



Recoms: Jurnal Penelitian dan Pengabdian

Vol. 1 No. 1, Juni 2024

E-ISSN: [3048-202X](#)

ANALYSIS OF THE USE OF *AL-USLUB AL-HAKIM* AND *AL-SALB WA AL-IJAB* IN SURAH AL-IMRAN

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ABSTRACT

Uslub Al-Hakim and Thibaq al-Salb wa al-Ijab are one aspect of the study of badi' science, which is the discipline of balaghah which discusses the beauty of language style in terms of muhassinat ma'nawiyah or the beauty of meaning. This research aims to analyze the use of uslub al-hakim and thibaq al-salb wa al-ijab. This research uses library research (Library Research) with a qualitative approach method. The data sources used are library sources in the form of the Al-Qur'an, books and journals. Data collection techniques use documentation techniques. Data analysis, namely reduction, data presentation, verification and conclusions. In surah Ali-Imran, there are 7 verses containing uslub al-hakim which are classified into four forms, namely the question and answer form found in verses 37, 40, 47, 154. The form of the statement whose meaning is changed is found in verses 168, 173 and 183. The form of questions answered by questions and statements answered by questions is not found in Surah Ali-Imran. There are 27 verses that contain thibaq al-salb wa al-ijab, of which 7 verses have the meaning of thibaq al-salb including verses 66, 69, 75, 78, 86, 119 and 135. Meaning that thibaq al-ijab has 20 verses including verses 5, 8, 22, 28, 29, 29, 36, 41, 46, 83, 90, 93, 100, 103, 106, 149, 159, 160, 179 and 191. This research provides a valuable contribution to understanding the richness and complexity of the Al-Qu'an, discussing uslub al-hakim and thibaq al-salb wa al-ijab is part of the beauty of the Arabic language. This research opens up a wider space for discussion in the fields of linguistics, Arabic literature and the Islamic faith.

Keywords: *Usage, Uslub Al-Hakim, Al-Salb Wa Al-Ijab, Ali-Imran*



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Introduction

The miracle given by Allah SWT which was revealed by the Qur'an to the Prophet Muhammad Saw. The miracle is contained in the aspects of language and content (Arnita et al., 2024). It is known that Arabic, one of the official languages of the world, was chosen for the Qur'an because of its unique advantages and disadvantages compared to other languages. Evidence of the benefit of the Qur'an can be shown in terms of quality and quantity, which cannot be contested because the Qur'an is seen as the perfection of the previous books. (Aziz & Komarudin, 2023).

In linguistic studies, the beauty of lafadz and meaning is a unity in a kalam that cannot be separated (Arnita et al., 2024). Language problems can be studied in the science of *balaghah*. The science of *balaghah* is the science of processing beautiful Arabic phrases or sentences while maintaining the clarity of their meaning by paying attention to the situation and setting in which the expression occurs. *Balaghah* science is divided into three branches, namely bayan science, ma'ani science, and badi' science. (Sagala, 2016).

In the book *Qowaid Al-Lughah Al-Arabiyyah*, Badi' science is the study of recognizing the characteristics of beauty in a sentence in accordance with its context. If the meaning includes aspects of beauty, it is called muhassinat ma'nawiyah. The aspect of beauty in the lafadz is known as muhassinat lafdziyah. (Sagala, 2016). In the study of *muhassinat ma'nawiyah* there are several objects of study, namely: *at-thibaq*, *al-muqabalah*, *attauriyah*, *husnu at-ta'lil* and *uslub al-hakim* (لحم الدين لويس, ٢٠٢٢).

The discussion about the science of *badi'*, especially about *Uslub Al-Hakim* and *Thibaq al-Salab wa al-Ijab*, seems to be less given special attention by *balaghah* scholars. The researcher found that Arabic books rarely discuss *Uslub Al-Hakim* and *Thibaq al-Salab wa al-Ijab* in depth so that students are still unfamiliar with the learning. This research is expected to help students' understanding of *balaghah* science and add insight related to Arabic language learning (Kainuzah et al., 2023).

