah itsna bi itsna* means *muqabalah* which has the same number of syllables, namely two with two. The example in the Qur'an is located in surah Al-Lail verses 1-3 which reads

(2) وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى

Meaning: "By the night when it covers (the light). And by the day when it is brightly lit".

Based on the verse, the *muqabalah* lies in the words اللَّيْلِ and النَّهَارِ which means night and day. The words 'night' and 'day' have the same number of syllables, each of which has two syllables, therefore the verse is included in the *muqabalah itsna bi itsna*; Second, *Muqabalah tsalatsah bi tsalatsah*, means *muqabalah* that has the same number of syllables, namely three with three. The example in the Qur'an is found in surah Al-Hadid verse 23 which reads:

كَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: "So that you may not grieve for what you have lost nor rejoice in what He has given you."

Based on the verse, the *muqobalah* lies in the words sad and happy which have similarities in syllables, namely three syllables each, so the example of this verse is included in the *muqobalah*; Third, *Muqabalah arba'ah bi arba'ah* is a form of *muqabalah* in which both parts consist of exactly four syllables each. The example in the Qur'an is found in surah At-Taubah verse 67 which reads:

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِأَعْيُنِنَا ۖ ذُرِّيَّتُهُمْ بِأَفْئَاتِهِمْ ۚ حَرْشٌ لَّهُمْ شَدِيدٌ وَاللَّهُ يَبْذُلُهُمْ فِي الْيَوْمِ الْقَائِمِ ۚ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا هُمْ يُنصَرُونَ ۚ

Meaning: "The hypocrites, both men and women, some of them are helpers to others."

Muqabalah arba'ah bi arba'ah in the verse is located in the words 'men' and 'women' with the similarity of the two words having a total number of syllables of four each; Fourth, *Muqabalah khamsah bi khamsah*, has a meaning as *muqobalah* which has the same number of syllables, namely five with five. The example in the Qur'an is located in usrah Al-Mumtahana verse 8:

لَا يَنْهٰكُمْ اَللّٰهُ عَنِ اَلَّذِيْنَ لَمْ يُقْتُلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيْرِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ ۚ اِنَّ اَللّٰهَ يُحِبُّ اَلْمُقْسِطِيْنَ

Meaning: "Allah does not forbid you to be kind and just to those who do not fight you nor drive you from your homes. Verily, Allah loves those who are just."

Based on the verse, *Muqabalah khamsah bi khamsah* lies in the words 'be kind' and 'be fair' with an equal number of syllables, namely five with five.; Fifth, *Muqabalah sittah bi sittah*, has a meaning as *muqobalah* which has the same number of syllables, namely six with six.

C. *Muqobalah* in Surah Ar-Rahman

Surah Ar-Rahman is one of the surahs in the Qur'an that entirely discusses the pleasures that Allah gives to all His creations on this earth.

Surah Ar-Rahman is categorized as containing a lot of beauty in terms of meaning. Therefore, this surah has the purpose of showing that Allah has a merciful nature to all his creatures without exception.

Muqobalah contained in surah Ar-rahman has a function that is to present a variety of harmonious beauty in the form of language. through this beauty makes the verses contained in surah Ar-Rahman easier to understand the moral message contained in it. The *muqobalah* contained in surah Ar-Rahman is divided into several types, namely as follows; First, *Muqabalah* between kauniyah verses.

الشمس والقمر بحسبان

Meaning: "The sun and the moon move according to calculation."

The *muqabalah* in this verse is categorized as *muqabalah nadziri*, which pairs the word الشمس(sun) with القمر(moon). These two terms show a significant contrast: the sun is a luminous mass, while the moon is a solid and stable entity. In this verse, the word حسان is derived from حساب (calculation). the addition of the letters (ا) alif and (ى) nun gives the meaning of precision and perfection. Humans can witness the beauty of the sun, moon, and stars in the sky thanks to the gifts of sight, hearing, and reason given to them. There is never any confusion in the journey of the sun and moon because it has been calculated precisely, which is why they have different seasons. With its very precise circulation, humans can not only know about the moon, but can also know that an eclipse will occur long before it happens.

On the other hand, celestial bodies can improve the lives of living things if they are placed in a certain way. The sun is 92.5 million miles away from Earth; if it were closer, the heat from the sun would cause the earth to melt or vaporize, and if it were further away, the lack of heat would cause the earth to freeze. God placed the moon and all the creatures of the earth in such a way that they can live there comfortably. If the moon were closer than it is now, the sea would cause it to sink, and the earth and all its inhabitants would drown. All of this shows the power of Allah in

establishing calculations and organizing the system of the universe, as well as proving His immense grace for mankind and all creatures.

