

TOWARDS MODERN TAFSIR OF AL-A'RAF:80 AND
AL-'ANKABUT:28 : A STYLISTIC STUDY



THESIS

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as One of Requirements to Obtain Bachelor Degree

Sarjana Theologi Islam (S.Th.I.)

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Stylistic Study

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Motto

You Can Do Your Best

(Inayah Rochmaniyah)

Dedication

*FOR MY BELOVED MOM, OLDER BROTHER AND YOUNGER SISTER
AND BELOVED ABAH WHO'LL ALWAYS BE HERE*

TRANSLITERATION GUIDE

Arab Character	Name	Character	Explanation
ا	alif	tidak dilambangkan	Tidak dilambangkan
ب	bā‘	b	be
ت	tā‘	t	te
ث	sā	ṣ	es (topped point)
ج	jīm	j	je
ح	ḥā‘	ḥ	ha (downed point)
خ	khā‘	kh	ka dan ha
د	dāl	d	de
ذ	zāl	ẓ	zet (topped point)
ر	rā‘	r	Er
ز	zai	z	Zet
س	sīn	s	Es
ش	syīn	sy	es dan ye
ص	ṣād	ṣ	es (downed point)
ض	ḍād	ḍ	de (downed point)
ط	ṭā‘	ṭ	te (downed point)
ظ	ẓā‘	ẓ	zet (downed point)
ع	‘ain	‘	Comma on the top
غ	gain	g	Ge
ف	fā‘	f	Ef
ق	qāf	q	Qi
ك	kāf	k	Ka
ل	lām	l	El
م	mīm	m	Em
ن	nūn	n	En
و	wāwu	w	We
ه	hā	h	Ha
ء	hamzah	‘	Apostroph
ي	yā‘	y	Ye

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Yogyakarta, September 18, 2015

Author,

Muhammad Dluha Luthfillah

ABSTRACT

Egyptologists' discovery proves that the earliest practice of homosexuality was in 25th century BCE. The couple suggested to practice was Niankhkhnum and Khnumhotep. This statement discomposes Muslims who believe, on the basis of al-A'raf:80 and al-'Ankabut:28, that people of Lot were the first one practicing homosexual. Because of that contradiction, I am interested to examine Muslims' understanding on the two verses in question using stylistic method that covers phonology, morphology, semantic, syntax and imagery. This method will uncover Muslims understanding from very simple aspect (phonology) up to the most complex one (imagery). From the research I have finished, I can conclude several things as follow. From phonology, the nuances impressed by *alif*, *lam*, *mim* and *nun*, are shock, quake, confusion, fast movements, destroy, heat and vastness of place and time. From morphology; *sabaqa* gives an understanding that period of time negated by *mā* is around the first time humankind existed on earth until the time of people of Lot; *ta'tūna* shows that people of Lot would still perform their shameful tradition in way(s), and; *fāḥisyah* shows everlasting impression of shameful and unforgiven for the action(s) of people of Lot mentioned in the Qur'an. From semantic aspect, we could see that the point asserted by the two verses is 'Lot uttered to his people (tends to refer men than women) whether they would still maintain their shameful tradition which no one in this universe (it may refers to *jinn* and *nās* particularly or all creatures in general) preceded them in performing such tradition or not'. From syntax, we could say that *iz* advocates *uzkur* as the hidden word between *wa* and *lūtan*. *ata'tūna* and *innakum lata'tūna* were employed because they are appropriate and suitable to the main point each chapter carries on; *fāḥisyah* mentioned in the verses refers only to actions of people of Lot; *sabaqakum bihā* is the most effective expression to assert the purpose, and; *mā min aḥad min al-'ālamīn* gives two possible understandings or interpretations which are preceding claim to them on performing homosexual or performing homosexual in massive scale. From imagery, we could extract that dialogue style functions to create situation Lot had faced in that particular time. The text also indicates that preceding claim to people of Lot, whether in massive or personal scale, is only hyperbole—though evidences needed to examine the hypothesis are not compiled yet. As the conclusion, we could see that: in mood of shocked and oppressed, audiences get a story about Lot uttering to his people (possibly refers only to men, not women) with intention to offend and prejudice that they would be bull headed and would continue practicing their shameful action 'will ye still perform very shameful and unforgiven action which no one in the universe (only refers to *jinn* and *nās* or all creature in general) preceded ye in performing such action?'

