

## USLUB AN-NAHYI IN SURAH AL-BAQARAH (BALAGHAH ANALYSIS)

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### **Abstrak**

*Penelitian ini bertujuan untuk mendeskripsikan bentuk dan makna uslub nahyi di dalam Surah Al-Baqarah dengan menggunakan metode dokumentasi dan pencatatan. Metode ini dilakukan dengan mengkaji sejumlah dokumen serta kepustakaan yang berkaitan dengan penelitian. Dokumen yang dianalisis dapat berupa sumber literatur seperti buku, jurnal hingga artikel yang berkaitan dengan masalah yang akan diteliti. Berdasarkan dokumen yang telah diolah diperoleh 37 kata yang tersebar dalam 28 ayat bentuk fi'il mudhari yang di dahului dengan La Nahiyah/Lam Nahi. Makna uslub nahyi dalam Surah Al-baqarah yaitu : makna tahdid (mengancam) berjumlah 9 kata, makna irsyad ( bimbingan atau petunjuk) berjumlah 18, dan Makna Do'a (permintaan) berjumlah 1 kata.*

**Kata kunci:** Surah Al-baqarah, Uslub Nahyi, Makna Nahyi

### **Abstract**

*This study aims to describe the form and meaning of uslub nahyi in Surah Al-Baqarah by using the method of documentation and recording. This method is done by reviewing a number of documents and literature related to the research. The documents analyzed can be in the form of literature sources such as books, journals and articles related to the problem to be studied. Based on the documents that have been processed, 37 words are obtained which are scattered in 28 verses in the form of fi'il mudhari which is preceded by La Nahiyah/Lam Nahi. The meaning of uslub nahyi in Surah Al-baqarah is: the meaning of tahdid (threatening) totaling 9 words, the meaning of irsyad (guidance or guidance) totaling 18, and the meaning of Do'a (request) totaling 1 word.*

**Keywords:** Surah Al-baqarah, Uslub Nahyi, Meaning of Nahyi

## **INTRODUCTION**

The Qur'an is the word of God which was revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel and conveyed to mankind to be used as a guide in life in this world. Reading the Qur'an is worship to Allah SWT. In it there is a great mercy and lessons for people who believe and human rules in the world in relation to Allah and human relations with

other human beings and human relations with the natural surroundings. Sometimes some people who read the verses in the Qur'an do not know the order of the verses in the surahs in the Qur'an. Uslub al-Qur'an (stylistics of the Koran) is his perfect method in composing his sentences and choosing his pronunciations. So it is not strange if the uslub of the Qur'an is different from the uslub of other samawiyah books. Just as the uslub used by humans differs from one another as much as their quantity, even the uslub used by a person will differ according to the theme and context to be able to know the position of uslub al-Qur'an, we must know the classification of uslub that applies among the Arabs.

In books on the science of interpretation, we find several discussions which, if we examine these discussions, can be classified as discussions about uslub. Therefore the discussion of the uslub-uslub of the Koran includes:

1. Amsalul-Quran parables in the Koran, The word amtsal is the plural form of mufrod mitslu. The word mitslu in terms of the meaning and form of the lafazh is the same as the lafazh syibhu, namely matsalu, mitslu and matsiil which are the same as the lafazh syabahu, syibhu and syabiih. The word mitslu etymologically has 3 meanings, namely:
  - a. Saymitslu which means the same as the word syibhu, namely likeness.
  - b. Some scholars say that lafazh mitslu is a condition or amazing story. As the Arabs say: God .bless you
  - c. There are also some scholars' who say that mitslu is: *وَفِيهَا غَرَابَةٌ*: "God bless you" That is circumstances, traits or stories that are foreign and strange

2. Aqsamul-Quran (oaths in the Koran).

Etymologically the word Aqsama is the plural form of Qasama which means oath. The word that has the same meaning as the word qasama is yamin or al-half. Regarding yamin, Ibrahim Anis et al as quoted by Hasan Mansur Nasution said that qasam is the same as yamin which means oath. Qasam and yamin are two synonymous words that mean the same thing. Qasam is defined as "binding the heart of the soul (heart) so as not to do or do something, with a meaning that is considered big, noble, both intrinsically and I'tiqadi, by the person who takes the oath. Taking an oath is also known as yamin (right hand) because the Arabs when taking an oath hold the right hand of their best friend. Besides Qasam is the same as yamin, Qasam is also the same as half.

