Ṭibāq Styles in the Book *'Umdah Al- Ahkām Min Kalāmi Khair Al-An'ām* (the Balagah Study)

¹Abdul Azis, ²Yusroh

Email : ¹ abdul1700028002@webmail.uad.ac.id, ²yusroh@bsa.uad.ac.id
Universitas Ahmad Dahlan; Universitas Ahmad Dahlan

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ABSTRACT

This study aims to determine the *ṭibāq* language style used in the book *'Umdah al-Ahkām min Kalām Khair al-Anām* and to analyze the types and forms of *ṭibāq* language style contained in it. The method used in this study is a qualitative method with observation and note-taking techniques in data collection. In analyzing the data used the method of *agih* with the basic technique of BUL (For Direct Elements). The data presentation used a qualitative descriptive method. The results of this study indicate that in the book *'Umdah al-Ahkām min Kalām Khair al-Anām* there are 63 data with 61 *hadith* containing *ṭibāq*, of which 48 *ṭibāq ījāb* and 15 *ṭibāq salab*. *Ṭibāq ījāb* in the form of *fi'il* with *fi'il* has 19 data, *isim* with *isim* is 21, the combination of *fi'il* and *isim* has 2 data, and *harf* with *harf* have 6 data. While the form of *ṭibāq salab* which consists of *fi'il* with *fi'il* has 11 data, *isim* with *isim* has 3 data, and the combination of *fi'il* and *isim* has one data.

Kajian ini bertujuan untuk mengetahui gaya bahasa *ṭibāq* yang digunakan dalam kitab *'Umdah al-Ahkām min Kalām Khair al-Anām* serta menganalisis jenis dan bentuk gaya bahasa *ṭibāq* yang terdapat di dalamnya. Metode yang digunakan dalam kajian ini ialah metode kualitatif dengan teknik simak dan catat dalam pengumpulan data. Dalam menganalisis data digunakan metode agih dengan teknik dasar BUL (Bagi Unsur Langsung). Adapun penyajian data menggunakan metode deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa dalam kitab *'Umdah al-Ahkām min Kalām Khair al-Anām* terdapat 63 data dengan 61 hadis yang mengandung *ṭibāq,* di antaranya 48 *ṭibāq ījāb* dan 15 *ṭibāq salab*. Ṭibāq ījāb yang berbentuk fi'il dengan fi'il ada 19 data, isim dengan isim ada 21, gabungan antara fi'il dengan isim ada 2 data, dan huruf dengan huruf ada 6 data. Sedangkan bentuk ṭibāq salab yang terdiri dari fi'il dengan fi'il ada 11 data, isim dengan isim ada 3 data, dan gabungan antara fi'il dengan isim ada satu data.

Introduction

Hadith is anything that is attributed to the prophet Muhammad ☐ both in the form of words, deeds, taqrir (agreeable silence) and characteristics (Mahmud, 2016). So that the hadith is used as a source of law in doing something so as not to lead Muslims astray. So that the hadith book is always juxtaposed with the Qur'an in interpreting every verse in the Qur'an. Hadith has always been used as a guide for mankind because it contains the Prophet's decision in solving a case. Hadith is very helpful for scholars, because with the hadith the scholars can determine a case strongly, because in deciding cases the scholars use two books as references, the Qur'an and the Hadith. Even the scholars also use the hadith book to decide things that were not previously in the Qur'an, such as friendliness, visiting manners, going to the toilet, manners in the toilet and so on.

Hadith in Arabic is the same as the Qur'an which is also in Arabic. The language of the Qur'an is very beautiful, because in it there are language uslubs that other languages don't have. Likewise with the Hadith book which uses the Arabic style of language so that the meaning and purpose are the same as the Qur'an, the difference is that the Qur'an comes directly from Allah while Hadith is a retention of the words and deeds of the Prophet Muhammad. The presentation of the hadith uses uslub which beautifies the language and clarifies the meaning and purpose of a hadith. In Arabic, the branch of science that discusses language style (uslub) in the language is Balaghah.

Balaghah scholars say that balaghah is a branch of science derived from the Qur'an. Balaghah is assigning nature to the words and people who speak without negating the listener (Ahmad, 1435). Balaghah in his discussion is divided into three branches of scientific studies, namely: maani science, bayan science, and badi 'science. Of the three branches of knowledge, each branch of science has its own subject matter. Ilmu maani discusses the types of uslub more from the structure of the sentence. The science of parrots is more about uslub than figurative language usage. Ilmu badi 'discusses uslub more than the beauty of the language both in lafadz and its meaning.

Balaghah science studies that discuss language style in terms of the beauty of lafadz and the meaning both in lafadz and its meaning is the branch of badi' science. The science of badi is divided into two, namely *muhassinat ma'nawiyyah* and *muhassinat lafziyyah*. *Muhassinat ma'nawiyyah*, namely returning to the improvement of the first meaning and with substance (Abdul). Meanwhile, *muhassinat lafziyyah* is what comes back from him in the improvement of his lafadz (Hafni & Sulton).

