

## Unlocking The Vague Meaning Al Qur'an of Surah Al Waqiah

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### ABSTRACT

*The Qur'an is the word of Allah that was sent down to the prophet of the last days, Muhammad SAW. There is no single being that can match him because the Qur'an is at the highest level of fluency. And uslub iltifat is one of the topic of balaghah which can show the beauty of the sentences contained in the Al Qur'an. Therefore, this study aims to determine the uslub iltifat and its balaghah values, then practice it in the Surah Waqiah. Uslub iltifat is one of the most important arabic knowledge. Almost every surah of the Al Qur'an is inseparable from the uslub iltifat in writing this thesis, the researcher uses the library method and refers to various sources, such balaghah books related to research which are also the main sources of this research. Researchers also refer to commentary books to find out the verses that contain the iltifat and their benefits. Researchers found that there was iltifat in the Surah Waqiah, almost others, in terms of iltifat in the form (ash shigot) numbers (al adad) pronouns (ad dhomir) in the form (al adawat).*

**Keywords :** *Iltifat; Balaghah; Al Qur'an*

### INTRODUCTION

Al- quran is kamullah who was deployed to the prophet Muhammad gradually according to the need and began whistling the quran for instruction and glad tidings to the devout. The Quran has literature, its commonplace without a match, it is selective in the use of sentence repalations, literary style, typesetters, and a difficult vocabulary understood. The language of quran is known among the public in the literary language, as well as the Arabic style is known as uslub. Uslub is defined as a way of picking and collating words to reveal intended meaning (Sulaikho & Mathoriyah, 2020). Because the quran itself contains the meaning of dhoir and the meaning of batin. (Imam al gozali) Of course for ordinary people it is very difficult to understand, as the Prophet Muhammad said : And this verse is reinforced by the words of Sayyidina Ali

ان القرآن ظاهر أو باطنا او مطالعا قال علي عليه السلام: قال: لو شئت لأوقرت سبعين بعيرا في تفسير فاتحة الكتاب. ولما وجد المفسرون قوله، لا يأخذون إلا به

"If I want to interpret Surah al-Fatihah, I really ride a camel 70 full" The arguments that have been mentioned show that the Qur'an is very broad in meaning and beautiful in its arrangement and varies lafadz-lafadz used so that there are many iltifats in the Qur'an that we often encounter, especially using different wazans in one arrangement (Rahmawati & Shofiyani, 2020). Therefore, the use of two words that are considered synonymous does not mean the same meaning. Each word is used to express the effect of a certain meaning(Noor, 2020). As in the letter Al Waqi'ah, there are many iltifat iltifat that we must know, especially in terms of(Tabal, 1990):

أأنتم تزارعونه ام نحن الزارعون، أنتم انزلتموه من المزن ام نحن المنز لون :

باكواب وباريق وكأس من معين: Such as العدد

فشاربون شرب الهيم. هذا انز لهم : like اضمار

## **METHOD**

Approaches and research the type of research that is used is libraries-research that is doing research through books, journals and collect recollections what is accomplished in libraries is qualitative research. Research data collection procedure that produces data that could catalyze the situation in the written word. It concludes that the feature of the study is qualitative in that of research that endeavors to plunge into problems and situations in accordance with reality (textual) with analysis there to be the problem data collection procedure. Leasing data is the most moving anchor. In research, the researchers have the goal of getting references, without proper references. It will certainly affect the course of research and the outcome. In this researchers who use qualitative research will undoubtedly employ some appropriate data-collection techniques library study (library research) that is a data-gathering technique such as theories from books of discovery and researchers objective field research. In the case, the most important matter is sentences which is relates what to be studied. Because by researching were associated with kalamullah after data clear

Technical Data Analysis, Qualitative data analysis is inductive in nature, that is, an analyst based on the data obtained is then developed in a certain relationship and assembled so that it becomes a hypothetical relationship, then the hypothesis is tested again with the data until finally it can be concluded that the hypothesis is accepted or rejected by Milledan. hubgrmen there are several stages in analyzing qualitative data, namely Data Reduction, Data presentation (Data display) and Data verification.

## **RESULT AND DISCUSSION**

### **Result**

General description of Al Qur'an iltifat

Al-iltifat is a popular term in balaghoh science which implies a shift in the use of a communication pattern from a previously used pattern because there is a special meaning to be suppressed (Khitam, 2017). According to Zamakhsyari, the use of this iltifat language style model in a narrative has certain benefits, including giving satisfaction to the readers / receivers and their interest in the unexpected shift in language structure. The transition from one style to another seems better than the monotonous structure of the speech. This will be more awakening and refreshing for the listeners or speech audience to listen to it more. Furthermore, speakers are required to be able to master the context (context sensitive), this is because the structure used in the iltifat always changes according to the conditions in which the speech was born (Idris, 2009).

There are several kinds of changes to *uslub* or language style that occur in the sentence structure of the Al-Qur'an. The forms of this change are not only in the speech deflection of diction in the form of pronouns or *dhomir*, namely from one pronoun to another, also from the transfer of one *uslub* to another *uslub*. Pronouns can be in the form of *takallum* or first person pronouns, *khitab* or second person, and *unseen* or third person pronouns, as well as if the diversion is in *uslub* utterances. The following are some of the kinds of changes to *Dhomir* in the style of the Al-Qur'an language, which are as follows: *Iltifat* from *uslub* unseen to *uslub* who are talking, *Iltifat* from *uslub* who talk to *uslub* unseen, *Iltifat* from *uslub* unseen to *uslub* speak (Khitam, 2017). The iltifat of the *uslub* speaks to the unseen *uslub* Another form of change or diversion is described by Mardjoko Idris, a lecturer in Balaghah Science at UIN Sunan Kalijaga Yogyakarta, through his book he explains that the iltifat that appears in the Al-Qur'an editorial as a form of more valuable privileges, has various aspects of the form of *uslub* changes. The transfer includes the following:

