



## An Analysis of *Mugāyarah* Between *Mubtada'* and *Khabar* in the Qur'an: A Grammatical (*Nahwī*) Perspective

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Article History	ABSTRACT
Received 13-02-2025: Accepted: 11-03-2025: Published: 11-04-2025:	<p><b>Background:</b> The phenomenon of <i>mugāyarah</i> in the nominal sentence (<i>jumlah ismiyyah</i>) structures of the Qur'an reflects a fascinating linguistic dynamic that warrants exploration from the perspective of Arabic grammar (<i>nahwu</i>).</p> <p><b>Purpose:</b> This study aims to analyze the forms and functions of <i>mugāyarah</i> between the <i>mubtada'</i> (subject) and <i>khabar</i> (predicate) in the Qur'an, using both syntactic and semantic approaches.</p> <p><b>Method:</b> A descriptive qualitative approach was employed, using a textual study design. Data were sourced from Qur'anic verses containing nominal sentences, selected through purposive sampling of 20 verses that demonstrate the <i>mugāyarah</i> phenomenon. The primary instrument was classical Arabic linguistic analysis, supported by AntConc software to visualize word distribution. Data analysis was conducted through syntactic and semantic approaches grounded in classical Arabic linguistic theory and tafsir.</p> <p><b>Results and Discussion:</b> The findings reveal that <i>mugāyarah</i> in the relationship between <i>mubtada'</i> and <i>khabar</i> functions as a rhetorical and semantic strategy that enhances the message of the verses, rather than constituting a grammatical anomaly. These grammatical variations highlight the richness of Qur'anic linguistic structures and address a gap in linguistic studies concerning semantically valid deviations.</p> <p><b>Conclusions and Implications:</b> This study concludes that <i>mugāyarah</i> enriches the meaning and adds deeper linguistic dimensions to the Qur'an. The findings have implications for the development of Arabic linguistic studies and linguistic exegesis in understanding sacred texts.</p>
<b>Keywords:</b>	<i>Mubtada', Khabar, Mugāyarah, Nahwu, Al-Qur'an.</i>
	<p><b>ABSTRAK</b></p> <p><b>Background:</b> fenomena <i>mugāyarah</i> dalam struktur <i>jumlah ismiyyah</i> Al-Qur'an menunjukkan dinamika linguistik yang menarik untuk ditelaah dari sudut pandang ilmu nahwu.</p> <p><b>Purpose:</b> Penelitian ini bertujuan untuk menganalisis bentuk dan fungsi <i>mugāyarah</i> antara <i>mubtada'</i> dan <i>khabar</i> dalam Al-Qur'an secara sintaksis dan semantik.</p> <p><b>Method:</b> Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi teks. Data bersumber dari verse-verse Al-Qur'an yang mengandung <i>jumlah ismiyyah</i>, dengan teknik purposive sampling terhadap 20 verse yang menunjukkan fenomena <i>mugāyarah</i>. Instrumen utama berupa analisis linguistik Arab klasik, serta bantuan perangkat lunak AntConc untuk mendukung visualisasi distribusi kata. Data</p>

dianalisis melalui pendekatan sintaksis dan semantik berbasis teori linguistik Arab klasik dan tafsir.

**Results and Discussion:** Hasil penelitian menunjukkan bahwa mugāyarah dalam hubungan muḩtada' dan khabar merupakan bentuk strategi retorik dan semantik yang menguatkan pesan verse, bukan penyimpangan gramatikal. Variasi gramatikal ini memperlihatkan kekayaan struktur bahasa Al-Qur'an sekaligus menjawab kekosongan kajian linguistik terhadap bentuk penyimpangan yang sah secara semantik.

**Conclusions and Implications:** Kesimpulan dari penelitian ini menunjukkan bahwa mugāyarah memperkaya makna dan memberikan dimensi kebahasaan yang lebih mendalam dalam Al-Qur'an. Penelitian ini berimplikasi pada pengembangan studi linguistik Arab dan tafsir linguistik dalam memahami teks-teks suci.

