



Taqdim and Ta'khir In the Quran Juz 27: Analysis of Meaning from Rhetorical Study

Nisya Nurlaily¹, Zainul Abidin²

¹Universitas Muhammadiyah Prof. Dr. Hamka, Indonesia

¹nisyanurlaily@gmail.com

Abstract

This research aims to analyze the meaning of Taqdim wa Ta'khir in the Al-Qur'an, specifically in juz 27, through linguistic analysis. The research utilizes a qualitative descriptive method with text analysis. The data is derived from the verses in juz 27 that contain the concept of Taqdim wa Ta'khir, which are then analyzed to comprehend the implications of their meaning. The data collection techniques consist of literature study and analysis using content analysis methods, focusing on sentence structure and the meaning resulting from changes in word order. The research findings demonstrate that Taqdim wa Ta'khir not only influences sentence structure but also emphasizes or prioritizes the concepts being conveyed. This research offers novel insights into the comprehension of the Al-Qur'an and contributes to linguistic studies and interpretation of the Al-Qur'an. Overall, the utilization of Taqdim wa Ta'khir in the Al-Qur'an juz 27 has a substantial impact on the understanding of the Al-Qur'an, providing emphasis, reinforcement, or prioritization to the concepts being conveyed, and making a valuable contribution to the linguistic comprehension and exegesis of the Al-Qur'an.

Keywords: Rhetorical Study, Meaning Analysis, Taqdim Wa Ta'khir

Abstrak

Penelitian ini bertujuan untuk menganalisis makna Taqdim wa Ta'khir dalam Al-Qur'an juz 27 melalui analisis linguistik. Penelitian ini menggunakan metode deskriptif kualitatif dengan analisis teks. Data diperoleh dari ayat-ayat dalam juz 27 yang mengandung konsep Taqdim wa Ta'khir, yang kemudian dianalisis untuk memahami implikasi maknanya. Teknik pengumpulan data meliputi studi pustaka dan dianalisis menggunakan metode analisis isi dengan fokus pada struktur kalimat dan makna yang dihasilkan dari perubahan urutan kata. Hasil penelitian menunjukkan bahwa Taqdim wa Ta'khir tidak hanya mempengaruhi struktur kalimat, tetapi juga memberikan penekan atau prioritas terhadap konsep yang disampaikan. Penelitian ini memberikan wawasan baru terhadap pemahaman Al-Qur'an dan kontribusi pada studi linguistik serta tafsir Al-Qur'an. Secara keseluruhan, penggunaan Taqdim wa Ta'khir dalam Al-Qur'an juz 27 memiliki dampak signifikan terhadap pemahaman Al-Qur'an, memberikan penekanan, penguatan, atau prioritas terhadap konsep disampaikan, dan memberikan kontribusi penting pada pemahaman linguistik serta eksegesis Al-Qur'an.

Kata Kunci: Ilmu Balaghah, Analisis Makna, Taqdim Wa Ta'khir

INTRODUCTION

The Balaghah science has significant value in revealing various aspects of the miraculous nature of the Qur'an¹, And the Qur'an is one of the holy books among the scriptures revealed by Allah to His messengers. Prophet Muhammad is the messenger of Allah who was chosen to carry it, and the Qur'an is the greatest miracle given by Allah to overpower the disbelievers. When Prophet Muhammad was appointed as a messenger, many of the inhabitants of Mecca denied his apostleship. The Qur'an itself is defined as a reading. More comprehensively, it refers to the study of language both etymologically and terminologically. Etymologically, the Qur'an comes from the Arabic word "*qiraah - qur'aan*", which means reading. Terminologically, it is the word of Allah, which is a miracle revealed to Prophet Muhammad p.b.u.h., conveyed in a mutawir manner. Reciting it is an act of worship.²

The Al-Quran is a perfect and noble reading because since humans discovered writing and reading five thousand years ago there has not been a single reading or letter or even a single letter that has content like the Al-Qur'an which was created by humans to be able to compete with the Al-Qur'an.³ Moreover, the Qur'an is the work of Allah, the Most Perfect Essence. Allah sent down revelations to His Messenger to be conveyed and distributed to all his people, namely in the form of the holy book Al-Qur'an which uses Arabic, the language used by the Arab Prophet Muhammad SAW.⁴

Understanding and interpreting the contents of the Qur'an is an obligation for the believers. However, delving into the Qur'an requires stages of interpretation because without tafsir, the Qur'an cannot be merely read. This makes the literary style of the Qur'an unmatched by any literary work, even by the poetry of the pre-Islamic period from the greatest poets of that time. In this perspective, the language style used in the Qur'an is indeed not the same as the Arabic language style of

¹ Mida Hardianti Rizki Abdurahman, Ikbal Sabarudin, "Memahami Konsep Tasybîh Dalam Al-Quran: Perspektif Ahli Tafsir Dan Implikasinya Bagi Pengembangan Materi Ajar Ilmu Bayan" 6, no. 1 (2024): 466-77, <https://doi.org/10.21154/tsaqofiya.v6i1.383>.