According to al-Hasyimi in *Jawāhirul Balāghah* states that *muhassinat ma'nawiyyah* there are 37 kinds of scientific studies (Mardjoko, 2017). One of these studies is ṭibāq. Ṭibāq is a study of knowledge in *badi'* science which discusses the gathering of two lafadz which have opposite meanings in one sentence (Mardjoko, 2017). In Indonesian, Ṭibāq can be called an antonym,

which is an opposite word. Ṭibāq as a study of badi ' knowledge is used to see the beauty of language. The function of ṭibāq itself is a beauty for a utterance, where the presence of ṭibāq's style of language makes a sentence beautiful both in terms of language and meaning. Like the following example:

عن أَنَسِ بنِ مالك رضي الله عنه قال: أُمر بلاَل أَنْ يَشْفَعَ الأَذانَ و يُوتِرَ الإقامَةَ.

"Anas bin Malik *Raḍiyallahu ʻanhu* said that he was ordered to fulfill the call to prayer and odd the *iqamat.*"

In the hadith there are two opposite lafadz, namely يَشْفَعَ and يُوتِرَ. The first lafadz يَشْفَعَ which means to fulfill, while the second lafadz يُوتِرَ which means odd. So it is called the ṭibāq style of language.

Another example in the hadith :

عن أَنَسِ بنِ مالك رضي الله عنه أنَّ النَّبِيَّ ☐ . كان إذَا دَخَلَ الخَلَاءَ قَالَ: اللهُمَّ إنِّي أَعُوْذُ بِكَ مِنَ الخُبُثِ وَ الخَبَائِثِ

Anas bin Malik *Raḍiyallahu ʻanhu* said that if Rasulullah *Ṣalallahu ʻalahi wa Sallam* would enter the toilet, pray "O Allah I will take refuge in You from female and male demons"

In the hadith there are two opposite lafadz, namely, الخُبُثِ and الخَبَائِثِ. In the first lafadz (al-Khubutsi) which means female demons and in the second lafadz (al-Khabāits) which means male demons. So this is called the ṭibāq style.

The study of the ṭibāq language style has been carried out by previous language style reviewers, including research on *at-ṭibāq* in the al-Qur'an surah al-Baqarah to at-Taubah(Hamzah & Hasan, 2018). Collecting two things that are opposite in meaning in a sentence is a beauty in itself and has a special attraction for listeners and readers, that is what makes this style of language special, so by learning this style of language when reading or hearing a sentence or expression in Arabic will cause a deeper mark *(atsar)* for the reader and listener which will increase curiosity and further appreciation (Rahmat, 2013). With the language style *at-ṭibāq*, it reveals the privileges and beauty of the meaning contained in it (Arnis, 2012).

Researchers of language have done a lot in researching the ṭibāq language style of its material objects using the Qur'an. Therefore, in examining ṭibāq language style, the material object used in the research is the hadith book. The book of hadiths that the author will examine is the book *'Umdah al-Ahkām min Kalām Khair al-Anām* by Shaykh Abdul Ghani al-Maqdisi, which contains a collection of selected Muslim Bukhari hadiths whose validity is largely agreed upon by the scholars. In addition, the authors found abundance of data in examining ṭibāq language style in the

book *'Umdah al-Ahkām min Kalām Khair al-Anām* by shaykh Abdul Ghani al-Maqdisi. In addition, the researcher tries to distinguish how the ṭibāq language style in the Qur'an with the ṭibāq language style in the book *'Umdah al-Ahkām min Kalām Khair al-Anām* by Shaykh Abdul Ghani al-Maqdisi.

The theory used by researchers in examining *ṭibāq* language style in the book *'Umdah al-Ahkām min Kalām Khair al-Anām* uses the balaghah theory. Liang Gie in his book, theory is a proposition that is logically interrelated to provide an explanation of a number of phenomena (Tri, 2007). According to Kridaksana, theory is a set of hypotheses that are used to explain language data, both outwardly like the sound of language and those of an inner nature like them (Tri, 2007).

Balagah and Tibaq
Balagah

According to al-'Arabi as quoted by 'Arafah, *balagah* is to summarize not because of incompetence and to be elongated but not accompanied by errors (Haniah, 2013). According to Ibn al-Muqaffa, *balagah* is a name that is addressed to several meanings which are focused on several aspects including: he is silent, is there at the time of arguing, is at the time of giving an answer, at the beginning of the conversation, is in verse, some is in the form of rhymes and sermons, some are in the form of letters which are generally signs and directions to the desired meaning (Haniah, 2013). According to al-Quzwaini, *Balagah* is the suitability of words to the situations and conditions in which these words are expressed and accompanied by fluent sentences. The branch of the study of *balagah* science is divided into three, namely ma'ani science, bayan science, and badi 'science. In this research, the author only examines the beauty of language style in badi 'science.

Badi 'science itself discusses the use of words and phrases that flower in a speech (Abdul, 2011). According to Alquzwaini Muhammad bin Abdur Rahman in the *Talkhīs* book, *badi 'science* is the study of objects to improve speaking skills after proper attention and clarity of meaning (Imam). Badi' science is the science that teaches how to convey a message with various styles of language, so that the words conveyed are pleasant to hear and read (Ardiansyah, 2016). So from the above understanding, badi 's science is the study of the beauty of language both in terms of its lafadz and its meaning (Abdul). As for badi' science, there are two studies of knowledge, namely *muhassinat lafziyyah* or beauty in lafadz and *muhassinat ma'nawiyyah* or beauty in its meaning. However, the author will only examine the beauty of meaning.