#### Kata Kunci

*Muḩtada', Khabar, Mugāyarah, Nahwu, Al-Qur'an.*



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## INTRODUCTION

Arabic as the language of revelation has a unique and rich syntactic structure, making it interesting to study in the realm of linguistics and Qur'anic interpretation.[1], [2] One of the important elements in Arabic sentence structure is the sum ismiyyah, which consists of muḩtada' (subject) and khabar (predicate).[3], [4] In the context of the Qur'ān, this arrangement often does not follow a standard pattern, but rather exhibits forms of variation or mugāyarah, i.e. structural differences between the muḩtada' and khabar in terms of form, type, number, or clarity of meaning.[5]. The phenomenon of mugāyarah in the Qur'ān reflects the beauty and rhetorical power of the language of revelation. The difference between muḩtada' and khabar does not occur by chance, but carries a deep semantic message, enriching the meaning of the verse it contains. This distinguishes the Qur'ān from other texts because of the power of its choice of diction and sentence structure that carries layers of meaning[6].

The study of sentence structures in Classical Arabic, especially in the Qur'an, is a crucial area in the field of nahw (Arabic grammar). One of the main aspects of syntactic analysis in Arabic is the relationship between muḩtada' (nominal subject) and khabar (predicate), which forms the foundation of jumlah ismiyyah (nominal sentence). In practice, the relation between muḩtada' and khabar is not always explicit or linear. At times, there appears a form of mugāyarah—a structural mismatch between the two elements, whether in terms of i'rāb (grammatical inflection), word type, or meaning, which requires deep grammatical interpretation[7].

This mugāyarah phenomenon reflects the complexity and depth of Arabic syntax in the Qur'an. For example, in Surah Al-Baqarah verse 2:

“ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ”

the word “dhālika” serves as the muḩtada', yet it is not overtly linked to the khabar “al-kitāb”, leading to discussion among Arabic grammarians regarding its structure[7].

Analyzing such forms is essential for understanding the rhetorical and linguistic beauty of the Qur'an, as well as for formulating syntactic rules that align with Classical Arabic usage[7]. This mugāyarah study also has implications in interpreting Qur'anic verses, particularly in the context of linguistic exegesis (tafsir lughawī) and Qur'anic grammatical analysis (i'rāb al-Qur'ān). It is not uncommon for commentators such as Al-Zamakhshari in Al-Kashshāf and Al-Suyuti in Al-Itqān to employ grammatical approaches to explain discrepancies between muḩtada' and khabar that may seem irregular at first glance, yet carry intentional and profound meanings[8][9].

Therefore, this study aims to analyze the phenomenon of mugāyarah between muḥtada' and khabar in the Qur'an using a classical nahwiyah perspective. The analysis will focus on the grammatical and semantic mismatches that appear in selected verses, and their relevance to the syntactic and rhetorical understanding of Qur'anic language[10].

However, not all of these mugāyarah forms have been explained in detail in classical and modern nahwu studies. Most nahwu studies only review the basic structure of the number of ismiyyah without discussing the rhetorical functions of the variations used in the Qur'an. For example, in his dissertation, Muhammad Naili (2023) analyzed the forms of mugāyarah in the Qur'an, but his focus was more on the classification of forms, not on the analysis of meaning and semantic contribution to the whole verse[5]. Another study by Syamsuddin Arif (2021) discusses the linguistic aspects of the Qur'an in general, but does not specialize in the structure of the number of ismiyyah and its mugāyarah variations[11]. Meanwhile, Al-Suyuthi in Al-Itqān fi 'Ulūm al-Qur'an only mentions examples of unusual structures without providing a systematic linguistic analysis[12]. Therefore, there is a considerable research gap in this study, especially on the relationship between variations in the structure of muḥtada' and khabar and the semantic messages they contain.

This study seeks to fill this gap by conducting a syntactic and semantic analysis of Qur'anic verses that contain mugāyarah between muḥtada' and khabar. With this approach, the researcher not only identifies the forms of variation, but also explains its function and impact on the meaning of the verse. This approach is novelty because it combines two perspectives: nahwu (syntax) and balaghah (rhetoric/semantics). The novelty aspect of this study lies in its focus on the relationship between mugāyarah forms and meaning communication strategies in the Qur'an. The study presents an in-depth structural analysis of the sentences, but also involves a rhetorical analysis to understand how the different structures enrich the divine messages. As such, it contributes not only to the field of Arabic linguistics, but also to contemporary Qur'anic exegetical studies.