In terminology, the science of Aqsamul Qur'an is the science that talks about the oaths contained in the Qur'an. What is meant by an oath itself is something that is used to strengthen speech. According to al-Jurjani, as quoted by Hasan Mansur Nasution, an oath is something put forward to strengthen one of the two messages by mentioning the name of Allah or his character. According to Abdul Hafiz 2022 An-Nahyi means prohibition. Meanwhile according to the terms:

النهي : طلب الترك من الاعلى الى الادنى

"An-Nahyi (prohibition) is a guide to leave deeds from higher to more low (position)

The higher position here is *syaari'* (Allah SWT or His Messenger) and the lower position is *themukallaf*.

So nahi is a prohibition that came from Allah or His Messenger to *themukallaf*.

- a. Nahy form

1. A typical form of prohibition (nahyi) in Arabic is to use *fi'il mudhari* preceded by *lam nahyi*, such as with *wazan* indicating prohibition. As in Surah Al-Isra verse 32: *ولا تقربوا الزنا إنه كن فا خشة: وساء سيلا*, but there are those who discuss it in the form of *nakirah*, if there is a word *nakirah* which contains *nahyi* to do what it shows, then the prohibition refers to a general

understanding, for example in surah an-nisa verse 36: *ولا تشرکوا به شیئا* In this verse it is emphasized that there is a prohibition against associating partners with Allah in any way and form, because that is a grave sin.

2. With sighat fi'il amr which shows the prohibition, as contained in surah al-jumua verse 100: *وذرا البیع*
3. With lafadz nahyi, an example of surah an-nahl verse 90: *وینهی عن الفحشاء*
4. Prohibitions are sometimes stated in the form of statements or khabariyyah numbers, for example surah al-Baqarah atyat 221:

حرمت علیکم أمهاتکم وبناتکم

#### b. An-Nahyi's rule

##### 1. Nahi Shows Haram

Originally nahi it shows haram according to jumhurscholars, based on this rule, if there is no evidence that look away Nahi, then he still shows the unlawful law. Sometimes nahi (prohibition) is used for several meanings (intentions) in accordance with these words, including:

- 1) Karaha, for example :

ولا فی اعطان الابل

"Do not pray at the camel resting place." (Narrated by Ahmad and At-Thirmidhi)

The prohibition in this hadith does not imply that it is haram, but only makruh, because the place is not clean enough and can cause prayer to be less solemn' because camels disturb it.

- 2) Prayer

ربنا لاتزع قلوبنا اذ هدیتنا

"O our Lord! Do not make us tend to go astray after You have guided us" (QS. Ali Imran: 8). The word, let it not show a prohibition, but a servant's request to his Lord.

- 3) Erysyad means guidance or guidance, for example:

Home, "O ye who believe! Do not ask about things that, if explained to you, will burden you" (Surah Al-Maidah: 101). This prohibition is only a lesson, so don't ask questions that will incriminate ourselves.

- 4) Tahqir means belittling or humiliating.

For example, "And do not ever show your eyes to the pleasures of life that we have given to some groups among them (unbelievers)" (QS. AL-Hijr: 88).

- 5) Tay'is means despair

For example :

لا تعتذرو الیوم

"And do not defend yourself on this day (the Day of Resurrection) (QS. At-Tahrim: 7).

- 6) Tahdid means threatening

لا تطع امری

"You don't have to obey our orders."

- 7) It'inas means to entertain

النهی عن الشئی امر ضده

"Do not be sad, for indeed Allah is with us.