Muhassinat ma'nawiyyah namely returning to the improvement of the first meaning and with substances (Abdul). Meanwhile, *muhassinat lafziyyah* is what comes back from him in the improvement of his lafadz (Hafni & Sulton). According to al-Hasyimi in *jawāhirul balāghah* states

that *muhassinat ma'nawiyyah* there are 37 kinds of scientific studies (Mardjoko, 2017). It is very much, but in this discussion, the author will only discuss *ṭibāq* style of language. *Ṭibāq* in general is the antonymy or clash of meanings.

Ṭibāq

According to Ghufran Zain 'Alim, *ṭibāq* is to collect two lafadz which have opposite meanings (Mardjoko, 2017). Meanwhile, according to Majdi Wahbah, *ṭibāq* is the gathering of two lafadz which have opposite meanings in a sentence (Mardjoko, 2017). From the above understanding that the *ṭibāq* language style discusses the contradiction of the meaning of two lafadz in a sentence. Ghufran Zain 'Alam divides *ṭibāq* into two types, namely ṭibāq al-ijab and ṭibāq salab. *Tibāq al-ijab* is a kind of *ṭibāq* in which the two opposite lafadz do not differ between positive and negative, while ṭibāq salab is a kind of *ṭibāq* where the two opposite lafadz have positive and negative differences. So that this language style is very interesting to study to find out the beauty of a language.

According to Ahmad Hasyimi in the *Jawāhirul-balāgah* book, there is no difference, either positive or negative (Ahmad, 1435). So from the above understanding it can be concluded that *Ṭibāq al-Ijab* is the meaning of the two opposite lafadz in a sentence there is no difference either positive or negative. Example of *Ṭibāq al-Ijab* :

فأولئك يبدل الله <u>سيئاتهم</u> <u>حسنات</u>

"Then Allah replaced their evil with good". al-Furqān: 70

In this verse, there is a lafadz which has the opposite meaning, namely sayyiāti (evil) and ḥasanāt (goodness). These two lafadz are not different either positively or negatively, so that two lafadz which have opposite meanings and do not differ either positive or negative are called *ṭibāq ījāb*.

According to Ahmad Hasyimi in the *jawāhirul balāghah* book, there are differences, both positive and negative (Ahmad, 1435). So from the above meaning, *ṭibāq salab* is the gathering of two lafadz in a sentence which has opposite meanings and has different positive and negative meanings. Example of *Ṭibāq salab*:

يَسْتَخْفُوْنَ مِنَ النَّاس ولآ <u>يَسْتَخْفُوْنَ</u> مِنَ اللهِ

"They hide from humans, but do not hide from Allah SWT". al-Nisā': 108.

In this verse, there is a lafadz which has the opposite meaning, namely *yastakhfūn* (they hide) with *lā yastakhfūn* (they do not hide). These two lafadz are different in both positive and

negative aspects, so that two lafadz that have opposite meanings and differ both positive and negative are called *ṭibāq salab*.

The Form of *Ṭibāq*

Ṭibāq is a composition of lafadz or words that have different meanings, so in this case, *Ṭibāq* consists of two general forms, namely isim with isim, fi'il with fi'il, ḥarf with ḥarf, and from different forms isim with fi'il. And according to Majdi Wahbah, the two opposite lafadz in uslub Ṭibāq are sometimes in the form of isim with isim, fi'il with fi'il, harf with harf, and isim with fi'il (Mardjoko, 2017).

Isim with isim

If in the sentence there are two lafadz which are opposite in meaning from the form of isim to isim. Example:

<div dir="rtl">

…بِنُوْرِهِمْ و تَرَكَهُم في ظُلُماتٍ لا يُبْصِرُون

</div>

"... Allah removed the light (shining on them) and left them in darkness, unable to see." (Surah Al-Baqarah: 17)

In this verse, the lafadz which uses the *tibaq* style of language is lafadz *nūr* (illuminating) with *żulumāt* (darkness). Both lafadz are from the form of isim with isim.

Fi'il with fi'il

If in the sentence there are two lafadz which contradicts the meaning of the form fi'il with fi'il. Example:

<div dir="rtl">

أَوَلَا يَعْلَمُونَ أَنَّ الله يَعْلَمُ ما يُسِرُّونَ و مَا يُعْلِنُونَ

</div>

"Don't they know that Allah knows everything they hide and everything they declare." Al-Baqarah: 77

In this verse, the lafadz which uses the *tibaq* style of language is lafadz *mā yusirrūn* (everything they hide) with *mā yu'linūn* (everything they declare). Both lafadz are from the form fi'il with fi'il.

Ḥarf with ḥarf

If in the sentence there are two lafadz which are opposite in meaning from the form ḥarf with ḥarf. Example:

لَهَا ما كَسَبَتْ وعَلَيْهَا ما اكْتَسَبت

"He gets (reward) from (the good) he does and he gets (torment) from (the evil) he does." Al-Baqarah: 286

In this verse, the lafadz which uses the *tibaq* style of language is lafadz *lahā* (illuminating) with *alaihā* (darkness). Both lafadz are from the form of ḥarf with ḥarf.

