

## PERSAMAAN INVERSI DALAM SURAH AL-FĀTIḤAH DAN SURAH AL-JĀTHĪYAH: KAJIAN KONTEKS DAN RETORIK

### [THE ANASTROPHE OF IN SIMILAR QURANIC VERSES BETWEEN SURAH SURAH AL-FĀTIḤAH AND SURAH AL-JĀTHĪYAH: CONTEXTUAL AND RHETORICAL STUDIES]

MUHAMMAD ANWAR AHMAD<sup>1\*</sup>  
MUHAMMAD NUR FARHAN ZAMZIBA<sup>2</sup>  
MA'AHAD MOKHTAR<sup>1</sup>  
RAHMAH AHMAD H. OSMAN<sup>1</sup>  
RABIATUL FATIMAH AZZAHRA RASHID<sup>3</sup>

#### Abstrak

Kajian ini mengkaji tentang inversi dari sudut persamaan ayat-ayat Al-Quran dari segi kajian konteks dan retorik antara surah al-Fātiḥah dengan surah al-Jāthīyah bertujuan untuk menyingkap rahsia Taqdīm dan Ta'khīr dalam ayat-ayat Al-Quran yang serupa, tujuan diungkapkan dan alasan diungkapkan dari perspektif retorik dan kontekstual. Tujuan kajian ini adalah untuk meneroka dan meneliti ayat-ayat al-Quran yang serupa serta menyelidik salah satu dimensi mukjizat al-Quran. Penyelidikan ini menggunakan pendekatan deskriptif dan analitikal dari sudut teori kontekstual. Manakala dari sudut limitasi kajian, pengkaji mendapati daripada analisis yang dijalankan hanya satu contoh sahaja Taqdīm dan Ta'khīr yang serupa antara kedua-dua surah tersebut bahkan dalam masa yang sama, contoh tersebut tidak dianalisis dan tidak diberi perhatian oleh para pengkaji serta para ulama. Hasilnya, pengkaji mengkaji persamaan Taqdīm dan Ta'khīr tersebut dari sudut konteks dan retorik.

**Kata Kunci:** Inversi, persamaan ayat-ayat Al-Quran, konteks, retorik

#### Abstract

This research deals with the Taqdīm and Ta'khīr in similar Qur'anic verses in a rhetorical-contextual study between Surah Al-Fatihah and Surah Al-Jathiyah, as it aims to reveal the secrets Taqdīm and Ta'khīr in the similar Qur'anic verses between these surahs and their purposes and causes from rhetorical and contextual perspectives. The purpose of this study is to explore and examine the similar Qur'anic verses and thus to inquire into one of the miracle dimensions of the Qur'an. The research adopts a descriptive and analytical approach based on contextual theory. As for its limitation, the researcher discovered from the analysis that only

<sup>1</sup>International Islamic University Malaysia.

<sup>2</sup>International Institute of Islamic thought and Civilization

<sup>3</sup>Centre for Foundation Studies, International Islamic Malaysia, Gambang Campus

**Corresponding Author:**

Muhammad Anwar Ahmad, International Islamic University

Email: [m.anwar@iiu.edu.my](mailto:m.anwar@iiu.edu.my)

one term with similar Taqdīm and Ta'khīr between these surah. The evidence analysed was also not addressed by the researchers and scholars, so the researcher studied this term of similarity in Taqdīm and Ta'khīr from the rhetorical context.

**Keywords** Taqdīm and Ta'khīr, similar quranic verses, rhetorical, contextual

**Cite This Article:**

Muhammad Anwar Ahmad, Muhammad Nur Farhan Zamziba, Ma'ahad Mokhtar, Rahmah Ahmad H. Osman & Rabiatal Fatimah Azzahra Rashid. 2023. Persamaan Inversi dalam surah al-Fātihah dengan surah al-Jāthiyah: Kajian Konteks dan Retorik. *Asian Journal of Civilization Studies*. (AJOCS), 5(2):12-25.

