

THE ANAPHORA AND ANASTROPHE OF SIMILARITIES QURANIC VERSES IN SURAH AL-BAQARAH: A CONTEXTUAL AND RHETORICAL STUDY

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Abstract

This study examines the rhetorical devices of anaphora and anastrophe (taqdeem and takheer) through a comparative analysis of similar (mutasyabih) Quranic verses in Surah Al-Baqarah and other chapters of the al-Qur'ān, employing a contextual and rhetorical approach. It aims to uncover the underlying reasons for the arrangement and positioning of words and phrases, particularly in relation to precedence and delay, within the Quranic discourse, with specific emphasis on surah Al-Baqarah. Using a descriptive and analytical methodology grounded in contextual theory, the study focuses on selected verses exhibiting taqdeem and takheer, namely 2:17, 2:39, 2:48 and 2:123, and 2:151. The analysis reveals that these rhetorical structures are not arbitrary; rather, they serve distinct purposes such as emphasis, thematic arrangement, specificity of meaning, and the conveyance of warning. The findings highlight how subtle variations in word order contribute to deeper semantic and rhetorical impact, demonstrating the precision and coherence of Quranic expression. This study contributes to a more nuanced understanding of mutasyabih verses and offers insight into the rhetorical sophistication of the al-Qur'ān, particularly in surah Al-Baqarah, thereby enriching contemporary Quranic linguistic and stylistic studies.

Keywords: al-Baqarah, Anaphora, Anastrophe, Mutasyabih, Taqdeem, Takheer,

Perkembangan Artikel

Diterima: 27 April 2026

Disemak: 7 April 2026

Diterbit: 30 April 2026

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INTRODUCTION

The Arabic language, since it was honored and chosen by Allah azza wajalla among all languages to be the language of the al-Qur'an, has been privileged with preservation and care (al-Badri & Nur Muhammad Fatih, 2022). Allah azza wajalla Himself undertook the task of preserving His book in this language (Abdelali & Tarshany, 2020). It is indeed a magnificent language, encompassing the words of the Allah, distinguished by its linguistic richness and diverse methods of expression. It stands out from other languages with its abundance of linguistic resources and a variety of expression techniques.

This Arabic language, with its unique features, ensures that the speech aligns with the requirements of the situation (Furoidah, 2020). It considers the context and the circumstances of the discourse, allowing the speaker to elaborate when necessary and to be concise when the situation demands it. It enables the speaker to delete certain parts of the speech, shift focus from one pronoun to another, and engage in the art of the anastrophe among the words of the context. All of this is not arbitrary but serves a rhetorical purpose sought by the speaker and dictated by the circumstances.

Grammarians, rhetoricians, and interpreters have shown great interest in the phenomenon of the Anaphora and Anastrophe (Attique & Nazish, 2022), considering it a subject of care and attention. Sibawayh, the pioneer in this field, emphasized the significance of the Anaphora and Anastrophe, describing them as a form of care and attention (Sibawayh, 1988). Next, al-Jurjani highlighted their importance and elaborated on their principles, providing a comprehensive explanation. He stated, it is a chapter with numerous benefits, adorned with beauties, and allowing for extensive manipulation, far-reaching in its goals (al-Jurjani, 2005).

Ibn al-Zamalkani believed that neglecting the knowledge of the art of the anaphora and anastrophe would distance one from achieving precision in expression, weaken one's understanding of the nuanced meanings, and overlook a fundamental aspect of the science of rhetoric. He argued that it is a vital part of the study of eloquence, and ignoring it means neglecting a significant dimension of Quranic verses. The anastrophe serves stylistic and rhetorical purposes, making speech more impactful and beautiful. By conveying meanings in the order, they hold in the speaker's mind based on their importance, expression becomes a sincere reflection of the speaker's emotions and the intended message of the discourse (Muhammad Zakir Husain, 2020).

Based on what rhetoricians have mentioned, the anaphora and anastrophe is determined by the importance of elements in a discourse (Attique & Nazish, 2022). However, this importance does not necessarily imply superiority of the advanced over the delayed. The preferred may come before the excellent, or the delayed in time may surpass the advanced in significance. All of this is contingent upon the requirements of the context, which dictate the prioritization of elements that deserve attention, ensuring that their arrangement achieves the desired significance.

The anaphora and anastrophe is an art among the arts of expression, guiding proper literary taste in the speaker to use them skilfully. This involves mastering their usage to adhere to the comprehensive rules within the context and theme, in addition to achieving economy of expression and conciseness in language. It is a refined utilization aimed at fulfilling the principles of eloquence while maintaining brevity and clarity in the expression (al-'Arjawi, 2021).

Although both classical and modern scholars have addressed anaphora and anastrophe extensively, a significant gap persists in the analysis of these devices within *mutasyabih* (similar) Quranic verses. Existing studies rarely provide a systematic comparison of parallel verses across different chapters, nor do they adequately investigate how variations in word order contribute to meaning within a specific surah. In particular, surah al-Baqarah despite its length and thematic richness has not been sufficiently examined from this focused rhetorical and contextual perspective.