Isim with fi'il

In the sentence, there are two lafadz which contradicts the meaning of the isim form with fi'il. Example:

و اسألهم عن القرية التي كانت حاضرة البحر إذ يعدون في السبت إذ تأتيهم حيتانهم يوم سبتهم شرعا
و يوم لا يسبتون لا تأتيهم...

"And ask the children of Israel about the land which is near the sea when they break the rules on Saturday, when they come to them the fish (who are around) they are floating on the surface of the water, and on days that are not Saturday. , the fish did not come to them ... "al-A'raf: 163.

In this verse, the lafadz that uses the thibaq language style is lafadz *as-sabt* (Saturday) with *lā yusbitūn* (not Saturday). Both lafadz are from the form of isim with fi'il.

Method

This research was conducted through three stages of research, namely the first stage of providing data using the observation method with the basic technique of tapping, which was carried out by tapping the language used as the object of research, then continued with the note-taking technique, namely recording the data into the data table. In this step, there are two kinds of objects, namely the formal object in the form of Tibāq language style, and the material object in the form of the Umdat al-Ahkam book. Second, the data analysis stage used the separate method, namely the determining tool was in the language and from the language studied. This stage uses basic techniques for direct elements, namely data analysis techniques by dividing a construction into several parts or elements and is seen as a part or element that directly forms the construction in question (Tri, 2007). In this stage, the researcher classifies the data in tabular form so that it is easy and in accordance with the classification of Tibāq language styles. Third, the stage of presenting the results of data analysis using qualitative descriptive methods, namely describing the data in accordance with the facts. The data that have been presented are the results of research that has been analyzed.

Discussion

Ṭibāq in *Kitāb 'Umdah Al-Aḥkām Min Kalāmi Khair Al-Anām*

Description of *Ṭibāq in Kitāb 'Umdah Al-Aḥkām Min Kalāmi Khair Al-Anām*

Kitāb *'Umdah al-Aḥkām min Kalāmi Khair al-Anām* is a fiqh book which contains a collection of selected hadiths of Bukhari and Muslim that are recognized as authentic. The author of this Kitāb is Shaykh Al-Hafidz Taqiyuddin Abu Muhammad Abdul Ghani bin Wahid bin Ali bin Surur Al-Maqdisi or commonly referred to as Abdul Ghani Al-Maqdisi. Kitāb 'Umdah al-Aḥkām written by Abdul Ghani Al-Maqdisi there are 19 Kitāb consisting of 64 Bāb and 430 hadiths.

After carefully examining the entire contents of the book, the researcher found *ṭibāq* style in 13 kitāb consisting of *al-Ṭahārah, al-Ṣalāh, al-Ṣiyām, al-Ḥajj, al-Buyū', al-Nikāḥ, al-Qiṣāṣ, al-Ḥudūd, al-Aimān wa al-Nużur, al-Aṭ'imah, al-Libās, al-Jihād,* and *al-'Atiq.* This ṭibāq language style is found in 30 bāb such as: *Dukhūl al-Khalāi wa al-Istaṭābah, al-Tayammum, al-Ḥaiḍ, al-Mawāqīt, Faḍli Ṣalāh al-Jamā'ah, al-Ażān, al-Imāmah, Ṣifah Ṣalāt al- Nabī, al-Qirāatu fī al-Ṣalāh, Tarki al-Jahri bilBasmalah, al-Murūr baina Yadai al-Muṣallī, al-Jāmi', al-Tasyahud, al-'Īdaini, Ṣalāh al-Khauf, al-Ṣaum fī al-Safar wa Gairih, Mā Yajūz Qatlah, Dukhūl Makkah wa Gairih, al-Tamattu', al-Hadyi, al-Gasl lilMuhrim, Mā Nahī Allah 'anhu min al-Buyū', al-Ribā wa Ṣarf, al-Rahn wa Gairih, al-Ṣadāq, al-'Iddah, al-Nażar, al-Qaḍā', al-Ṣaid,* and *al-Aḍāḥī.* From Kitāb and Bāb which have *ṭibāq* language style, the whole ṭibāq style in Kitāb *'Umdah al-Aḥkām min Kalāmi Khair al-Anām* consists of 63 data in 61 hadiths.