## INTRODUCTION

Indeed, the Quran remains a miracle of language that Allah sent down to our prophet, al-Mustafa al-Ummi Muhammad bin Abdullah, with his language, Arabic. Allah Ta'ala said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

(Surah Yusuf 12:2).

In the other verse, He said:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

In a clear Arabic language.

(Surah Al-Syu'ara' 26:195)

Prior to the birth of Rasulullah SAW, Arabians were known as people who were very fluent in the language and whose speech contained a lot of meaning, both explicit and implicit. In this situation, Allah Azza wajalla challenged them to write one book similar to the Quran, and unfortunately, they were incapable and do not have the ability to do so. After that, Allah challenges them to write 10 chapters by following only one chapter. Regretfully, all these challenges have proven their weakness and powerlessness, because since the days of the prophet SAW until nowadays and forever and ever, they cannot do it, even though all people around the world ask their jinn to accomplish it together. (Al-Karmani, 2017, 104)

Al-Quran al-Karim is the miracle word of Allah. It is the first authentic source for all Muslims. They have been concerned about the al-Quran since the Prophet Muhammad SAW until today. From this moment, we can see how the Muslim ummah cares about, serves, contributes to, and benefits from the Quran in terms of examining, remembering, studying, exploring, and reflecting upon the Quran. Therefore, some of the primary knowledge for contemplating and reflecting upon the Quran is Arabic syntax, Arabic morphology, and Arabic rhetoric.

The knowledge of the Arabic language is slightly improving especially Arabic rhetoric because of its study from the perspective of the miracle of al-Quran. among the scholars who were involved and studied Arabic rhetoric are: Abu Zakaria Al-Farra' (w:207H) in his book Maani Al-Quran, Abu Ubaidah Ma'mar bin Al-Musanna (w:209H) in his title Majaz Al-Quran, Al-Jahiz (w:255H) in his opus Al-Bayan wa Al-Tabyiin, Ibnu Qutaibah (w:267H) in his masterpiece Takwil Musykil Al-Quran, Al-Khattabi (w:338H) in his work of art Bayan I'jaz Al-Quran, Al-Rumani (w:383H) in his work Al-Nukat fi I'jaz Al-Quran, Al-Baqilani (w:403H) in his document I'jaz Al-Quran, Al-Jurjani (w:471H) is his volume Dalail Al-'Ijaz, Al-Zamakshari (w:538H) in his interpretation of tafsir as known as Al-Kasyaf and the other scholars.

Then, all these studies explain the miracle of Al-Quran from the perspective of Arabic rhetoric, for instance: Al-Liltifat, al-Zikr wa al-Hazf (Omission), al-Ta'rif wa al-Tankir (infinite and definite), al-Qasr, al-Wasl wa Al-Fasl dan al-Taqdeem wa al-Takhir (anastrophe). While this study discusses focus on the al-Taqdīm and al-Ta'khīr (anastrophe). This stylistic rhetoric was already discovered by Abdul Qahir al-Jurjani in his book in title Dalail al-'Ijaz, he discussed advance the Noun before the Verb with the style of question, Allah Said:

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِأَهْلِنَا يَا إِبْرَاهِيمُ

Meaning: They said, "Have you done this to our gods, O Abraham?"

(Surah al-Anbia 21:62).

According to him: "The style of question that was revealed with huruf al-Hamzah in this ayat, when you said: "Have you done (أَفَعَلْتَ) advanced the verb after hamzah al-Istifham, it's mean you put doubt toward the doer himself because the aim of this stylistic language was revealed to show one question that you already knew who the doer is himself".

Meanwhile, if said: "Are you done? (أَأَنْتَ فَعَلْتَ) advance word before noun after hamzah al-Istifham, it is mean you put doubt to doer himself, no one else. (al-Jurjani,1992, 111). He explains further in more detail: "No doubt that those people were not even put the verb of Prophet Ibrahim alaihissalam but they wanted Prophet Ibrahim alaihissalam witness that he himself crashed the idols and that action is him and at the same time, he must say all are his doings (al-Jurjani, 1992, 111).