Furthermore, previous research often overlooks the need to integrate rhetorical analysis with contextual interpretation when studying similar verses. This has limited the ability to fully understand the nuanced purposes behind taqdeem and takheer, such as emphasis, specificity, arrangement, and warning. Therefore, this study addresses this gap by offering a structured and comparative analysis of

selected similar verses in surah al-Baqarah, aiming to uncover the rhetorical logic behind their variation and to contribute to a deeper understanding of Quranic discourse.

Therefore, the aim of the research is to explore the anaphora and anastrophe in surah al-Baqarah from perspective of contextual and rhetorical study, by establishing the rhetorical purpose that the speaker seeks to achieve through the anastrophe of certain parts of the discourse. This involves understanding the implications arising from this linguistic phenomenon and highlighting the role of the anastrophe in directing the discourse to the audience in general and Arabic speakers in particular.

LITERATURE REVIEW

Classical Perspectives on Anaphora and Anastrophe

Classical Arabic scholarship has long emphasized the significance of anaphora and anastrophe (taqdeem and takheer) as central elements of rhetorical expression. Early grammarians such as Sibawayh established foundational principles, describing these devices as mechanisms that reflect care and precision in structuring discourse. Similarly, al-Jurjani expanded on their rhetorical value, highlighting their role in enhancing eloquence and enabling flexibility in expression. He viewed word order variation as a powerful tool that allows speakers to achieve multiple communicative purposes, including emphasis and stylistic refinement.

In addition, scholars such as Ibn al-Zamalkani stressed that neglecting the study of these rhetorical devices weakens one's ability to grasp subtle meanings and undermines a comprehensive understanding of Quranic eloquence. These classical contributions collectively underscore the importance of anaphora and anastrophe in shaping meaning and achieving rhetorical effectiveness. However, their discussions remain largely theoretical, focusing on general principles rather than detailed applications within specific Quranic contexts.

Contemporary Studies on Rhetorical Devices

Modern scholarship has continued to explore anaphora and anastrophe, often reaffirming their importance in aligning linguistic expression with contextual demands. Studies such as Furoidah (2020) emphasize that Arabic discourse is highly sensitive to context, allowing for flexibility in elaboration, conciseness, and structural variation. Likewise, Attique and Nazish (2022) highlight that the arrangement of words is governed by contextual priorities rather than fixed hierarchies of importance.

Despite these contributions, much of the contemporary literature adopts a descriptive approach, focusing on identifying rhetorical features without critically analyzing their deeper semantic and contextual implications. In many cases, these studies discuss the devices in isolation, without examining how they function across related or similar Quranic verses. As a result, the interaction between rhetorical structure and thematic coherence remains insufficiently explored.

The Meaning of The Anaphora and Anastrophe of Similarities Quranic Verses

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Firstly, *Taqdeem* (تقديم): Literal Meaning: *Taqdeem* translates to “anticipation”, “precedence”, “priority”, “presentation” or “advance”. In research, *taqdeem* is employed to denote the act of placing something earlier or ahead in a sequence. They said: “*Taqdeem* (تقديم) takes the form of the past tense verb *qaddama* (قدم), linguistically meaning to prioritize, give priority, or present. The purpose of taqdim is to emphasize a word by placing it before others (Hasbullah. 2020; Ibn Manzur, 1990).

Meanwhile, *Takheer* (تأخير) in literal meaning is "postponement" or "delay". In research, *takheer* is used to indicate the act of placing something later or delaying its occurrence in a chronological context. On the other hand, *Takheer* is derived from the past tense verb *akhoro* (أخّر) with *tashdid* on the letter *kho* (خ), which linguistically means delay, postponement, or suspension. In other words, *Takheer* is about deferring or delaying a word (Hamidi et al., 2023; Ibn Manzur, 1994). Thus, anaphora and anastrophe represent Arabic linguistic devices used in the al-Qur’ān to either prioritize or postpone words (Zamziba et al., 2023).

Therefore, *taqdeem wa takheer* in another term can be call as anaphora and anastrophe. The anaphora and anastrophe is a rhetorical device in which the usual word order of a sentence or phrase is reversed for emphasis or stylistic effect (Attique & Nazish, 2022). In the context of Quranic verses, anastrophe may be employed to emphasize certain similarities between verses or to draw attention to specific aspects of the text.

Then, surah al-Baqarah, being the second and longest chapter of the al-Qur’ān, contains numerous verses covering a wide range of topics, including guidance (2:2) for personal conduct, legal principles (2:178-179), and narratives of previous prophets (2:136). When discussing the anaphora and anastrophe of Similarities in Quranic verses within surah al-Baqarah, one could be referring to instances where the sequence of words or phrases is intentionally altered to highlight similarities in meaning, or context and rhetorical themes.