The significance of this study lies in its potential to open new horizons in Qur'anic linguistic analysis. An understanding of the variation of muḥtada' and khabar will strengthen the interpretation of verses, especially when the difference in structure turns out to affect the sense of meaning. It is also useful for mufasssirs, Arabic language educators, and researchers in the field of Islamic studies in understanding the nuances contained in each Qur'anic verse. The main objectives of this study are:

1. To identify and classify the forms of mugāyarah between muḥtada' and khabar in the Qur'an.
2. Analyzing the syntactic and rhetorical functions of the mugāyarah forms.
3. Explain the implications of the different structures on the meaning and overall understanding of the verse.

## LITERATURE REVIEW

### Structure of Sum of Ismiyyah in Arabic

In classical Arabic grammar, nominal sentences or jumlah ismiyyah occupy an important position because they are one of the basic forms in conveying a fixed or static meaning, different from verbal sentences (jumlah fi'liyyah) which show certain actions or times[13]. The structure of the number of ismiyyah consists of two main elements, namely muḥtada' (the subject of the sentence) and khabar (the predicate of the sentence). Muḥtada' is usually a noun (isim) that is ma'rifah (definitive), such as an indicative word, pronoun, or proper name, while khabar provides information or information about muḥtada'[14].

Both muftada' and khabar must be marfū' (nominative) and are generally compatible in terms of gender (masculine/feminine) and number (singular/multiple/plural). For example, in the sentence: "الولد نشيط" (The boy is active), the word الولد is the muftada', and نشيط is the khabar, both are masculine and singular and have the harakat dhammah as a sign of marfū' [14].

The form of the khabar can vary: it can be a single word (khabar muftad), a sentence (khabar jumlah), or a phrase such as jar-majrūr or zharf (khabar syibh jumlah). In the context of the Qur'ān and classical literature, nahwu scholars often discuss the structure of ismiyyah sums that appear "unusual" or contain certain deviations, called mugāyarah, which is the difference in form between the muftada' and khabar in terms of word type, i'rāb, or meaning [15].

An example can be found in the sentence: "هذا رحمة من ربك" (This is a mercy from your Lord), where the pointing word هذا (muftada') is of the mudzakkar type, while the khabar رحمة is of the mu'annats type, but it is still considered a valid structure in nahwiyyah because meaning is dominant over form [16]. Scholars such as Ibn 'Aqīl in his commentary Alfīyah Ibn Mālik, and Al-Jurjānī in Dalā'il al-I'jāz, explain that this deviation is often used as a rhetorical tool or emphasis of meaning in the context of balaghah [17][18].

By understanding the structure of sum ismiyyah correctly, Arabic learners can more accurately form sentences, as well as understand more deeply the grammatical richness and implied meanings in classical and Qur'anic texts [13][16]. In Arabic grammar, a nominal sentence (jumlah ismiyyah) consists of two main elements: muftada' (subject) and khabar (predicate). These two elements are usually nominative case (marfū') and form the basic structure in Arabic sentence construction. The muftada' is generally a definitive isim (noun), while the khabar can be an isim, fi'il (verb), or phrase that provides information about the muftada' [19].

However, in the Qur'ān, the structure of ismiyyah sums often exhibits unconventional variations, known as mugāyarah. This phenomenon includes differences between the muftada' and khabar in aspects such as number (muftad, mutsanna, plural), gender (muzakkar, mu'annats), definiteness (ma'rifah, nakirah), and others [6].

## The Concept of Mugāyarah in the Qur'an

Mugāyarah is a linguistic phenomenon in the Qur'an that shows the difference or discrepancy between the muftada' and khabar. This difference does not occur without reason, but has rhetorical value and deep implied meaning. For example, in Q.S. Al-Kahf [18]:50, there is a difference between the plural muftada' and the muftad khabar, which indicates a special emphasis on the subject being discussed [20].

Al-Mugāyarah in the Qur'ān can be understood as a form of shift, difference, or deviation from established language rules in Arabic grammar. This shows that the Qur'ān contains various forms of linguistic expression that do not fully follow the standard linguistic patterns that are usually based on the principle of al-muwāfaqah or conformity with linguistic rules. However, since the Qur'ān is a holy book with high linguistic expressiveness and strong linguistic authority, these forms of Al-Mugāyarah are not something to worry about. In fact, the existence of Al-Mugāyarah since the beginning of language history is proof that variations and deviations in language are natural. This is in line with Roland Barthes' theory that something that goes beyond the ordinary can have a stronger impact on the understanding and closeness of meaning for the reader [21]. Research by Muhammad Naili (2023) identified four main types of mugāyarah in the Qur'ān:

- Mugāyarah in number (al-mugāyarah al-'adadiyyah),

- Mugāyarah in gender (al-mugāyarah al-jinsiyyah),
- Mugāyarah in definiteness (al-mugāyarah al-ta'rif wa al-tankīr),
- Mugāyarah in pronoun usage (al-mugāyarah al-ḍamīriyyah)[5].