Nevertheless, this study is different from the idea of al-Jurjani because the researcher will study the Taqdīm wa Ta'khīr -Quran, his words are connecting by each other, therefore, in that case, that same word might be added or removed and advanced or ended (al-Karmani, 1992, 97).

In addition, as-Suyuti also explained: "Among the example of the miracle of al-Quran with the similarity's verses however sometimes one story despite that story have been mentioned in other chapters, at the same time, the words are using in that story in the first chapter might be advance while the other chapter that word ended it. The same thing in other verse contexts, with one word, added while in other verse contexts, that word is not revealed. Thus, in another verse, that word is "infinite," while in another verse, that word is "definite."

There is a singular word, while the other verse uses a plural word. Sometimes one sentence must be supplemented with one huruf, while another sentence reveals two letters. Besides that, there are words that merge something into something else, while in other similar verses, the structure of this word is open (al-Suyuti, 1988, 1/66).

In general, if it is noticeable, the similar Qur'anic verses plus the similar words from one verse to another verse are slightly different because this differentiation happened because of changes in terms of letters, sentences, or differences in words and is an advance while in another verse that word is an end. In this situation, Dr. Fadhil Soleh al-Samarakyi sees that dissimilar and similar Qur'anic verses happen except that the objectives must be discovered from the contextual and textual aesthetics studies, which is why every sentence has been said to be suitable for its place (Fadhil Soleh, 2009, 145). In addition, he stated that the similarities and differences have true meaning that extends and transcends the Arabic rhetoric and the miracle (Fadhil Soleh, 2012, 176).

In conclusion, the scholar said, "One statement with the right meaning must coincide with the statement, such as the speaker's environment, which is suitable towards speakers, their surroundings, the place of the statement, and how the statement is given" (Abdul Razak al-Sa'di, 1996, 13).

Hence, this study must be observed and paid attention to for it to uncover the hidden meaning and conceal a very valuable value that is hidden behind that great expression of the al-Quran al-Karim. Because of that, the researcher puts in hard work and struggles to study the anastrophe in similar Qur'anic verses to uncover the secret of Arabic rhetoric from the Taqdīm and Ta'khīr perspective with only one objective, which is to know the aesthetic of al-Quran al-Karim and at the same time to believe in it with true faith.

### THE MEANING OF *TAQDĪM WA TA'KHĪR* IN SIMILAR QURANIC VERSES

The verse of al-Muḥkāmāt can be understood from the appearance of the text while the verse of al-Mutashabihāt needs a deep understanding. Besides, al-Muḥkāmāt verses explain ahkam as-Syariah meanwhile al-Mutashabihāt verses explain the unsee plus the other meaning of al-Mutashabihāt is the similar verses with a slightly similar word because the literal meaning of al-Tashābuh is same or similar, this is mentioned in al-Quran, He said:

الْحَمْدُ لِلَّهِ

Then, to Allah belongs [all] praise

(al-Jāthiyah 45:36)

Accordingly, we will examine and interpret the meaning of al-Mutashabihāt in this study. The al-Mutashabihāt means different words and constructions but is slightly similar in the chapters of the al-Quran. All these differences in terms of words, structures, or sentences can be seen and studied in all chapters of the al-Quran as a whole, from the contextual verses, nazom chapters, environments and surroundings, the al-Quran arrangement, and asbabun nuzul (al-Khatib al-Iskafi, 2001, 33). That is to say, al-Tashābuh al-Lafzi is the repetition of the verses in al-Quran, but the words are much related to each other's and there are differences that are removed or added as known as the Omission (al-Hazf wa al-Zikr) and advanced or ended as known as the anastrophe (Taqdīm wa Ta'khīr) (al-Khatib al-Iskafi, 2001, 33).

As we know, some ulama' classified al-Mutashabihāt al-Lafziah into two parts: first, gather all the similar Quranic verses from the world's perspective, and then study and examine all similar Quranic verses. Hence, the focus of this study will be on his finding and research on the second part, which is similar verses from the Taqdīm wa Ta'khīr perspective from the contextual and rhetorical studies, especially between Surah al-Fātihah with Surah al-Jāthiyah.