With those insights, the findings of Egyptologist do not imply anything in relation to Quran. It is caused by the fact that there is another alternative interpretation advocated by several linguistic evidences that quite logical to say that preceding claim to people of Lot is only related to 'performing homosexual' and 'in massive scale'. In other words, Quran opens the possibility of someone performing homosexual personally in period of people of Sodom on earth.

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CHAPTER I

INTRODUCTION

A. Background

The recent egyptologies' discovery proves that the earliest practice of homosexuality was in 25th century BCE. The couple suggested to practice was Niankhkhnum and Khnumhotep. They lived in the era of Old Kingdom of Egypt, fifth dynasty (c.2465-2325 BCE¹). The suggestion is grounded in the incision found in their tomb in Saqqara, 30 kilometres south of Kairo. The incision shows a couple of men in an unusual embrace.²

Though it's only suggestion, this opinion has adequate strong scientific arguments, including; (a) no one among those incisions showed couple, even husband and wife, in that close; (b) the incision of Niankhkhnum's wife was erased while Khnumhotep was drawn there in a position commonly used for women, and; (c) there is an incision showed them, Niankhkhnum and Khnumhotep, embracing one another and surrounded by children with no woman.³

¹ <http://www.britannica.com/EBchecked/topic/180468/ancient-Egypt/22297/The-5th-dynasty-c-2465-c-2325-bc> accessed in October 11, 2014, 4:30 am.

² http://egyptology.com/niankhkhnum_khnumhotep/index.html accessed in October 11, 2014, 10:36 am.

³ Greg Reeder, "Queer Egyptologies of Niankhkhnum and Khnumhotep" in Carolyn Graves-Brown, *Sex and Gender in Ancient Egypt: "Don your wig for a joyful hour"* (Swansea: Classical Press of Wales, 2008), pp. 143-153.

In other hand, Muslims also have a belief about the history of homosexuality. Among 85 verses in 12 chapters of the Quran that talk about homosexuality, there are only two verses that talk about the historical aspect, al-A'raf:80 and al-'Ankabut:28:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (7:80)

“and Lot when he said to his people. “do you practice such immorality as no one had preceded you with from among the universe?”⁴

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (29:28)

“and Lot, when he said to his people, ‘indeed, you commit such immortality as no one had preceded you with from among the worlds.’⁵

Muslims believe that people of Lot which lived in 20th century BCE in Sodom, the area of Dead Sea, Israel⁶—were the first one (or community) to practice homosexuality in humankind history. The two verses were understood to tell that Lot’s people had practiced mortal sin which has never been done by anyone in the world (*fāḥīsyah mā sabaqa bihā min aḥad min al-‘ālamīn*). Most of Quran exegetes (*mufassir*) explained the sin as homosexual. Some of them are: Muhammad ibn Jarir al-Tabari⁷, Imam Abu Abdillah Muhammad ibn Umar Fakhruddin al-Razy⁸, and Imam Abdurrahman ibn Abi Bakr Jalaluddin al-Suyūṭī⁹.

⁴ quran.com/7 accessed in October 11, 2014, 10:50 am.

⁵ quran.com/29 accessed in October 11, 2014, 10:56 am.

⁶ http://www.deadseaguide.com/mount_sodom accessed in October 1, 2015.

⁷ Ibn Jarir al-Tabari, *Jāmi’ al-Bayān fī Ta’wīl Āyi al-Qur’ān* (Beirut: Daar al-Kotob al-Ilmiyah, 2009), juz. 5, p. 540.

⁸ Fakhruddin al-Razy, *Mafātih al-Gayb* (Beirut: Daar al-Kotob al-Ilmiyah, 2009), juz. 14, pp. 136-137.