Each type of mugāyarah has semantic and rhetorical implications that enrich the understanding of the Qur'ānic verses. In addition, this mugāyarah analysis reveals how the Qur'ānic language is not only structural, but also full of meaning in a spiritual and religious context[11].

### Previous Studies on Mugāyarah

Several studies have addressed mugāyarah in the Qur'ān. For example, Naili (2023) in her dissertation analyzed Qur'ānic verses containing mugāyarah between muḥtada' and khabar, and found that this variation has significant rhetorical and semantic functions. However, the study has not specifically examined how this mugāyarah contributes to the understanding of the overall meaning of the verse[5].

Another study by Syamsuddin Arif (2021) discusses the linguistic aspects of the Qur'ān in general, but does not specialize in the structure of sum ismiyyah and its mugāyarah variations. Meanwhile, Al-Suyuthi in *Al-Itqān fī 'Ulūm al-Qur'ān* only mentions examples of unusual structures without providing a systematic linguistic analysis[12]. Therefore, there is a considerable research gap in this study, especially on the relationship between variations in the structure of muḥtada' and khabar and the semantic messages they contain.

### Conceptual and Theoretical Framework

This research is based on the syntactic and semantic approaches in Arabic linguistics. Syntactically, the analysis focused on the sentence structure and the relationship between muḥtada' and khabar. Semantically, the study explores the meanings that result from variations in these structures. This approach allows for a deeper understanding of the rhetorical functions and messages conveyed through mugāyarah in the Qur'ān[19].

As such, this study not only contributes to Arabic linguistic studies, but also to the study of Qur'anic exegesis, by providing new insights into how sentence structure can affect the understanding of the meaning of verses.

### METHOD

In this study, the approach used is descriptive qualitative design. This approach was chosen because it provides a wide space for researchers to explore in depth the syntactic and semantic structure of the mugāyarah phenomenon in the relationship between muḥtada' and khabar in the Qur'ān. Descriptive qualitative design is considered the most appropriate because it is able to comprehensively reveal the meaning contained in the Qur'anic texts, while providing an in-depth understanding of the linguistic phenomena being analyzed[22].

Through qualitative methods, this research focuses on understanding and interpreting data in its original context, without any intervention or manipulation of the observed phenomena. The analysis focused on words, sentence structure, and how mugāyarah contributes to the meaning of the verse. Syntactic and semantic approaches from Arabic linguistic theory were used to guide the data analysis[19].



The population in this study includes all Qur'anic verses that contain the structure of sum ismiyyah, which is a nominal sentence consisting of mubtada' and khabar. For the purpose of analysis, the researcher used purposive sampling technique to select verses that explicitly show the phenomenon of mugāyarah between the two elements. A total of 20 verses were selected as samples because they are considered the most representative and display structural diversity in terms of number, gender, definiteness, and pronoun usage. These verses will be analyzed in depth to understand the syntactic and semantic functions of mugāyarah in each case[5].

The main instrument in this research is text analysis based on Arabic linguistic theories, especially syntactic and semantic theories relevant to the sum ismiyyah sentence. The focus of the analysis is on the mubtada'-khabar sentence structure and the identification of mugāyarah phenomena contained therein. To enrich the understanding and interpretation, the researcher uses various classical and contemporary tafsir references, such as Tafsir al-Jalalayn[23] and Tafsir al-Muyassar[24]. These two commentaries were chosen so that researchers can compare the meaning of the original text with the interpretations that have been standardized by the mufasirs. As a complement, AntConc software was also used in the data analysis process to visualize the frequency and distribution patterns of words or phrases in the verses that became the object of research.