- 1) Prohibition of something, Suruhan for the Opponent, "Prohibition of something means the order will be the opposite." Examples of the words of Allah SWT:

لا تشرک بالله

“Do not associate partners with Allah... (QS. Luqman: 13). This verse contains an order to monotheize Allah SWT as opposed to the prohibition against associating partners with Him.

## 2) Absolute Prohibition

النهي المطلق يقتضى الدوام فى جميع الازمنة

"Absolute prohibition wants eternal in all time". In a prohibition that is absolute, both bringing destruction and avoiding it, only achieving perfect results, if it is avoided that destroys it forever. For example: the words of parents to their children, "Don't approach the lion" to escape destruction.

## 3) Prohibition in matters of Worship

النهي يدل على فسد المتبهي عنه فى عبادات

"Prohibition shows the destruction that is forbidden in worship". To know which one is valid and which one is wrong in businessworship, every person should carry out orders and stay away from His prohibitions.

## 4) Prohibition in Mu'amalah Affairs

النهي يدل على فسد المهى عنه فى القود

"Prohibitions that show the damage to the actions that are prohibited in ber'aqad". For example, selling baby animals that are still in their mother's womb means that the sale and purchase contract is invalid. Because what is being traded is not clear and does not fulfill the pillars of buying and selling (Muhajir., 2018). There are several surahs that discuss fi'il nahyi but in surah al-Baqarah which discusses more than the other surahs besides that Surah al-Baqarah is the second order sura as well as the longest surah in the Koran. The number of verses according to the majority of scholars is 286 verses, that is the reason researchers discuss fi'il nahyi in sura al-Baqarah. According to Ahmad Qoys Jamalallail (2021) Surah al-Baqarah is a Madaniyyah surah, namely a surah that was revealed in the City of Medina or after the Prophet Muhammad emigrated. Wahbah az-Zuhaili deep *Tafsir al-Munir* citing Ikrimah's opinion that the first surah revealed in Medina was sura al-Baqarah.

## METHODS

This research includes library research, namely researching library materials or literature related to research problems by selecting, reading, studying and researching books or other written sources that are relevant to the research title contained in library sources. , which can be used as a reference source for compiling a scientific report. (Abdurrahmat Fathoni: 2011). The approach used in this study is an analytical descriptive approach. Analytical descriptive (descriptive of analyze research), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of research conducted. The researcher uses primary data sources, in this case the researcher uses the holy book of the Koran and the books of the ulumul Koran and the Balaghah books which discuss nahyi and secondary data sources, namely balaghah literature such as books, syarah books, books and journals related to the subject matter in this research.

The data that the author has collected, the author uses the following techniques: 1. Data reduction which is simplification, classification, and removing unnecessary data in such a way that the data can produce meaningful information and make it easier to draw conclusions. In this case the researcher identifies amr sentences based on their shape characteristics, 2. Data display is an activity when a set of data is arranged systematically and is easy to understand, thus providing the possibility of drawing conclusions. In this case the researcher classifies amr sentences based on

their form and meaning, 3. Conclusion and Verification, this stage aims to analyze the meaning of nahyi sentences using ma'ani analysis to produce credible conclusions.

## FINDINGS AND DISCUSSION

The results that researchers found in Surah Al-Baqarah viz 37 verses of the form nahyi fi'il mudhari preceded by La Nahiyah in surah Al-Baqarah. while shape Sighat fi'il amr which shows the prohibition, Lafdz nahyi and Statement or number of khabariyyah not found in Surah Al-Baqarah.

