

## TAQDĪM AND TA'KHĪR IN THE WORDS RUKŪ' AND SUJŪD IN AL-QUR'AN AL-KARIM

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**Abstract:** One of the beauties of the language of the Qur'an is *taqdīm* and *ta'khīr*, where a word is positioned first over another word for certain reasons. Usually, the pair itself is the same word and is often found in verses of the Qur'an, one of which is the words bowing and prostrating. Of the six verses that juxtapose these two words, five were found that positioned the word *rukū'* rather than *sujūd*, and only one verse put the word *sujūd* before *rukū'*. So this research was made to uncover the secret behind the *taqdīm* of the words prostrate and *ta'khīr* the word *rukū'* and vice versa in terms of linguistics, namely *balāghah* science with its branch, namely *ma'ānī* science. Meanwhile, this research is a type of research using library methods that is presented using descriptive analysis. Researchers found that the reason for the *taqdīm* of the word bowing down in several verses is based on the order of practice and pillars in prayer, for example, in Surah Al-Baqarah verse 125. Meanwhile, the *taqdīm* of the word bowing down is not because of a mistake; the order is based on the most noble practice according to Allah, namely in Surah Ali 'Imrān verse 43. Meanwhile, the researcher's suggestion is for readers to broaden their knowledge related to the rules of *lughawiyah* in the Qur'an, especially in *taqdīm* and *ta'khīr*, as well as their causes and meanings, so as not to misunderstand and interpret the context of the Qur'an.

**Keywords:** Al-Qur'an, *Rukū'*, *Sujūd*, *Ta'khīr*, *Taqdīm*.

**Abstrak:** Salah satu diantara keindahan bahasa Al-Qur'an adalah *taqdīm* dan *ta'khīr*, di mana suatu kata diposisikan terlebih dahulu atas kata yang lain dikarenakan alasan tertentu. Biasanya pasangannya sendiri merupakan kata yang sama, dan banyak dijumpai dalam ayat-ayat Al-Qur'an, salah satunya kata *rukū'* dan *sujūd*. Berdasarkan 6 ayat yang menyandingkan dua kata ini, ditemukan adanya 5 ayat yang memposisikan kata *rukū'* daripada *sujūd*, dan hanya satu ayat yang mendahulukan kata *sujūd* daripada *rukū'*. Maka dibuatlah penelitian ini dengan tujuan menyingkap rahasia di balik *taqdīm* kata *sujūd* dan *ta'khīr* kata *rukū'* maupun sebaliknya dari segi ilmu bahasa, yakni *ilmu balāghah* dengan cabangnya yaitu *ilmu ma'ānī*. Sedangkan penelitian

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ini termaksud jenis penelitian menggunakan metode kepustakaan yang disajikan secara analisis deskriptif. Peneliti menemukan bahwasanya sebab *taqdīm* kata *rukūʿ* dari *sujūd* dalam beberapa ayat yakni berdasarkan urutan amalan dan rukun dalam salat, misalnya dalam Surah Al-Baqarah ayat 125 sedangkan *taqdīm* kata *sujūd* atas *rukūʿ* bukan karena suatu kesalahan, tapi urutan berdasarkan amalan yang paling mulia menurut Allah, yaitu dalam Surah *Āli ʿImrān* ayat 43. Saran dari peneliti sendiri adalah agar para pembaca memperluas kembali pengetahuan yang berkaitan dengan *qāiʿdah lughawīyyah* dalam Al-Qurʿan, khususnya dalam *taqdīm* dan *taʿkhīr*, serta sebab dan maknanya agar tidak salah memahami dan memaknai konteks Al-Qurʿan.

**Kata-kata Kunci:** *Al-Qurʿan, Rukūʿ, Sujūd, Taʿkhīr, Taqdīm.*

## Introduction

In al-Qurʿan al-Karīm, there are various and different language styles, one of which is *taqdīm* and *taʿkhīr*.<sup>1</sup> The *taqdīm* and *taʿkhīr* method itself indicates a difference in meaning based on the arrangement of words in the language of the Qurʿan. ʿAbd al-Qāhir al-Jurjānī has emphasized that this topic discusses word order based on word phrase, based on *naḥwu*, looking at sentences that have various and varied arrangements.<sup>2</sup> Ibnu Zamlakānī states that *taqdīm* in a word is followed by *taqdīm* in the heart or intention, because the existence of *taqdīm* in literary style is to achieve the intended purpose.<sup>3</sup> And in many verses of the Qurʿan, it was discovered that giving precedence to the number two over the number three and four in writing, while the numbers two and three are given precedence over the numbers after them.<sup>4</sup>

Then, when viewed from the diversity of the Qurʿanic language styles, one of them related to *taqdīm* and *taʿkhīr* is in the words *rukūʿ* and *sujūd*. The words *rukūʿ* and *sujūd* have been used in many Qurʿanic sentences with different meanings, depending on the meaning when viewed in terms of terminology and etymology. For example, when we precede the word *rākiʿ* is instead of *sājīd*, and the meaning of these two words when combined is the one who performs the prayer. However, if these two words are separated, *rākiʿ* itself and *sājīd* itself, then the meaning returns to the original meaning.<sup>5</sup>

These two words, *rukūʿ* and *sujūd*, are mentioned in ninety-four places in the Qurʿan, including the prostration of the angels, the prostration of Yusuf's father and brothers, the command to the Jews to prostrate, and other types of prostration

1 Muḥammad Sayyid Shaykhūn, *Asrāru al-Taqdīm wa al-Taʿkhīr fī Lughah al-Qurʿan* (Kairo: Dār al-Kutub al-Ḥidāyah, n.d), 4.

2 Faṭḥi Aḥmad ʿĀmir, *Fikrah al-Naẓm Bayna Wujūh al-Iʿjāz fī al-Qurʿan al-Karīm* (Iskandariyyah: Dār Bawr Saʿīd, 1922), 45.

3 Munīr Maḥmūd al-Misrī, *Dalālah al-Taqdīm wa al-Taʿkhīr fī al-Qurʿan al-Karīm* (Kairo: Maktab al-Wahbah, 2010), 49.

4 Misrī, 138.

5 Ibrāhīm bin Saʿīd al-Dawsarī, *Maʿani al-Rukūʿ wa al-Sujūd fī al-Qurʿan al-Karīm* (Ri-yāḍ: Majallat Jāmiʿat Umm al-Qurā li-ʿUlūm al-Sharīʿah wa-al-Lughah al-ʿArabiyyah wa-Ādābihā, 2000), 5.