² Ahmad Haromaini, "Studi Perumpamaan Al-Qur'an," *Islamika* 13, no. 1 (2019): 24-47, <https://doi.org/10.33592/islamika.v13i1.152>.

³ Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (2018): 26-44, <https://doi.org/10.31538/nazhruna.v1i1.97>.

⁴ Iswah Adriana, "Implikasi Ambiguitas Teks-Teks Al-Qur'an Dalam Istimbâth Hukum Islam," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 7, no. 2 (2014): 201-16, <https://doi.org/10.19105/al-lhkam.v7i2.324>.

humans, even the style of the Prophet Muhammad, the Bearer of the Message.⁵ Textually, however, the Qur'an has a definitive unchanging nature. Nevertheless, its interpretation and understanding often differ according to the aspects of human knowledge. This shows that the Qur'an is a holy book revealed by Allah SWT as a miracle given to Prophet Muhammad SAW to be truly believed by Muslims as the word of Allah SWT, which explains guidance about life that must be obeyed by Muslims, including the rules of worship to Allah SWT and social interactions.⁶

The miracles of the Qur'an are included in all its aspects, from the part of the preparation of suras, verses, language and meanings it has a secret that Allah gives the knowledge to the person Allah wants. Even when you listen to the Qur'anic verses, it will make the heart calm and it is part of the miracles of the Qur'an Ali Murshid added that many commentators interpret the Qur'an with different interpretations, because the language used by *the Qur'an is very beautiful and has many implied meanings. Because of beauty of its language, the Qur'an is feared by opponents and respected by opponents.*⁷

The unique thing that the Qur'an has as well as a form of its privilege is the variety of methods and styles of language in delivering the message of the Qur'an which is reflected in its verses. Among them is a beautiful arrangement of parable sentences, so that it sticks firmly into the soul, and makes it easier for humans to understand and accept it easily to be applied in everyday life long before the Qur'an was revealed, Arab society has been known as a nation with a high interest in the field of literature. The tool that is generally used to reveal the beauty and literary value contained in *the verses of the Qur'an* is approach of Balaghah.

The science of Balaghah, which studies the beauty and effectiveness of language, plays a central role in understanding the excellence of classical literature.⁸ Knowing Balaghah means knowing the life of Arabic language, both in terms of the quality of civilization and the thinking of the Arabs themselves. Because Arabic is the

⁵ M. A.A. Mamun and M. Hasanuzzaman, "SURAT AL-LAHAB DALAM STUDI ANALISIS STILISTIKA," *Energy for Sustainable Development: Demand, Supply, Conversion and Management* 2, no. 2 (2020): 1-14.

⁶ Sulis Alfaini Kamala and Rohmad Rohmad, "Tindak Tutur Direktif Dalam Surah Az-Zumar (Studi Analisis Pragmatis)," *Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2022): 243-58, <https://doi.org/10.21154/tsaqofiya.v4i2.97>.

⁷ Ali Mursyid, "Sisi-Sisi Keindahan Bahasa Al- Qur'an," *Misykat* 04 (2019): 23-60.

⁸ Asifah Asifah and Iin Suryaningsih, "Keragaman Jinas Dalam Syair Kitab Ta'lim Al-Muta'allim Karya Imam Zarnuji," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2024): 129-42, <https://doi.org/10.21154/tsaqofiya.v6i1.232>.

art beauty, so the language of other nations must have its own side of the art of beauty. A beautiful phrase is one that is able to convey great joy and beautiful packaged fear. It is this beauty and perfectly. As if there would be a floating and unclear meaning, the beauty of language can have a major influence on the delivery of text / *kalam* in various forms / *sight* language *Balaghah science* is divided into 3 branches of science, namely: "*Bayan science*, *Ma'ani science*, and *Badi' science*. Of the three branches of science, each has its own uniqueness and stylistics specificity. However, the focus of this discussion is from the study of *Ma'ani science* discussing how to share sentence forms and grammatical structures used to convey certain meanings. This includes how to choose word order, use of *majas*, as well as phrasing to achieve the desired rhetorical effect.⁹

Ma'ani is one of the three main braches of *Balaghah* (rhetoric) in Arabic studies, in addition to *Bayan* and *badi'*. *Ma'ani* focuses on how meanings can be expressed effectively in a variety of communication contexts, especially in the form of writing and speech. Involves an in-depth analysis of sentence structure, use of word, and context in coveying the desired message.

And in the science of *Balaghah*, especially in the branch of *ma'ani*, there is a concept that is imposed; with the term "*Taqdim wa Ta'khir*" (تقديم و تأخير). Literally, *Taqdim* means to put first and *Ta'khir* means to end. This concept complains on the technique of placing words or phrases in sentences to achieve certain rhetorical goals, such as reinforcing meaning, grabbing attention, or creating harmony and balance in expression.