Uslub Al-Hakim and *Thibaq al-Salab wa al-Ijab* is one part of the study of *badi'* science is a discipline of *balaghah* that discusses the beauty of language style from the point of view of *muhassinat ma'nawiyah*. or beauty of meaning (Sagala, 2016). In Arabic, the word *uslub* (أسلوب) means the form of sentence structure while *Al-Hakim* (الحكيم) comes from the word حكم which

means a person who knows or researches a matter. *Uslub Al-Hakim* is considered to divert the discussion. The distraction alluded to is diverting the conversation to a more significant topic. (Hakim et al., 2023). This discussion takes the form of questions or statements, both of which are replied to or responded to by other talks that are considered more important (Nugraha, 2020). In the book *Al-Balaghah Al-Wadihah*, *Uslub Al-Hakim* is.

تلقي المخاطب بغير ما يترقبه إمّا بترك سؤاله والإجابة عن سؤال لم يسأله، وإمّا بحمل كلمه على ما كان يقصد، إشارة إلى أنّه كان ينبغي له يسأل هذا السؤال أو يقصد هذا المعنى.

"The mukhatab receives something other than what he expected, either by ignoring his question and answering a question that he did not ask, or by interpreting his words in accordance with his intentions, which indicate that he should have asked the question or intended to do so".

It can be concluded that, *Uslub Al-Hakim* is someone who receives an answer to a question that he did not intend, either by ignoring the issue and answering the question he did not ask, or by diverting the conversation to something he did not mean, as a condition for asking about the issue or obtaining its meaning. The Arabic word for conflict/at-tadhahu is *lafadz*, which has two separate or conflicting meanings (Aziz & Komarudin, 2023). According to Ali and Amin said that.

لطباق هو: الجمع بين الشيء وضده في الكلام

"At-thibaq" is the coming together of two opposite words in a sentence (Yulianti et al., 2023).

According to Abdul Qadir Ahmad, *at-thibaq* is the use of two phrases whose meanings are contradictory, similar phrases whose meanings are different, comparative phrases whose meanings are contradictory, neighboring phrases and adjacent meanings, and different phrases whose meanings are close. (Aziz & Komarudin, 2023). It can be concluded that *at-thibaq* is two phrases whose meanings are opposite in a statement either in terms of existence and absence, positive and negative, black and white, sitting and standing, father and son, big and small or so on.

Thibaq is divided into two, namely *thibaq lafdzi* and *thibaq ma'nawi*. It is called *thibaq lafdzi* because if the pronunciation and meaning of the two words are contradictory. Meanwhile, it is called *thibaq ma'nawi* because if the two words are contradictory even though in terms of their

pronunciation they may not be contradictory. There are three types of *thibaq lafdzi*, namely: *as-salb wa al-ijab*, *haqiqah*, *majaz* and *thibaq ma'nawi*. The focus of the research discusses *thibaq lafdzi as-salb wa al-ijab*, namely: First, *At-thibaq Ijab* is an *Tibaq* in which the two opposing words do not distinguish between positive and negative. It is called *Ijab* if the two opposing words do not differentiate between positive and negative..

Example.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

"And you think they are awake, while they sleep " (Qs. Al Kahfi: 18).

Second, *At-thibaq Salab* is where the two opposite words distinguish between positive and negative. In this discussion, *Tibaq Salab* may consist of *nafi* and *isbat*, or *amar* and *nahi*.

Example:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

"They hide from men, but they do not hide from Allah " (Qs. An nisa: 108)

This study was conducted to analyze the use of *Uslub Al-Hakim* and *Thibaq al-Salab wa al-Ijab* in Qs. Al-Imran. This analysis will provide more in-depth knowledge of the use of *Uslub Al-Hakim* and *Thibaq al-Salab wa al-Ijab* in the context of the Qur'an, open opportunities to appreciate the beauty of language and contribute to the *science of badi'*. Based on the explanation above, researchers are interested in studying more deeply by formulating: 1) How is the analysis of the use of *Uslub Al-Hakim* in Qs. Al-Imran? 2) How is the analysis of the use of *Thibaq al-Salab wa al-Ijab* in Qs. Al-Imran?