(*rukū'*).<sup>6</sup> For example, in verse 26 of Surah Al-Ḥajj, when the Kaaba was being built, Allah showed Abraham the building and made it holy for those who surround it, those who prostrate and bow, that is for those who worship Allah alone.

Then, the researcher noticed a difference in the arrangement of *lafaz taqdīm wa ta'khīr* among the many verses that mention it, namely in Surah Āli 'Imrān about the story of Maryam. This is mentioned in the verse that tells the story of when the angel ordered Maryam to prostrate and bow with those who also bowed. Therefore, the researcher chose the title of his study from this *taqdīm wa ta'khīr* of these two words in six different verses in the Qur'an. So this is an academic problem related to the purpose of the research, which is to uncover the linguistic secrets of the *taqdīm wa ta'khīr* language style in the words *rukū'* and *sujūd* in the Qur'an al-Karim.<sup>7</sup>

Among the previous studies related to this problem are several theses and dissertations written by male and female students throughout Indonesia. First, the thesis "*Prostration in the Qur'an and Its Benefits for Health*" was written by Galih Arum Fatimah Regita, a student at UIN Sunan Kalijaga Yogyakarta in 2019. Second, a thesis written with the title "*Semantic Analysis of the Word Prostration in the Qur'an*" was written by Rohmah Hidayat, a student at UIN Sunan Gunung Djati Bandung in 2009. Finally, a master's or S2 research entitled "*Istikhdam Uslub al-Taqdīm wa al-Takhīr fī al-Qur'an al-Karīm (Tablil Nahwi fī Surah al-An'am*" written by Asif Irfan Hilmy, a postgraduate student at the Indonesian Education University in Bandung in 2020.

The difference between this study and previous studies is that no one has ever discussed the same thing and taken the same title in terms of *taqdīm wa ta'khīr* in the words *rukū'* and *sujūd* in the Qur'an. Most of them discuss the meaning from a linguistic perspective. It is only one word, and the research is not focused on *taqdīm wa ta'khīr*.

## ***Taqdīm and Ta'khīr in the Words Rukū' and Sujūd in Qur'an***

### **The Miracle of *Balāghah***

The sentence *al-i'jāz al-bayānī* or *balāghah* miracles etymologically consists of two words: the first is the word *al-i'jāz*, and the second is *al-bayān*. The word *al-i'jāz* in terms of language has many meanings that come from scholars and mufasssirs, including the understanding that comes from al-Jawharī, a linguist, that the phrase *al-i'jāz* is taken from the word '*ajaza* (عجز), which means to weaken, as if it is translated in the sentence like '*ajaztu 'an kadhā*.<sup>8</sup>

While the word *al-bayān* is taken from the word *bāna* (بأن), meaning what is explained on a matter from the connotation of language, and the term *bāna al-*

<sup>6</sup> Dawsarī, 7.

<sup>7</sup> Abū Fidā Ismā'il bin 'Umar bin Kathīr, *Tafsīr al-Qur'ān al-Azīm*, vol. 3 (Damaskus: Dār Ṭayyibah, 1999), 314.

<sup>8</sup> 'Umār Sāsī, *Al-I'jāz al-Bayānī fī al-Qur'ān al-Karīm: Dirāsah Naẓariyah li al-I'jāz al-Bayānī fī al-Āyāt al-Muḥakamāt* (Balidah: Dār al-Ma'rifah li al-Intāj wa al-Tawzī', 2003), 73.

*shay bayānāt* (explaining something clearly) has the meaning of explaining and collecting or explaining, meaning that explaining something is a way to convey meaning and intention.<sup>9</sup>

Al-Shinqīṭī, the author of *al-Tafsīr al-Bayānī al-Kabīr* or *Aḍwā'u al-Bayān fī Iyḍāḥi al-Qur'ān*, said that the meaning of *al-bayān* in terms of language is *ism maṣḍar*, which means explaining (*al-tabayyun*), meaning clarifying and showing like the forms *al-salām* and *al-taslīm*. Meanwhile, Badhuwi Bithanah said that the meaning of the word *al-bayān* from its origin, according to some linguists, is to open and explain, as we say that if a thing is explained with an explanation, it will become clear; therefore, it is called *bayyanun* (بَيِّنٌ), and explaining a thing or *ubayyinu anā wa awḍaḥtu*.<sup>10</sup>

While the meaning of *al-i'jāz* in terminology is to show the truth of the Prophet Muhammad's words in preaching the message of Islam by showing the weakness of the Arabs in matching the miracle of that era, namely the Qur'an al-Karīm.<sup>11</sup> The science of *al-i'jāz al-bayānī* or *balāghah* miracles came before *al-i'jāz al-ilmu* or scientific miracles, and these two sciences are closely related to each other. Over the years, the understanding of *al-i'jāz al-bayānī* has evolved with various definitions, and crystallized into two definitions of *al-i'jāz al-bayānī*:

1. The definition of the science of *al-bayān* in terms of language terminology, which is very well known among scholars to this day, is as part of *al-balāghah*, which consists of the sciences of *ma'ānī*, *bayān*, and *badi'*.
2. Its definition is from a broader sense, and then associated with the old *risālah*, where this science is related to verses of *al-muḥakkamah* or verses that have legal or sharia content.<sup>12</sup>

Among the types of *balāghah* miracles in the Qur'an are:

1. *Al-tarāduf* in the Qur'an, when two or more words have the same meaning.
2. The use of various *lafaz* in similar places. The Qur'an uses various *lafaz* that have different meanings, but in places or verses that sound similar, each place uses a word that suits its use. Such as the use of the words *al-ighrā'u* (الإغراء) and *al-ilqā'u* (الإلقاء) in the Qur'an.
3. *Risālah al-ḥurf*, or the use of letters that have the most appropriate meaning for the verse.
4. Al-Jumlah al-Qur'aniyyah, which talks about:

9 Ibnu Manẓūr, *Lisān al-'Arab*, vol. 5 (Kairo: Dār al-Ma'rifah, 1119), 304.

10 Sāsī, *Al-I'jāz al-Bayānī fī al-Qur'ān al-Karīm: Dirāsah Naẓariyah li al-I'jāz al-Bayānī fī al-Āyāt al-Muḥakamāt*, 122.

11 Sāmī Muḥammad Hishām Ḥarīz, *Naẓārātu min al-I'jāz al-Bayānī fī al-Qur'ān al-Karīm (Naẓriyan wa Taṭbīqan)* (Ammān: Dār al-Shurūq li-Nashr wa al-Tawzī', 2006), 81.

12 Sāsī, *Al-I'jāz al-Bayānī fī al-Qur'ān al-Karīm: Dirāsah Naẓariyah li al-I'jāz al-Bayānī fī al-Āyāt al-Muḥakamāt*, 81.

