Language Studies of The Qur'an (Arabic Language Style in Makkiyah and Madaniyah Verses)

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Abstract
Language cannot be removed from a culture in human generations. Arab society before Islam was born was known as a society that was good at poetry. The area called Ukaz became a place for poetry competitions for the Arab community at that time. The Qur'an as the holy book of Muslims is present in the midst of a society that has good abilities in poetry, so it must have a better and stronger language structure. This is because the Qur'an is the word of Allah SWT. Therefore, it is very important to study the structure of language. This article examines the structure of Arabic language in the verses of the Qur'an. To organize and complete the argument of the author, in this article the author quotes various opinions from experts in the field of *ulumul Qur'an* who study the language of the Qur'an. From the results of the study that the author documents in this article, it shows that the Qur'an has an extensive language style and also has differences with everyday language.

Keywords: Arabic Language Structure, Language Style, Madaniyah Verse, Makkiyah Verse, Qur'an

1.   Introduction

Language expresses practical meaning that exists between things. Essentially, humans do not use language, but it is language that speaks through humans. The universe is open to humans through language because language is the field of understanding and interpretation. Thus, the universe reveals itself to humans through continuous processes of understanding and interpretation. It is not humans who understand language, but it is more accurate to say that humans understand through language (Salsabila et al., 2021). Language is not an intermediary between the universe and humans, but it is the manifestation and revelation of the universe after it was previously hidden, because language is the existential pursuit of the universe (Setiawan, 2008).

In general, the Qur'an has a strong and solid structure of language and meaning, and as a unified whole, the discussion of one part is interconnected with other parts, and they explain one another (Rusydi & Idris, 2020). Its teachings and laws are closely interconnected, so that parts of it are connected like the parts of one human body. This point is as explained in the discussion of the connection between verses and chapters in the Qur'an. The language of the Qur'an itself can be distinguished from everyday language and pre-Islamic Arabic literature by its structure, style, and substance (Rahtikawati & Rusmana, 2013). Indonesian Qur'an and Tafsir expert M. Quraish Shihab explains that the Arabic language belongs to the Semitic language group, along with Hebrew, Aramaic, Syriac, Chaldean, and Babylonian. Arabic grammar is also very rational and precise, but it is quite complicated, especially when compared to the Indonesian language (Ramadhani et al., 2024). Arabic language experts do not just accept why the word for the subject is always in the nominative case, or why the object is in the accusative case.

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The Qur'an, in the context of *'ilm al-bayan* (the science of eloquence), has a unique linguistic style. It differs from the general Arabic language style. The Qur'an's linguistic style is diverse. Some of its styles are akin to metaphor, including simile (*tashbih*), metaphor (*isti'arah*), allegory (*majaz*), and metonymy (*kinayah*) from a communication perspective (Fawaid & Ulinnuha, 2017). In the Qur'an, there is no attempt to produce rhyme schemes, while in Arabic poetry, every verse must end with a consonant or a consonant surrounded by similar vowels (Watt et al., 1995). There are two clear aspects in the study of style. The first aspect is linguistic, and the second is artistic or aesthetic (Habib, 2003).

According to Ahmad Von Denffer, there are two important steps in understanding the Qur'an:

a) To receive the entire message of the Qur'an carefully and comprehensively, which involves understanding every word in it correctly and thoroughly.

b) To analyze it and then try to grasp the meaning contained within it (Denffer, 2015).

The aspect of I'jaz (inimitability) of the Qur'an in its style shows a clear difference between the Arabic language of the Qur'an and the everyday Arabic language used by society. Although the Qur'an was revealed in Arabia (Mecca and Medina), its inimitability distinguishes the Qur'anic Arabic from regular Arabic. The style of the Qur'an or its linguistic style is believed by Sunni scholars to be one of the aspects of the Qur'anic I'jaz due to its high quality and beauty. As for the uniqueness of the Qur'anic style, it can be seen from the following points:

a) The fluency and impressive nature of its words and the beauty of its language.

b) Its appeal to both the common people and the learned. When the Qur'an is read to the common people, they feel its grandeur, and similarly, when read to the learned, they feel its greatness and beauty even more.

c) Its impact on the intellect and emotions, meaning that the Qur'anic style engages both the mind and the heart simultaneously.

d) The beauty and subtlety of the Qur'an's structure, where its parts are interconnected—words, sentences, verses, and chapters intertwining.

e) Its precision in executing words and the richness of sentence art, displaying one meaning through different words and various methods.

f) The combination of beauty and clarity.

g) The harmony between words and meaning, where the words do not exceed the meaning (Hitami, 2012).

This shows that a high level of skill is needed to understand the meanings in the verses of the Qur'an. An example of the Qur'anic style is related to the order of expression and the harmony of meaning. Here is an example:

لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Means: "Allah does not burden a soul beyond that it can bear. For it is [the reward] that it has earned, and against it is [the punishment] for what it has gained. They say, 'Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and do not burden us with that which we have no ability to bear. And pardon us, and forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.'" (Q.S. Al-Baqarah/2:286)

2. Methods

This article employs a qualitative analytical approach to examine the structure of the Arabic language in the verses of the Qur'an. The study focuses on the linguistic features and unique styles of the Qur'an that differentiate it from the everyday Arabic spoken before and during its revelation. The primary method of analysis involves a comprehensive review of existing scholarly works, particularly those by experts in the field of ulumul Qur'an (sciences of the Qur'an), who have studied the language of the Qur'an. These sources include classical tafsirs (interpretations), modern linguistic analyses, and relevant academic literature on Arabic linguistics and Qur'anic studies.