Types and Forms of Tibāq in Kitāb 'Umdah al-Aḥkām min Kalāmi Khair al-Anām

Of the 429 hadiths in the book *'Umdah al-Aḥkām min Kalāmi Khair al-Anām*, there are 61 hadiths. There are 48 *ṭibāq ījāb* in 46 hadiths and 15 *ṭibāq salab* in 15 hadiths, with the following form: *Ṭibāq ījāb* form *fi'il* with *fi'il* there are 19 data in 19 hadiths. *Ṭibāq ījāb* form isim with isim there are 21 data in 20 hadiths. *Ṭibāq ījāb* in the form of *fi'il* with *isim* there are 2 data in 2 hadiths, and *ṭibāq ījāb* in the harf form with harf there are 6 data in 6 hadiths. *Ṭibāq salab* form *fi'il* with *fi'il* there are 11 data in 11 hadiths. *Ṭibāq salab* form isim with *isim* there are 3 data in 3 hadiths. *Ṭibāq salab* form fi'il with isim there is one data in one hadith. The following are the types and forms of *ṭibāq* in the book *'Umdah al-Aḥkām min Kalāmi Khair al-Anām.*

Ṭibāq Ijab fi'il with *fi'il*

The 1st data, contained in *Kitāb al-Ṭahārah*, hadith no. 8 :

عَـنْ حُمْـرَان مَـوْلَى عُثْمَـانَ بْـنِ عَفَّـانَ أَنَّـه رَأى عُثْمَـانَ رضي الله عنـه دَعَـا بِوُضُـوْءٍ فَأَفْرَغَ عَلَـى يَدَيْـهِ مِـنْ إِنَائِـه, فَغَسَـلَهُمَا ثَـلَاثَ مَـرَّاتٍ ثُمَّ أدخَـلَ يَمِيْنَـه فِي الوُضُـوْءِ, ثُمَّ تَمَضْـمَضَ وَ اسْتَنْشَـقَ وَ

اسْـتَـنْثَـرَ , ثُمَّ غَسَـلَ وَجْهَـهُ ثَلَاثًـا وَ يَدَيْهِ إِلَى المِـرْفَقَيْنِ ثَلَاثًـا,... رواه البخـاري و مسـلم (Abdul, 1988).

"Humran - the former slave of Uthman bin Affan - saw Uthman asking for ablution water. He then poured the water from his container on his palms as well as washed them three times. He then dipped his right hand in the water, then rinsed his mouth, put the water in. in the nose and took it out. He then washed his face three times, washed his hands up to his elbows three times ... ".

In this hadith, the word containing suddenly is "اسْتَنْشَقَ" which means to inhale water and the word (Ahmad, 1997) "اسْتَنْثَرَ" which means to bring out water (Ahmad, 1997). In *Lisanul-Arabic,* the word "اسْتَنْشَقَ" means "صب" which means to flow. With the word "اسْتَنْثَرَ" which means to bring out water. The two opposing words consist of the types of *fi'il* with *fi'il* and do not differ either positively or negatively so they are a style of language for *Ṭibāq Ijāb*.

The second data, contained in *Kitāb al-Ṭahārah, Bāb al-Ṭahārah* hadith no. 9 :

عَنْ عَمْرِو بنِ يحي المازِنِيَّ عَنْ أَبِيْهِ قَالَ: شَهِدْتُ عَمْرَو بنَ أَبِي الحَسَنِ سَأَلَ عَبْدَ اللهِ بنَ زَيْدٍ عَنْ وُضُوْءِ رَسُوْلِ اللهِ ☐ , فَدَعَا بِتَوِرٍ مِنْ مَاءٍ فَتَوَضضَأَ لَهُمْ وُضُوءَ رَسُولِ الله ☐ , فَأَكْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ, فَغَسَلَ يَدَيْهِ ثَلَاثًا, ثُمَّ أَدْخَلَ يَدَيْهِ فِي التَوْرِ فَمَضْمَضَ و اسْتَنْشَقَ و اسْتَنْثَرَ ثَلَاثًا بِثَلَاثِ غَرَفَاتٍ,... رواه البخاري و مسلم (Abdul, 1988) .

"Amr bin Yahya al-Mazini told from his father that he said," I saw Amr bin Abi al-Hasan asking Abdullah bin Zaid about the procedures for ablution of Rasulullah Ṣalallahu 'alahi wa Salam. Abdullah then asked for a basin of water, and described the example of ablution to people according to the ritual of ablution of the Prophet Ṣalallahu 'alahi wa Salam He poured water from the basin on his palms, then washed them three times. He then dipped his hands into the basin and then rinsed his mouth, put the water in his nose and took it out three times using three hand grips ... ".

In this hadith, the word that contains suddenly is "اسْتَنْشَقَ" which means inhaling water (Ahmad, 1997). In Lisanul-Arabic the word "اسْتَنْشَقَ" means "صب" which means to flow (Imam, 630) and the word "اسْتَنْثَرَ" which means to bring out water (Ahmad, 1997). The two opposing words consist of the types of fi'il with fi'il and do not differ either positively or negatively so they are a style of language for *Ṭibāq Ijāb*.