In a research context, the analysis of anaphora and anastrophe in surah al-Baqarah would involve a detailed examination of the linguistic and rhetorical features of the verses. Researchers may explore the patterns of word order inversion and investigate the semantic nuances that arise as a result. The goal would be to discern the reasons behind the intentional rearrangement of words and its impact on the interpretation and understanding of the verses.

METHODOLOGY

The analytical method (Furqan, 2023), on the other hand, is utilized to conduct an in-depth examination of selected Qur'ānic verses. The analysis focuses on identifying and interpreting instances of anaphora and anastrophe within similar verses, adopting both contextual and rhetorical perspectives. This involves exploring the semantic implications of variations in word order and uncovering the rhetorical purposes underlying these structures, such as emphasis, specificity, arrangement, and warning.

The primary data of this study consist of selected Qur'ānic verses in surah al-Baqarah, namely 2:17, 2:39, 2:48 and 2:123, and 2:151. These verses were deliberately chosen because they represent clear examples of mutasyabih verses that exhibit variations in taqdeem and takheer, yet have not been systematically analyzed in detail by either classical or contemporary scholars from a combined contextual and rhetorical perspective. This selection allows the study to address an existing gap in the literature by providing a focused and comparative analysis within a single surah.

In addition to the primary data, the study relies on secondary sources, including classical and modern tafsīr works, as well as scholarly references in the fields of Arabic rhetoric and Quranic studies. These sources are used to support the analysis by providing interpretative insights, linguistic explanations, and theoretical foundations. The integration of these sources enables a more comprehensive understanding of the verses and strengthens the validity of the findings.

RESULTS AND DISCUSSION

Regarding the analysis of the anaphora and anastrophe in surah al-Baqarah in perspective of contextual and rhetorical study, the following steps will be undertaken:

Term 1

Table 1: The Similarities of Quranic Verses

No	Verse	Chapter
1	حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	Al-Baqarah 2:7
2	أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْعَافُونَ	Al-Nahl 16:108
3	قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَحَتَّمَ عَلَى قُلُوبِكُمْ	Al-'An'am 6:46
4	أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَحَتَّمَ عَلَى سَمْعِهِ وَقَلْبِهِ	Al-Jathiyah 45:23

The first and second verses have *taqdeem* the 'heart' over the 'hearing', indicating emphasis on the heart. As for the third and fourth verses, they have *taqdeem* the 'hearing' over the 'heart', signifying a hierarchy or order. The reason for this is that the discourse in the verses of al-Baqarah is about the hearts of the disbelievers (al-Qurtubi, 2003). It is mentioned in these verses that they do not believe in Allah even if the Messenger calls them to guidance and faith. Allah says:

“Indeed, those who disbelieve – it is all the same for them whether you warn them or do not

warn them – they will not believe” (al-Baqarah 2:6).

Al-Qurtubi also commented the verse above mentioning about the disbelievers and their fate (al-Qurtubi, 2003). Therefore, the context in the verse of al-Baqarah is about the disbelievers, and thus, the *taqdeem* of the ‘heart’ over the ‘hearing’ is fitting in this context and signifies emphasis. On the other hand, in the verse of al-Baqarah, the *taqdeem* of heart’ over the ‘hearing’ serves to emphasize the disbelief of the disbelievers. Allah has sealed their hearts and hearing, rendering them unable to hear the al-Qur’ān and rejecting it, and thus, they cannot see the guidance.

Therefore, the *taqdeem* of ‘heart’ over the ‘hearing’ is because faith does not enter their hearts. Faith is a fundamental condition, and those who die in disbelief have no faith. Their abode is the Fire, and they will abide therein eternally. He says:

“Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together, Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved”. (al-Baqarah 2:160-161)

Next, as for the verse in an-Nahl, it focuses on the polytheists who did not believe in the signs of Allah (at-Thobari, 1999). He says:

“Indeed, those who do not believe in the verses of Allah, Allah will not guide them, and for them is a painful punishment. They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars” (al-Nahl 16:104-105).

Then He continues:

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment” (al-Nahl 16:107)

The discussion here is about the polytheists who did not believe in the signs of Allah. Those who do not believe in these signs are among the disbelievers. Therefore, the context, which focuses on the polytheists who reject these signs, aligns with the emphasis on disbelief in this particular context, He says:

“And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable” (al-Nahl 16:73).

He says:

“And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars." (al-Nahl 16:83)

Therefore, it was appropriate to *taqdeem* the ‘heart’ over the ‘hearing’ to emphasize the importance of the heart. From the previous discussion of the verses in al-Baqarah and an-Nahl, it becomes evident that the *taqdeem* of the ‘heart’ over the ‘hearing’ signifies a focus on the importance of the heart.