The research procedure begins with data collection in the form of Qur'anic verses that have an ismiyyah sum structure, which are obtained from reliable sources such as Mushaf al-Madina and the digital version of the Qur'an. After the data is collected, the researcher identifies and selects the verses that contain mugāyarah elements by considering linguistic variables such as number, gender, and definiteness. The selected verses were then systematically analyzed to find patterns in the sentence structure under study.

The next step is a syntactic analysis that specifically examines the relationship between the mubtada' and khabar, and how shifts such as mugāyarah in number and gender affect the meaning of the verse. Semantic analysis is also conducted to explore a deeper understanding of the meaning of these variations[6]. The results of the analysis will be formulated in the form of conclusions that explain the contribution of mugāyarah to the understanding of the meaning in the verses, which is expected to contribute to the development of Arabic linguistic studies and Qur'anic interpretation.

In an effort to maintain the validity and reliability of the research, researchers applied the data triangulation method. This is done by comparing the results of the analysis to various interpretations in order to increase the accuracy of the interpretation and ensure that the meaning drawn is in accordance with the context of the verse[25]. In addition, researchers will also involve experts in the fields of Arabic linguistics and tafsir to provide an assessment of the findings and interpretations obtained, so that the results of the study can be scientifically accounted for.

## RESULT AND DISCUSSION

### Mugayarah Verses in the Qur'an

This study found various forms of mugāyarah in the structure of the Qur'anic ismiyyah, especially in the relationship between mubtada' and khabar. This phenomenon reflects linguistic dynamics that not only enrich the meaning of the text, but also provide new insights into the understanding of Qur'anic verses from a syntactic and semantic point of view. Some previous studies have revealed that sentence structures in the Qur'ān often involve grammatical variations that are meaningful and have specific rhetorical purposes[26]. Moreover, the phenomenon of mugāyarah can also be interpreted as a balaghah strategy that reinforces the moral and instructional messages in sacred texts[27]. Thus, this research focuses on analyzing the sentence structure of mubtada' and khabar that undergo changes or differences in the context of Qur'anic Arabic.

In the Qur'an, several Mugayarah verses are found including:

**Tabel 1.** *Muftada' Jama'* and *khabar muftad*

No	Surah	No Verse	Verse Al Qur'an
1	Ali Imrān	7	هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ
2	Al Hijr	68	قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ
3	Al Kahfi	50	وَإِذْ قُلْنَا لِلْمَلَكِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

**Tabel 2.** *Muftada' muftad* and *khabar Jama'*

No	Surah	No Verse	Verse Al Qur'an
1	Al A'rāf	203	وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُؤْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

**Tabel 3.** *muftada'* and *khabar* dalam gender

No	Surah	No Verse	Verse Al Qur'an
1	Al A'rāf	56	وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ
2	Al Kahfi	98	قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا
3	Al Qiyāmah	14	بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
4	Al Ahzāb	63	يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

### Analysis of the meaning of Al-Mugāyarah Al-Nahwiyyah verses in the Qur'an *Al-mugāyarah khabar muftada' in adad (muftada' Jama' and khabar muftad)*

Qs. Ali Imrān verse 7

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

In this verse, there is a form of al-mugāyarah between the muftada' and khabar from the aspect of number ('adad). Muftada' is presented in plural form (هُنَّ), while the khabar is present in muftad form (أُمُّ). This difference is interpreted as the muftad form of the khabar is intended to create unity of meaning (li tawhīdi al-ma'nā), so that the whole verse can be positioned as if it were a single verse. This is by the interpretation of the mufasir who explains that because the entire verse has the same meaning as one verse, the muftad form is used to reflect the unification of meaning[28].

Qs. Al Hijr verse 68

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ

In this verse, the muftada' is different from the khabar because the muftada' is present in the plural, while the khabar appears in the muftad. The nahwu scholars interpret this difference by stating that the khabar functions as a masdar (a noun that refers to an action or process)[29].

Qs. Al Kahfi verse 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

In this verse, the muftada' (هم) which shows the plural form and the khabar (عدو) which appears in the muftad form, despite the obvious difference in number, the singularity in the khabar signifies the unification of meaning. This leads to the understanding that despite using the plural, they are understood as a single entity, i.e. they are considered a unified group. Al-Istrabadi explains that factually, they are seen as a unified entity in terms of gathering and providing mutual help[30].