5. A word that begins in some verses and ends in others.<sup>13</sup>
6. *Al-fāṣilah al-Qur'aniyyah* means the phrase that ends a verse.<sup>14</sup>
7. *Al-tikrār*, or a word that has a strong connection with *al-i'jāz al-bayānī*, who talks about *al-ziyādah*, which some scholars argue is not very important in terms of *i'rāb*.<sup>15</sup>

The words in the Qur'an have formed a beautiful sentence and become a series of verses and then a letter, which have a harmonious order and convey the beauty and depth of meaning in each word. Likewise, harmony and familiarity exist between one letter and another, so that one letter always has relevance to the verses before and after it.

### **Style of Language *al-Taqdīm wa al-Ta'khīr***

In the definition of *al-taqdīm wa al-ta'khīr* from etymology, as has been mentioned in the book *al-Mu'jam al-Wajīz*, the word *al-taqdīm* comes from the root *qaf dal mim* (ﻕ ﺩ ﻡ), which means a people that goes ahead and precedes, ahead of others and ahead of them. The phrase *aqdama fulānun* means he is the first and earlier than others.<sup>16</sup>

*Al-taqdīm wa al-ta'khīr* also became one of the principles of linguistic rules in Al-Qur'an. The first refers to the concept of word order in a sentence, because in Arabic, this case has a deep significance in conveying meaning. In some cases, changing the order of words in a sentence will result different purpose, till mufasssir needs to consider the word order in Al-Qur'an to ensure that they understand that verse correctly. Therefore, *al-ta'khīr* is a language style that has a concept to emphasize or delay a word in a sentence. In Arabic rules, the placement of a particular word at the beginning of a sentence will express the importance of the meaning of the word and the content of Al-Qur'an verses. Then, the mufasssirs and tafsir researchers need to understand well the rules of the Arabic language to reveal the true meaning and message of this sacred text of Islam, as well as prevent the misunderstanding that may arise due to not understanding the rules of the language.<sup>17</sup>

As written in the book *Lisān al-'Arab* by Ibn Manzūr, *lafaz al-taqdīm* comes from the word *qadama* (ﻕ ﺩ ﻡ), which means putting something first and putting it earlier in its place, which is the opposite of "*taqīr*", which means delaying or

13 Faḍl Ḥasan 'Abbās, *Al-I'jāz al-Qur'ān al-Karīm* ('Ammān: Dār al-Nafā'is li-Nashr wa al-Tawzī', 2015), 199–208.

14 'Abbās, 217.

15 'Abbās, 231.

16 Jumhuriyyah Miṣr al-'Arabiyyah, *Al-Mu'jam al-Wajīz* (Kairo: Dār al-Tahrīr li-Maṭba' wa al-Nashr, 1989), 493–94.

17 Lailatul Wardah and Syarifuddin Ala Dzil Fikri, "Al-Taqdīm Wa al-Ta'khīr: Linguistic Rules in Qur'anic Interpretation," *Al-Karim: International Journal of Quranic and Islamic Studies* 1, no. 2 (September 30, 2023): 174–75, <https://doi.org/10.33367/al-karim.v1i2.4188>.

putting something back.<sup>18</sup>

Another *lafaz* discussed is *al-ta'khīr*, which means delaying something or the opposite of *al-taqdīm*. For example, “مُؤَخَّرُهُ” is the back of something; this term is usually used for the back of the eye. *Muqadimuhā* is the front part of the eye that is noticed. Examples of its usage are “نَظَرَ إِلَيْهِ بِمُؤَخَّرِ عَيْنِهِ” which means looking at it with the back of the eyes, and “بِمُقَدِّمِ عَيْنِهِ” which means looking at it with the front of the eyes.<sup>19</sup>

After discussing the meaning of words *al-taqdīm* and *al-ta'khīr* in terms of linguistic understanding, we come to an understanding in terms of terminology. The first meaning, based on ‘Abd al-Qāhir al-Jurjānī, is that *al-taqdīm wa al-ta'khīr* is giving precedence to a part of speech and then delaying it, or giving precedence to it for its purpose, and changing the position of a word from one place to another.<sup>20</sup>

Secondly, al-Zarkashī said that this is one of the styles of language in *balāghah*, which, according to the Arabs, is a sign of their sophistication, and has a strong relationship between the two, so this rule is favored by many people and is considered one of the variations of speech.<sup>21</sup>

### The Stylistic Features of *Taqdīm wa Ta'khīr*

Among the characteristics of the style of precedence and postponement that appear in the various verses of the Qur'an are:

Verses that adhere to the linguistic rule of precedence and postponement. For example, the object precedes the subject, and the predicate precedes the subject. This is what rhetoricians have arranged and established, by grammarians' principles, as is the original position of the verbal sentence. The first is the verb, then the subject, then the first and second direct objects, then the absolute object, then the adverbial object, then the adverbial state, and finally the adverbial object for the sentence.<sup>22</sup>

1. Verses that adhere to the linguistic rule of precedence and postponement. For example, the object precedes the subject, and the subject precedes the predicate.
2. Verses that do not adhere to the linguistic rule of precedence and postponement. For example, the adjective precedes the noun it describes, and the relative clause precedes the relative pronoun.

The second type is specific to the degree of precedence in the verse, due to its specificity, which necessitates it. Had it been delayed, the meaning would not have changed. This type addresses semantics, not grammatical rank. It has four branches:

18 Manzūr, *Lisān al-'Arab*, 5:353.

19 Ibnu Manzūr, *Lisān al-'Arab*, vol. 3 (Kairo: Dār al-Ma'rifah, 1119), 73.

20 ‘Abd al-Qāhir al-Jurjānī, *Dalā'il al-I'jāz* (Kairo: Maktabah al-Khānājī, 1992), 106.

21 ‘Abdullah Zarkashī, *Al-Burhān fī ‘Ulūm al-Qur’ān* (Beirūt: Dār al-Ma'rifah, 1990), 303.

22 ‘Abd al-Rahmān al-Maydānī, *al-Balāghiyah al-'Arabīyyah wa 'Ulūmihā wa Funūnihā*, vol. 1 (Damaskus: Dār al-Qalam, 1996), 352.