Suyuthi, for instance, made out to the doctrine by mentioning some *ḥadis*¹⁰ in his book¹¹.

This data shows that both of egyptologies and Muslims have different information about the history of homosexuality. Egyptologies argued that Niankhkhnum and Khnumhotep were the oldest couple practicing homosexuality. Whereas Muslims believe that people of Lot were the first one (or community) to practice homosexuality.

If we consider this contradiction as a problem to solve, the first one to do is checking the validity of both groups' (egyptologies and Muslims) data and evidences. Yet archeology is not my expertise, this thesis would not examine it, instead this will examine Muslims' understanding on the verses. In other hand, understanding of certain text definitely relates to its linguistic style, therefore I will reread the verses with one of linguistic approaches, stylistic which is "reading" their linguistic style, from the smallest unit to the most complex one.

"Why do I choose stylistic?" because I think that it is the linguistic style that implies understandings the audiences got from the verses. By studying the manner of utterance, we will able to detect kind of meanings Quran wants the audiences to get. The point is I will ask stylistic and its

⁹ Jalal al-Din al-Suyuti, *al-Durr al-Mansūr fi al-Tafsīr bi al-Ma'sūr* (Mauqī' al-Tafsīr, no year), CD *al-Maktabah al-Syāmilah*, juz. 4, p. 265.

¹⁰ Hadith is traditional collection of stories in Islam relating words or deeds of Muhammad, the main source of guidance for understanding religious questions. See Kamus 2.04 Freeware @2006-2009 by Ebta Setiawan.

¹¹ One of the hadiths tells also that Lot's people practiced lesbian before they practiced homosexual.

aspects, including phonology, morphology, syntax, semantics and imagery, to help me find out the proper meaning the reader should get from Quran, particularly al-A'raf:80 and al-'Ankabut:28.

B. Research Questions

The main issues in this research are:

1. How does stylistic identify the manner of utterance the two verses use?
2. What is (or are) the meaning(s) stylistic could find out after identifying the (or these) manner(s) of utterance?

C. Purposes and Importance

This research will confirm (or correct) the author's understanding and, if possible, Muslims community about the meaning of two verses, particularly the history of homosexual, since Muslims use to mention the two verses when they are talking about the history of homosexual.

D. Prior Research

As can be seen in the title *Stylistic Studies on Lot's Utterance in al-A'raf Verse 80 and al-'Ankabut Verse 28*, the author has two variables; stylistic and Lot, particularly his people's practice on homosexual, because the two verses tell something relates to history of homosexual.

First, this sub-chapter will highlight Arabic stylistic studies which had been done by other scholars, either in Indonesian or Arabic. Then, readers will be invited to know some studies about homosexuality among academics, which some are Western and some others are Middle Eastern.

As far as I know, the scholars studied stylistic were not paying attention to the verses talking about Lot, moreover on his people homosexual behavior. Likewise, those who had researched on homosexuality of Lot are still not analyzing deeper about style or manner of utterance of verses talking about homosexual in Quran. They were just talking about the practice and persons. In practice-stressed study, they talked about the development of homosexuality in recent centuries, philosophical and religious views about it, Islamic juridical view on it and also some cases caused by homosexuality. About the persons, some scholars had examined the psycho-religious aspects of life of gay and lesbian persons in several regions in Indonesia.

I will start from *Stilistika al-Qur'an: Makna di Balik Kisah Ibrahim* which is a dissertation written by Syihabuddin Qalyubi and later became a book in 2009. His work provides analysis of a wide variety of style which is used by Quran to tell the story of Prophet Ibrahim. He also noticed dialogue style and uncovered reasons why Quran just gives the certain pieces of story of Ibrahim in certain chapter talking about certain theme.

Besides, Qalyubi also wrote a book entitled *Stilistika Bahasa dan Sastra Arab* published by Karya Media, one of the publishers in Yogyakarta, in 2013. Unlike the first book, in this book, he gave more focused on theory stylistic. He gave an overview of the history of the stylistic, what are the parts of stylistic anatomy after being evolved over

time, which aspects we should give more attention if we are researching a particular object with stylistic approach.