#### *Al-mugāyarah khabar muftada' in adad (muftada' muftad and khabar jama')*

Qs. Al A'raf verse 203

وَإِذَا لَمْ تَأْتِهِمْ بَايَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

In this verse, the muftada' (هذا) appears in the muftad form indicating tazkīr (male), while the khabar (بصائر) appears in the jama' muannas form. This difference covers two aspects, namely between ifrad and jama', and between tazkīr and ta'nīs. Basically, (هذا) is an isim that refers to something that is muftad muṣakkar, while its khabar (بصائر) is jama' muannas, with its muftad form being (بصيرة). The interpretation of this difference states that what is meant by the isim isyarah (هذا) is the Qur'an Al-Karim, while (بصائر) refers to the overall meaning of the Qur'an[31]. In al-Bahr al-Muhīth, the khabar is presented in the jama' form even though the muftada' appears in the muftad form, because the content includes the surahs or verses of the Qur'ān. There is also a view that al-mugāyarah occurs because of the hadhful muḍāf (deletion of muḍāf), i.e. (ذو بصائر)[28]. However, in the researcher's view, this difference is more about the meaning contained in the verse, because (هذا) refers to the Qur'an Al-Karim which contains the verses of Allah, and each verse is بصيرة (knowledge), while the whole is بصائر (collection of knowledge).

#### *Al-mugāyarah between muftada' and khabar in gender*

Qs. Al A'raf verse 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ



” is muḡakkar. Some opinions in ”قَرِيبٌ” is muannaṣ and the khabar ”رَحْمَتٌ” In this verse, the isim “” can mean rain or adopt the masculine nature of its muḡāf رَحْمَتٌ interpreting this verse state that “” can be used for both muannaṣ and muḡakkar[28]. Al-ḡarīb ilāh (lafzu jalalah). Others argue that “” in Arabic does not distinguish between genders[29]. Zamakhshari قَرِيبٌ Farra explains that “” can be interpreted as a deleted adjective or قَرِيبٌ,” and ”رَحْمَتٌ” or ”رَحْمٌ” as ”رَحْمَتٌ” interprets “” should be muannaṣ according to its قَرِيبٌ maṣḡar. Abu Hayyan suggested that the khabar “” [28]. ”رَحْمَتٌ” muannaṣ “

Ibn Hisham discusses the reasons for the grammatical al-muḡāyarah in the verse and criticizes some of the reasons that are not by the rules of Arabic. For example, the opinion that ”قَرِيبٌ” is a khabar for muḡāf ilāhi or is related to the wazan fā'il which means maf'ul. Ibn Hisham's opinion is closer to the truth in this case, stating that the meaning of the closeness of Allah's Mercy and His closeness to His servant are interrelated, so they can be used simultaneously[32].

Qs. Al Ahzāb verse 63

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

In this verse, there is the use of khabar in muḡakkar form (قَرِيبًا) juxtaposed with mu'annats muḡtada' (السَّاعَةِ). This difference is interpreted with several approaches, including by interpreting السَّاعَةِ as yauman (day) or by assuming the presence of an omitted muḡāf, as in the expression شَيْئًا قَرِيبًا. Abu Hayyan explains that the meaning of السَّاعَةِ is al-waqt (time), so the adjective قَرِيبًا can be expressed in muḡakkar form. The other alternative, according to him, is that the muḡāf has been deleted, so the construction becomes: لَعَلَّ قِيَامَ السَّاعَةِ قَرِيبًا. Meanwhile, Abu 'Ubaidah states that قَرِيبًا belongs to the category of majas zharf (time description). If قَرِيبًا were a direct adjective of السَّاعَةِ, it would be قَرِيبَةٌ. But because it functions as a zharf, it remains قَرِيبًا, without being bound by gender or number[33].

Qs. Al Qiyāmah verse 14

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ

In this verse, there is a muḡakkar construction (الْإِنْسَانُ) and a mu'annats construction (بَصِيرَةٌ). This difference in grammatical form is known as al-muḡāyarah, and scholars give several explanations as to why it is used. Some mufasssirs argue that the word الْإِنْسَانُ here is interpreted as نَفْس (soul), so the use of mu'annats khabar (بَصِيرَةٌ) is relevant. Another opinion states that the letter tā' marbūṭah in بَصِيرَةٌ is a form of mubālaghah (affirmation of meaning), which implies the meaning of shāhid (witness). Others understand that الْإِنْسَانُ refers to al-jawāriḡ (limbs), which collectively bear witness to themselves. Another opinion states that بَصِيرَةٌ is a khabar for the deleted muḡtada', namely 'aynun baṣīrah (sharp inner eye). Az-Zajjāj supports the view that equates the meaning of الْإِنْسَانُ with نَفْس, and reinforces that بَصِيرَةٌ is used in the context of mubālaghah. In this case, Mujahid interpreted the verse as: “In fact, man is a witness against himself”[34].