One of the most important points of this aesthetic-stylistic can be seen as its wisdom; the most valuable is the significance and the dominance, as as-Suyuti said: "This matter has already been explained by Sibawaih in his book al-Kitab: "The Arabians advance a word in their sentence or speech because that word is the key point, the most important, the most dominant, and very valuable. This is aesthetic wisdom. There are many objectives regarding Taqdīm wa Ta'khīr, and as-Suyuti mentions around eight objectives of Taqdīm wa Ta'khīr (as-Suyuti, 1988, 4/130).

In conclusion, the meaning of al-Mutasyabihat verses from the taqdeem wa takheer perspective can be concluded as mentioned by ibn Jamaah, "Actually al-Mutashabih al-Lafzi in the al-Quran al-Karim verses means that the Quran verses sentences are a repetition about one or the same story, the general theme of al-Quran or the specific themes with the words, sentences, or structures kind of similar but the truths and the behind frameworks are totally different. The connecting verse with verse; the variation of language stylistic; Taqdīm wa Ta'khīr; al-hazf wal zikru; omission; infinite or definite; singular or plural; the short sentences or the long sentences; replacing one letter with another letter or replacing the word with another word and many more. Nevertheless, all these contain its own meaning and the meaning of rhetoric at the same time, the truth and deep meaning cannot be achieved except the linguistic and literary expert, can understand the word of al-Quran, there are linguistics, rhetorical and the fasohah person because they emphasize, prominence and analyze the behind the meaning of the words are spoken about it (Ibn Jamaah, 1990, 45).

They reveal the secret of the al-Mutashabihāt verses in two ways at the same time, which are rhetorical aim, text, and context. Meanwhile, this study will integrate both methods because these two are very important and have a superior value in order to understand the words of Allah. From this interpretation, benefits can be gained as well as great advantages as mentioned by al-Khatib al-Iskafi, he said: "Indeed, understanding through the al-Mutashabihāt verses can fulfil the soul with true faith and belief towards Allah's mercy and His great whereby they study, examine, and elaborate the interpretation these verses with deep studying and interpretation plus very details, as a result, this study can achieve the understanding of the al-

Quran al-Karim from the implicit and explicit meaning, its miracle and the great aesthetics (al-Khatib al-Iskaf, 2001, 1/63).

## RESEARCH METHODOLOGY

**This research use method of descriptive analysis:**

**Descriptive Methodology:** From the result of this research, the researcher will explain the meaning of al-Mutasyabihat verses from the Taqdīm wa Ta'khīr perspective. Then, the researcher will demonstrate one example of the Taqdīm wa Ta'khīr of similar qur'anic verses in Surah al-Fātihah and Surah al-Jāthiyah.

**Analysis Methodology:** The researcher will use contextual and rhetorical studies to analyse al-Mutasyabihat verses related to the anastrophe stylistic between Surah al-Fātihah and Surah al-Jāthiyah.

## THE ANALYSIS OF TAQDĪM WA TA'KHĪR IN AL-MUTASHABIHĀT VERSES.

Allah Azza wajalla said:

الْحَمْدُ لِلَّهِ

[All] praise is [due] to Allah (Surah al-Fātihah 1:2, surah al-An'ām 6:1, surah sabā' 34:1 dan surah Fāṭir 35:1).

While in surah al-Jāthiyah, Allah Taala said:

فَلِلَّهِ الْحَمْدُ

Then, to Allah belongs [all] praise (Surah al-Jāthiyah 46:36)

In surah al-Fatihah, al-'An'am, Saba' dan Fathir advance (الْحَمْدُ) before preposition (لِلَّهِ) while in surah al-Jathiyah advance preposition (فَلِلَّهِ) before (الْحَمْدُ).