“Al-Uslūbiyyah al-Şawtiyyah fi al-Fawāşil al-Qurāniyyah” is a title of an article written by Umar Abdul Hadi Atiq and published in the magazine al-Manarah, 16th edition, no. 3 Al Bayt University, Jordan. This work examines the phonological aspects of the final word in every verse in Quran. In this study, the author divides the two major domains; set of sounds in final word of every verse in Quran and the relation of the word selection and the meaning to be conveyed by the Quran. The first domain would be divided into three steps; arrangement of different sounds in one characteristic types, deviance of sound arrangements from ordinary arrangements on the verses in the chapter and sound combinations comprise with similar letters or alphabets.

In the first step of first major domain, the author categorized arabic letters to be: *tafk̄h̄im*, *qalqalah*, *gunnah*, *māi'ah*, *jahr* dan *hams*. The second step was divided into three phases; the differences of *fāşilah* of first verse and later verses up to the end of the chapter, the deviance on particular verse in comparison with the letters other verses in same chapter consist of and the difference of final letter in final verse of the chapter and the verses before. This last phase had been divided to be *tawāfuq* and *taqābul*. *Tawāfuq* if there are similar aspects within different letters. *Taqābul* if the different is not to be compromised.

As an example of analysis methods application, the author then sought the relation within some *fawāṣil* in al-Qāri'ah with meanings the chapter is trying to say (information about its meanings is cited from Quranic exegesis literatures). al-Qāri'ah as two kinds of *fawāṣil*: *ha* and *syin*. The verses ended by *ha*—either after 'ain, nun or ya'—express depression. In other hand, *fāṣilah syin* in two verses in the chapter indicates movements of something verses are talking about. These two statements were concluded from the study on how to pronounce the letters or Arabic alphabets and in which context Arabian used to pronounce the letters to express their feeling.

In addition, I would like to give an overview of some of the works talk about homosexuality; the development of homosexuality in the recent centuries; philosophical work that speaks about homosexual; religious views on homosexuality; Islamic juridical view on homosexual; psycho-religious study on gay and lesbian persons.

Inside/ Out Lesbian Theories, Gay Theories is the title of a collection of essays edited by Diana Fuss. This book is trying to speak out about music, movie, video and other artistic production related to homosexual with several theoretical approaches such as psychoanalyst, semiotic and deconstruction.

They were initiated by the editor which was shocked after watching the development of lesbian and gay theory that such a break, the authors then moved to record the development of lesbian and gay theory, including

the representations in the arts of both (which is incorporated in the word “homosexual”) and examine them with some approaches.

“Homoseksualitas, Sebuah Tinjauan Filosofis” is the thesis written by Herdis Herdiansyah, a student of the Department of Philosophy and Aqeedah, Faculty of Ushuluddin, Sunan Kalijaga State Islamic University, Yogyakarta, in 2004. This research is talking about the concept of homosexual and its practice in classical era (limited to Greek, Rome and Renaissance era up to the reign of Queen Victoria), contemporary Western philosophers view on homosexuality (limited to Sigmund Freud, Marxis, Jean-Paul Sartre, and Michael Foucault), and overlapped on religious views (limited to Islam and Christianity) in the case of homosexuality.

“Homoseksualitas dan Buddhisme” is an essay written by Willy Yandi Wijaya in *Seksualitas dalam Buddhisme: Buddhisme dan Seks, Homoseksualitas dan Buddhisme*. In the essay, she describes the attitudes and reasons for choosing a stand against homosexuality by the followers of Buddha. He also taught the wisdom of Bikkhu in viewing homosex.