1. Giving precedence to the cause over the effect.
2. Giving precedence to the greater over the lesser.
3. Giving precedence to the more wondrous.
4. Giving precedence to the better over the superior.<sup>23</sup>

An example is the study of the language styles of *taqdīm* and *ta'khīr* contained in Surah Al-Baqarah based on five roles, namely *al-ahammu*, which means the most important, secondly *al-ihimām*, namely for attention, thirdly *al-ikhtiṣās*, namely specialization, the fourth is *al-sabq*, which is what precedes, and the fifth is *al-sabābiyyah*, which is the cause. A total of two samples of *taqdīm* and *ta'khīr* verses for each role were chosen to be analyzed, and then the secret of the implicit meaning contained behind the language style of the *taqdīm* and *ta'khīr* was unraveled. The special style of language contained in the verses of the Qur'an is one of the miracles of the Qur'an addressed to muslims. This encourages curiosity about the miracles of the Qur'an through the language style in the balaghah aspect of the Qur'an. In this case, the author is very interested in studying the secrets behind the implicit meaning of several verses of the Koran, Surah Al-Baqarah, which contain *taqdīm* and *ta'khīr* language styles.<sup>24</sup>

### **The Varieties of *Taqdīm wa Ta'khīr* in Al-Qur'an**

Zarkashī divides the language style of *taqdīm wa ta'khīr* into three parts, namely:

1. A word that is prefixed with *lafaz* and means, which means that what is given precedence in word and meaning is also given precedence. There are also many reasons for this, such as:
  - a). An honour, such as the honour of the message, which is mentioned in Q.S. Al-Ḥajj [22]: 52.
  - b). Majesty and care, as in Surah Al-Baqarah verse 43: It is meant to explain the sequence number of a number, as in Surah Al-Baqarah verse 157.
  - c). The thing that has the most number such as the *taqdīm* of the word mercy over the word punishment, because the Qur'anic verses that speak of mercy are more numerous than punishment.<sup>25</sup>
  - d). Light pronunciation, which is to prioritize sentences that are light or easy to read. The order of precedence is something more noble than others, such as giving precedence to the imam over the congregation,

23 Ḍiyā' al-Dīn bin al-Athīr al-Jazarī, *Al-Jāmi' al-Kabīr fī Ṣanā'at al-Manẓum min al-Kalām wa al-Manḥūr* ('Irāq: Matba'ah al-Majma' al-'Ilmi al-'Irāqī, 2019), 108–15.

24 Nur Shahirah Zolkanain and Md Nor Abdullah, "Estetik Taqdim dan Ta'khir dalam Surah al-Baqarah," *BITARA International Journal of Civilizational Studies and Human Sciences* (e-ISSN: 2600-9080) 2, no. 3 (September 20, 2019): 86.

25 Misrī, *Dalālah al-Taqdīm wa al-Ta'khīr fī al-Qur'ān al-Karīm*, 49.

and the higher type when used as *mubtada*.<sup>26</sup>

2. A word that is prefixed in *lafaz* but suffixed in meaning, many of them are related to i'rab, such as the *taqdim* of *maf'ul* over *fā'il* in Surah Al-Baqarah [2]: 164.
3. A word that comes first in one verse and lasts in another.<sup>27</sup> The mufasssirs find some words that are prefixed in one verse but postponed in another, such as the one in Surah al-Fātiḥah: “الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ” while it is written in the closing of Surah Al-Ghāshiyah: “فَلِلَّهِ الْحَمْدُ”. The word al-hamdu (الحمد), which comes first in the verse in Surah Al-Fātiḥah, comes last in the other surahs because it is an answer.
4. Avoid misunderstandings, such as Q.S. Ghāfir [40]: 28. If only the phrase *Āli-Fir'awn* (family of Fir'awn ) had been placed after *yaktumu imānahu* (hide his faith), then perhaps someone would understand that the verse means to hide one's faith from the Fir'aun family only, even though the meaning of this verse is hiding his faith from anyone.<sup>28</sup>

As for *taqdim ta'khir* in the Qur'an, it has a definition as a guideline to know the meaning or purpose contained in the verses that are preceded or followed. So that the true meaning of a verse can be understood properly and correctly. The principle of this rule can make a significant contribution to helping interpreters of the Qur'an to overcome the challenges of the complex language of the Qur'an. According to Wahbah Zuhaylī, the rules of *taqdim* and *ta'khir* themselves have two patterns, namely those that are *lafẓi* and *ma'nawi*. The example comes in Q.S. Ar-Raḥmān [55]: 1–4:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

In this case, Wahbah al-Zuhaylī explained that the phrase *عَلَّمَ الْقُرْآنَ* explained that the phrase (teaching the Qur'an) is preferred because the foundation of the pleasure of religion and its greatness is the blessing of the revelation of the holy book of the Prophet Muhammad and the blessing of studying it. The Qur'an is the foundation of the Islamic religion, the source of law, the most important revelation, and the greatest holy book that is the judge and justification of previous books.<sup>29</sup>

Teaching the Qur'an is preferred because the foundation of the pleasure of religion and its greatness is the blessing of the revelation of the holy book of the Prophet Muhammad and the blessing of studying it. The Qur'an is the foundation

26 'Āmir, *Fikrah al-Naẓm Bayna Wujūh al-I'jāz fī al-Qur'ān al-Karīm*, 165.

27 Muhammad Subhi Mahmasoni, “Uslub Al-Qur'an: Studi Uslub Taqdim Wa Ta'khir dalam al-Qur'an,” *AL MA'ANY* 1, no. 1 (July 17, 2022): 57.

28 Fina Nuriah Rohimatil Umah and Hartono Hartono, “Analisis Penerapan Kaidah Taqdim-Ta'khir dalam Tafsir Al-Munir Karya Wahbah al-Zuhaili,” *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 19, no. 1 (June 24, 2024): 73–88, <https://doi.org/10.37680/adabiya.v19i1.4942>.

29 Manzūr, *Lisān al-'Arab*, 3:204.



of the Islamic religion, the source of law, the most important revelation, and the greatest holy book that is the judge and justification of previous books.