These 2 verses show the preposition (فَلِلَّهِ) advance before (الْحَمْدُ) means specialize and exclusive because verse al-Jathiyah describes the disbelievers as not praising Allah and instead praising something else, whereas true praise must only be directed towards Allah Ta'ala. This opinion is also supported by al-Imam al-Thabari, he said, "No other except Him because to Him all praise o all people" (at-Thabari, 1999, 6/577). Indeed, all praise is particularly for Allah, and there is no praise except for Him. Because of that, Allah Ta'ala said:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds. (Surah al-Jathiyah 46:36)

While the context of verse al-Fātihah explains Allah's innumerable blessings to His slaves (at-Thobari, 1999, 1/66), as evidenced by the verse (بِسْمِ الرَّحْمَنِ الرَّحِيمِ), (الحمد لله رب العالمين), (الرحمن الرحيم) (مالك يوم الدين) and (الرحيم). Besides that, the word ar-Rahman also explains mercy here, while the word ar-Rahim means mercy hereafter. Also, Allah is the one who looks after and supervises all of humanity here, and He is also the one who rules on the Day of Judgment. All these explanations prove all prosperities are uncountable and infinite for humankind. Another thing is that it doesn't mean special and exclusive praise is reserved only for Him because the word al-Hamdu is one of His names and behaviours that cannot be totally doubted.

Meanwhile, verse al-An'am exemplifies faith in Allah Azza wa jalla. In this context, illustrate that Allah SAW praises Himself because al-Hamdu is one of His names and his behavior. Regarding this, according to al-Qurtubi: "This context illustrates about isbat al-Uluhiyah, indeed al-Hamdu and all this matter only for Him and no partner has He (Al-Qurtubi, 2006, 8/313), because Allah created everything, Allah Taala said:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ.

[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord. (Surah al-An'am 6:1)

Then, He said:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ

It is He who created you from clay and then decreed a term and a specified time [known] to Him;. (Surah al-An'am 6:2).

And He said:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ. وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا. وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ. وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ. وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ  
مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ

Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe. (Surah al-An'am 6:95-99).

Then, He said more:

دَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things. (Surah al-An'am 6:102)

There are more verses that illustrate this matter. So, this surah its theme and context illustrate about al-Ulūhīyyah. That's why, very suitable advance (الحمد) before (الله) shows to all compliments, praises and thankful came from Allah and do not mean special and exclusive praise.

Meanwhile, the context of verse Saba' focuses on names and attributes, such as Allah being the Almighty, the Most Power, the Most Merciful, and the Forgiving whereby as al-Qurtubi demonstrates, "This context demonstrates about all perfect praise and commend only towards Allah, because of that say that all prosperities are from Him (Al-Qurtubi, 2006, 17/252), Allah Taala said:

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ الرَّحِيمُ الْعَفُورُ . وَقَالَ الَّذِينَ كَفَرُوا  
لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا  
أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ



He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register - (Surah Saba' 35: 2-3).

And He said:

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ نَشْأَ نَحْسِفَ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا  
مِّنَ السَّمَاءِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah]. (Surah Saba' 9)

Then He said:

وَلَسَلِيمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ ۗ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۗ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۗ وَمَن يَزِغْ مِنْهُم عَن أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ

And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze. (Surah Saba' 12)

As for the context of the verse, "Fathir" manifests the word al-Hamdu in terms of every single thing and the entirety of the world, even in the sky, because of Allah. He created each thing; He brings to being all creations, thus He is one who constructs the sky and the world (al-Qurtubi. 2006, 17/340-341). Allah Taala said:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ  
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent. (Surah Fāṭir 35:1).

And He said:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَّبِعُوا تَوْفِيقَهُ

O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded? (Surah Fathir 35:3).

Then He said:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.

And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy. (Surah Fathir 35:10-11).

