

MAJRŪRATUL-ASMĀ' IN SURAH AR-RAḤMĀN AND SURAH AL-WĀQI'AH

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ABSTRAK

Majrūratul-Asmā' merupakan *isim-isim* yang mempunyai *i'rab jār* atau *majrūr*. Adapun *majrūratul-asmā'* merupakan bagian dari ilmu sintaksis. Penelitian ini bertujuan untuk mengklasifikasikan, dan mendeskripsikan tanda-tanda *majrūratul-asmā'* dalam Surah ar-Raḥman, dan Surah al-Wāqī'ah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian pustaka (*library research*). Adapun teknik pengumpulan datanya berupa teknik Simak, Bebas, Libat, Cakap (SBLC), sedangkan teknik analisis data yang digunakan adalah teknik analisis deskriptif kualitatif. Hasil dari penelitian ini adalah *majrūratul-asmā'* dalam surah ar-Raḥman, dan surah al-Wāqī'ah. Pada penelitian surah ar-Raḥman peneliti menemukan *majrūratul-asmā'* berjumlah 201 data yang terdiri dari 70 data di-*jār*-kan dengan huruf *jār*, 121 data di-*jār*-kan sebab *iḍafah*, dan 10 data di-*jār*-kan sebab *tawabi'*, sedangkan *majrūratul-asmā'* dalam Surah al-Wāqī'ah berjumlah 108 data yang terdiri dari 46 data di-*jār*-kan dengan huruf *jār*, 33 data di-*jār*-kan sebab *iḍafah*, dan 29 data di-*jār*-kan sebab *tawabi'*. ada tiga, yaitu: *kasrah*, *ya'*, *fathah*. Adapun tanda-tanda *i'rab jār* dalam Surah ar-Raḥman terdapat 201 data tanda-tanda *majrūratul-asmā'* yang terdiri dari 140 data *i'rab kasrah*, 3 data *i'rab ya'*, dan 1 data *i'rab fathah*, sedangkan dalam Surah al-Wāqī'ah terdapat 108 data tanda-tanda *majrūratul-asmā'* yang terdiri dari 75 data *i'rab kasrah*, 11 data *i'rab ya'*, dan 1 data *i'rab fathah*.

Kata Kunci: *Majrūratul-Asmā'*, Surah ar-Raḥman, Surah al-Wāqī'ah.

ABSTRACT

Majrūratul-Asmā' are isims that have *i'rab jār* or *majrūr*. The *majrūratul-asmā'* is part of the science of syntax. This study aims to classify, and describe the signs of *majrūratul-asmā'* in Surah ar-Raḥman, and Surah al-Wāqī'ah. This study uses a qualitative approach to the type of library research (*library research*). The data collection technique is the Listen, Free, Involved, Cakap (SBLC) technique, while the data analysis technique used is a qualitative descriptive analysis technique. The results of this study are *majrūratul-asmā'* in surah ar-Raḥman, and surah al-Wāqī'ah. In the study of sura ar-Raḥman the researcher found 201 *majrūratul-asmā'* data consisting of 70 data *jār*-kan with the letter *jār*, 121 data *jār*-kan because of *iḍafah*, and 10 data *jār*-kan because of *tawabi'*, while the *majrūratul-asmā'* in Surah al-Wāqī'ah amounted to 108 data consisting of 46 data *jār*-kan with the letter *jār*, 33 data *jār*-kan due to *iḍafah*, and 29 data *jār*-kan because of *tawabi'*. there are three, namely: *kasrah*, *ya'*, *fathah*. As for the signs of *i'rab jār* in Surah ar-Raḥman there are 201 data for signs of *majrūratul-asmā'* consisting of 140 data for *i'rab kasrah*, 3 data for *i'rab ya'*, and 1 data for *i'rab fathah*, while in Surah al-Wāqī'ah there are

108 data for signs -sign *majrūratul-asmā'* consisting of 75 data *i'rab kasrah*, 11 data *i'rab ya'*, and 1 data *I'rab fathah*.

Keywords: *Majrūratul-Asmā'*, Surah ar-Raḥman, Surah al-Wāqī'ah.