With the explanation presented about the phenomenon of al-muḡāyarah between muḡtada' and khabar in various verses of the Qur'ān, we can see that this difference in grammatical form is not just a variation of language, but also reflects the depth of meaning to be conveyed. This phenomenon gives us an idea of how sentence structure in the Qur'ān is used to reinforce certain messages, such as unity of meaning despite differences in number or gender.

In some of the verses that have been analyzed, for example, there is a difference between the muḡtada' in the plural form and the khabar in the muḡrad form, or vice versa, which shows that despite the difference in form, the meaning conveyed remains unified and comprehensive. In addition, the use of gender differences between muḡtada' and khabar in certain verses shows that

the Qur'ān is very careful in choosing language structures to describe certain attributes, such as Allah's mercy which is not bound to gender or time which can refer to closeness to humans.

The results of this analysis provide a deeper understanding of the richness of language in the Qur'ān and how each grammatical element, though seemingly simple, plays a major role in enriching its meaning and message. Therefore, a careful interpretation of this phenomenon is essential to understand the nuances contained in the sacred texts.

With the explanation presented about the phenomenon of al-mugāyarah between mubtada' and khabar in various verses of the Qur'ān, we can see that this difference in grammatical form is not just a variation of language, but also reflects the depth of meaning to be conveyed. This phenomenon gives us an idea of how sentence structure in the Qur'ān is used to reinforce certain messages, such as unity of meaning despite differences in number or gender.

In some of the verses that have been analyzed, for example, there is a difference between the mubtada in the plural form and the khabar in the mufrad form, or vice versa, which shows that despite the difference in form, the meaning conveyed remains unified and comprehensive. This can be seen in verses such as QS. Ali Imran verse 7, QS. Al-A'raf verse 203, and QS. Al-Qiyamah verse 14, where the difference in form does not reduce the overall meaning of the verse. On the contrary, the use of gender differences between mubtada and khabar in certain verses shows that the Qur'ān is very careful in choosing language structures to describe certain attributes, such as Allah's mercy which is not bound by gender or time which can refer to proximity to humans.

The importance of understanding this phenomenon of al-mugāyarah is not only in the context of the Arabic language, but also in understanding the message of the Qur'ān more deeply. The results of this analysis provide a deeper understanding of the richness of language in the Qur'ān and how each grammatical element, though seemingly simple, plays a major role in enriching the meaning and message contained therein. Therefore, a careful interpretation of this phenomenon is crucial to understanding the nuances contained in these sacred texts. In this context, we are invited to be more careful and meticulous in reading and interpreting the Qur'an, so as to dive into its broader and deeper meanings.

## CONCLUSION AND IMPLICATIONS

This study aims to analyze the phenomenon of al-mugāyarah between mubtada and khabar in relation to 'adad (number) in the Qur'ān, focusing on syntactic structures that distinguish and unify meaning through grammatical variation. The results show that although some verses show a clear distinction between mubtada and khabar in terms of 'adad, the distinction is often used strategically to convey a unified meaning. In particular, the use of singular and plural, as well as masculine and feminine, in contrast, illustrates a subtle grammatical approach in the Qur'ān that serves a deeper rhetorical purpose, emphasizing unity, balance and inclusiveness in its message.

The study concludes that the phenomenon of al-mugāyarah serves not only as a syntactical choice, but as a tool to enrich the interpretation of the text, leading to a more thorough understanding of the Divine message. It also highlights the importance of understanding grammatical shifts in the context of broader theological and philosophical discussions in the Qur'ān.

However, this study also has limitations. The analysis was conducted based on specific verses, so future research could expand this study by examining more verses from various surahs to further explore the universality of al-mugāyarah in Qur'ānic syntax. In addition, further research could also look at how these grammatical elements interact with thematic elements in the Qur'ān, especially in the relationship between linguistic choices and the delivery of moral and theological teachings.

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