### A Brief Explanation of the *Lafaẓ* of *Rukū'* and *Sujūd* in the Qur'an

The discussion on the meaning of the words *rukū'* and *sujūd* is summarized into three points:

1. Linguistically, the meaning of *rukū'* is that the heart is in a state of submission, while the body is in a state of bowing and head bowing.<sup>30</sup> Whereas the meaning of *sujūd* follows the word *rukū'* in the sense that if the two are mentioned together, but if it is interpreted specifically, it means placing the forehead on the ground, and there is no more submission than that, and *sujūd* shows more respect than *rukū'*.<sup>31</sup>
2. As for the sharia meaning, *rukū'* and *sujūd* are the two most important and noblest pillars of prayer. *Rukū'* is a *sāt* in which the praying person lowers his head to shoulder level. This activity is done after he stands up and recites the surah, then he *rukū'*.<sup>32</sup> Meanwhile, prostration in sharia means placing the forehead on the ground with solemnity. As mentioned in the hadith of Ibn 'Abbās about the nature of the Prophet Muhammad saw. when praying: "*I have ordered to prostrate on seven parts: the forehead, then he pointed to the nose with his hand, and both hands, both knees, and both toes*".<sup>33</sup>
3. In terms of *majāzi* meaning. The words *rukū'* and prostration have been mentioned in various sentences and verses of the Qur'an, whose original meanings are returned to their linguistic and sharia meanings. When a person who is praying is said to be *rukū'* and also prostrating, then he is said to be praying because that is part of it.<sup>34</sup>

Prostration has many different meanings or has relational meanings, including: First, prostration means glorifying, proving a sense of humility, and a manifestation of admiration for the perfection that Adam has from his physical and intellectual aspects. Second, the word prayer means that we lower our foreheads to the ground (*sajdah*) as a sign of the manifestation of obedience and obedience to Allah Swt. Third, it means submission, obedience, and obedience to the universe or rational and non-rational creatures, and following the laws that have been determined by Allah Swt., which are known as "sunnatullah". Fourth, worship is

30 Manẓūr, 3:133.

31 Aḥmad bin Taymiyyah al-Harānī, *Majmu' al-Fatāwa*, vol. 22 (Dār al-Wafā', 2005), 570.

32 Muḥammad Ismā'īl Abū 'Adillah al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ibnu Kathīr, 1987), 354.

33 Abū Bakar al-'Arabī, *Aḥkām al-Qur'ān li-ibn al-'Arabī* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2002), 1639.

34 Apriliah Apriliah et al., "Reinterpretasi Hadis Tentang Gerakan Sujud," *El-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 4, no. 2 (December 16, 2023): 196–206, <https://doi.org/10.19109/elsunnah.v4i2.20940>.

an acknowledgment of the oneness and respect for Allah Swt. Fifth, the mosque is used as a place for muslims to prostrate. Before doing the prostration movement, of course, several things must be observed to perfect the movements that are *farḍu* and *sunnah*, such as touching the forehead, nose, two palms, both knees, and both soles of the feet to the surface of the floor or on the prayer mat. These are the seven limbs recommended by the Prophet Muhammad when doing the prostration movement. Prostration is one of the best ways to get closer to Allah Swt., and prostration is also the highest level of humility and obedience to Allah Swt.<sup>35</sup>

The words *rukūʿ* and *sujūd* itself self mentioned in different places in the Qurʾan, sometimes it is mentioned by themselves and sometimes together, with various themes and meanings. The word *rukūʿ* and its derivatives are mentioned in the Qurʾan 13 times, while the word “prostration” and its derivatives are mentioned 91 times. These meanings appear according to the context of the word, such as *rukūʿ* and *sujūd* in the story of Prophet Ibrāhīm a.s.,<sup>36</sup> or the angels’ prostration of worship to Allah. An example of the use of the word “*rukūʿ*” without “prostration” is found in Surah Ṣād verse 24, when Prophet David was tested by Allah in an incident, then Allah sent two angels to propose to David in a matter that happened to him, and the word *rākīʿan* (رَاكِعًا) in this verse means prostration with the face.<sup>37</sup>

According to al-Muṣṭafawī, everything that shows humility (*kullu shayʿin ḡalla*) can be called prostration. He stated that the basic meaning (*al-aṣl al-wāḥid*) of this root word is the perfection of submission so that there is no ego left for him (*kamāl al-khudhūʿ bi ḥaythu lā yabqā atharun min al-anāniyah*).<sup>38</sup>

The words *rukūʿ* and *sujūd* mentioned together in one verse can be found in six places in the Qurʾan, namely:

1. Surah Al-Ḥajj [22]: 77, where Allah commands the believers to perform the *rukūʿ* and prostration in the Sharīʿah manner and not just the usual *rukūʿ* and prostration.<sup>39</sup>
2. Surah Al-Baqarah [2]: 125, when Allah commands Prophet Ibrāhīm and Ismāʿīl to purify the house of Allah for those who bow and prostrate, or those who pray.<sup>40</sup>
3. Surah Al-Fath [48]: 29 tells us about the nature of the believers who submit to Allah, namely their many good deeds as well as their bowing and prostration.
4. Surah Al-Ḥajj [22]: 26, this verse is similar to the content of Surah Al-Baqarah.

35 Dawsarī, *Maʿani al-Rukūʿ wa al-Sujūd fī al-Qurʾān al-Karīm*, 6.

36 Dawsarī, 23.

37 Kerwanto Kerwanto, “Perintah Sujud Kepada Adam dalam Al-Qurʾan dan Kandungan Pedagogisnya (Sebuah Pendekatan Tafsīr Tarbawī),” *El-Adabi: Jurnal Studi Islam* 2, no. 1 (June 10, 2023): 112–29, <https://doi.org/10.59166/el-adabi.v2i1.41>.

38 Aḥmad Muṣṭafa Mutawālī, *Fiqh al-Ṣalāt wa Aḥkāmihā wa Fatāwīhā* (Kairo: Al-Muʿassasah al-ʿArabīyyah al-Hadīthah, n.d.), 38.

39 Mutawālī, 38.

40 Kathīr, *Tafsīr al-Qurʾān al-Aẓīm*, 5:314.

rah [2]: 125, which is an order to purify the house of Allah for those who perform tawaf and also bow and prostrate.

5. Surah Āli 'Imrān [3]: 43, where the angel commands Maryam to perform the *qunū'* then prostrate and bow.
6. Surah At-Taubah [9]: 112, this verse talks about the nature of believers who are given the good news of entering heaven.

### ***'Ijāz Bayānī in the Style of Taqdīm wa Ta'khīr in Lafaz Rukū' and Sujūd in the Qur'an***

#### **1. Al-Taqdīm wa Ta'khīr in Lafaz Rukū' and Sujūd in Q.S. Al-Baqarah [2]: 125**

Allah says in Surah Al-Baqarah [2]: 125:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

*"And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Ibrahim a place of prayer. And We charged Ibrahim and Ismā'īl, [saying], "Purify My House for those who perform tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]." (Q.S. Al-Baqarah [2]: 125).*

This verse explains that Allah commanded Prophet Ibrāhīm and Prophet Ismā'īl to build the Kaaba in His name, without any partner for Him, for the people who circumambulate it, who worship in it, who bow and prostrate to Him.<sup>41</sup> Allah says:

أَفَمَن أَسَّسَ بُيُوتَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُيُوتَهُ عَلَىٰ شِقَافٍ جُرُفٍ هَارٍ  
فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*"Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoers." (Q.S. At-Taubah[9]: 109).*

Allah commands us to build the House of Allah on cleanliness from shirk to Allah and doubt. The context of this verse is also similar to the verse discussed previously.