والنجم والشجر يسجدان

Meaning: "And the plants and trees surrender to Him."

The *muqabalah* in this verse highlights the contrast between two entities that belong to the same category. Scholars agree that (الشجر) refers to trees that have trunks, such as durian and mango trees. However, there are various interpretations among scholars regarding the meaning of (النجم). Some interpret it as a star. This viewpoint is inconsistent with the style of the surah, which combines two conflicting ideas. In this verse, "najm" refers to plants without stems as distinguished from plants with stems. Both are obliged to abide by the rules that Allah has established for them. When discussing the above verse, many commentators give a different meaning to the word "star", which is also the meaning given by most English translations. Both types of plants bury themselves in the soil and use their roots to absorb food. Its need for a source that fulfills its needs is indicated by its immersion in the ground. What is meant here is Allah, to whom both plants submit and obey.

رب المشرقين ورب المغربين

Meaning: "The Lord who keeps the two places where the sun rises and the Lord who keeps the two places where the sun sets."

The *Muqabalah* in this verse contrasts المشرق (al-Mashriq) with المغرب (al-Maghrib), highlighting the relationship between east and west. It is understood that al-Mashriq and al-Maghrib refer to the locations where the sun and moon rise and set. Since the sun is the center of our life on Earth, this verse may refer to the existence of day and night, but it could also refer to the sun alone. Consequently, this verse indicates that the sun rises and sets in two locations: winter and summer. The majority of commentators share this viewpoint; *Second, Muqabalah Between Verses on Divine Attributes*

ويبقى وجه ربك ذو الجلال والإكرام

Meaning “And the Essence of your Lord, full of greatness and glory, remains eternal.”

An explanation of the concept of comparison (*muqabalah*) between the attributes of الجلال (splendor) and الإكرام (honor). It provides information that scholars have discussed a lot about the meaning of الإكرام ذو الجلال. Fakhruddin ar-Razi's explanation of the attributes of al-Jalal shows the negation of the attributes that are unworthy of Allah. The logical consequence of Fakhruddin ar-Razi's view is the affirmation of the holiness and majesty of Allah. Thabathaba'i's opinion that highlights the nature of al-Jalal from the side of immaterial majesty. The correlation of the attributes of al-Jalal with the attributes of Allah that show power and greatness.

Conclusion

Muqobalah is a study found in the science of badi' which presents more than one meaning or can be said to be two meanings that match each other, then presents the word that is the opposite of the word based on its order. A number of scholars who have the opinion that *muqobalah* is divided by word order divide it into 5 forms of *muqobalah*, including *muqabalah itsna bi itsna*, *muqabalah tsalatsah bi tsalatsah*, *muqabalah arba'ah bi arba'ah*, *muqabalah khamsah bi khamsah*, and *muqabalah sittah bi sittah*. *Muqobalah* contained in surah Ar-rahman has a function that is to present a variety of harmonious beauty in the form of language.

LITERATURE

- Aiman, Ummul, Masnaria Dewi, Rahmah Siregar, Universitas Islam, and Negeri Ar-raniry Banda. 2017. “Uslub Muqobalah Dalam Al-Qur’an.” *Journal of Qur’anic Studies* 1(1):31–45.
- Nisai, Lu’luun, and Tulus Musthofa. 2021. “Muqobalah Dalam Surah Ar-Rahman Dan Implikasinya Terhadap Makna.” *Ficosis* 1:131–53.
- Rofiee, Maryam Md, Nur Afifah Fadzil, and Muhammad Awwalul Syawal Jumaris. 2023. “Analisis Al-Tibaq Dan Al-Muqabalah Dalam Surah Al-

Baqarah." *Jurnal Kesidang* 8(2):93–100.

Siti Rohmatul Ummah. 2021. "Penggunaan Balaghatul Qur'an Sebagai Alternatif Pembelajaran Ilmu Balaghah." *Jurnal Pemikiran Dan Pendidikan Islam* 14(158–183).

Suja, Aidilah. 2020. "Analisis Ushlub Al-Muqobalah Di Dalam Al-Qur'an Melalui Pendekatan Balaghoh." *RUSYDIAH: Jurnal Pemikiran Islam* 1(2):126–36. doi: 10.35961/rsd.v1i2.208.