INTRODUCTION

Grammar is a set of rules that determine how words are arranged in the form of meaningful language units. Sentences in Indonesian are called words. A word is a language unit that has one meaning or a row of letters flanked by two spaces and has one meaning. According to Al-Ghulayaini, the word is *lafaz* which indicates a separate meaning. Sentences (words) are divided into three types, namely *isim* (noun), *fi'il* (verb), *huruf* (particle). According to Chaer, the grammar that discusses this is called the science of syntax, while in Arabic syntax is called the science of *naḥwu*.

According to Chaer, the syntax comes from the Greek, namely *sun* which means "with" and the word *tattein* which means "to put". So, etymologically syntax is putting together words into groups of words or sentences. The same opinion was expressed by Suran, syntax comes from the Greek, *sunttaffem* which means to organize together.

According to Verhaar, syntax is a branch of linguistics that concerns the arrangement of words in sentences or grammar that discusses the relationship between words in speech. Meanwhile, according to Noortyani, syntax is a branch of linguistics that discusses sentence problems, as well

as the process of stringing words into grammatical structures that form speech.

Based on some of the opinions that have been stated above, it can be concluded that syntax is the science of grammar that discusses the relationship between words, phrases, clauses, and sentences.

The terms in Indonesian are known or referred to as *kalimah* in Arabic. *Kalimah* is an arrangement of useful words from *hija'iyah* letters. Grammatically, words have two states. As the largest unit at the morphological level, and as the smallest unit at the syntactic level. The sentence is divided into three namely:

a. *Isim* is a word that shows its own meaning without being accompanied by an era (in other words *isim* is a noun). Example:

نحن, أنا, قلم, محمد

b. *Fi'il* is a word that shows its own meaning and is accompanied by an era (in other words, *fi'il* is a verb). Example: يكتب, كتب,

أكتب

c. Letters are words that show meaning when combined with

other sentences. Example: من =
from, إلى = to, في = in, etc.

The study on *majrūratul-asmā'* has been conducted by Indah Nurnafi'ah (2019) with the title *Majrūratul-Asmā': Genetic Cases in Surah Al-Isra (Study of Syntactic Analysis)*. In addition, Muhammad Muchlish Huda (2021) with the title *Majrūrat-Asmā' in Surah al-Jumu'ah*. A similar study was also conducted by Besse Wahida (2018) with the title *Majrūrat Al-Asmā' in Surat Al-Kahf (Syntax Analysis Study)*. From the literature review conducted by the author, the formal object of Surah ar-Raḥman, and Surah al-Wāqī'ah has never been appointed so that research on *Majrūratul-Asmā'* in Surah ar-Raḥman, and Surah al-Wāqī'ah is feasible.

Research on *majrūratul-asmā'* in Surah ar-Raḥmān and Surah al-Wāqī'ah is literary, which is included in the type of library research. The approach used in this study is a qualitative approach, namely an approach that produces descriptive data in the form of words. The data used in this study consisted of primary data and secondary data. Primary data is in the form of *majrūratul-asmā'* Surah ar-Raḥman and Surah al-Wāqī'ah in the al-Qur'an, while secondary data is taken from various sources that study *majrūratul-asmā'* both from books, articles, and others.

The technique used in this research is the free-of-conversation (SBLC) listening technique. The SBLC technique is a technique that is done by listening, namely listening to the use of language. This can be equated with the method of observation or observation in the social sciences. The steps taken by researchers in data analysis are as follows:

- a. The researcher collects words, phrases, clauses, and sentences containing *majrūratul-asmā'* in Surah ar-Raḥmān and Surah al-Wāqī'ah
- b. Researchers select and sort the data to be analyzed
- c. Researchers identify and analyze the classification, and signs in *majrūratul-asmā'*
- d. The researcher concludes all research data about *majrūratul-asmā'* in Surah ar-Raḥmān and Surah al-Wāqī'ah.

