LitNov
Jurnal Penelitian dan Inovasi

Vol. 1 No. 5, Oktober 2026, pp. 190-193
DOI: https://doi.org/10.32832/litnov.v1i5.253

AL-MUQOBALAH IN PERSONAL SCIENCE

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Abstract

This research aims to explain al-muqabalah as one of the muhassinat ma'nawiyyah (language styles that beautify meaning) in badi' science. This research examines the meaning, division and purpose of al-muqabalah in creating beauty and clarity of meaning in Arabic. The method used is a qualitative descriptive method with a literature study approach, namely collecting and analyzing data from various literature related to balaghah science. The research results show that al-muqabalah has an important role in strengthening meaning, clarifying comparisons between ideas, and increasing the aesthetic value of an expression through regularly presenting contradictory meanings. Thus, al-muqabalah becomes an important element in the formation of the beauty of the Arabic language, both in the Qur'an and in Arabic literary works.

Keywords: Al-Muqabalah, Badi' Science, Balaghah, Muhassinat Ma'Nawiyyah, Arabic

Introduction

Arabic is known as a language that is rich in aesthetic value and variety of expressions. The beauty of this language can be understood through the science of balaghah, which is a branch of science that discusses how to convey meaning appropriately according to the context and purpose of communication. The science of balaghah includes three main areas, namely the science of ma'ani, the science of bayan, and the science of badi'. Of the three, badi' science focuses on the beautiful aspects of language, both related to meaning and the arrangement of pronunciations, so that an expression becomes more interesting and has its own charm (Hasyimi, 1999, p. 295).

One of the discussions included in badi' science is al-muqabalah. Al-muqabalah is a language style that displays several meanings, then followed by other meanings that are opposite to them in sequence. This language style has high rhetorical value because it is able to clarify the message conveyed through the presentation of conflicting or contradictory meanings (Al-Jarim & Amin, 2010, p. 274).

The use of al-muqabalah can be found in various Arabic texts, especially in the Koran and literary works. The presence of elements of conflicting meanings in al-muqabalah helps readers or listeners understand the meaning of an expression more clearly. Apart from giving beauty to the language, al-muqabalah also functions to emphasize the meaning and strengthen the influence of the message to be conveyed to the reader (Qazwini, 2003, p. 412).

Based on this, the study of al-muqabalah is important in understanding one of the forms of beauty of the Arabic language discussed in badi' science. This article will discuss the meaning of al-muqabalah, its various types, as well as its function and role in strengthening the meaning and beautifying an expression.

Submitted: July-2026 Received: September-2026 Available online: October-2026

Method

This study employed a qualitative research method with a library research approach. Data were obtained from various written sources related to al-muqabalah in the science of badi', such as books on rhetoric, scientific journals, articles, and other academic sources relevant to the research topic.

Data collection was conducted through documentation study, namely by collecting, reading, and reviewing various references related to the concept of al-muqabalah, its definition, types, and function in the science of rhetoric. The collected data was then analyzed using a descriptive-analytical method. This method was used to systematically describe the concept of al-muqabalah and analyze its role and position as one of the muhassinat ma'nawiyyah (intelligible texts) in the science of badi'.

Through this approach, this study is expected to provide a more comprehensive understanding of al-muqabalah, both theoretically and in terms of its application in Arabic.

Results and Discussion

The meaning of Al-Muqabala

Al-Muqobalah is the introduction of two or more meanings at the beginning of the sentence, then the opposite meanings are introduced in order at the end of the sentence. (Aidillah Suja, 2020 :137)

The division of Al-Muqabala

Broadly speaking, balaghah scholars differ in dividing the forms of muqabalah. Some scholars classify muqabalah based on the number of word order. This opinion is the most popular opinion among the scholars of balaghah. There are also some scholars who categorize muqabalah based on word form, as done by Imam Jalaluddin al-Suyuti and Imam alZarkasyi. (DR. Hj. Rumadani Sagala, M.Ag, 2016:194).

Based on some of the opinions above, muqabalah can be classified into two categories:

1. Muqabalah is reviewed based on the number of word combinations
2. Muqabalah is reviewed based on the form of words

Based on the number of word combinations, muqabalah is divided into five forms, namely muqabalah itsna bi itsna, muqabalah tsalatsah bi tsalatsah, muqabalah arba'ah bi arba'ah, muqabalah khamsah bi khamsah, and muqabalah sittah bi sittah. Muqabalah in this form is widely described by rhetoric scholars in their works, such as Ahmad al-Hisyami in his work Jawahir al-Balaghah and Ahmad Matlub in his work Funun al-Balaghiyah. However, there are also rhetoric scholars who divide this muqabalah not only up to muqabalah sittah bi sittah. As done by Muhammad al-Zarkasyi and Jalal al-Din al-Suyuti who divided muqabalah into more than six combinations of words that are equivalent and opposite to each other (Ummul Aiman, 2017:34).