In contrast, the context of the verse in al-An'am, it is different. The *taqdeem* of the ‘heart’ over the ‘hearing’ in this context is related to argumentation and establishing the proof against those who deny the Messenger of Allah ﷺ. Argumentation requires solid knowledge and strong, robust evidence because it involves disputing with the deniers and challengers of the Messenger ﷺ (Ibn Asyur, 1997). Allah, the Most High, says in this regard:

“Why has a sign not been sent down to him from his Lord?” Say, "Indeed, Allah is Able to send

down a sign, but most of them do not know.” (al-‘An’am 6:37)

The *taqdeem* of the 'hearing' over the 'heart' in this context signifies priority concerning the acquisition of knowledge, as is commonly understood. Indeed, hearing is the foundation, and the primary means for obtaining knowledge. The researcher observes from the verses that the precedence of 'hearing' over 'sight' is more frequently mentioned in this surah al-‘An’am. Examples include:

Table 2: The Explanation of Similarities of Quranic Verses

No	Verse	Explanation
1	وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا	the <i>taqdeem</i> and <i>takheer</i> of "hearing" over "hearts" is emphasized
2	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ	the deaf" is prioritized over "the mute
3	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ	the <i>taqdeem</i> of "the blind" over "the seeing" is highlighted

Certainly, in prioritizing ‘hearing’ over ‘hearts’ in this verse, it indicates a hierarchy, as hearing is a primary means for acquiring knowledge. It is also a crucial factor in establishing arguments, as previously explained. In addition, as for the verse in al-Jathiyah, the *taqdeem* of 'hearing' over 'heart' is also presented, as its discourse pertains to knowledge. This is evident in the statement of the Blessed and Exalted:

“Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?” (al-Jathiyah 45:23)

Our statement for this interpretation is supported by the interpretation of al-Mubarakfuri, who said: “(And Allah caused him to go astray despite [his] knowledge) means Allah led him astray due to His knowledge that he deserved it, or Allah led him astray after knowledge had reached him and the evidence had been established against him (al-Mubarakfuri, 2008).

Thus, al-Zarkashi affirmed this, stating: “Because the attention there is directed toward the mother of those who cover their ears, among them those who used to put cotton in their ears so as not to hear” (al-Zarkashi, 1957). Hence, the surah was revealed mentioning them, Allah said:

- 1) *“Woe to every sinful liar. Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment”* (al-Jathiyah 45:7-8).
- 2) *“There is not but our worldly life; we die and live, and nothing destroys us except time. And they have of that no knowledge; they are only assuming.”* (al-Jathiyah 45:24)
- 3) *Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."* (al-Jathiyah 45:26)

In the numerous verses of al-Jathiyah, it is noteworthy that they all revolve around knowledge. Therefore, prioritizing ‘hearing’ over ‘heart’ signifies hierarchy, as hearing is a primary means to acquire knowledge. This is evident in the repeated occurrences of the terms related to knowledge and

its derivatives in al-Jathiyah, which appear six times¹. Therefore, the *taqdeem* of ‘hearing’ over ‘sight’ here is fitting for knowledge to indicate the cause, as hearing is a primary means to acquire knowledge, as previously emphasized in the verse of al-An'am. Moreover, the *taqdeem* of ‘hearing’ over ‘heart’ is fundamental, as Allah created humans in the best form, providing them with ears, eyes, and a heart. Allah said:

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.” (al-Nahl 16:78).

This *taqdeem* reflects a natural sequence, as humans first hear, then see and feel. This follows the divine order. Many verses have been revealed concerning the arrangement of hearing and sight, emphasizing their significance in the process of perception and understanding². Meanwhile, in the other verses, Allah said:

- 1) *“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”* (al-Isra' 17:36)
- 2) *“Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful”* (al-Ahqaf 46:9).

Furthermore, al-Sha'rawi interpreted the two verses by stating: “Hearing precedes sight. As soon as a person is born, the sense of hearing is operational, whereas sight lags behind for several days after birth. Thus, hearing is ahead in performing its function” (al-Sya'rawi, 1971). This idea is substantiated by the research conducted by scholars on the five senses, particularly hearing, sight, and the heart. Their findings indicate that hearing begins shortly after birth, while sight starts after three months. The sense of the heart follows afterward. Some researchers have even suggested that a fetus can hear sounds while in the mother's womb (Jonteng et al., 2021; Ibrahim et al., 2012).

Therefore, the *taqdeem* of ‘hearing’ over ‘heart’ in the verses of al-An'am and al-Jathiyah is fitting, as hearing is the first sensory perception for acquiring knowledge. This analysis extends beyond this point, as there is also the prioritization of sight over hearing in other similar verses³, which the researcher will explore in another section. Then, when Allah mentions the hearts, He intends something internal, especially when the hearts are associated with the disbelievers, He says:

- 1) *“And those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity.”* (al-Mudathir 74:31)
- 2) *“Then your hearts became hardened after that, being like stones or even harder.”* (al-Baqarah 2:74)
- 3) *“As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].”* (al-Imran 3:7)

Similarly, when Allah mentions the hearts in the context of discussing the believers, the reference is to their internal states and characteristics.

¹ 8, 17, 18, 26, 28 & 29.

² 2:17-20; 6:46; 7:198; 10:31; 11:20; 16:75-18; 17:36; 19:38,42; 20:46; 23:78; 32:9; 41:20-21; 45:23; 46:26; 67:23.