No	Surah Al-Baqarah	Form	The Origin of the word	Information
1	11	لَا تُفْسِدُوا	فسد	فسد فعل النهي أصله فَسَدَ يُفْسِدُ
2	22	فَلَا تَجْعَلُوا	جعل	جعل فعل النهي أصله جَعَلَ يُجْعَلُ
3	35	لَا تَقْرَبُوا	قرب	قرب فعل النهي أصله قَرَبَ يُقْرَبُ
4	41	لَا تَكُونُوا	كان	كان فعل النهي أصله كَانَ يُكُونُ
5	41	لَا تَشْتَرُوا	شتر	شتر فعل النهي أصله شَتَرَ يُشْتَرُ
6	42	لَا تَلْبَسُوا	لبس	لبس فعل النهي أصله لَبَسَ يُلْبَسُ
7	60	لَا تَعْتُوا	عات	عات فعل النهي أصله عَاثَ يُعَاثُ
8	102	فَلَا تَكْفُرُوا	كفر	كفر فعل النهي أصله كَفَرَ يُكْفَرُ
9	104 و 104	لَا تَقُولُوا	قال	قال فعل النهي أصله قَالَ يَقُولُ
10	147	فَلَا تَكُونُوا	كان	كان فعل النهي أصله كَانَ يُكُونُ
11	150	فَلَا تَخْشَوْهُمْ	خشى	خشى فعل النهي أصله خَشِيَ يُخْشَى
12	168 و 208	لَا تَتَّبِعُوا	تبع	تبع فعل النهي أصله تَبِعَ يُتَّبَعُ
13	187	لَا تُبَاشِرُوا	بأش	بأش فعل النهي أصله بَاشَرَ يُبَاشِرُ
14	187	فَلَا تَقْرَبُوا	قرب	قرب فعل النهي أصله قَرَبَ يُقْرَبُ
15	188	لَا تَأْكُلُوا	أكل	أكل فعل النهي أصله أَكَلَ يُأْكَلُ
16	190	لَا تَعْتَدُوا	تعدى	تعدى فعل النهي أصله تَعَدَى يُتَعَدَى
17	191	لَا تُقَاتِلُوا	قاتل	قاتل فعل النهي أصله قَاتَلَ يُقَاتَلُ
18	195	لَا تُلْقُوا	لقى	لقى فعل النهي أصله لَقِيَ يُلْقَى
19	196	لَا تَخْلُقُوا	خلق	خلق فعل النهي أصله خَلَقَ يُخْلَقُ
20	221	لَا تُنْكِحُوا	نكح	نكح فعل النهي أصله نَكَحَ يُنْكَحُ
21	229	فَلَا تَعْتَدُوا	اعتدى	اعتدى فعل النهي أصله اِعْتَدَى يُعْتَدَى
22	231	لَا تُمَسِّكُوا	مسك	مسك فعل النهي أصله مَسَكَ يُمَسَّكُ
23	231	لَا تَتَّخِذُوا	تخذ	تخذ فعل النهي أصله تَخَذَ يُتَّخَذُ
24	232	فَلَا تَعْضُلُوا	عضل	عضل فعل النهي أصله عَضَلَ يُعْضَلُ
25	235	لَا تُؤَاعِدُوا	واعد	God bless you
26	235	لَا تَعَزُّوا	عزم	Peace be upon you
27	237	لَا تَنْسُوا	نس	نس فعل النهي أصله نَسَّ يُنْسَى
28	264	لَا تُبْطِلُوا	بطل	بطل فعل النهي أصله بَطَلَ يُبْطَلُ
29	267	لَا تَيْمَمُوا	يَمَم	يَمَم فعل النهي أصله يَمَمَ يُيَمَمُ

No	Surah Al-Baqarah	Form	The Origin of the Word	Information
٣٠	٢٨٢	لَا يَبْخَسُ	بخس	بخس فعل النهي اصله بَخَسَ يَبْخَسُ
٣١	٢٨٢	لَا يَأْبُ	أبى	أبى فعل النهي اصله أَبَى يَأْبُو
٣٢	٢٨٢	لَا تَسْنُمُوا	سئم	سئم فعل النهي اصله سَنِمَ يَسْنُمُ
٣٣	٢٨٢	لَا يُضَارَ	ضُرر	ضارَ فعل النهي اصله ضَارَ يَضُرُّ
٣٤	٢٨٣	لَا تَكْتُمُوا	كتم	كتم فعل النهي اصله كَتَمَ يَكْتُمُ
٣٥	٢٨٦	لَا تُؤْخِذْنَا	أخذ	أخذ فعل النهي اصله أَخَذَ يَأْخُذُ
٣٦	٢٨٦	لَا تَحْمِلْ	حمل	حمل فعل النهي اصله حَمَلَ يَحْمَلُ
٣٧	٢٨٦	لَا تَحْمِلْنَا	حَمَل	حَمَل فعل النهي اصله حَمَلَ يَحْمَلُ