To know the interpretation of *Taqdim Wa Ta'khir* in the Qur'an requires the science of *Balaghah* and is supported by the study of *Balaghah* to find out the purpose and purpose of the sentence. Therefore, from the explanation above, the author wants to explore further about the verses that contain *Taqdim wa Ta'khir* based on its pillars in juz 27. Which consists of 7 surahs namely, surah Az-Zariyat, surah At-Thur, surah An-Najm, Surah Al-Qamar, Surah Ar-Rahman, surah Al-Waqi'ah, surah Al-Hadid.

This research brings new and innovative ideas through an approach that combines linguistic analysis and tafsir to understand the implications of the meaning

⁹ Khildah Shulhiyyah, "RAGAM STRUKTUR KALIMAT TASYBIH DALAM TERJEMAHAN KITAB BALAGHOTUL HUKAMA," *Skripsi* 2, no. 1 (2016): 11-40, http://dx.doi.org/10.1016/j.ecoenv.2017.03.002%0Ahttp://www.fordamof.org/files/Sistem_Agroforestri_di_Kawasan_Karst_Kabupaten_Gunungkudul_Untuk_Pengelolaan_Telaga_Sebagai_Sumber_Air_Berkelanjutan.pdf%0Ahttps://extension.msstate.edu/sites/default/files/pu

of *Taqdim wa Ta'khir* in the structure and rhetoric of the Qur'an, particularly in Juz 27. Previous studies have mostly focused on general balaghah analysis or specific tafsir studies without specializing in Juz 27 and the concept of *Taqdim wa Ta'khir* in detail.

Among previous studies that discuss journals or books related to *Taqdim wa Ta'khir*, several researchers and authors have addressed this topic. These discussions include journal perspectives on linguistic principles in Qur'anic interpretation¹⁰, the style of *Taqdim wa Ta'khir* in the Qur'an¹¹, the application of the principles of *Taqdim-Ta'khir* in the Tafsir Al-Munir by Wahbah al-Zuhaili¹², the aesthetics of *Taqdim* and *Ta'khir* in Surah Al-Baqarah¹³, *Taqdim* and *Ta'khir* in the verses of mustashibat al-lafzi in the Qur'an¹⁴, a semantic study of *Taqdim* verses in the Qur'an¹⁵, and *Al-Taqdim Wa Al-Ta'khir* rule in the Qur'an¹⁶. However, among these studies, the novelty of this research compared to previous studies is that there has not been a study focusing on the meaning of *Taqdim wa Ta'khir* in the Qur'an, Juz 27, with a Balaghah study. Although there are studies that relate to balaghah, they only touch upon the principles and styles of language in the Qur'an. Therefore, the aim of this research is to describe the analytical pattern of the meaning of *taqdim wa ta'khir* in the Qur'an, Juz 27, with a Balaghah study.

METHOD

This research uses a qualitative approach with a descriptive analysis type of research. The qualitative approach was chosen because this study focuses on objective observation of social and cultural phenomena, in this case, the study of

¹⁰ Lailatul Wardah and Syarifuddin Ala Dzil Fikri, "Al-Taqdim Wa Al-Ta'khir: Linguistic Rules in Qur'anic Interpretation," *Al-Karim: International Journal of Quranic and Islamic Studies* 1, no. 2 (2023): 177–92, <https://doi.org/10.33367/al-karim.v1i2.4188>.

¹¹ Muhammad Subhi Mamasoni, "Uslub Al-Qur'an: Studi Uslub Taqdim Wa Ta'khir Dalam Al-Qur'an," *Al-Ma'any: Jurnal Studi Bahasa Dan Sastra Arab* 1, no. 1 (2022): 63.

¹² Fina Nuriah Rohimatil Umah & Hartono, "Analisis Penerapan Kaidah Taqdim-Ta'khir Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili" 19, no. 1 (2024): 73–88, <https://doi.org/10.37680/adabiya.v19i1.4942>.

¹³ Nur Shahirah Zolkanain and Md Nor Abdullah, "Estetik Taqdim Dan Ta'khir Dalam Surah Al-Baqarah," *Bitara International Journal of Civilizational Studies and Human Sciences* 2, no. 3 (2019): 86.

¹⁴ Ainita Nurushoumi, *KAJIAN SEMANTIK TAQDĪM DAN TA'KHĪR PADA AYAT-AYAT MUTASHĀBIHĀT AL-LAFẒI DALAM AL-QUR'ĀN*, *Al-Hikmah*, vol. Vol 3, 2017, /Downloads/mimin,+Melacak+kata+islam+dan+muslim+dalam+al+qur.pdf.