Accordingly, placing (الحمد) before (الله) does not mean specialization and exclusivity. This is one thing; another thing can be seen in that al-Fātihah, al-An'am, Saba', and Fāṭir verses reveal (الحمد) as subject structure and (الله) as a predicate structure as the end of the predicate. This is an elementary example of Arabic syntax. When revealed or advanced, the noun that is the subject of one sentence means to remain unchanged in his behaviours or attributes. While the al-Jāthiyah verse differs from the other verses, its explanation is as below:

- 1) (فَلِلَّهِ الْحَمْدُ), in this revelation, advance prepositions mean special and exclusive, as interpreted by ibn Asyur: "Advance (فَلِلَّهِ) means exclusive." All praises are exclusive to Allah only (Ibn Asyur, 1983, 25/377). Hence, al-Hamdu is exclusive and limited to Allah alone. So, all of humankind must praise Allah Azza wajalla who is the only one and no one else except Him or like Him.
- 2) This revelation shows one command, which is that Allah Ta'ala asks us and all living things to praise Him. This was explained by al-Zamakshari: "Therefore, all of you must praise Allah, your Lord, that guides, takes care of, and preserves you, and He also cares for every single thing in the sky and on the earth, including all living things, because this is known as tauhid al-Rubūbīyyah. Hence, it is compulsory for all of us to praise and contemplate Him because He is deserving of praise" (al-Zamakshari, 1997, 4/290).
- 3) The Surah al-Jāthiyah theme and content is about the preposition Taqdīm and Ta'khīr jar wa al-majrūr, for instance:

- (وَفِي) before (Soorat al-Jathihay 35:4), advance (وَفِي) before (حَلَقِكُمْ).
- (أَفَاكٍ) before (وَلَيْلٍ لَّكُلِّ أَفَاكٍ أَثِيمٍ) (Surah al-Jathiyah 35:7), advance (وَلَيْلٍ) before (أَفَاكٍ).
- (وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ) (Surah al-Jathiyah 35:9), advance (عَذَابٌ مُّهِينٌ) before (هُم).
- (عَذَابٌ) before (وَهُمْ) dan (جَهَنَّمَ) before (مِنْ وَرَائِهِمْ) (Surah al-Jathiyah 35:10), advance (عَذَابٌ) before (وَهُمْ) dan (جَهَنَّمَ) before (مِنْ وَرَائِهِمْ).
- (تُرْجَعُونَ) before (أَلَيْ رَبِّكُمْ تُرْجَعُونَ) (Surah al-Jathiyah 35:15), advance (تُرْجَعُونَ) before (أَلَيْ رَبِّكُمْ).
- (وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ) (Surah al-Jathiyah 35:27), advance (وَلِلَّهِ) before (مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ).
- (وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ) (Surah al-Jathiyah 35:37), advance (وَلَهُ) before (الْكِبْرِيَاءُ).

- 4) The context of al-Jathiyah describes disobedient people who do not praise Allah taala, which is why the advanced preposition indicates exclusive only to these disobedient groups who do not kudos, contemplate, or tahmid towards Allah. He said:

مِنْ وَرَائِهِمْ جَهَنَّمَ ۗ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۗ وَهُمْ عَذَابٌ عَظِيمٌ

Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment. (Surah al-Jāthiyah 46:10).

And He said again:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَحَتَّمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ. وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِنْ هُمْ إِلَّا يَظُنُّونَ

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming. (Surah al-Jathiyah 46:23-24).

Hence, a very specific and appropriate advanced preposition (الله) before (الحمد) means all praise is solely for Allah, the only One, because these verses vindicate the disobedient group in order to worship any idols or gods except Allah because Allah creates them and brings people to live or die.

- 5) In al-Fatihah verse revealed (رب العالمين), in al-'An'am verse revealed (السموات / السماوات), in Saba' verse revealed (السموات والأرض), and also in Fathir verse revealed (السموات والأرض). Meanwhile, in al-Jathiyah verse revealed (السموات والأرض) including (رب العالمين), in this situation shows the wide and comprehensive meaning. Therefore, placing (الله) before (الحمد) is to emphasize the meaning of al-Ikthisas (exclusive).
- 6) In al-Jathiyah verse, the word (رب) was repeated several times to put highlight the meaning of emphasis. Meanwhile, this style of emphasis did not extend to the other verses. Therefore, the emphasising style in al-Jathiyah verse conveys a broader meaning that includes all humankind and beings in the sky and the earth. Look what Allah says:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds. (Surah al-Jathiyah 35:36)

Consequently, repetitions 3 times (رب) in this verse stress and stress the meaning of al-Ikthisas only to Allah SWT.