### As for Meaning of Nahyi in Surah Al-Baqarah

1. The meaning of uslub nahyi in the Al-Quran surah Al-Baqarah is as follows:
  - a. The meaning of Ershad (guidance or guidance) is numbered 23

معنه	صغة	أسلوب النهي	الرقم
ارشاد	فلاتجعلوا	المضارع المجزوم بلام النهي	١
ارشاد	لاتعنوا		٢
ارشاد	فلاتكفروا		٣
ارشاد	لاتقولوا		٤
ارشاد	فلاتكونن		٥
ارشاد	لاتتبعوا		٦
ارشاد	لاتباشروهن		٧
ارشاد	فلاتقربوها		٨
ارشاد	لاتقاتلوهم		٩
ارشاد	لاتلقوا		١٠
ارشاد	لاتحلقوا		١١
ارشاد	لاتنكحوا		١٢
ارشاد	فلاتعضلوهن		١٣
ارشاد	لاتواعدوهن		١٤
ارشاد	لاتعرموا		١٥
ارشاد	لاتنسوا		١٦
ارشاد	لاتبطلوا		١٧
ارشاد	لاتيتموا		١٨
ارشاد	لايبخس		١٩
ارشاد	لاياب		٢٠
ارشاد	لاتسنموا		٢١
ارشاد	لايضار		٢٢
ارشاد	لاتكتموا		٢٣

b. The meaning of tahdid (Threatening) is 11

معنه	صفة	أسلوب النهي	الرقم
تهديد	لا تفسدوا	المضارع المجزوم بلام النهي	١
تهديد	لا تكربا		٢
تهديد	لا تكونوا		٣
تهديد	لا تشتروا		٤
تهديد	لا تلبسوا		٥
تهديد	فلا تخشوهم		٦
تهديد	لا تأكلوا		٧
تهديد	لا تعتدوا		٨
تهديد	فلا تعتدوها		٩
تهديد	لا تمسكوهن		١٠
تهديد	لا تتخذوا		١١

c. Meaning of Prayer (Request) numbered 3

معنه	صفة	أسلوب النهي	الرقم
دعاء	لا تؤاخذنا	المضارع المجزوم بلام النهي	١
دعاء	لا تحمّل		٢
دعاء	لا تحمّلنا		٣

## CONCLUSION

Based on the research that has been done, on the Al-Quran surah Al-Baqarah. Researchers found a form of nahyi namely fi'il mudhari preceded by "la Nahiyah"/Lam Nahi.

- There are 4 forms contained in Uslub Nahyi, namely fi'il mudhari which is preceded by La Nahiyah, sighat fi'il amr which indicates a prohibition, lafdz nahyi and a statement or number of khabariyyah. In surah Al-Baqarah there is only the form fi'il mudhari which is preceded by "la Nahiyah"/Lam Nahi, there are 37 of them in 28 verses namely 11, 22, 35, 41, 42, 60, 102, 104, 147, 150, 168, 187, 188, 190, 191, 195, 196, 221, 229, 231, 232, 235, 237, 264, 267, 282, 283, 286.
- The meaning of uslub nahyi in the Al-Quran surah Al-Baqarah is as follows:
  - The meaning of Ershad (guidance or guidance) is 23
  - The meaning of tahdid (Threatening) is 11
  - Meaning of Prayer (Request) numbered 3

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