Wawan Gunawan A. Wahid wrote the article in the Journal Musawa, published in Sunan Kalijaga State Islamic University Yogyakarta, entitled “Perilaku Homoseks dalam Pandangan Hukum Islam”. In its final words, the author affirms enjoinderment on homosexuality in Islamic juridical world. There are several things which are interesting mentioned in this article; his quote on translation by Ali al-Shabuniy on the Quranic verse and Shabuniy’s view on its historical aspects: “very shameful act that has

never been done by a group of people anywhere on earth”¹² and “homosexual behavior occurs first at the time of Lot”¹³. The two statements might be considered as two statements in a line. However, these two statements are not entirely consistent. The phrase “a group of people” gave the possibility of personal behavior on homosexual, not communal, before the life of Lot. In contrast to the sentence above, Wawan Gunawan who claim that homosexual, in general, whether as personal or communal behavior, was first practiced at the time of prophet Lot.

Okdinata, graduated in 2009 from Faculty of Social and Humanities Sunan Kalijaga State Islamic University Yogyakarta, entitled “Religiusitas Kaum Homoseks: Studi Kasus tentang Dinamika Psikologis Keberagaman Gay Muslim di Yogyakarta”. In the thesis, the author describes the history of homosexuals (and in it he wrote “these people appears in the time of Lot”¹⁴), homosexual in psychological view, homosexual in jurisprudence and, the core stage, the description of the inner turmoil of a homo; if they ever feel guilty or are always encouraged to be honest with his/her self?.

¹² Wawan Gunawan A. Wahid, “Perilaku Homoseks dalam Pandangan Hukum Islam” in *Musawa* vol. 2, no. 1, March 2003, p. 21.

¹³ Wawan Gunawan A. Wahid, “Perilaku Homoseks dalam Pandangan Hukum Islam” in *Musawa* vol. 2, no. 1, March 2003, p. 22.

¹⁴ Okdinata, “Religiusitas Kaum Homoseks: Studi Kasus tentang Dinamika Psikologis Keberagaman Gay Muslim di Yogyakarta” Thesis in Faculty of Social and Humanities Sunan Kalijaga State Islamic University Yogyakarta, 2009.

In the end, this thesis sort homosexuals into three categories: those who feel steady become homosexuals, those who still feel guilty if you choose to live as a homosexual but did not want to lie to themselves, and those who refuse himself to be homosexual as he is confident when the time comes will no longer be a homosexual.

E. Theoretical Framework

This research will apply stylistic which is referred to as *uslūb* in Arabic. In its history, Arabic stylistic was considered to be continuance of Arabic rhetoric, commonly referred to as *balāghah*. *Balagah* had been evolved to be *nazm* (science of literature composition) that had branches such as semantic¹⁵ (*dalāliyy*), imagery¹⁶ (*taṣwīriyy*)¹⁷, syntax¹⁸ (*tarkībiyy*) and cohesion¹⁹ (*waṣl*)²⁰. These four aspects, which were commonly summarized in *ikhtiyār al-alfāz wa al-ta'rif* (word preference or selection and sentence order) concept, are concluded from long-discussions inside

¹⁵ Semantic is the study of meaning of words and phrases and sentences; knowledge of its details and its displacement. See Kamus Besar Bahasa Indonesia Android 4.0.0 by Yuku 2009-2013 www.kejut.com/kbbimobile.

¹⁶ Imagery is attempt to express abstract concepts in a visible image, which is able to be sensed and imagined. Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab* (Yogyakarta: Karya Media, 2013), p. 83.

¹⁷ These two concept have been introduced by al-Jahiz (d. 256 H.). See Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab*, pp. 35-36.

¹⁸ Syntax is a branch of linguistic analysis that studies sentence composition and its parts; science of sentence order; arrangement and relations between a word and others the sentence consists of or between a phrase and other phrase and so forth. See KBBIAAndroid.

¹⁹ Cohesion is connection interelements in syntax or expression structure which is indicated by conjunction, repetition, substitution and deletion. See KBBIAAndroid.

²⁰ These two terms' existences were affirmed by al-Jurjani (d. 471). See Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab*, pp. 43-48.