Research Methods

This research uses qualitative research with a library research approach. This qualitative research collects and analyzes descriptive and narrative data. which aims to obtain in-depth information related to the use of *Uslub Al-Hakim* and *al-Salab wa al-Ijab* in Qs Al-Imran. The data sources used in this research are literature sources in the form of Al-Qur'an books, journals, and other sources. In collecting data, this research uses document instruments. This research document is in the form of Al-Qur'an, books and

journals in pdf form related to the relevant topic of discussion. Data analysis in this study is by collecting all related data, after which it is read and examined one by one and grouping it, then the grouped documents are checked again or re-verified.

Result and Discussion

A. Overview of Surah 'Ali Imran

Surah 'Ali Imran is the third surah in the Qur'ān. It appears in Juz 3-4 of the Qur'ān. In Arabic, Ali Imran refers to the family of Imran. The surah has 200 verses, 20 ruku, 3,542 words, and 15,336 letters. It is part of the Madaniyyah surahs that were revealed in Medina after the migration of the Prophet Muhammad. This surah comes after Surah al Anfal. The name of Surah Ali Imran is taken from the verse that tells the story of Imran's family, Maryam's father, and the birth of Prophet Isa (peace be upon him).

Surah ali Imran begins with *fawatih as suwar* (the opening of the surah), if *fawatih as suwar* begins with a Hijaiyah letter, then the letter is generally called *muqata'ah* letters (letters that are cut off). The *muqata'ah* letters in surah al-Imran consist of three letters, namely اَلَمْ like the beginning of verses in several other surahs such as al Baqarah, Al ankabut, ar ruum, luqman and as sajadah.

Surah Ali Imran and al Baqarah are known as *az zahraawaan* because they guide those who read them to the truth by remembering how much meaning is contained in these two suras. Reading these two suras will provide perfect light on the Day of Judgment, because they include the names of Asma Allah.

B. The Use of Uslub Al-Hakim in Surah Al-Imran

According to *Al-'Uthaymeen*, *Uslub al-Hakim* is one of the most interesting aspects of *Muhassinat ma'nawiyah* because it combines tauriyah with tamhid.

Table 1
Verses with Uslub Al-Hakim in Surah Al-Imran

No	Lafadz	Verse	Form
1	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا	Ali Imran 37	Questions and answers

	قَالَ يَا مَرْيَمُ أَنَّنِي لَكِ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ		
2	قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ	Ali Imran 40	Questions and answers
3	قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ	Ali Imran 47	Questions and answers
4	ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	Ali Imran 154	Questions and answers
5	الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَن أَنفُسِكُمُ الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ	Ali Imran 168	Statements that are distorted in meaning
6	الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ	Ali Imran 173	Statements that are distorted in meaning
7	الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدُ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ	Ali Imran 183	Statements that are distorted in meaning

Based on the analysis, researchers classified uslub al-hakim into four forms, namely: *First*, question and answer, As Ahmad revealed, Uslub al-Hakim is where someone asks a question and then replies with another answer that seems to ignore the question, QS. Ali Imran: 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُيْمُ أَيْ لَكَ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٣٧)

"Allah accepted her (Maryam), raised her well, and gave her to Zacharias. Whenever Zacharias entered her mihrab, he found food beside her. He asked, "O Maryam, where did you get it from?" Maryam said, "It is from Allah." Verily, Allah provides sustenance to whomever He chooses without reckoning."

QS. Ali Imran: 40

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ (٤٠)

"He (Zacharias) said, "O my Lord, how can I have a child when I am very old and my wife is barren?" (Allah) said, "Then Allah will bring about what He wills..."

QS. Ali Imran: 47

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٤٧)

"She (Maryam) said, "O my Lord, how can I have a child when no man has touched me?" He (Allah) said, "Thus Allah creates whatever He wills." When He wants to reveal something, He simply says, "Be!" So, that thing came to be."