DISCUSSION

Classification of *Majrūratul-Asmā'* in Surah ar-Raḥmān and Surah al-Wāqī'ah

There are three classifications of isim that are read as *jār*, namely isim is *jār* with the letter *jār*, isim is *jār* because *īḍafah*, and *tawabī'*. In the study of surah ar-Raḥman, the researcher found that the isims read *jār* amounted to 201 data consisting of 70 data *jār* with the letter *jār*, 121 data *jār* because *īḍafah*, and 10 data *jār* because *tawabī'*. As for the isim that are read

by jār in Surah al-Wāqī‘ah, there are 108 data consisting of 46 data jār with the letter jār, 33 data jār because of idafah, and 29 data jār because of tawabi' .

1. Isim is jār with the letter jār

The results of the research on isim are jār with the letter jār in Surah ar-Raḥman totaling 70 data, including the letters jār min, an, alā, fī, ba, kāf, and lām, while the letters jār ilā, rubba, hatta, wawu qasam, ta' qasam, and ba' qasam are not found in Surah ar-Raḥman. An example of surah ar-Raḥman can be seen in the following table:

Number	Number Ayat	Ayat	Analysis
1	14	<p>خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ</p>	<p>is majrūrātu l-asmā' because the letter jār is included, namely the letter min (مِنْ), and the i'rab jār sign uses kasrah, because isim mufrad.</p>
2	39	<p>فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ</p>	<p>is majrūrātu l-asmā' because</p>

Number	Number Ayat	Ayat	Analysis
		<p>ذُنُوبِهِ وَلَا جَانٍ</p>	<p>the letter jār is included, namely the letter 'an (عَنْ), and the i'rab jār sign uses kasrah, because isim mufrad.</p>
3	26	<p>كُلُّ مَنْ عَلَيْهَا فَإِنَّ</p>	<p>is majrūrātu l-asmā' because the letter jār is included, namely the letter 'ala (عَلَى), and the i'rab jār sign uses kasrah, because isim zāmir mabni.</p>

The results of research on isim are jār-kan with the letter jār in Surah al-Wāqī‘ah totaling 46 data, including the letters jār min, ilā, an, alā, fī, ba, kāf, and lām, while the letters jār rubba, hatta ,

wawu qasam, ta' qasam, and ba' qasam are not found in Surah al-Wāqī'ah. An example of Surah al-Wāqī'ah can be seen in the following table:

Nu mb er	Num ber Ayat	Ayat	Analysis
1	20	وَفَاكِهَةٍ سَمًا يَنْخَبِرُونَ	مَا is majrūrat ul-asmā' because the letter jār is included, namely the letter min (مِنْ), and the i'rab jār sign uses kasrah, because isim mauṣūl mabni.
2	50	لَمَجْمُوعُهُ نَّ إِلَى مِيقَاتِ يَوْمِ مَعْلُومِ	is majrūrat ul-asmā' because the letter jār is included, namely the letter ilā (إِلَى), and the i'rab jār sign uses kasrah, because

Nu mb er	Num ber Ayat	Ayat	Analysis
			isim mufrad.
3	19	لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنزِفُونَ	هَا is majrūrat ul-asmā' because the letter jār is included, namely the letter 'an (عَنْ), and the i'rab jār sign uses kasrah, because isim zāmir mabni.

2. Isim is jār because of idāfah

Idāfah is the reliance of a sentence (word) on another sentence (word) so as to give rise to a more specific understanding or the merging of two isim sentences, both of which are read forever. The first word is called mudaf, while the second word is called mudaf ilaih.

The results of the research on isim are jarred because Idāfah in Surah ar-Raḥman amounts to 121 data. An example of Surah ar-Raḥman can be seen in the following table:

Number	Number Ayat	Ayat	Analysis
1	11	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	is majrūratu l-asmā' because mudaf ilaih from mudaf ذَاتُ, and the i'rab jār sign uses kasrah, because isim mufrad.
2	12	وَالْحَبُّ دُو الْعَصْفِ وَالرَّيْحَانُ	is majrūratu l-asmā' because mudaf ilaih from mudaf دُو, and the i'rab jār sign uses kasrah, because isim mufrad.
3	17	رَبُّ المَشْرِقَيْنِ وَرَبُّ المَغْرِبَيْنِ	is majrūratu l-asmā' because mudaf ilaih from mudaf

Number	Number Ayat	Ayat	Analysis
			, رَبُّ , and the i'rab jār sign uses kasrah, because jama' muzakkar sālim.