Arabic linguists. The discourse started to appear in the life of Ibn Abbas (d. 68 H.), al-Jahiz (d. 256 H.) and peaked in the life of al-Jurjani (d. 471 H.).²¹

Al-Zarqani and Wahbah al-Zuhayliy then broadened zone of the study by adding phonology aspects.²² Hence, Arabic stylistic comprised with phonology, semantic, imagery, syntax and cohesion. These aspects were accidentally similar with stylistic study in the West as it has been explained by M. H. Abrams.²³ The one has to be underlined is that Arabic stylistic experts appreciate deviation and they even consider it as the special characteristic.

In relation to the application of stylistic methods, Nabil Ali Hasanayn stated that researcher would gain appropriate result when they are applying five steps as follow: *al-mustawā al-ṣautiy* (phonology²⁴), *al-mustawā al-ṣarfīy* (morphology²⁵), *al-mustawā al-dalāliy* (semantic), *al-mustawā al-naḥwiyy* and *al-tarkībiyy* (syntax) and *al-mustawā al-taswīriyy*

²¹ Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab*, pp. 50-54.

²² They both talked about phonology in the discussion about *uslūb al-Qurʿān*. See Syihabuddin Qalyubi, *Stilistika al-Qurʿān: Makna di Balik Kisah Ibrahim* (Yogyakarta: LkiS, 2009), p. 24.

²³ Syihabuddin Qalyubi, *Stilistika al-Qurʿān: Makna di Balik Kisah Ibrahim*, p. 23.

²⁴ Phonology is a zone of linguistic studying about the sound of a language and its functions. See Kamus Besar Bahasa Indonesia. Android 4.0.0 by Yuku 2009-2013 www.kejut.com/kbbimobile.

²⁵ Morphology is one of linguistic braches studying about morpheme or form of words and its combinations. See Kamus Besar Bahasa Indonesia. Android 4.0.0 by Yuku 2009-2013 www.kejut.com/kbbimobile.

(imagery).²⁶ This kind of stylistic theory, that offered by Nabil Ali Hasanayn, is the one author is using in this research.

This study would not talk much about story of Lot's people or moreover Lot himself. The author would be concerning Lot's utterances recorded by Quran in al-A'raf:80 and al-Ankabut:28. This research will also elaborate the two verses with stylistic approach, starting from the simplest unit to the most complex one of the expression; phonology, morphology, semantic, syntax and imagery.

F. Research Methods

This research is included in library research and is distinguishing two kinds of source; *maṣādir* (primary sources) and *marāji'* (secondary sources). My primary sources are books talking about stylistic, particularly a little book written by Nabil Ali Hasanayn, *Hal Amassat al-Uslūbiyyah Badīlan*. My secondary sources are consisting of two groups. *First*, other books talk more about stylistic. I refer to these books in order to keep my research steps in their way. *Second*, books provide datas needed to do analysis on the two verses, including *Khaṣāiṣ al-Ḥurūf al-'Arabiyyah wa Ma'ānīhā* by Hasan Abbas, *Asrār al-Balāghah* by al-Jurjani, *Lisān al-'Arab* by Ibn Mandzur and some other secondary sources.

I will then come into first step of stylistic, *al-mustawā al-ṣautiy* (phonology). In this step I will examine an impression given by each sound of each word and then each phrase, each sentence and so forth.

²⁶ Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab*, p. 70.

The second step is *al-mustawā al-ṣarfīy* (morphology). In order to gain the authoritative result, I will focus on morphology study in words the two verses comprise with, which are *ata'tūna* (and *innakum lata'tūna* in al-Ankabut) *al-fāḥisyah māṣabaqakum bihā min aḥad min al-‘ālamīn*. Each word of the verses has the different morpheme and therefore they have the different meaning and vision between the line.

The third is *al-mustawā al-dalāliyy* (semantic), I will explore the dimensions and spectrums Quran gives to the words it is using to record the Lot's utterance. I will also pay attention to the possibility of existence of idiom²⁷ in the utterance.