QS. Ali Imran: 154

ثُمَّ أَنْزَلَ عَلَيْكُم مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٥٤)

"After you were overwhelmed with gloom, He sent down security in the form of sleep, which enveloped some of you while others worried about themselves. They had wrong prejudices against Allah, such as uninformed suspicion. They say, 'Is there anything we can do about this?' Say (Prophet Muhammad): 'Verily, Allah is over all things.' They hide in their hearts what they do not share with you. They declare, 'If there was anything we could have done in this situation, we would not have been killed (defeated) here.' Say to the Prophet Muhammad (peace be upon him), 'If you are in your house, then those who are decided to be killed will come out to the place where they are killed.' Allah does this to test your chest and cleanse your heart. Allah knows all hearts."

Second, A statement that is distorted in meaning, this is when someone says something, and then someone else comes along and takes a word from it and distorts its meaning, and he bases his statement on this new distorted meaning, or he makes a subtle comment on the word that constructs a misleading meaning. QS Ali Imran: 168.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (١٦٨)

"(They are) those who talk about their brothers (who fought and were killed), even though they did not fight: 'Had they followed us, they would not have been killed.' Say, 'If you are virtuous, prevent your own death.'"

In the verse above, a group of people believe that death is caused by conflict, but Allah refutes this by stating that death is in Allah's control. QS. Ali Imran: 173

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

"(Particularly) those who (while there are) say to him, 'Verily the people (of Quraysh) have gathered (an army) to (attack) you. Therefore, fear them.' Apparently this statement strengthened their faith, and they said, 'Sufficient is Allah for us and the best of guardians.'"

QS. Ali Imran: 183

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَاللَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ (١٨٣)

“(They are) those (Jews) who say, “Verily Allah has commanded us not to believe in a prophet unless he brings us a sacrifice burnt with fire (that comes from heaven).” Say to Prophet Muhammad, “Verily, countless messengers before me have come to you with convincing proofs and what you say. However, why kill people if you are righteous?”

Third, Question answered question, That is, the person asking the question gets what they don't want as a reminder that it is more important; Fourth, Question-answered statement, It is directing the topic or question to what we think is more important to express.

C. The Use of Thibaq Al-Salab Wa Al-Ijab in Surah Ali Imran

According to Ibn Rashid, *Thibaq* is a collection of two contradictory words in a poem or sentence. While al-idhah explains that *thibaq* is a collection of two words or two opposite meanings in one statement. (Asbib & Alfiyatul Azizah, 2023).

Table 2
Verses with Tibaq Al-Salab in Surah Al-Imran

No	Verse	Lafadz
1	هَآأَنْتُمْ هَؤُلَآءِ حَآجَجْتُمْ فِيمَآ لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَآ لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٦٦)	يَعْلَمُ - لَا تَعْلَمُونَ
2	وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ ۖ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٦٩)	يُضِلُّونَكُمْ - مَا يُضِلُّونَ
3	وَمِنْ أَهْلِ الْكِتَابِ مَنُ إِن تَأْمَنهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَّنُ إِن تَأْمَنهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآبِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٥)	يُؤَدِّهِ - لَا يُؤَدِّهِ

4	وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٨)	هُوَ - مَا هُوَ
5	كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرِّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٨٦)	يَهْدِي - لَا يَهْدِي
6	هَآأَنْتُمْ أَوْلَىٰ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَفُوقُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (١١٩)	تُحِبُّونَهُمْ - لَا يُحِبُّونَكُمْ
7	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥)	فَعَلُوا - مَا فَعَلُوا

Table 3
Verses with Tibaq Al-Ijab in Surah Al-Imran

No	Ayat	Lafadz	Arrayed Tibaq
1	إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٥)	الأَرْضِ - السَّمَاءِ	Isim with isim
2	أُولَٰئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ (٢٢)	الدُّنْيَا - الْآخِرَةِ	Isim dengan isim
3	لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ (٢٨)	الْكَافِرِينَ - الْمُؤْمِنِينَ	Isim with isim
4	قُلْ إِنْ تُخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمُهُ اللَّهُ وَيَعْلَمَ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٩)	السَّمٰوٰتِ - الْأَرْضِ	Isim dengan isim
5	فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)	الذَّكَرُ - الْأُنْثَى	Isim with isim