¹⁵ M.Ag Dr. Mardjoko Idris, *Kajian Semantik Terhadap Ayat-Ayat Taqdim Dalm Al-Qur'an*, *Universitas Nusantara PGRI Kediri*, vol. 01, 2017.

¹⁶ Ilyas Thahir, "Kaidah Al-Taqdim Wa Al-Takhir Dalam Al-Qur'an" 16, no. 2 (2019): 135–46.

Qur'anic verses containing the concept of *Taqdim* wa *Ta'khir*. Descriptive analysis research aims to explain a problem based on data, then present, analyze, and interpret it. The data collection technique uses the (Library research) method, with the main sources being books on balaghah and secondary sources being books or articles related to the theme, such as the book Balaghah science, etc. The data analysis technique used in this study is content analysis and utilizes a qualitative model of literature related to Ilmu ma'ani in the book of balaghah, Qur'anic tafsir, and relevant linguistic studies, including works by scholars such as Ibn Al-Jawzi, Al-Qurtubi, Abdul Qadir al-Jurjani, Ibn Hisham, Abu Hilal al-Askari, Sayyid Qutb, Yusuf Ali, Fakhr al-Din al-Razi, Al-Suyuti, and Al-Tabari.

DISCUSSION

Taqdim Wa Ta'khir

1. Understanding *taqdim* and *ta'khir*

Taqdim comes from the Arabic root word *qaddama-yuqaddimu-taqdiman* which means to come first, antonym from the word *Taqdim*. *Ta'khir* comes from the Arabic root word *akhkhara-yuakhkhiru-ta'khiran* which means to end. *Taqdim and ta'khir* in the Qur'an can be interpreted as the existence of a word or verse that takes precedence or ends from the place of origin for a certain reasons. The final is to end a sentence because of the factors that encourage the end of the sentence.

Taqdim and *ta'khir* in the Qur'an can be interpreted as the presence of a word or verse that is advanced or delayed from its original place for a specific purpose. According to Nur Shahirah Zolkanain and Md Nor Abdullah, the meaning of *Taqdim* in the context of Ilmu Balaghah is to advance a sentence that is considered important for certain reasons, while *ta'khir* is to delay a sentence due to factors that necessitate its delay.¹⁷

In the sacred text of the Qur'an, various explanations can be found for the positioning of a word, which is typically placed at the beginning of a sentence, at its end. Scholars of Arabic literature have outlined several reasons that require this deviation from the usual structure, such as avoiding ambiguity in meaning or preserving the aesthetic appeal of the word arrangement. Conversely, it is

¹⁷ Zolkanain and Abdullah, "Estetik Taqdim Dan Ta'khir Dalam Surah Al-Baqarah."

strongly recommended to place certain words in advance when specific intentions need to be conveyed within the sentence structure. However, it is essential to ensure that any departure from the customary arrangement is justified by linguistic rules.¹⁸

2. Various Forms of *Taqdim Wa Ta'khir*

There are three forms of *Taqdim* and *Ta'khir* in the Qur'an, according to Al-Zarkasyi (d. 794 H): first, preceded by a fixed meaning as *Taqdim* (ما قدم والمعنى عليه), second, preceded but with the meaning delayed (مما قدم والنية به التأخير). Third, it comes first in one verse and last in another verse (ما قدم آية وأخر في أخرى). These three forms of *Taqdim* and *Ta'khir* have developed from the understanding developed by language experts (Nahwu-sharf, Balaghah, and literature), which began with scholars of Balaghah, including: first by Abd al-Qahir al-Jurjani (d. 471 H). Then continued by Khatib al-Qazwaini (d. 379 H). Second, by Shams al-Din S'ig al-Khifni (d. 876 H). Third, by Diya' al-Din Ibn Athir (d. 1239 H). Fourth, by the scholars of tafsir, namely Abu Su'ud (d. 982 H) and Zamakhshari (d. 583 H).¹⁹

Various types of *taqdim* according to the scholars of Balaghah are: 1) *taqdim* with the intention of *ta'khir* (تقدم على نية تأخير), which means prioritizing a word but with the intention of delaying it. Example: (في بيته يؤتى الحكم) where the khabar is prioritized before the mubtada'. Essentially, even though the khabar is prioritized (في بيته), the intention is still *Ta'khir*. 2) *Taqdim* without intending *ta'khir*, meaning prioritizing according to its position, such as prioritizing the mubtada' over the khabar, prioritizing the fi'il over the fa'il. These methods, according to 'Abd al-Qahir al-Jurjani in his book (Dalail Tjaz),²⁰ were followed by other scholars of Balaghah like Khatib al-Qazwaini, although Zamakhshari disagreed with him on this matter.²¹

3. Examples of *Taqdim wa Ta'khir* in Juz 27

- a. Prioritize the lafadz *وَالْحِجُّ* over *وَالْإِنْسُ*

¹⁸ Mamasoni, "Uslub Al-Qur'an: Studi Uslub Taqdim Wa Ta'khir Dalam Al-Qur'an."