In the fourth step, *al-mustawā al-naḥwīy al-tarkībiyy* (syntax), I will attempt to find out the reason of words order as we see it on the verses. In order to that, I will combine informations I get from other belleslettres created by poets in the time that Quran was being revealed.

The final step, *al-mustawā al-taṣwīri* (imagery), would give an occasion to uncover how could an abstract concept become a visual one²⁸. In this step I would try to explain how and in which way Quran makes its readers “watch” Lot's people practice of homosexuality which was

²⁷ Idiom is construction which its meaning is not strictly the same with combination of meanings of its elements. For instance *kambing hitam* in Indonesia in “*dalam peristiwa itu hansip menjadi kambing hitam, padahal mereka tidak tahu apa-apa*”. It could also be explained as special language and dialect that makes a difference between a nation, tribe, community and the others. See KBBIAndroid 4.0.0 by Yuku 2009-2013 www.kejut.com/kbbimobile.

²⁸ Syihabuddin Qalyubi, *Stilistika Bahasa dan Sastra Arab*, p. 83.

considered as serious condition and as one of causes torture came down to them.

G. Chapters Order

In order to give some visions about what I would do in this research, I will explain chapters' order as follows.

First chapter presents research background, prior research, introduction to theory and methods. It should be the first because so readers could get the introduction about the theme and object of this research.

The second one is the continuance of introduction to the theory, including its history, significance, development and recent anatomy of the theory (if there are changes)—in the case of stylistic the recent anatomy comprises with phonology, morphology, semantic, syntax and imagery. This chapter will not only give readers clearer and deeper explanation about the theory, but also the instruments to use and the answer how each anatomy will use the instruments to analyze the object.

The third chapter is an introduction of the objects, al-A'raf:80 and al-'Ankabut:28, including physical aspects, *sabab/asbāb al-nuzūl* and previous Quran exegetes (*mufassir*) interpretation on both. This chapter priors to the core part of this thesis because it will give an insight to the readers how far previous *mufassir* had studied the two verses.

The fourth one is the core of this research. In this chapter I will report my research on stylistic aspects of the two verses. It also contains

chapter conclusion which is concluding the report I have given in the first part of this chapter.

The final chapter, the fifth one, would cover this research by providing the conclusion and suggestion for next research on this issue.



CHAPTER V

CONCLUSION

A. Conclusion

From the observation mentioned in all pages before, we could conclude that:

1. With phonological, morphological, syntax, semantic and imagery evidences mentioned in detail in chapter IV, we could accomplish that characters, words and sentences in two verses observed advocate or in accordance with main purpose each chapter carries on; al-A'raf carries on effort to frighten (*tahdīd*), therefore there is *hamzah istifhām*, and; al-'Ankabut carries on confirmation that each and every believers must be tested by Allah.
2. Linguistic style and also crucial point in these two verses is *mā sabaqakum bihā min aḥad min al-'ālamīn*. In the sentence, considering Arabs tradition, we see that *sabaqa bi-* is the most effective way to express the meaning which is 'to precede' covering actions and thought. In the same time, *min aḥad min al-'ālamīn* negates the possibility of anyone engaged in performing

fāḥisyah, and at once indicates existence of personal actor performing *fāḥisyah* in particular time period before existence of people of Lot.

Besides, I could also conclude that stylistic study on Quranic verses could help Quranic scholars in understanding more comprehensively linguistic aspects of the Quran. The proof is emerging of research finding(s) that could not be found in any other interpretation whereas it is (or they are) accountable. Furthermore, stylistic study would be necessary in helping observation and work on *musytabihāt* verses of the Quran that has been compiled but not observed yet by the previous Quranic scholars. In other words, stylistic study would help Quranic scholars in realizing academic-linguistic aspects predicted before.

B. Suggestions

In light of those mentioned, I found some suggestions for the next researcher perfecting this study. They are:

1. Researching (or found research report) phonology aspect more seriously in relating word pronouncing and psychological conditions and developments of audiences.
2. Compiling datas and evidences that could be considered to answer several questions that are not answered yet in this research.

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