Ṭibāq al-Ijab isim with *isim*

The 1st data, contained in the *Kitāb as-Salah, Bāb al-Ażān*. Hadith no. 69 :

عَنْ أَبِي جُحَيْفَةَ – وَهْبِ بن عبدِ الله السُّوَائِيَ– قَالَ: أَتَيْتُ النَّبِي ☐ – وهُوَ في قُبَّة لَهُ حَمْرَاءِ مِنْ أَدَم–,
قَالَ: فَخَرَجَ بِلالٌ بِوُضُوء فَمِنْ ناضِح و نَائِلٍ. قَالَ: فخرج النَّبِي ☐ و عَليه حُلَّةُ حَمْرَاءِ حَتَّى كأنِّي أنْظُرُ
إلى بَيَاضِ ساقَيْهِ, قَالَ: فَتَوَضَّأَ وَ أَذَّنَ بلال. قال أَتْتَبَّعُ فَاهُ هاهُنَا يَقُولُ –يَمِيْنا و شِمَالًا– حيَّ على
الصلاة حيَّ على الفَلاح, ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ فَتَقَدَّمَ و صلى الظُّهْر و العَصْرَ رَكْعَتَيْنِ ثُمَّ لَمْ يَزَلْ يُصَلِّي
رَكْعَتَيْنِ حَتَّى رَجَعَ إلى المِدِيْنَة. رواه مسلم (Abdul, 1988) .

"Abu Juhaifah Wahb bib Abdullah as-Suwai said, I met the Prophet when he was in his round red tent made of tanned animal skin. Abu Juhaifah said, bilal then came out with ablution water. The Prophet's ablution water was used, there were those who performed ablution with other ablution water but also the Prophet's ablution water as well. Abu Juhaifah said, the Prophet then came out in red clothes as if I could see his two white calves. Abu Juhaifah said, the Prophet then Ablution and Bilal pronounced the call to prayer. Abu Juhaifah said, I followed his mouth movements there and here. -Mother Juhaifah said, "to the right and left". -Bilal said hayya alash salat and hayya alal falah. A tombaik was then plugged to Prophet. The Prophet came forward and prayed the two rak'ahs of dzuhur and Asr prayers. He always prayed two rak'ahs until he returned to Medina ".

In this hadith, the lafadz which contains the style of ṭibāq is يَمِيْنا which means right (Ahmad,

1997) with شِمَالًا which means left (Ahmad, 1997). *Tibāq* language style is in the form of isim with

isim and is not different both positive and negative so it is the language style of ṭibāq Ijāb
The second data, contained in *Kitāb al-Ṣalāh Bāb Tarki al-Jahri bil-Basmalah*. Hadith no 109.

ولِمُسْلِمٍ, صَلَيْتُ خَلْفَ النَّبِي ☐ و أَبِي بَكْرٍ و عُمَرَ و عُثْمَانَ رضي الله عنه فَكانُوا يَسْتَفتِحُوْنَ الصَّلاةَ
ب – (الحمد لله ربِّ العالمين) لا يَذْكُرُوْنَ: (بسم لله الرحمان الرحيم) في أَوَّل قِرَاءَةٍ وَلا في آخِرِهَا.

رواه مسلم (Abdul, 1988).

"Imam Muslim narrated the pronunciation," I used to say behind the Prophet *Ṣalallahu 'alahi wa Sallam* Abu Bakar, Umar, and Usman *Raḍiyallahu 'anhu*. They all open (recitation) Salat with *'Alhamdu lillahi Rabbil 'alamin'*. They don't say *'Bismillahirrahmanirrahim.'* At the beginning of the reading (Surat al-Fatihah) and also at the end ".

In this hadith, the lafadz which carries the *ṭibāq* language style is أَوَّل which means beginning

(Ahmad, 1997) with آخِرِهَا which means the end (Ahmad, 1997). In this hadith, the language style

ṭibāq is in the form of isim with isim and is not different, both positive and negative. Two lafadz which have opposite meanings in a sentence that are neither positive nor negative are *ṭibāq ijāb*.

Ṭibāq al-Ijab fi'il with isim

The 1st data, contained in *Kitāb al-Ṣalāh, Bāb al-Mawāqīt* Hadith no. 53 :

قال: كان يصلي الهَجِيْرَ– و هي التي تدْعُوْنَها الأولى – حين تدخَض الشَّمسَ. ويصلي العصر, ثُمَّ يرجِعُ أحدُنا إلى رحْلِهِ في أقْص المدينة, و الشمس حَيَّةٌ. ونسيتُ ما قال في المغرب. وكان يستَحِبُّ أنْ يُؤَخِّر من العشاءٍ, التي تدعوها العَتَمَةَ .... رواه البخاري (Abdul, 1988).

"Abu Barzah replied, the Prophet prayed al-Hajīr (zuhr) which you call the first prayer, when the sun had shifted. He prayed Asr, if one of us returns to his house at the end of Medina, the sun is still bright. I forgot what the Prophet said regarding the Maghrib prayer. The Prophet liked to end the Isha prayer 'which you call the al-'Atamah prayer ".

In this hadith, the *Tibāq* language style is الأولى which means first (Ahmad, 1997) with يُؤَخِّرُ which means to end (Ahmad, 1997). In this hadith, the *tibaq* language style is in the form of *fi'il* with *isim* and is not different, both positive and negative. Two lafadz which have opposite meanings in a sentence are called *ṭibāq ijāb*.

The second data, contained in *Kitāb al-Ḥajj, Bāb Bāb al-Hadyi*, hadith no. 240 :

...ثُمَّ بَعَثَ بِهَا إلى البَيْتِ و أقَامَ بِالمَدِيْنَةِ فَمَا حَرُمَ عَلَيْة (Abdul, 1988).

"... After that he sent it to the Ka'bah while he remained in Medina. Therefore, the restrictions that were imposed on him (during ihram) became lawful for him".