¹⁹ Wardah and Fikri, "Al-Taqdim Wa Al-Ta'khir: Linguistic Rules in Qur'anic Interpretation."

²⁰ Mohammad Muizzuddin, "Majâz Dalam Pandangan Abd Al-Qahir Al-Jurjani," *Al-Ittijah* 12, no. 02 (2020): 177-88.

²¹ Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari," *Jurnal Ilmu Al Quran Dan Tafsir* 1 (2018): 56.

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

Meaning: "And indeed, we thought that mankind and jinn would never speak about Allah a lie."

The translation of the sentence: The structure of taqdîm and takhîr in the verse أَنَّ لَّن نَقُولَ الْإِنسُ وَالْجِنُّ (that mankind and jinn would never speak a lie) prioritizes the word "insan" (man) over "jin" (jinn). This taqdîm and takhîr are employed to emphasize the word that is placed first. In the context of this verse, giving precedence to "insan" (man) over "jin" (jinn) also signifies that humans are more noble or preferred than jinn. This is because humans, with their endowed intellect, can act as stewards on Earth, which highlights their superiority over jinn alone, considering their ability to cultivate the Earth for the well-being of life (Quran, Ar-Rahman: 39).²²

b. Prioritize lafadz عَلَّمَ الْقُرْآنَ over lafadz خَلَقَ الْإِنْسَانَ

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

Meaning: "The Most Merciful. Who taught the Quran. He created man. Taught him speech."

In this context, Wahbah al-Zuhaili explains that عَلَّمَ الْقُرْآنَ (taught the Quran) is prioritized because the foundation of the joy of religion and its magnificence is the blessing of the descent of the holy book of Prophet Muhammad and the blessing of studying it. The Quran is the foundation of the Islamic religion, a source of law, the most important revelation, and the greatest holy book that judges and confirms the previous scriptures. Based on the above exposition, it can be understood that the holy book of the Quran is a great gift or blessing from Allah. The existence of humans on this earth would be as if non-existent if they did not want to learn the Quran. It can be concluded that the introduction of the phrase عَلَّمَ الْقُرْآنَ (taught the Quran)

²² Dr. Mardjoko Idris, *Kajian Semantik Terhadap Ayat-Ayat Taqdim Dalm Al-Qur'an*.

before خَلَقَ الْإِنْسَانَ (created man) is to indicate something more noble and important (Quran, Ar-Rahman: 1-4).²³

c. Prioritize lafadz الأول over lafadz الظاهر

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Meaning: "He is the First, the Last, the Manifest, and the Hidden."

The words in the above statement, (الأول), the first are prioritized over (الظاهر) the Manifest due to fittingness, as al-Awwal corresponds appropriately to its position at the beginning.²⁴

4. Various Types of *Taqdim* and *Ta'khir* According to Scholars of Rhetoric

Taqdim with the intention of *Ta'khir* (تقديم على نية تأخير), which means prioritizing a word but with the intention of postponement. For example: (في بيته) (يؤتى الحكم) in this case, the predicate (*khabar*) is prioritized before the subject (*mubtada'*), it means that even though the *khabar* comes first (في بيته), but its intention remains as *Ta'khir*. Also (تميمي أنا), which prioritizes the predicate (تميمي) over its subject (أنا). Prioritizing the object (*maf'ul*) before its subject (*fa'il*) or verb (*fi'il*), although the object is prioritized, its intention remains as an object positioned at the end (*Ta'khir*), for example: (ضرب غلامه زيد).

Taqdim without the intention of *Ta'khir* (تقديم لا على نية تأخير), which means prioritizing according to its natural order, such as prioritizing the subject (*mubtada'*) over the predicate (*khabar*), or prioritizing the verb (*fi'il*) over the subject (*fa'il*). These methods are according to Abdul Qâhir Al-Jurjânî in his book (*Dalâ'il I'Jâz*) and later followed by other scholars of Rhetoric like Khatîb Al-Qazwâinî (d. 379 H), although Zamakhsyari (d. 538 H) disagreed on this.²⁵

²³ Hartono, "Analisis Penerapan Kaidah *Taqdim-Ta'khir* Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili."

²⁴ Wardah and Fikri, "Al-*Taqdim* Wa Al-*Ta'khir*: Linguistic Rules in Qur'anic Interpretation."

²⁵ MA DR. H. Hasbullah Diman, "Taqdîm Dan Ta'khîr Dalam Al- Qur'an Dan Tafsirnya," n.d., 1-93.