³ 7:179,195; 18:26; 45:12.

- 1) “The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely” (al-Anfal 8:2)
- 2) “Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.” (al-Hijr 15:35)

Hence, it was appropriate to *taqdeem* ‘heart’ over ‘hearing’ in the verses of al-Baqarah and an-Nahl, while delaying ‘heart’ behind ‘hearing’ in the verses of al-An'am and al-Jathiyah. This alignment corresponds to the circumstances, context, and thematic considerations (Zamziba M.N.F. 2021)

Term 2

Table 3: The Similarities of Quranic Verses

No	Verse	Chapter
1	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:3
2	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا هُمْ فِيهَا وَبِئْسَ الْمَصِيرُ	At-Taghabun 64:10

The first verse *taqdeem* (فيها) refers to (خالِدُونَ), and (خالِدُونَ) was presented over (فيها) in the second. The reason for this is that the context of the verse from al-Baqarah is about some of the humans or some of the jinn who are the inhabitants of perpetual torment (al-Razi, 1981). In addition, al-Qurtubi said, "Those who denied My signs and rejected My messengers, and the signs of Allah are His evidence and proofs for His Oneness and Lordship." (al-Qurtubi, 2003). Allah says:

“And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me. And believe in what I have sent down confirming that which is [already] with you and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me. (And do not mix the truth with falsehood or conceal the truth while you know [it].” (al-Baqarah 2:39-42)

The researcher observes that in the verse from al-Baqarah, the phrase (فيها) (in it) is placed before (خالِدُونَ) (Khalidun), indicating specification for those who disbelieved and denied the scriptures and prophets after the sending of the books and prophets to them, signifying their exclusive association with the Fire.

Supporting this interpretation, as-Sam'in al-Halabi explains the verse by associating (صاحب النار) (the companion of the Fire) with (فيها) (in it) referring to (خالِدُونَ) (Khalidun). He states (فيها) (in it) is related to Khalidun. Whoever disbelieves and denies, grief and fear will be his companion, and he is the companion of the Fire” (As-Samin Al-Halabi, n.d) The researcher found that the precedence of the prepositional phrase (فيها) (in it) before (خالِدُونَ) (Khalidun) is found in seven instances in surat al-

Baqarah, emphasizing its appropriateness in its context, for example:

Six Prepositional Phrase in Surah Al-Baqarah

Table 4: prepositional phrase فيها (in it) before خالدون

No	Verse	Chapter
1	قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:25
2	بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:81
3	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:82
4	وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:17
5	وَالَّذِينَ كَفَرُوا أُولَٰئِكَ هُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:257
6	فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	Al-Baqarah 2:275

In all these verses, the prepositional phrase (فيها) (in it) is placed before "خالدون" (Khalidun). This is interpreted in terms of location and dwelling: if they perform good deeds, their place is in Paradise, and if they commit wrongdoing, their place is in the Fire. Among those who transgressed, engaged in usury, permitted what Allah prohibited, hindered others from the path of Allah, killed, and turned away from the Islamic faith, some later repented sincerely before Allah, and He forgave them. This is evidence that the precedence of the prepositional phrase (فيها) (in it) before (خالدون) (Khalidun) indicates only the location and dwelling, without implying eternal residence in the Fire.

In Surah Al-Baqarah, it is also mentioned the delay of the neighbour and the one (فيها) (in it) for (خالدون) (Khalidun) in one place.

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾

“The delay of the neighbors and the object of the preposition (in it) until (eternally) in this verse implies the meaning of refuge in addition to the everlasting permanence in it. This is because the verse mentions the disbelievers who died persisting in disbelief without repentance. They enter the Fire, and it becomes their refuge, and they abide in it eternally.” (al-Baqarah 2:162)

Meanwhile, in the context of the verse of al-Taghabun, it addresses the reality of life after death and refutes the claim of the disbelievers that they will not be resurrected in the Hereafter. Allah says:

“Those who disbelieve have claimed that they will never be resurrected. Say, “Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.” (at-Taghabun 64:7)

He says:

“The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” (at-Taghabun 64:9-10)

The researcher contends that the postponement of the neighbors and the object of the preposition (in it) until (eternally) in the verse of at-Taghabun indicates a warning that the disbelievers will also enter it, and there is no doubt about that, in accordance with the statement of the Almighty in the threat against the disbelievers.

“Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment. That is because their messengers used to come to them with clear evidences, but they said, “Shall human beings guide us?” and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.” (at-Taghabun 64:5-6)

He says:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبئسَ الْمَصِيرُ.

“The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.” (at-Taghabun 64:9-10)

In the ninth and tenth verses of surah at-Taghabun above, there is a takheer the preposition (فيها) over (خالدين), indicating the everlasting nature of the believers in paradise. These two verses do not present a statement explicitly emphasizing permanence (they will abide therein) in this surah. From all that has been presented, reseacher concludes the rhetorical purpose of emphasizing specificity in al-Baqarah and the rhetorical purpose in at-Taghabun signifies a warning to a specific individual with a designated place, in addition to specifying the time and the exclusivity of that place (Zamziba M.N.F. 2021).