In this hadith, the language style *ṭibāq* is حَرُمَ which means prohibition (Ahmad, 1997) with حِلاًّ which means lawful (Ahmad, 1997). The word حَرُمَ itself is fi'il from wazan فَعُلَ - يَفْعُلُ. While the word حِلٌّ is a *masdar* form of حَلَّ يَحِلُّ حلا which means lawful. In this hadith, the *tibaq* language style is in the form of fi'il with *isim* and is not different, both positive and negative. Two lafadz which have opposite meanings in a sentence are called *ṭibāq ijāb*.

Ṭibāq al-Ijab Harf with Harf

The 1st data, contained in *Kitāb al-Ṣiyām, Bāb al-Ṣaum fī al-Safar wa Gairih*. Hadith no. 194

....وَفِي لَفْظٍ لِمُسْلِمٍ: عَليكم بِرُخْصةِ اللهِ التِي رَخَّصَ لَكُمْ. رواه البخاري و مسلم (Abdul, 1988).

"In the pronunciation of Imam Muslim, you should take the relief Allah has given you".

In this hadith, the lafadz which contains the *ṭibāq* style of language is عَليكم which means you

should take it with لَكُمُ which means it has been given to you. In this hadith, the language style

Tibāq is in the form of ḥarf with ḥarf and is not different in either positive or negative. Two lafadz
which have opposite meanings and do not differ positively and negatively are *ṭibāq Ijāb.*

　　The second data is found in Kitāb al-Ḥajj, Bāb al-Hadyi. Hadith no. 240

　　　　　...و أَقَامَ بِالمِدِيْنَةِ فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلاًّ (رواه البخاري و مسلم) (Abdul, 1988) .

"Therefore, the restrictions that apply to him (during ihram) become lawful for him".

　　In this hadith, the lafadz which contains the language style *ṭibāq* is عَليه which means to him

with لَه which means for him. In this hadith, the language style *Tibāq* is in the form of ḥarf with

ḥarf and is not different in either positive or negative. Two lafadz which have opposite meanings
and do not differ positively and negatively are *ṭibāq Ijāb.*

Ṭibāq salab fi'il with fi'il

　　The 1st data, is found in *Kitāb al-Ṣiyām, Bāb al-Ḥaiḍ.* Hadith no. 49 :

فقالت: كان يصينا ذلك, فنُوْمَرُ بِقَضَاءِ الصّوْمِ ولا نُؤْمرُ بقضاء الصلاة. رواه البخاري و مسلم
(Abdul, 1988) .

　　"Aisyah replied," We have experienced menstruation. We were ordered to make up fasting
and we were not ordered to make prayers ".

　　In this hadith the lafadz which contains *Tibāq* style is فنُوْمَرُ which means we were ordered

(Ahmad, 1997) with ولا نُؤْمرُ which means we were not ordered. In this lafadz it happens between

two people whispering to each other. So that in this hadith uses the style of language *ṭibāq* in the
form of *fi'il* with *fi'il* and is different both positively and negatively. Two lafadz which have
opposite meanings in a sentence and differ positively or negatively are *ṭibāq salab.*

The second data, contained in *Kitāb al-Ṣalāh, Bāb al-Jāmi'.* Hadith no. 123 :

　　　　　...,قَال: كُلْ, فَإِنِّي أُنَاجِيْ مَنْ لا تُنَاجِي. رَواه البُخَاري (Abdul, 1988) .

　　"The Prophet said," Eat because I am whispering with something you cannot whisper with
(angels) ".

　　In this hadith, the lafadz which contains the *ṭibāq* style of language is أُنَاجِي which means

whispering (Ahmad, 1997) with لا تُنَاجِي which means cannot whisper. Lafadz أُنَاجِيْ Is a wazan of

فاعل يفاعلُ. The *sighah fā'ala* shows the mutual meaning between two or more people. So that the word *nājā yunājī* has the meaning of whispering. In this lafadz it happens between two people whispering to each other. So that in this hadith uses the style of language *ṭibāq* in the form of *fi'il* with *fi'il* and is different both positively and negatively. Two lafadz which have opposite meanings in a sentence and differ positively or negatively are *ṭibāq salab*.

Ṭibāq salab isim with isim.

The 1st data, contained in *Kitāb al-Buyū', Bāb al-Rahn wa Gairih*. Hadith no. 288

قضى النبي ☐ بِالشُّفْعَةِ في كُل مالٍ لَمْ يُقْسَمْ, فإذَا وَقَعَتِ الحُدُوْدُ و صُرِفَتِ الطُّرُق فَلاَ فِرْقَةَ

رواه البخاري (Abdul, 1988).

"... The Prophet gave a decision on syuf'ah on every asset that had not been distributed. If the boundaries of goods and the paths had been explained, then there would be no more syuf'ah".

In this hadith, the lafadz which uses the *ṭibāq* language style is **بِالشُّفْعَةِ** which means the right

to buy first (Ahmad, 1997) with **فَلاَ شُفْعَةَ** which means not the right to buy first.