The second interpretation is that both of them were commanded to clean the Kaaba before and after it was built from the behavior of shirk to Allah during the time of Prophet Nūh from such as idol worship, so that it becomes the sunnah of

41 Kathīr, 5:320–21.

those who come after them, because Allah has made Prophet Ibrāhīm as an imam to be followed for those who come after him.<sup>42</sup>

Prophet Ibrāhīm. He is a figure who deserves to be a role model and a role model after the Prophet Muhammad. In terms of patience, as mentioned in various verses of the Koran. That's why Ibrāhīm a.s. including people who have the title *'ulul azmi*, along with the Prophet Muhammad saw., Prophet Musa a.s., Prophet Isa a.s., and Prophet Nūh a.s. These prophets did not complain when tested and surrendered to Allah. This is what is represented by Surah Al-Baqarah verse 125, namely, when Allah gave him the task of being a servant to purify the Kaaba or Baitullah.<sup>43</sup>

From this definition, the reason for describing the worshippers as bowing and prostrating is that these are the states closest to the worshipper or the state closest to Allah. The connection between the presentation and delay of the words bowing and prostration is found in this verse, in which Allah commanded Abraham and Ishmael to purify the House for the worshipper, including the worshipper, meaning he bowed and prostrated. This is one of the secrets of presenting the word bowing before prostration in this verse.

An interesting story from this verse is about Ismā'il's obedience to his parents. At that time, Allah ordered Ibrāhīm and Allah has ordered Ibrāhīm and Ismā'il to purify it from idols and the worship practices carried out by their people, polytheists, before the Ka'bah was managed by Ibrāhīm. Ibrāhīm said to Ismā'il: *"Oh, Ismā'il, indeed Allah has ordered something to me. Ismā'il answered: "Carry out what your Lord has commanded you." Then Ibrāhīm also asked: "Will you help me?", "I definitely will help you," answered Ismā'il. Ibrāhīm said: "Indeed, Allah ordered me to build a house here," pointing to a small hill that was higher than its surroundings.*<sup>44</sup>

From these different opinions of scholars, some points that been taken in presenting the word bowing before prostration, including the order of the number from few to many, and the order of the effects of the more general to the more specific, and in terms of its obligatory ruling in prayer, as they are among the most honorable pillars of prayer.

## 2. *Al-Taqdīm wa Ta'khīr in Lafaz Rukū'* and *Sujūd* in Q.S. Āli 'Imrān [3]: 43

Allah says in Q.S. Āli 'Imrān [3]: 43:

42 Misbahul Munir and Wasiul Maghfiroh, "Karakater Nabi Ismail dalam Al Quran: (Kajian Tafsir Tematik)," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 6, no. 1 (June 30, 2023): 39–40, <https://doi.org/10.58518/alfurqon.v6i1.1735>.

43 Zaimudin Zaimudin, "Karakter Nabi Ibrahim AS dalam Al-Qur'an," *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (August 30, 2018): 35–74, <https://doi.org/10.33511/alfanar.v1n1.35-74>.

44 Munir and Maghfiroh, "Karakater Nabi Ismail dalam Al Quran: (Kajian Tafsir Tematik)," 39–40.

يَمْرِيْمُ اقْنِيتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِيْنَ

“O Maryam, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].”

The words of the angel Jibril to Maryam in this verse are not a revelation, but rather an inspiration that shows Maryam’s position in the sight of Allah. Maryam always showed gratitude and discipline in carrying out His commands and obeyed and submitted to Him. This certainly added to her preservation and was closer to perfection. However, there is another view on this verse, which is that the emphasis on prostration before *rukū'* goes back to what Abū Ḥayyan collected about these views, that prostration, as the form of worship closest to Allah, is placed before *rukū'*. This is an emphasis of honor. And the reason for placing prostration before *rukū'* is because prostration is the closest form of worship to Allah, which has two types in prayer, whether in congregation or alone. One of the other secrets of placing the word *rukū'* before prostration in this verse is to indicate the command to Maryam to draw close to Allah by submission or obedience, which is a general act of all kinds of goodness, and secondly by prostration after *rukū'*, because the second is more general and more numerous in action than the third.<sup>45</sup>

From these different opinions, the researcher took some points in presenting the word prostration over bowing, in terms of the fact that the former is the more honorable and better of the two actions if it is connected to a characteristic before it, which is supplication, and the gradual progression from the more specific to the more general, which is the opposite of the first verse, or the commonality between them is the presence of a *waw* that indicates it and not for order.

### 3. *Al-Taqdīm wa Ta'khīr in Lafaz Rukū' and Sujūd in Q.S. At-Taubah [9]: 112*

Allah says in Q.S. At-Taubah [9]: 112:

التَّائِبُونَ الْعِبَادُونَ الْحَمِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

“[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.” (Q.S. At-Taubah [9]: 112).

Abū Ḥayyan states that the order of these attributes is very beautiful because it starts with things that are specific to humans, which are ordered according to their efforts, and then these attributes extend from humans to other things. This means enjoining the good and forbidding the evil.<sup>46</sup>

45 Mahfud Alfaozi, “Kisah Maryam dalam Al-Qur’an Surat Maryam Prespektif Tafsir Al-Maraghi,” *JIQSI: Jurnal Ilmu Al Qur’an dan Studi Islam* 1, no. 1 (2023): 65.

46 Misrī, *Dalālah al-Taqdīm wa al-Ta'khīr fī al-Qur’ān al-Karīm*, 408.

This verse speaks about the description of these believers who have the good news of entering Paradise. By their repentance, they return from what God hates to what He loves and is pleased with. They sincerely intend to worship God alone and strive in obedience. They praise God for everything He has tested them with, good or evil. They fast, bow in their prayers, and prostrate in them. They command people to do everything that God and His Messenger have commanded, and they forbid them from everything that God, glory be to Him, and His Messenger have forbidden. They perform God's obligations, abide by His commands and prohibitions, stand in His obedience, and stop at His limits.<sup>47</sup>

The word *al-rāki'un al-sājidūn* (الراكون الساجدون) refers to those who combine the two, namely those who pray, because the obligatory prayer is inseparable from bowing and prostration. The two attributes that follow, enjoining the good and forbidding the evil, show the importance of these attributes compared to the other attributes. The attributes mentioned earlier in His saying *al-rāki'un al-sājidūn* are clear in their respective practices, meaning those who pray as muslims. And those who are attributed with bowing and prostrating to Allah in the Torah and Gospel, the prayers of some of them are only bowing.<sup>48</sup> The secret of the *taqdīm* of the word *rukū'* over prostration in this verse is more or less the same as in Surah Al-Baqarah, which means those who pray.