3. Results and Discussion

The difference in language between Makkiyah and Madaniyah verses can be seen in the arrangement of words and their intended meaning. The parts of the Qur'an revealed in Makkah consist entirely of language such as this:

"*When the earth is shaken with a terrible shaking, and the earth throws out what it contains, and man says, 'What is the matter with it?' — On that day it will tell its news because your Lord has commanded it. On that day people will depart in various groups to be shown their deeds. So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it*".

When we look at the verses revealed in Madinah, we find many expressions that are energetic, sharp, and condemnatory, but we can also find parts such as the following:

"*Allah has ordained for you regarding inheritance for your children: the share of a son is equal to that of two daughters. If there are more than two daughters, they will receive two-thirds of the inheritance. If there is only one daughter, she will receive half of the inheritance. For the parents, each will receive one-sixth of the inheritance if the deceased has children. If the deceased has no children and only leaves behind his parents, the mother will receive one-third. If the deceased has siblings, the mother will receive one-sixth, after the fulfillment of any will he may have made and the payment of any debts. You do not know which of your parents or children are closest to you in benefit. This is a decree from Allah. Indeed, Allah is All-Knowing, All-Wise*" (Ansary, 2017).

Language itself in this context is deeply tied to the surrounding culture. Language influences how people think and behave, and conversely, language is influenced by our thinking and behavior (Cooper, 2018). This explanation can be studied and examined, especially how the language of the Qur'an was revealed when Allah SWT sent the verses in Makkah and Madinah, where the culture and customs of the people were different.

Makkiyah verses have their own linguistic characteristics that are not found in Madaniyah verses, both in terms of language and themes as follows: First, in terms of style, Makkiyah verses mostly have a harsh language style, unlike Madaniyah verses which have a softer style and simpler delivery (Elhany, 2018; Faizin, 2021). Additionally, the majority of Makkiyah verses have a concise structure with strong arguments, while Madaniyah verses have longer sentences and a more straightforward presentation of laws without much argument. Second, in terms of themes, some Makkiyah verses focus on the establishment of pure teachings of monotheism and belief in the afterlife, particularly concerning *tauhid uluhiyyah* (the oneness of God) and belief in the Day of Resurrection. Meanwhile, Madaniyah verses predominantly deal with issues of worship, *muamalat* (social relations), including details on Jihad, its laws, and the issue of hypocrites, which are not found in Makkiyah verses (Chirzin, 1998).

It is said that the style of language in Makkiyah verses has its own distinctiveness compared to Madaniyah, marked by its firmness and harshness, sometimes even using a condemning tone. Surahs in the Qur'an that are Makkiyah, which contain promises, threats, and warnings, include Surah Al-

Masad, Surah Al-Ashr, Surah At-Takatsur, Surah Al-Fajr, and others. However, it is not accurate to say that only Makkiyah verses contain threats and warnings. In reality, even in Madaniyah verses, there are verses that feature condemnation and warnings. Additionally, Makkiyah verses also contain gentle tones, similar to those found in Madaniyah verses. It should be understood that the Qur'an does not contain verses with explicit words of censure or harshness (Hakim, 2012).

Manna Al-Qaththan explains that the language of the Qur'an in Makkiyah surahs sounds somewhat harsh to the ears, firm and forceful, as if the letters themselves are hurling threats and punishments (Al-Qaththan, 2005). The argument above describes the situation at the time, where the people of Makkah, especially during the Jahiliyyah period, were in a state of ignorance and blindness. They worshiped idols, associated partners with Allah, denied revelation, and rejected the Day of Judgment. They were warriors, prone to disputes, and frequently used harsh words.

The harshness or gentleness of the language used by someone can also be influenced by the region in which they are located or where the original language was born and developed. For example, the language of the Qur'an, described as harsh and firm, can be attributed to the geographical location of Makkah, which is situated in a barren valley surrounded by hills. This geographical condition greatly influenced the temperament and character of the tribes in the Makkah region. At that time, the inhabitants of Makkah generally had a rough temperament, which is reflected in their aggressive, egotistical, stubborn behavior, and their reluctance to accept others' opinions or beliefs.

4. Conclusion

In conclusion, the differences in language between Makkiyah and Madaniyah verses of the Qur'an reflect the distinct cultural, social, and geographical contexts in which they were revealed. The language of the Makkiyah verses is characterized by a more forceful, concise, and impactful style, which aligns with the harsh conditions and challenging environment faced by the people of Makkah at the time. The Qur'an's language serves to address the people's ignorance, harshness, and idol worship, while establishing strong foundations for monotheism and the afterlife. Conversely, the Madaniyah verses, revealed in a more settled and structured society, present softer, more detailed legal and social guidelines aimed at building a coherent community. The differences in language style also correlate with the different themes of each period, with Makkiyah verses emphasizing pure faith and the resurrection, while Madaniyah verses provide comprehensive instructions on worship, social relations, and laws.

These findings highlight the deep connection between language, culture, and context in the Qur'anic revelation. The use of language in both Makkiyah and Madaniyah verses demonstrates the adaptability of the Qur'an in addressing the evolving needs and conditions of society. While the Makkiyah verses employ a forceful tone to challenge and shape the beliefs of a society mired in ignorance, the Madaniyah verses focus on building a stable, just community based on Islamic principles. This study underscores the importance of understanding the historical and cultural context of the Qur'anic revelations to fully appreciate the nuanced use of language in guiding and educating the Muslim community.

5. References

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