Al-Muqabalah is divided into three forms, namely, naqidhi, naziri, and khilafi. The muqabalah khilafi is the most perfect muqabalah, so to know it requires interpretation. While the muqabalah naqidhi is a muqabalah at the second level, and the muqabalah naziri at the third level (Muhammad al-Zarkasyi, 2006: 515). The muqabalah al-naqidhi is a muqabalah whose sentence form is a word equivalent (Jalal al-Din al-Suyuti, 317). Its meaning is to confront two different words, but they are one category or belong to the same attribute. As in the word of Allah:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Allah, there is no god worthy of worship except He, the Ever-Living, the Sustainer of all things; He neither slumbers nor sleeps. To Him belongs whatever is in the heavens and whatever is on earth. There is none who can intercede with Allah except by His permission." (Surah Al-Baqarah 2:255)

In verse لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ (not sleepy and not sleeping), there is a word equivalent between سِنَةٌ (sleepy) and نَوْمٌ (sleep). The two words are not opposites, but are equivalent because sleepiness and sleep both belong to the category of sleep. Thus, this form of muqabalah does not contain opposite words, but only in the form of parallel words. (Jalal al-Din al-Suyuti, 2009: 560)

While the muqabalah al-nadzhiri is a muqabalah whose sentence form is antonyms (Muhammad al-Zarkasyi, 516). In other words, this type of muqabalah confronts two words that are opposite to each other. As in the word of Allah:

وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۚ وَّنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ۗ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا

"And you thought they were awake, while they were asleep; and We turned them to the right and to the left, while their dog stretched out its forelegs at the entrance of the cave; and if you had seen them, you would have turned away from them in flight, and you would have been filled with fear of them." (Surah al-Kahf 18:18)

In the verse وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۚ (and you think they are awake when they are asleep), there is an antonym between اَيْقَاظًا (awakening) and رُقُوْدٌ ۚ (sleeping). This is because waking is the opposite of sleeping.

Muqabalah khilafi is muqabalah whose word form is different from its original form (Jalal al-Din al-Suyuti, 560). This means that the second sentence that stands as the opposite of the first sentence is not in the form of the first sentence, but comes in another form that is almost the same type as the second sentence. Balaghah scholars say that this type of muqabalah is the muqabalah whose beauty is the highest compared to other types of muqabalah. As in the word of Allah:

وَاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِى الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

"And indeed, We do not know whether by means of this protection He intends evil for those on the earth, or whether their Lord intends good for them." (Quran 72:10)

Imam al-Zarkasyi explains that in this verse, Allah contrasts the words شَرٌّ (evil) with رَشَدًا (guidance). However, they are two different things. The opposite of guidance is misguidance, and the opposite of good is evil. However, the word evil is paired with guidance because the word guidance contains the word good, which is the opposite of evil. Therefore, the word شَر is paired with the word رَشَدً, because the word رَشَدً contains the opposite of the word شَر.

The Purpose of Al-Muqabalah

Al-Muqabalah as one of the branches of the science of badi' which refers to the technique of arranging words or phrases that face each other with opposing or balanced meanings to create the beauty of the language style. The purposes of its use include:

1. Strengthening meaning and contrast. By comparing two opposing concepts (for example: day-night, rich-poor), muqabalah highlights the difference or balance of meaning so that the message is sharper and more memorable.
2. Creating the beauty of language because muqabalah produces a beautiful and memorable rhythm.
3. Clarifying the message with a balanced structure. Parallel word order facilitates understanding and emphasizes the logical relationship between two ideas.
4. Increasing persuasive power. In sermons or advice, muqabalah is used to build a strong argument by showing two choices (good vs. bad, right vs. wrong. (Sriwahyuni & Mohamad Harjum, 2025:99-100).

The contents of the discussion are explained clearly and sharply, reinforced by analysis of the author's arguments based on research findings with theory and previous research results. In the discussion section, it can be seen that there is a connection between the results obtained and the basic concepts and/or hypotheses? The discussions made must be supported by real and clear facts; and Discuss whether there is any conformity or conflict with the results of other people's research.

Conclusion

Al-Muqabalah is one of the branches of badi‘ science in balagah which is the arrangement of two or more meanings at the beginning of a sentence, then followed by opposite or equivalent meanings in sequence at the end of the sentence. This style of language functions to strengthen the meaning, clarify the message, and create beauty and balance in the sentence structure.

In general, Al-Muqabalah can be classified based on the number of word arrangements and based on word form. Based on the number of word arrangements, muqabalah is divided into several forms, starting from itsna bi itsna to sittah bi sittah. Meanwhile, based on word form, muqabalah is divided into three types, namely muqābalah al-naqiḍi (equivalent words of the same kind), muqabalah al-naẓiri (opposite words or antonyms), and muqabalah al-khilafi (opposition of meaning that requires interpretation and is considered the form with the highest balagah value).

Thus, Al-Muqabalah has an important role in beautifying the Arabic language, especially in the Qur'an, because it is able to present a stronger, clearer, and more memorable meaning through a combination of harmony and contradiction in meaning in one sentence structure.

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