Term 3

Table 5: The Similarities of Quranic Verses

No	Verse	Chapter
1	وَأْتُوا يَوْمَ لَا تُجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ	Al-Baqarah 2:48

In the first verse, *taqdeem* is given to intercession (شَفَاعَةٌ) over justice (عَدْلٌ), and in the second verse, justice is given *taqdeem* over intercession. This is because the first verse reminds us of the Day of Judgment and emphasizes that intercession is a rightful claim. The reports indicate that those among the sinners and monotheists from the nations of the prophets will receive intercession from the intercessors among the angels, prophets, martyrs, and the righteous. Additionally, the Children of Israel claimed, "We are the children of God and His beloved ones, the offspring of His prophets, and our fathers will intercede for us." However, Allah, the Almighty, informs them on the Day of Judgment that intercessions will not be accepted, and no ransom will be taken on that day. (Al-Qurtubi, 2003).

Therefore, they *taqdeem* intercession (شَفَاعَةٌ) over justice (عَدْلٌ) because they seek intercession on the Day of Judgment first. This prioritization indicates the importance of intercession over justice, aligning with the context and serving the rhetorical purpose. The evidence for this in the first verse is that the children of Israel believed that their fathers would intercede for them on the Day of Judgment, and then they would offer ransom to be saved from the punishment of the fire. This interpretation is supported by the commentators who explained this verse as a reminder to the Children of Israel of God's blessings, serving as both admonition and warning, urging them to reflect (as-Sa'di, 2002). Allah said:

"O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds". (al-Baqarah 2:47)

Therefore, intercession is deemed more important than justice, as clarified by al-Iskafi, who stated: "Acceptance of intercession precedes taking ransom" (al-Iskafi, 1973). Thus, intercession comes first, followed by justice.

In contrast, the context of the second verse discusses those who alter the words of God and distort the meanings of His revelation, those who interpret it falsely, deny the Prophet Muhammad ﷺ, and face the punishment of a day when no soul will be able to ransom itself, and no intercession will be accepted, and no compensation will be taken from it, and no helper from God will come to its aid (at-Thobari, 1999). Therefore, the *taqdeem* of justice (عَدْلٌ) over intercession (شَفَاعَةٌ) in this verse implies significance. Here, the term 'justice' is understood to mean ransom, which is a condition for the acceptance of intercession.

Indeed, due to their sins in altering the scripture and denying the messengers, they believe that their ransom can lift their sins. However, Allah, the Almighty, denies this notion. As al-Iskafi stated, "Acceptance of ransom takes precedence over the benefit of intercession". (al-Iskafi, 1973). Furthermore, in the second verse, there is repetition and emphasis on the warning from Allah, cautioning them with a severe warning. Then al-Alusi mentioned: "Repetition and reiteration to warn them, exaggerating in advising" (al-Alusi, 1983). Therefore, we find that the second verse indicates the importance of ransom in the acceptance of intercession that could benefit them.

On the other hand, Allah says, "No intercession will be accepted from it" in the first verse, and He also states, "Nor will intercession benefit it" in the second verse. It is interesting to note the difference in verbs used acceptance and benefit. The negation of acceptance points to the fact that

intercession is the right of the intercessor alone, without others having a share in it. Allah says that:

“None will have [power of] intercession except he who had taken from the Most Merciful a covenant”. (Maryam 19:87)

And He says:

“That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word”. (Taha 20:109)

And He says in other verse:

Say, “To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned.” (al-Zumar 39:44)

As for negating the benefit, it indicates that intercession will not benefit those for whom intercession is sought, except for those to whom the Most Merciful has granted permission, as mentioned in the verse. Allah says:

“So there will not benefit them the intercession of [any] intercessors”. (al-Mudathhir 64:48)

Therefore, al-Suyuti stated: “Intercession will not benefit it because intercession is only accepted from the intercessor, and it only benefits the one for whom intercession is made”. (al-Suyuti, 2011). Based on this, we see that the two verses are consistent with the context and align with the circumstances (Zamziba M.N.F. 2021).

Term 4

Table 6: The Similarities of Quranic Verses

No	Verse	Chapter
1	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ	Al-Baqarah 2:129
2	كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	Al-Baqarah 2:151
3	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ	Al-Imran 3:164
4	هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ	Al-Jumaah 62:2

In the presented research, the focus was directed towards (education) over (purification) in the first verse of al-Baqarah, while (purification) was *taqdeem* over (education) in its second verse. Similarly, in the verses of al-Imran and al-Jumu'ah, (purification) took precedence over (education). We see the reason for this lies in the contextual differences of these verses. The context of the first verse of al-Baqarah discusses the call of Ibrahim and Isma'il (peace be upon them) to Muhammad ﷺ, as expressed in their words. Allah says:

“Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise”. (al-Baqarah 2:129)