The isim is jarred because Idafah in Surah al-Wāqi'ah amounts to 33 data. An example of Surah al-Wāqi'ah can be seen in the following table:

Number	Number Ayat	Ayat	Analysis
1	2	لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ	is majrūratu l-asmā' because mudaf ilaih from mudaf وَقَعَتِ, because isim zāmir mabni.
2	8	فَأَصْحَابُ بِ الْمَيْمَنَةِ مَا	is majrūratu l-asmā' because mudaf ilaih from mudaf

Number	Number Ayat	Ayat	Analysis
		أَصْحَبُ الْمَيْمَنَةِ	أَصْحَبُ, and the i'rab jār sign uses kasrah, because isim mufrad.
3	9	وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ	is majrūratu l-asmā' because mudaf ilaih from mudaf أَصْحَابُ, and the i'rab jār sign uses kasrah, because isim mufrad.

3. Isim is jār because of tawābi‘

The isim that is jār because it follows the isim that is read jār is called tawābi‘. Tawābi‘ does not only follow the jār isim but can also follow the rafa’ or naṣab isim. Tawābi‘ is divided into four, namely: na‘at, aṭaf, taucid, and badal.

The results of the research on isim are jār because the tawabi‘ in Surah ar-Raḥman amounts to 10 data consisting of: 2 naat data, 8

aṭaf data, and taucid and badal no data found. An example of Surah ar-Raḥman can be seen in the following table:

Number	Number Ayat	Ayat	Analysis
1	27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ	is majrūrāt ul-asmā' because ma'tuf from ma'tuf alaih الْجَلَلِ, and the i'rab jār sign uses kasrah, because isim mufrad.
2	76	مُتَّكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبَقَرِيِّ حِسَانٍ	is majrūrāt ul-asmā' because na'at from man'ut رُفْرَفِ, and the i'rab jār sign uses kasrah, because isim mufrad.

The isim is jār because the tawabi‘ in Surah al-Wāqi‘ah amounts to 29 data consisting of: 14 naat data, 15 aṭaf data, and taukid and badal no data was found. An example of Surah al-Wāqi‘ah can be seen in the following table:

Nu mb er	Num ber Ayat	Ayat	Analysis
1	15	عَلَى سُرِّ مَوْضُونَةٍ	is majrūrāt ul-asmā' because na'at from man'ut سُرِّ, and the i'rab jār sign uses kasrah, because isim mufrad.
2	18	بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّنْ مَّعِينٍ	is majrūrāt ul-asmā' because ma'tuf from ma'tuf alaih أَكْوَابٍ, and the i'rab jār sign uses kasrah,

Nu mb er	Num ber Ayat	Ayat	Analysis
			because isim mufrad.

Signs of Majrūrātul-Asmā' in Surah ar-Raḥman and Surah al-Wāqi‘ah

There are three signs of i'rab jār, namely: kasrah, ya', fathah. The results of the research analysis in Surah ar-Raḥman there are 201 data for signs of majrūrātul-asmā' consisting of 140 data for i'rab kasrah, 3 data for i'rab ya', and 1 data for i'rab fathah, while in Surah al-Wāqi‘ah there are 108 data for signs majrūrātul-asmā' consisting of 75 irab kasrah data, 11 i'rab ya' data, and 1 i'rab fathah data.

1. I'rab Jār Kasrah

The results of the study of lafa-lafaz which are translated using the harakat kasrah in Surah ar-Raḥman amount to 140 data in the form of isim mufrad. An example of Surah ar-Raḥman can be seen in the following table:

Nu mb er	Num ber Ayat	Ayat	Analysis
1	1	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ	is majrūrāt ul-asmā' because, and the i'rab jār sign uses

Number	Number Ayat	Ayat	Analysis
			kasrah, because isim mufrad.
2	27	وَيَبْفِي وَجْهُ رَبِّكَ دُو الْجُلَلِ وَالْإِكْرَامِ	is majrūratu l-asmā' because, and the i'rab jār sign uses kasrah, because isim mufrad.
3	29	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	is majrūratu l-asmā' because, and the i'rab jār sign uses kasrah, because isim mufrad.