*Iltifat* in the form (*ash-shigot*), Numbers (*al-adad*), Pronouns (*ad-dhomir*), Vocabulary (*al-mu'jam*), In the form (*al-adawat*), *Nahwu* structure (*al-bina 'an-nahwy*). The advantages of implementing the iltifat quraniyah in the letter *al waqi'ah* In an effort to analyze the iltifat of the quran there are several advantages that differentiate it from others, namely Kalam al-Quran is different from the others Draw the listener's attention to the material of the conversation Able to distinguish between one *wazan* and another Make it easy to understand a purpose in the Al-quran Prevent bored

### **Discussion**

*Al waqiah* letter is a letter in which every *pesantren* must use *amaliyah-amaliyah* to facilitate *rizki*, even in the book of *nashoiq* 'diniyah it is explained, whoever reads the *waqiah* letter is certain he will not be a *faqir*. Besides that, in the *waqiah* surah there are several verses that need to be studied in terms of *balaghoh*, namely in terms of iltifat among other (Tabal, 1990) :

In terms of صيغ

The illicit that occurs in the above verse is the use of sighat fiil, namely تزرعونه in the shighot isim, namely الزارعون if there is no iltifat, then the reaction will read:

النتم تزرعونه أم نحن ازرعنا

النتم انزلتموه من المزن ام نحن المنزلون

The illicit that occurs in the above verse is the use of sighat, namely انزلتموه, which means the sighot isim, namely المنزلون, if the illicit does not occur then the reaction will read:

النتم انزلتموه من المزن ام نحن انزلنا "

النتم انشأتم سجرتها ام نحن المنشئون

The illicit that occurs in the above verse is the use of sighot, namely انشأتم, which means the sighot isim, namely المنشئون, if the illicit does not occur then the reaction will read :

النتم انشأتم سجرتها ام نحن أنشانا

#### Iltifat on Numbers (Al - 'Adad)

باكواب و اباريق وكاس من معين

With young children serving them. And bring glasses from kettles and drink drawn from the running water. The illicit that occurs in this verse is the restoration of the form jama 'and mufrod which are related to the number of auxiliary numbers of the noun باكواب, the form is jama' then اباريق and the form jama 'means وكاس which is mufrod(Shihab, 2002).

The illicit that occurs in the verse is from the grammatical aspect of Arabic, especially in terms of the number / number of the language style in which it is a diversion from the jama 'form to the contents of the mufrod form(Tabal, 1990).

Iltifat for Dhomir ضمائر

فمالون منها البطون فشاربون عليه من الحميم

Then the dhzolim people will fill their stomachs with supplications, then the dhzolim people will drink with supplications from very hot water.

In this verse there is an iltifat / diversion of تأنيث and the second to تذكر even dhomir from ضمير though they both return to the previous verse lafadz زقوم (Tabal, 1990) :

تَمُّ انْكُم أَيُّهَا الصَّالُونَ الْمُكْذِبُونَ  
لَا كُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ  
فَمَلُّونَ مِنْهَا الْبُطُونَ  
فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ  
فَشَرِبُونَ شُرْبَ الْهَبِيمِ  
هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ

"This means that then verily you, people who are astray again lie will definitely eat the zaqqum tree, it will fill your stomach with it after that you will drink very hot water so you drink like a (thirsty) camel to drink that is their meal on the day of judgment. "

In the above verse there is an ilthifat / diversion of dhomir from مخاطب and the second غائب Allah uses the third person pronoun which shows insult to dhzolim people on their oneness (تخقيرا لشأنهم) if the illicit then the redaction is). هذا نزلكم يوم الدين.

Iltifat on customs (الادوات)

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ  
إِنَّا لَمُعْرِضُونَ  
بَلْ نَحْنُ مَحْرُومُونَ  
أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ  
ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ  
لَوْ نَشَاءُ لَجَعَلْنَاهُ آجَاًا فَلَوْلَا تَشْكُرُونَ

"If We wanted, We would destroy it until it was crushed; then you will be dumbfounded really, we have really suffered a loss,we didn't even get any results. Have you ever paid attention to the water you

*drink? Are you the ones who lowered him from the clouds or are We the ones who brought him down? If We want, surely We make it salty, why are you not grateful?*

The illicit in the above verse is the removal (لام توكيد) of the first verse which mentions لام توكيد the next verse is not mentioned. In the above verse, there is the uniqueness of the editor, especially in the use of lam taucid. In verses related to plants, lam taucid is included. While he is not included in the verses related to water. Regarding this, the commentators have several opinions, including: ,Changing the essence from brackish water to salty water seems easier than destroying green plants, therefore there is no need to include lam taucid in this case, the change from green plants to destruction includes changes in matter and appearance, while changing water to salty is just a change in taste, making it easier, Lam taucid is mentioned in the verse concerning the source of food because food is the staple, while drinks are at a lower level. In fact, many of us find green plants destroyed, so that mukhatab can think that this verse is ikhbar (information), not a threat. Until the affixing lam taucid eliminates that assumption (Tabal, 1990).

## CONCLUSION

As long as the researcher observes and conducts research related to the illicitations in the letter al waqi'ah, there are several points that can be concluded. Iltifat comes from the masdar form lafata - yalfitu - laftan which means turning, turning. Iltafata when used as a sentence, for example lalaffata lilaihi, means turning or turning to him. Meanwhile, in the letter al waqi'ah there are several forms of iltifat, among others, iltifat in the form (ash - shigot), numbers (al - adad) pronoun (adh dhamir) in the form of al - adawat and the structure of nahwu (al - bina 'an - nahwy).

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