- 7) In al-Jathiyah verse began with this verse, He said:

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds. (Surah al-Jathiyah 35:36)

Then, emphasized with the next verse, He said:

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise. (Surah al-Jathiyah 35:37).

Therefore, it can be concluded that the secret of explicit and implicit advance (فَلِلَّهِ) before (الْحَمْدُ) in al-Jathiyah verse, which is all these causes and reasons are suitable and precise in terms of text, context, and balaghah purpose, Wallahu A'lam.

## CONCLUSION

The following are the study's findings and outcomes:

First, we have covered the study of the similarity anastrophe from this research's contextual and rhetorical perspectives. Second, the researcher found three rhetorical objectives for the similarity's anastrophe in this research: exclusive, emphasizing, and remaining unchanged.

Third, in order to fully comprehend the Al-Quran, important knowledge areas such as contextual, rhetorical, Arabic language, syntax, and finally morphology must be covered.

Fourth, from the analysis perspective and the explanation related to this research, we must refer, follow, and make reference to the reliable interpretations of the Quran because some books did not elaborate clearly on the rhetorical aim and did not explain the similarities of verses with clarity.

## SUGGESTION

First, continue the study to uncover the secrets of contextual and rhetorical meaning in the anastrophe from the similarities between the verses, which were not studied by the researcher because there were over seventy samples not discovered by researchers.

Second, do research on another language's stylistics, for instance, emphasis, al-wasl wal fasl, common and proper nouns, and omissions in the Quran's similar verses.

Third, do research on the rhetorical stylistics in al-Hadith al-Syarif.

Fourth, do a research comparison between the Quranic verses and al-Hadith al-Syarif from the Arabic language and Arabic rhetoric perspectives.

Finally, when studying al-Quran al-Karim from contextual, linguistic, and rhetorical perspectives, researchers must consider both previous and contemporary scholars.

## REFERENCES

- Abdul Qahir bin Abdul Rahman. 1992. *Dalāil al-‘Ijāz. Mahmood Muhammad Syakir*. 3rd edition. Egypt: Maktabah al-Madani and Darul Madani, Kaherah.
- Abdul Rahman bin Abi Bakar. 1988. *Mu’tarak al-Āqrān Fī ‘ijaz al-Qurān*. 1st edition. Beirut: Darul Kutub al-‘Ilmiah.
- Abdul Razak. 1997. *Al-Qutūf al-Dawani min ‘lmi al-Maani*. Baghdad: Darul Anbar.
- Fadhil Soleh. 2008. *At-Tā’bīr al-Qurani*. 1st edition. Oman: Darul Fikri.
- Fadhil Soleh. 2009. *al-Jūmlah al-‘Arabīah Ta’lifuhā wa Aqsāmuhā* 3rd edition. Oman: Darul Fikri.
- Muhammad bin Ibrahim. 1999. *Kashful Ma’ani Fī al-Mutashabihi Mi al-Mathānī. Al-Mansurah: Darul Wafa’*.
- Muhammad at-Thohir. 1997. *at-Taḥrīr wa at-tanwīr*. Tunisia: Darul Sahnun.
- Mahmood bin Umar. 1997. *al-Kashaf ‘an Ḥaqāiq at-Tanzīl wa ‘Uyunil Aqawil Fī Wujūhit Ta’wīl*. 1st edition. Beirut: Darul Ihya’ at-Turath al-‘Arabi.
- Muhammad bin Jarir. 1999. *Jami’ al-Bayāni fī Tā’wīl Ayyil Qurani*. 3rd edition. Lubnan: Darul Kutub al-‘Ilmiah.
- Muhammad bin Abdullah. 2001. *Durratut Tanzīl Wa Qurratut Ta’wīl*. Muhammad Mustafa Aidin. 1st edition. Jamiah Ummul Qura.