الشفعة هي كان الرجل في الجاهلية إذا أراد بيع منزل أتاه رجل فشفع فشفعه إليه فيما باع فشفعه و جعله أولى بالمبيع ممن

بعد سببه فسميت شفعة و يسمى طالبها شفيعا (Imam, 630).

"If a man of ignorance wants to buy and sell a man's house to come to him then he gives the right to buy first when what is purchased. Then the man receives his rights and makes it the first with the seller from whom after the cause, then it is called syuf'ah and those who need it are called intermediaries "

In this hadith, the language style *ṭibāq* is in the form of *isim* with *isim* and has a positive or negative difference. Two lafadz that have opposite meanings in a sentence and differ in positive and negative terms are *ṭibāq salab*.

The second data is found in Kitāb al-Nikāḥ, Bāb al-Ṣadāq. Hadith no. 321

فقال رسول اللهِ ☐ إن أعطَيْتَها إزارَكَ جَلَسْتَ وَ لا إزَارَ لَكَ فَلْتَمِسْ غَيْرَ هذا

رواه الترميذي و البخاري (Abdul, 1988).

"Rasulullah Ṣalallahu 'alahi wa Salam said," If you give your sarong to him, then you may be sitting without wearing a sarong. Therefore, look for other than that. "(H.R. Tirmidzi and Bukhari)".

In this hadith, the lafadz which uses the ṭibāq language style is إزارَكَ which means your

sarong, the cloth covering the body (Ahmad, 1997) with **لا إزَارَ لَكَ** which means you don't wear a

sarong or body covering. In this hadith, the language style *ṭibāq* is in the form of *isim* with *isim* and

has a positive or negative difference. Two lafadz which have opposite and different meanings both positive and negative are *ṭibāq salab.*

Ṭibāq salab fi'il with *isim.*

The type of *Ṭibāq Isim* with *Isim* is contained in one data, namely the 1st data, which is in the *Kitāb as-Ṣalah, Bāb Ṣifah Ṣalah an-Nabī*, hadith no. 100.

عن أنس بن مالك رضي الله عنه عن النبي صلّى الله عليه وسلم قال: اعْتَدِلوا في السجود ولا انبْسط أَحْهاعُم. رواه البخاري

"Anas bin Malik narrated from the Prophet, he said," Do prostrate moderately and do not one of you spread his arms (on the floor) like a dog spreads (his front legs)".

In this hadith, the lafadz which uses the ṭibāq language style is ولا يبْسُطْ which means don't spread it (Ahmad, 1997) with انْبِسَاط which means you don't wear a sarong or a body covering. In this hadith, the language style *ṭibāq* is in the form of *isim* with *fi'il* and is different from positive or negative. Two lafadz which have opposite and different meanings both positive and negative are *ṭibāq salab*.

Conclusion

The description of *Ṭibāq* language style in the book *'Umdah al-Ahkam min Kalām Khair al-Anām* is found in 13 books with 30 chapters, namely: *al-Ṭahārah, al-Ṣalāh, al-Ṣiyām, al-Ḥajj, al-Buyū', al-Nikāḥ , al-Qiṣāṣ, al-Ḥudūd, al-Aimān wa al-Nużūr, al-Aṭ'Imah, al-Libās, al-Jihād, al-'Atiq*. The chapters are *Dukhūl al-Khalāi wa al-Istaṭābah, al-Tayammum, al-Ḥaiḍ, al-Mawāqīt, Faḍli Ṣalāh al-Jamā'ah, al-Ażān, al-Imāmah, Ṣifah Ṣalāt al-Nabī, al-Qirāatu fī al- Ṣalāh, Tarki al-Jahri bilBasmalah, al-Murūr baina Yadai al-Muṣallī, al-Jāmi', al-Tasyahud, al-'Īdaini, Ṣalāh al-Khauf, al-Ṣaum fī al-Safar wa Gairih, Mā Yajūz Qatlah, Mā Yajūz Qatlah wa Gairih, al-Tamattu', al-Hadyi, al-Gasl lilMuhrim, Mā Nahī Allah 'anhu min al-Buyū', al-Ribā wa Ṣarf, al-Rahn wa Gairih , al-Ṣadāq, al-Nażar, al-Qaḍā', al-Ṣaid,* and *al-Aḍāḥī.*

Types and forms of *Tibaq* style in the book *'Umdah al-Ahkam min Kalām Khair al-Anām* which the author found 63 data in 61 hadiths. There are 48 *ṭibāq ījāb* in 46 hadiths and *15 ṭibāq salab* in 15 hadiths, with the following form: *Ṭibāq ījāb* form fi'il with fi'il there are 19 data in 19 hadiths. *Ṭibāq ījāb* form isim with isim there are 21 data in 20 hadiths. *Ṭibāq ījāb* in the form of *fi'il* with isim there are 2 data in 2 hadiths, and *ṭibāq ījāb* in the harf form with harf there are 6 data in 6 hadiths. *Ṭibāq salab* form *fi'il* with *fi'il* there are 11 data in 11 hadiths. *Ṭibāq salab* form *isim* with *isim* there are 3 data in 3 hadiths. *Ṭibāq salab* form *fi'il* with *isim* there is one data in one *hadith.*

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