In addition al-Thobari stated: “This is the specific call of Ibrahim and Isma'il to our Prophet Muhammad ﷺ. It is the call that our Prophet ﷺ himself articulates, saying: 'I am the supplication of my father Ibrahim and the glad tidings of Isa (Jesus) about me” (at-Thobari, 1999). Consequently, the

context of the verse revolves around education followed by purification. Allah, the Most High, sent Gabriel to teach him the Book, and the Prophet, in turn, purifies the polytheists from polytheism. Furthermore al-Qurtubi explained: “The attribution of education to the Prophet ﷺ lies in his role of imparting knowledge about matters he contemplates, teaching the way of contemplation through the divine inspiration he receives, and purifying them, meaning cleansing them from the harm of polytheism” (al-Qurtubi, 2003)

Therefore, it is suitable here to *taqdeem* (education) over (purification). The Messenger of Allah ﷺ was an unlettered man, and Gabriel taught him knowledge and literacy, after which he conveyed this to the people. Abu Hayyan alluded to this, saying: “Understand its meanings, contemplate its implications, and attribute education to the Messenger because he is the one who conveys the words to the learner, and education here means understanding and acquiring knowledge” (Abu Hayyan, 1993).

On another point, this verse mentions the supplication of Ibrahim, peace be upon him, as we discussed earlier. He prayed to Allah that a Messenger from his descendants would arise after him to become the leader, instructing all people. Allah, in the words of Ibrahim, says:

“And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, “Indeed, I will make you a leader for the people.” [Abraham] said, “And of my descendants?” [Allah] said, “My covenant does not include the wrongdoers”. (al-Baqarah 2:124)

So, the Imam must necessarily possess knowledge first to be able to teach the people. Allah, the Most High, responded to his supplication, He says:

“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 Abraham a place of prayer. And We charged Abraham and Ishmael, [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]”. (al-Baqarah 2:125)

Hence, the purification of the Kaabah, circumambulation, seclusion, bowing, and prostration are all matters related to purification. Therefore, prioritizing (education) over (purification) in this verse indicates a reason, as affirmed by Abu Hayyan who stated: “Education was *taqdeem* over purification in this verse due to the supplication of Ibrahim” (Abu Hayyan, 1993).

In contrast, as for the context of the second verse of al-Baqarah, it revolves around the Messenger of Allah ﷺ from the perspective of remembrance, gratitude, faith, seeking assistance, patience, and prayer. Allah said:

“And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me. O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient”. (al-Baqarah 2: 149-153)

All these qualities are related to matters of purification. Allah purifies the Prophet Muhammad

ﷺ, and purification in this verse carries the meaning of cleansing from disbelief. Abu Hayyan stated: “In this verse, purification is prioritized over education, while in Ibrahim's supplication, education is prioritized over purification. This is due to the different intended meanings of purification. Apparently, the intended meaning here is the purification from disbelief, as we have explained. In another context, it signifies bearing witness that they are the chosen and pure ones, which comes after the teaching of the laws and acting upon them” (Abu Hayyan, 1993). Therefore, *taqdeem* (purification) over (education) is appropriate in this context both in terms of the context and eloquence, as it emphasizes the importance of purification over education.

Next, the context of the verse from the surah al-Imran focuses on the favor of Allah upon the Arabs through the sending of Muhammad ﷺ. Allah, the Most High, says,

“Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error”. (al-Imran 3:164)

This is what al-Qurtubi explained, stating: “The term 'believers' is general in expression, yet specific in meaning within the Arab context” (al-Qurtubi, 2003). The Arabs were among the most ignorant, worshipping idols and statues. They were characterized by reprehensible morals, with some of them even killing their own children. In response, Allah revealed revelation to Prophet Muhammad ﷺ to purify and cleanse them from such practices. In addition, al-Razi stated: “Before his coming, the religion of the Arabs was the lowest of religions, centered around the worship of idols, and their morals were the worst, marked by raiding, looting, killing, and consuming inferior foods. Then, when Allah sent Muhammad ﷺ, He elevated them by the blessing of his leadership from that lowly state to becoming the best of nations in knowledge, asceticism, worship, and indifference to worldly temptations and its pleasures. There is no doubt that this is a great blessing” (al-Razi, 1985).

Furthermore Abu Hayyan affirmed this, stating: “He [referring to Prophet Muhammad ﷺ] began with the believers, mentioning the favors bestowed upon them by the sending of the Messenger to them as a continuation of the signs of Allah. He clarified for them the path of guidance, purified them from the filth of polytheism, and rescued them from the depths of misguidance” (Abu Hayyan, 1993). Therefore, *taqdeem* purification (*tazkiyah*) and *takheer* education (*ta'leem*) is indicative of their status. This is because Muhammad ﷺ purifies them from the worship of idols and polytheism initially, and monotheism is nothing but faith. Furthermore, Muhammad ﷺ teaches them the al-Qur’ān and the Sunnah.