According to al-Alūsī, the meaning of “those who bow and prostrate” is the obligatory prayers, as narrated by al-Ḥasan. Bowing and prostration have their true meaning, and some have interpreted them as referring to prayer because they are its greatest pillars. It is as if it were said: those who pray. This is connected to a word after it, “those who enjoin what is right,” meaning faith, and “those who forbid what is wrong,” meaning polytheism. The conjunction is due to the contrast between them or to avoid confusion.<sup>49</sup>

#### 4. *Al-Taqdīm wa Ta'khīr in Lafaz Rukū' and Sujūd in Q.S. Al-Ḥajj [22]: 26*

Allah says in Q.S. Al-Ḥajj [22]: 26:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ  
السُّجُودِ

*“And [mention, O Muhammad], when We designated for Ibrahim the site of the House, [saying], ‘Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.’”*

47 Majma' al-Malik Fahd li-Ṭaba'ah al-Maṣāḥif al-Sharīf, *Tafsir al-Muyassar*, vol. 1 (Madīnah: Maktabah al-Malik Fahd al-Waṭaniyyah Asnā'i al-Nashr, 2009), 205.

48 Muḥammad Ṭāhīr bin 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, vol. 11 (Tūnis: Dār Ṣaḥnūn li-Nashr wa al-Tawzi', 1997), 41.

49 Muḥammad al-Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm*, vol. 3 (Beirut: Dār Iḥyā' al-Turāth, 2008), 33.



In this verse, the word *al-ṭā'ifūn* (الطَّائِفِينَ) is mentioned because of its proximity to the house of Allah, which is commanded to be purified. Then *al-qā'imīn* (الْقَائِمِينَ) is mentioned after it because this word refers to a specific place, while tawaf is different, so the former is more general than the latter. The general precedes the specific in order. The third is *al-rukū'*, because the pillars of prayer must be performed inside the House of Allah, not outside it, and the form is not jam Salim, because it is not an action that needs to be explained as before, and then prayer is attributed to *rukū'* and prostration. There is no link with the letter al-waw because the pillars of prayer are prostration and bowing, and something is not linked to itself, and this is a verbal noun form or *masdar*, which means the action, not the person. If the person doing the *rukū'* has not prostrated, then it does not have a sharia meaning, even though the waw conjunction is used, indicating that this is a ruling that depends on the subject.<sup>50</sup> Thus, the order of these groups is based on general to specific, and this is also the reason for the preference of *rukū'* over prostration in this verse.

## 5. *Al-Taqdīm wa Ta'khīr in Lafaz Rukū' and Sujūd in Q.S. Al-Ḥajj* [22]: 77

Allah says in Q.S. Al-Ḥajj [22]: 77:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

“O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.”

Allah begins His command in this verse by mentioning the word “*rukū'*”, which is followed by the word “prostration”, as an important part of worship after monotheism, as one of the second pillars of Islam, and the first deed to be judged. If the prayer is good, the other deeds will also be good, and if the prayer is bad, the other deeds will also be bad. Allah then mentions prayer in a sequence that begins with bowing and then prostration, according to the order in which they are performed. *rukū'* precedes prostration in its importance and prominence. Next, Allah mentions worship in general by saying *اعْبُدُوا رَبَّكُمْ*, doing what He commands, and *افْعَلُوا الْخَيْرَ*, by doing sunnah practices that draw closer to Allah.<sup>51</sup>

Abū Ḥayyan states that this order indicates that they were commanded to pray, which is a type of worship, then to worship, which is a type of good deed, and then to do good, which is more general than worship. Thus, starting with the particular, then the more general, then the more general again.<sup>52</sup>

The slice of verse *يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا* was mentioned earlier in the surah that it was distinguished by two prostrations in this surah. This verse is the second prostration verse after verse 18. Some scholars, such as Mālik and Abu Ḥanifah, did

50 'Āmir, *Fikrah al-Naẓm Bayna Wujūh al-I'jāz fī al-Qur'ān al-Karīm*, 168.

51 Misrī, *Dalālah al-Taqdīm wa al-Ta'khīr fī al-Qur'ān al-Karīm*, 402.

52 Muḥammad bin Yūsuf al-Shahīr, *Tafsīr al-Baḥr al-Muhīt*, vol. 6 (Beirut: Dār al-Kutub al-Ilmiyyah, 1422), 360.

not consider this second prostration to be valid because the word “prostration” in this surah is conjoined with “bowing,” and what is meant by it is the obligatory prayer. He specifically mentioned bowing and prostration to honor prayer. The explanation of the words “bowing” and “prostration” has already been explained in Surah Al-Baqarah.<sup>53</sup>

God commands His believing servants to perform prayer, and He specifically mentions bowing and prostration because of their excellence and their importance, and because of their worship, which is the delight of the eyes and the solace of the grieving heart. His Lordship and benevolence toward His servants require them to devote their worship to Him alone, and He commands them to do good deeds in general.

Al-Shāfi‘ī (may Allah be pleased with him) prevailed, saying: “*Bowing is a metaphor for prayer, as it is specific to it. As for prostration, since it is not specific, it is taken in a literal sense for the general benefit. Also, deviating from the metaphor without coincidence or anecdote is not permissible, and the comparison does not require it.*” This is one of the arguments used by most scholars in comparing bowing and prostration to prayer, because the former is specific to prayer, while the latter is taken as a literal meaning for the general benefit.<sup>54</sup>

## 6. *Al-Taqdīm wa Ta’khīr in Lafaz Rukū’ and Sujūd in Q.S. Al-Fath* [48]: 29

Allah says in Q.S. Al-Fath [48]: 29:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ  
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad is the Messenger of Allah, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.”

The words رُكَّعًا and سُجَّدًا in this verse are nouns, and their singular and plural forms are *rākī‘* and *sājīd*. These two words are the adjectives of the previous sentence, تَرَاهُمْ رُكَّعًا سُجَّدًا, which means praising and sharing affection when they are

53 Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, vol. 23 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2000), 63.

54 Maḥmūd bin ‘Umar al-Zamahsharī, *Tafsīr al-Kashshāf*, vol. 3 (Beirut: Dār al-Kitāb al-‘Arabī, 1947), 172.

*rukū'* and prostrating, which shows their neatness and diligence in praying.<sup>55</sup>

Any mention of prostration before bowing in this expression does not convey the meaning of the precedence of the action in prayer. Rather, the presence of the conjunction conveys a sense of participation. Another view suggests that it refers to the order in which the servant displays his honor before his Lord: supplication, followed by prostration and bowing.