As for the words that are translated using the kasrah in Surah al-Wāqī'ah, there are 75 data consisting of 72 isim mufrad data, and 3 estimates. An example of Surah al-Wāqī'ah can be seen in the following table

Number	Number Ayat	Ayat	Analysis
1	2	لَيْسَ وَقَعَتِ	is

Number	Number Ayat	Ayat	Analysis
		لَوْفَعَتِهَا كَاذِبَةٌ	majrūrati ul-asmā' because, and the i'rab jār sign uses kasrah, because isim mufrad.
2	23	كَأَمْثَالِ الْمُؤَلُّو الْمَكْنُونِ	is majrūrati ul-asmā' because, and the i'rab jār sign uses kasrah, because jama' taksir.

2. I'rab Jār Ya'

The results of the research on the words using i'rab ya' in Surah ar-Raḥman amounted to 3 data in the form of jama mużakkar sālim. An example of Surah ar-Raḥman can be seen in the following table:

Number	Number Ayat	Ayat	Analysis
1	17	رَبُّ الْمَشْرِقَيْنِ	is majrūrati ul-asmā'

Nu mb er	Num ber Ayat	Ayat	Analysis
		وَرَبُّ الْمَعْرِينِ	because, and the i'rab jār sign uses kasrah, because jama' muzakkar sālim.

As for the words that are jārkān using i'rab ya' in Surah al-Wāqī'ah totaling 11 data in the form of jama' muzakkar sālim. An example of Surah al-Wāqī'ah can be seen in the following table

Nu mb er	Num ber Ayat	Ayat	Analysis
1	13	ثُلَّةٌ مِنَ الْأُولَىٰ	is majrūratu l-asmā' because, and the i'rab jār sign uses kasrah, because jama' muzakkar sālim.

3. I'rab Jār Fathah

The results of the research on the words translated using i'rab fathah in Surah ar-Raḥman amounted to 1 data in the form of isim maqṣur mu'annaṣ. An

example of Surah ar-Raḥman can be seen in the following table:

Nu mb er	Num ber Ayat	Ayat	Analysis
1	41	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ	is majrūratu l-asmā' because, and the i'rab jār sign uses kasrah, because isim maqṣur mu'annaṣ .

As for the words that are jārkān using i'rab fathah in surah al-Wāqī'ah totaling 1 data in the form of (ṣiḡhat) vomiting jumu'. An example of Surah al-Wāqī'ah can be seen in the following:

Num ber	Num ber Ayat	Ayat	Analisis
1	18	بِأَكْوَابٍ وَأَبَارِيْقٍ وَكُنَاسٍ مِّنْ مَّعِينٍ	is majrūrat ul-asmā' because, and the i'rab jār sign uses kasrah, because ṣiḡah muntaha l jumu'.

Based on the results of research analysis in Surah ar-Raḥman and Surah al-Wāqī'ah, it can be concluded that there are three signs of i'rab jār, namely: kasrah, ya', fathah. The results of the research analysis in Surah ar-Raḥman there are 201 majrūratal-asmā' signs data consisting of 140 i'rab kasrah data in the form of isim mufrad, 3 i'rab ya' data in the form of jama' muḥakkam sālim, and 1 i'rab fathah data in the form of isim maqsur mu'annaṣ.

CONCLUSION

The result of this research is majrūratal-asmā' in Surah ar-Raḥman and Surah al-Wāqī'ah. In the study of Surah ar-Raḥman the researcher found that there were 201 majrūratal-asmā' data consisting of 70 data jār with letter jār, 121 data jār because of idafah, and 10 data jār because of tawabi', while the majrūratal-asmā' in Surah al-Wāqī'ah amounted to 108 data consisting of 46 data jār with the letter jār, 33 data jār because of idafah, and 29 data jār because of tawabi'. There are three, namely: kasrah, ya', fathah. As for the signs of i'rab jār in Surah ar-Raḥman there are 201 data for signs of majrūratal-asmā' consisting of 140 data for i'rab kasrah, 3 data for i'rab ya', and 1 data for i'rab fathah, while in Surah al-Wāqī'ah there are 108 data for signs majrūratal-asmā' consisting of 75 data i'rab

kasrah, 11 data i'rab ya', and 1 data i'rab fathah.

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