In addition, He (referring to Prophet Muhammad ﷺ) emphasized this when He explained this verse, stating that it signifies prioritization based on rank. Therefore, the *taqdeem* of purification (*tazkiyah*) over education (*ta'leem*) here is in accordance with the order of sequence. Moreover, al-Alusi remarked: “Purification is prioritized because it comes before education, and it is the first aspect obtained by believers. It is akin to the preliminary purification that precedes adornment, as averting harm takes precedence over seeking benefits. Then comes education, as it is required after faith has been established” (al-Alusi, 1983).

Similarly, in the context of the verse about surah al-Jumu'ah, purification (*tazkiyah*) took precedence over education (*ta'leem*) because its context revolves around the Messenger being among the Arabs.

“It is He who has sent among the unlettered a Messenger from themselves reciting to

them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error". (al-Jumaah 62:2)

The Messenger ﷺ purifies them and cleanses them from disbelief, sins, and the worship of idols. Then, he ﷺ teaches them the al-Qur'ān and the Sunnah. It is noteworthy to mention that the reason for taqdeem purification (tazkiyah) over education (ta'leem) in this verse is that the foremost task in the mission of the Messenger ﷺ was purification and sanctification.

This *taqdeem* implies a sequence, that is, recitation first, then purification, and finally education. This is what Ibn Ashur stated: "It began with recitation because the initial delivery of the message is through conveying the revelation. It was followed by purification because commencing the call with purification involves cleansing from spiritual impurity, namely polytheism, and its associated wrongful deeds and dispositions. Subsequently, he mentioned their education in the Book, as the Book comes after delivering it to them" (Ibn Asyur, 1997). Therefore, the evidence we have presented earlier confirms the alignment of the discourse with the context and its correspondence to the rhetorical purpose (Zamziba M.N.F. 2021).

CONCLUSIONS

This study has demonstrated that the use of anaphora and anastrophe (taqdeem and takheer) in *mutasyabih* Qur'ānic verses is highly systematic and context-driven rather than arbitrary. Through the analysis of selected verses in surah al-Baqarah (2:17, 2:39, 2:48 and 2:123, and 2:151) and their parallels in other chapters, the findings reveal that variations in word order serve distinct rhetorical purposes, including emphasis, specificity, hierarchy, sequence, and warning. For instance, the precedence of "heart" over "hearing" reflects a focus on internal states such as disbelief, whereas the reversal highlights epistemological priority related to knowledge acquisition. Similarly, shifts in the order of concepts such as intercession and ransom, or purification and education, are shown to align precisely with the thematic and contextual demands of each verse.

These findings highlight the depth of rhetorical precision in the al-Qur'ān, demonstrating that even subtle differences in structure contribute significantly to meaning and interpretation. The study confirms that understanding taqdeem and takheer requires not only linguistic analysis but also careful consideration of context, audience, and thematic coherence. By linking rhetorical variation with contextual function, the research provides a more nuanced explanation of *mutasyabih* verses, moving beyond purely descriptive approaches found in much of the previous literature.

In terms of contribution, this study fills an important gap by offering a focused and comparative analysis of anaphora and anastrophe within similar verses in surah al-Baqarah an area that has received limited attention from both classical and contemporary scholars. It advances Quranic rhetorical studies by integrating contextual and rhetorical analysis into a single framework, thereby enriching the understanding of Qur'ānic discourse and its stylistic sophistication.

The implications of this study are both theoretical and practical. Theoretically, it contributes to the field of Arabic rhetoric and Qur'ānic studies by demonstrating the importance of contextualized analysis in interpreting linguistic variation. Practically, it offers valuable insights for students, researchers, and interpreters of the al-Qur'ān, enabling a deeper appreciation of its linguistic precision and rhetorical beauty. Future research may expand this approach to other surahs or explore additional

rhetorical devices, further uncovering the intricate relationship between structure, meaning, and context in the al-Qur'ān.

CONFLICT OF INTEREST

The authors declare no conflicts of interest.

ACKNOWLEDGEMENTS

Our heartfelt thanks also go to Muhammad Anwar bin Ahmad as a corresponding author, whose expertise from the Department of Arabic Language and Literature at the International Islamic University Malaysia has been instrumental in shaping the linguistic aspects of our work and. We extend our gratitude to Ma'Ahad Bin Mokhtar, another esteemed member from the Department of Arabic Language and Literature at the International Islamic University Malaysia. Her thorough insights have added depth to our exploration. Moving on, our sincere appreciation goes to Rabiatul Fatimah Azzahra Rashid from the Department of Quranic Language (QLD) at the Centre for Language and Pre-University Academic Development, Gambang, Pahang, Malaysia. Her expertise in Quranic language has been a valuable asset to our research.

AUTHOR CONTRIBUTIONS STATEMENT

Muhammad Anwar bin Ahmad (Methodology; Formal analysis; Ma'Ahad Bin Mokhtar (Methodology; Formal analysis; Rabiatul Fatimah Azzahra Rashid (Writing-review & editing).

AVAILABILITY OF DATA AND MATERIALS

The data supporting this study's findings are available on request from the corresponding author.

ETHICS STATEMENT

Not applicable.

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