The Implications of *Taqdim* and *Ta'khir* in the Quranic Context

Based on previous research findings, it can be concluded that according to the views of Quranic commentators, there are numerous instances of *Taqdim* and *Ta'khir* in the Quran with various types. These findings hold significant implications for the understanding of *Taqdim* and *Ta'khir* in the science of ma'ani with an approach focusing on Quranic studies. In its application to education, lecturers, students, teachers, learners of ma'ani, and the general public can use this research data as study material on *Taqdim* and *Ta'khir* in the science of ma'ani through a Quranic perspective. The study of *Taqdim* and *Ta'khir* from the perspective of Quranic commentators contributes positively to establishing references regarding the meanings of *Taqdim* and *Ta'khir* found within the Quran.

The study of *Taqdim* and *Ta'khir* based on the Quran identifies several urgencies of *Taqdim* and *Ta'khir* within the Quran. Firstly, it aims to focus discussions on a particular issue. Secondly, it aims to strengthen laws and emphasize the importance of a meaning (taqwiyah and ta'kid). Thirdly, it aims to negate something generally (umumu an-nafyi). In the Quran, *Taqdim* and *Ta'khir* take various forms: prioritization while maintaining its intended meaning as *Taqdim*, prioritization with the intention of *Ta'khir*, and prioritization within one verse followed by *Ta'khir* in another verse. These three forms of *Taqdim* and *Ta'khir* evolved from the understanding of language experts (nahwu-şaraf, balāghah, and literature), initially developed by scholars of balāghah²⁶. Sentences containing *Taqdim* and *Ta'khir* in the Quran can be found in Juz 27. Juz 27 of the Quran consists of 7 surahs: Az-Zariyat (verses 31-60), At-Thur (verses 1-49), An-Najm (verses 1-62), Al-Qamar (verses 1-55), Ar-Rahman (verses 1-78), Al-Waqi'ah (verses 1-96), and Al-Hadid (verses 1-29). Based on research conducted on Juz 27 of the Quran, researchers identified simile-shaped data. In total, 15 instances of such data were found. When associated with the Quran and its exegesis, *Taqdim* and *Ta'khir* serve as guidelines to understand the true meaning or purpose contained within verses that are prioritized or postponed. Thus, this principle can significantly contribute to assisting Quranic interpreters in addressing the complex language challenges of the Quran effectively.²⁷

²⁶ Nursshoumi, *KAJIAN SEMANTIK TAQDĪM DAN TA'KHĪR PADA AYAT-AYAT MUTASHĀBIHĀT AL-LAFẒI DALAM AL-QUR'ĀN*.

²⁷ Hartono, "Analisis Penerapan Kaidah Taqdim-Ta'khir Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili."

Teaching balaghah with a Quranic approach is crucially important to achieve several objectives. According to Muhdir, teaching Quranic balaghah aims to equip learners with several abilities: (1) Expressing the miraculous aspects of the Quran in Arabic literature. (2) Understanding the principles, style, expressions, and aesthetic sense concerning the form, meaning, and function of Quranic verses. (3) Enhancing intellectual capabilities in Quranic exegesis. (4) Applying Quranic balaghah for effective oral and written communication. (5) Utilizing Quranic balaghah works to broaden perspectives, refine character, and enhance language and literary knowledge and skills.²⁸

Researchers study the implications of errors in understanding *Taqdim* and *Ta'khir*, which can lead to misunderstandings of verse meanings. For instance, if the intended emphasis of a word is overlooked, readers may lose the essential essence of the message being conveyed. Therefore, it is crucial for Quranic interpreters to have a thorough understanding of these concepts to accurately interpret the verses.

CONCLUSION

This article presents a compelling discussion with significant implications for the study of Arabic literature, particularly in understanding and applying the science of balaghah. By elucidating the definition, scope, and examples of applying Balaghah, especially through the concept of *Taqdim* and *Ta'khir*, this article provides profound insights into the beauty of rhetoric in the Quran and the importance of context in communication.

However, this research also has several limitations that need to be noted. One limitation is its focus predominantly on theory without including extensive practical analysis of broader Quranic texts. Additionally, the study has not delved deeply into comparing balaghah with rhetoric from other traditions, which could provide a richer perspective. For future research, it is recommended that: 1) Conduct more comprehensive analyses by applying balaghah concepts to various Quranic texts. This approach would offer a broader and deeper understanding of the practical application of Balaghah in various verse contexts. 2) Compare the application of balaghah with rhetoric from other literary traditions to explore similarities,

²⁸ Mahdir Muhammad, "Esensitas Pembelajaran Balagah Al-Qur-An," *Jurnal Al-Fikrah* 8, no. 1 (2019): 82–100, <https://ejournal.iaialaziziyah.ac.id/index.php/jiaf/article/view/346>.

differences, and how each tradition addresses similar communication challenges. 3) Investigate the influence of balaghah in contemporary Arab literature and how its principles can be applied in modern communication, including social media, speeches, and academic writing. 4) Integrate deeper descriptive semantic analysis for each word or phrase containing the meaning of *Taqdim* and *Ta'khir*, thereby providing a more comprehensive understanding of the variations in meaning across different contexts. 5) Explore the relationship between balaghah and the interpretation of other religious texts, such as Hadith and classical Islamic literature, to examine how these rhetorical principles are consistently applied within the broader Islamic tradition.