6	قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَأَذْكُرَ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِشْكَارِ (٤١)	العَشِيِّ - الإِشْكَارِ	Isim with isim
7	وَيُكَلِّمُ النَّاسَ فِي الْمُهْدِ وَكَنَلًا وَمِنَ الصُّلَحِينَ (٤٦)	المُهْدِ - كَنَلًا	Isim with isim
8	أَفَعَيِّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَاللَّهُ يَرْجِعُوهَ (٨٣)	طَوْعًا - كَرْهًا	Isim with isim
9	وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)	أَعْدَاءً - إِخْوَانًا	Isim with isim
10	مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَأَنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ (١٧٩)	الْخَبِيثَ - الطَّيِّبِ	Isim with isim
11	الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)	قِيَامًا - قُعُودًا	Isim with isim
12	رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (٨)	تُرِغْ - هَدَى	Fiil with fiil
13	قُلْ إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٩)	تُخْشَوْنَ - تُبْدُو	Fiil with fiil
14	يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦)	تَبْيَضُّ - تَسْوَدُّ	Fiil with fiil
15	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (١٤٩)	آمَنُوا - كَفَرُوا	Fiil with fiil
16	إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠)	يَنْصُرْكُمْ - يَخْذُلْكُمْ	Fiil with fiil

17	كُلُّ الطَّعَامِ كَانَ حَلًّا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ (٩٣)	حَلًّا - حَرَّمَ	Isim with fiil
18	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ (١٠٠)	إِيمَانِكُمْ - كُفْرِينَ	Isim with fiil
19	إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَّنْ تُقْبَلَ تَوْبُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ (٩٠)	كَفَرُوا - إِيمَانِهِمْ	Fiil with isim
20	فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)	لِنْتَ - فَظًّا	Fiil with isim

Based on the analysis, researchers classify tibatq Ijabi in surah Al-Imran into several arrangements, namely. *First*, Tibatq which is composed of Isim with isim; *Second*, Tibatq ijabi which is composed of isim with isim in surah Al-Imran there are 11 verses, namely verses 5, 22, 28, 29, 36, 41, 46, 83, 103, 179 and 191. In these verses, there is an tibatq of the form of isim with the opposite isim; *Second*, Tibatq composed of fiil with fiil, Tibatq ijabi which is composed of fiil with fiil in surah Ali Imran there are 5 verses, namely verses 8, 29, 106, 149 and 160. In these verses there are tibatq from the form of fiil with the opposite fiil; *Third*, Tibatq composed of isim with fiil, Tibatq ijabi which is composed of isim with fiil in surah Al-Imran there are 2 verses, namely verses 93 and 100. In these verses there is an tibatq of isim with the opposite fiil; *Fourth*, Tibatq composed of fiil and isim, Tibatq ijabi which is composed of fiil with isim in surah Al-Imran there are 2 verses, namely verses 90 and 159. In these verses there is an tibatq of the form of fiil with the opposite isim; *Fifth*, Tibatq composed of **letters with letters is not found in surah Ali-Imran.**

Conclusion

Based on the analysis that the researcher did, it can be concluded that the use of uslub al-hakim in the Qur'an, especially surah Al-Imran, is very important, so that readers of the Qur'an or students who are studying *balaghah* science can distinguish whether the verse contains someone

receiving an unwanted response, either by ignoring the question and answering a question that is not asked, The researcher studying *thibaq al-salb wa al-ijab* emphasizes the peculiarities of the Arabic language contained in the Qur'an, which shows flexibility by using one word to have opposite meanings depending on the context and the use of certain letters. Each phrase is carefully chosen to convey the divine message clearly and beautifully.

Uslub al-Hakim and *Thibaq al-salb wa al-ijab* are important elements in the study of badi'. This study makes a significant contribution to our understanding of the depth and complexity of the Qur'an, focusing on *uslub al-hakim* and *thibaq al-salb wa al-ijab* as aspects of the beauty of the Arabic language. This study expands the scope of the debate on linguistics, Arabic literature and Islam.

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