Al-Alūsī says that this phrase could be another explanation or *keadān* of the verb hidden in *ترأفهم* or of that which is hidden in *rukū'* and prostration. It could also be an answer to the question arising from the explanation of their consistency in bowing and prostration, as if it were said, “*What do they want with it?*” and the answer is, “*They are looking for glory.*”<sup>56</sup>

While discussing the meaning of the sentence “*ashidda’u ‘ala al-kuffār*”, the author will first summarize several examples of previous interpretations, both from the classical, middle, to modern contemporary periods that explain the meaning of the sentence. By looking back at several previous interpretations, it is hoped that it can provide a benchmark and consideration of understanding that may be very much needed in the contextualization stage of the meaning of the sentence being discussed. Various interpretations emerge from this sentence, from classical to contemporary, such as the explanation in the *Bahr al-‘Ulum* interpretation, which is reviewed again in the *Rūḥ al-Ma‘ānī* interpretation along with the response, and the interpretation in the *al-Tahrīr wa al-Tanwīr* interpretation, which seems to re-explain the interpretation in the al-Thabbari interpretation, which still seems general. In the *al-Misbah* interpretation, the possibility of expanding the meaning of *al-kuffār* is presented, a discussion of which has not been included in previous interpretations. One thing that is quite important from the several interpretations that have been explained above is that not a single interpretation suggests that a harsh attitude towards infidels must be demonstrated with harsh actions as well.<sup>57</sup>

The connection between the presentation and delay in the words bowing and prostration is evident with this verse, meaning that it explains the general description of the pious believers, which is their severity towards the unbeliever and their mercy towards one another, and their commitment to bowing and prostrating because they hope for the pleasure of God Almighty. Allah tells us about Muhammad that he is His messenger without any doubt. Allah says, “*Muhammad is the messenger of Allah.*” This is the subject, and his attributes include all good attributes. Then Allah praises his companions by explaining what their attributes are in this verse.

55 Muḥammad Ṣadiq Khāna Ḥasan bin ‘Alī al-Qanūjī, *Faṭḥ al-Bayān bi-Maqāṣid al-Qur’ān*, vol. 13 (Beirut: Maktabah al-‘Aṣriyyah, 1992), 119–20.

56 Muḥammad al-Alūsī, *Rūḥ al-Ma‘ānī fī Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 26 (Beirut: Dār Iḥyā’ al-Turāth, 2008), 129–30.

57 Muhammad Alfian Masykur et al., “Reorientasi Makna Ashidda’u ‘Ala Al-Kuffar: Analisis QS. Al-Fath Ayat 29 dengan Pendekatan Ma’na Cum Maghza,” *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 13, no. 1 (February 8, 2023): 27–44, <https://doi.org/10.36781/kaca.v13i1.295>.

## Conclusion

After reviewing various information, books, and references related to the title of his research, all to achieve the goals expected by the researcher when he first wrote her research, she obtained some results after analyzing the various information. *Al-taqdīm wa al-ta'khīr* in the Qur'an is part of *al-i'jāz al-bayānī* or the miracle of language, which reveals the secrets of the Qur'an's meaning in terms of its structure and language. This rule is found in many verses of the Qur'an, including in the words *rukū'* and *sujūd*. It is well known that *rukū'* comes before prostration in prayer, but this only reveals one secret in the Qur'an's use of the word *rukū'* before prostration, whereas there are other secrets in the Qur'anic wording, as well as other reasons for putting prostration before *rukū'*.

It is known that *rukū'* in prayer precedes *sujūd*, but this only reveals one secret why the word *rukū'* precedes *sujūd* in the Qur'an, although there are other rhetorical secrets in the arrangement of these words and other reasons why the word *sujūd* is mentioned before *rukū'*. *Taqdīm* of the word *rukū'* before prostration found in five verses in the Qur'an has secrets and miracles that vary in terms of delivery and meaning. These secrets are inseparable from their relationship with words in the same verse. Most of the causes of this *taqdīm* and *ta'khīr* are the order of actions from few to many, and the second is according to the order of actions in prayer. When the word *rukū'* and the word that follows it, *sujūd*, are mentioned, the person who is praying is meant.

The word "*rukū'*" appears before "*sujūd*" in five verses of the Qur'an: Q.S. Al-Baqarah [2]: 125; Q.S. At-Taubah [9]: 112; Q.S. Al-Ḥajj [22]: 26 and 27; and finally, Q.S. Al-Fath [48]: 29. Each verse has its secrets and various miracles in terms of its statements and meanings, and these secrets are inseparable from the relationship with the words in the same verse. Among the aspects of these secrets are, first, the gradation of deeds from little to much, and second, according to the order of the two deeds in prayer. If the word *rukū'* is mentioned and followed by the word *sujūd*, then what is meant is the person who is praying.

To be able to uncover the secret behind the reason for the presence and delay of the word and what is meant in it means, we must study and understand the context of the verse in depth. For example, in Surah Al-Baqarah, in this verse, the groups are grouped from the least to the most. As for the levels in this verse, it is not only between *rukū'* and *sujūd*, but there is also another meaning in this verse, namely, the people who perform tawaf and the people who live there. However, the introduction of the word prostration before *rukū'* is only found in one verse in the Qur'an, namely in Surah 'Āli 'Imrān about the story of Maryam. The *taqdīm* of the word prostration before *rukū'* has a special meaning and miracle. It does not mean that the act of prostration precedes *rukū'* in prayer, but there are other special meanings and purposes, which are not related to erroneous linguistic rules as may be understood by some people who do not understand, who think that this contradicts the reason for the *taqdīm* of the word *rukū'* before prostration. It is therefore important to understand the context of the verse as a whole. As stated

in Surah 'Āli 'Imrān, meaning, the order is according to the best good to God. The general word rahmah precedes the specific word maghfirah, and the general precedes the specific in order.

After the researcher completed presenting the information and writing the results of her research, the researcher made suggestions regarding the advancement and delay in the words bowing and prostration in the Qur'an, including: Every muslim should know the types of miraculousness of the Qur'an, and as mentioned in this research, it is the rhetorical miracle that revolves around the language of the Qur'an, and one of the greatest miracles of the Qur'an is the language, and every interpreter should master and know the science of advancement and delay related to the style of the Holy Qur'an. You will find many types of advancement and delay in the Holy Qur'an, the reasons for which cannot be known except by comprehending the related science, and it is recommended for muslims to pay attention to the different words of the Qur'an with their styles and arrangement and understand their secrets, such as the words bowing and prostration in the Holy Qur'an. Presenting the word bowing before prostration in the Qur'an does not give meaning merely through the order in prayer, but there are other secrets.

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