REFERENCES

- Abdul Rohman, and Wildan Taufiq. "Ilmu Ma'ani Dan Peranannya Dalam Tafsir." *Jurnal Al-Fanar* 5, no. 1 (2022): 84–101. <https://doi.org/10.33511/alfanar.v5n1.84-101>.
- Adriana, Iswah. "Implikasi Ambiguitas Teks-Teks Al-Qur'an Dalam Istimbâth Hukum Islam." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 7, no. 2 (2014): 201–16. <https://doi.org/10.19105/al-lhkam.v7i2.324>.
- Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhsyari." *Jurnal Ilmu Al Quran Dan Tafsir* 1 (2018): 56.
- Asifah, Asifah, and Iin Suryaningsih. "Keragaman Jinas Dalam Syair Kitab Ta'lim Al-Muta'allim Karya Imam Zarnuji." *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2024): 129–42. <https://doi.org/10.21154/tsaqofiya.v6i1.232>.
- Baihaki, Egi Sukma. "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an Di Indonesia." *Jurnal Ushuluddin* 25, no. 1 (2017): 44. <https://doi.org/10.24014/jush.v25i1.2339>.
- DR. H. Hasbullah Diman, MA. "Taqdîm Dan Ta'kh Îr Dalam Al- Qur'an Dan Tafsirnya," n.d., 1–93.
- Dr. Mardjoko Idris, M.Ag. *Kajian Semantik Terhadap Ayat-Ayat Taqdim Dalm Al-Qur'an. Universitas Nisantara PGRI Kediri*. Vol. 01, 2017.
- Fauzi, M Ihsan, and Tutik Hamidah. "Journal Al-Irfani : Studi Al- Qur ' an Dan Tafsir Konsep Amanah Dalam Perspektif Al- Qur ' an" 2, no. 1 (2021): 14–25. <https://doi.org/10.51700/irfani>.
- Ghozali, Dikri Dirwatul. "Analisis Morfo-Semantik Penggunaan Istilah Berbahasa Arab Dalam Jejaring Sosial Instagram Dikri Dirwatul Ghozali1 1 Luthfia Khoiriyatunnisa 2." *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2, no. 1 (2021): 63–79.

- Ginting, Herlina, and Adelina Ginting. "Beberapa Teori Dan Pendekatan Semantik." *Pendidikan Bahasa Indonesia Dan Sastra (Pendistra)*, 2019, 71–78. <https://doi.org/10.54367/pendistra.v2i2.594>.
- Haromaini, Ahmad. "Studi Perumpamaan Al-Qur'an." *Islamika* 13, no. 1 (2019): 24–47. <https://doi.org/10.33592/islamika.v13i1.152>.
- Hartono, Fina Nuriah Rohimatil Umah &. "Analisis Penerapan Kaidah *Taqdim-Ta'khir* Dalam Tafsir Al-Munir Karya Wahbah Al-Zuhaili" 19, no. 1 (2024): 73–88. <https://doi.org/10.37680/adabiya.v19i1.4942>.
- Kamala, Sulis Alfaini, and Rohmad Rohmad. "Tindak Tutur Direktif Dalam Surah Az-Zumar (Studi Analisis Pragmatis)." *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2022): 243–58. <https://doi.org/10.21154/tsaqofiya.v4i2.97>.
- Khamim, and Ahmad Subakir. *Ilmu Balaghah Dilengkapi Dengan Contoh-Contoh Ayat, Hadits Nabi Dan Syair Arab. Studi Islam Dan Sosial*, 2018. http://repository.iainkediri.ac.id/61/1/ilmu_balaghah_2018_new.pdf.
- Mamasoni, Muhammad Subhi. "Uslub Al-Qur'an: Studi Uslub *Taqdim* Wa *Ta'khir* Dalam Al-Qur'an." *Al-Ma'any: Jurnal Studi Bahasa Dan Sastra Arab* 1, no. 1 (2022): 63.
- Mamun, M. A.A., and M. Hasanuzzaman. "SURAT AL-LAHAB DALAM STUDI ANALISIS STILISTIKA." *Energy for Sustainable Development: Demand, Supply, Conversion and Management* 2, no. 2 (2020): 1–14.
- Muhammad, Mahdir. "Esensitas Pembelajaran Balagh Al-Qur-An." *Jurnal Al-Fikrah* 8, no. 1 (2019): 82–100. <https://ejournal.iaialaziziyah.ac.id/index.php/jiaf/article/view/346>.
- Muizzuddin, Mohammad. "Majâz Dalam Pandangan Abd Al-Qahir Al-Jurjani." *Al-Ittijah* 12, no. 02 (2020): 177–88.
- Mursyid, Ali. "Sisi-Sisi Keindahan Bahasa Al- Qur'an." *Misykat* 04 (2019): 23–60.
- Nafinuddin, Surianti. "Pengantar Semantik (Pengertian, Hakikat, Jenis)." *Pengantar Sematik*, 2020, 1–21. <https://doi.org/10.31219/osf.io/b8ws3>.
- Nurusshoumi, Ainita. *KAJIAN SEMANTIK TAQDĪM DAN TA'KHĪR PADA AYAT-AYAT MUTASHĀBIHĀT AL-LAFẒI DALAM AL-QUR'ĀN. Al-Hikmah*. Vol. Vol 3, 2017. /Downloads/mimin,+Melacak+kata+islam+dan+muslim+dalam+al+qur.pdf.
- Ridwan, Muhammad. "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an." *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (2018): 26–44. <https://doi.org/10.31538/nazhruna.v1i1.97>.
- Rizki Abdurahman, Iqbal Sabarudin, Mida Hardianti. "Memahami Konsep Tasybĥ Dalam Al-Quran: Perspektif Ahli Tafsir Dan Implikasinya Bagi Pengembangan Materi Ajar Ilmu Bayan" 6, no. 1 (2024): 466–77.

<https://doi.org/10.21154/tsaqofiya.v6i1.383>.

- Sa'adah, Hurin Innihayatus, Mohamad Ghazi, and Khimayatul Azizah. "Analisis Konstrastif 'Al – Qashr' Balaghah Dalam Bahasa Arab Dan Bahasa Indonesia." *Al-Fakkaar* 2, no. 2 (2021): 82–99. <https://doi.org/10.52166/alf.v2i2.2644>.
- Saraswati, Yeni. "Kategorisasi Kinayah Dalam Juz 30 (Studi Analisis Ilmu Bayan)." *A Jami Jurnal Bahasa Dan Sastra Arab* 11, no. 1 (2022): 36–37.
- Shabriyah, Nabila Shema, and Muhammad Nuruddien. "Kontribusi Ilmu Balaghah Terhadap Makna Dan Sastra Yang Terkandung Dalam Ayat-Ayat Al- Qur ' an." *El-Wasathiya* 10, no. 01 (2022): 69–85.
- Shulhiyyah, Khildah. "RAGAM STRUKTUR KALIMAT TASYBIH DALAM TERJEMAHAN KITAB BALAGHOTUL HUKAMA." *Skripsi* 2, no. 1 (2016): 11–40. http://dx.doi.org/10.1016/j.ecoenv.2017.03.002%0Ahttp://www.fordamof.org/files/Sistem_Agroforestri_di_Kawasan_Karst_Kabupaten_Gunungkudul_Untuk_Pengelolaan_Telaga_Sebagai_Sumber_Air_Berkelanjutan.pdf%0Ahttps://extension.msstate.edu/sites/default/files/pu.
- Suryani, Khotimah. "Keunggulan Bahasa Al-Quran Di Bidang Sastra (Al-Balaghah) Dalam Pandangan Ibn Asyur." *Studi Keagamaan, Pendidikan Dan Humaniora* 6, no. 2 (2019): 220–45. <http://ejournal.unisda.ac.id/index.php/dar/article/view/1652>.
- Suryaningsih, Iin, and Hendrawanto Hendrawanto. "Ilmu Balaghah: Tasybih Dalam Manuskrip 'Syarh Fī Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah.'" *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 1 (2018): 1. <https://doi.org/10.36722/sh.v4i1.245>.
- Susilawati, Eva. "Makna Kata Ṣadr Dalam Al-Qur'an (Perspektif Semantik Toshihiko Izutsu)." *Repository.Uinjkt.Ac.Id*, 2022. <https://repository.uinjkt.ac.id/dspace/handle/123456789/63367>.
- Thahir, Ilyas. "Kaidah Al-Taqdim Wa Al-Ta'khir Dalam Al-Qur'an" 16, no. 2 (2019): 135–46.
- Ummah, Siti Rohmatul. "Penggunaan Balaghatul Qur'an Sebagai Alternatif Pembelajaran Ilmu Balaghah." *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 14, no. 2 (2021): 158–83. <https://doi.org/10.37812/fikroh.v14i2.221>.
- Wardah, Lailatul, and Syarifuddin Ala Dzil Fikri. "Al-Taqdim Wa Al-Ta'khir: Linguistic Rules in Qur'anic Interpretation." *Al-Karim: International Journal of Quranic and Islamic Studies* 1, no. 2 (2023): 177–92. <https://doi.org/10.33367/al-karim.v1i2.4188>.
- Zolkanain, Nur Shahirah, and Md Nor Abdullah. "Estetik Taqdim Dan Ta'khir Dalam Surah Al-Baqarah." *Bitara International Journal of Civilizational Studies and Human Sciences* 2, no. 3 (2019): 86.