Uslūb al-Iltifāt In surah al Baqarah: Ma'ani Analysis on the Transition of the Use of First Person to Third Person

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Abstract

This research discusses *uslu>b al-iltifa>t* in the use of person I *(al-takallum)* to person III *(al-g}aibah)* in surah al-Baqarah. The aim of the research is to reveal the secrets of using uslu>b al-iltifa>t in the review of ma'ani science. The research is library research. The data studied are verses from the Qur'an which contain *uslu>b al-iltifa>t* with analysis of ma'ani. The results of the research showed that 13 cases of *uslu>b al-iltifa>t* were found in the use of person I *(al-takallum)* to person III *(al-g}aibah)* in surah al-Baqarah. *Uslu>b al-iltifa>t* in the review of ma'ani can be seen from two sides; 1) *uslu>b al-iltifa>t* is a style of language that is categorized as expressions that depart from conventional grammatical structures *(khuru>j al-kala>m 'an muqtada> al-z}a>hir).* 2) *uslu>b al-iltifa>t* is a style of language used in the Qur'an with the aim of making the *kala>m* appropriate to the demands of situations and conditions *(mut}a>baqatu al-kala>m 'an muqtad}a> al -ha>l).*

Keywords: *Uslu>b al-Iltifa>t*, Persona I , Persona III, Ma'ani

A. INTRODUCTION

Uslu>b s is a person's way of using language in a certain context and for a certain purpose. *Uslu>b of* The Qur'an has characteristics: 1)*al-Tari>qah*/ how to present the message, 2) *lafz}*/ thoroughness and accuracy in choosing words, apart from carrying a

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message of meaning, it also creates very beautiful and interesting language sound effects, 3)*jama>l al-Ta'bir/* the beauty of the expression of sentence structure, 4)*Quwwatu al-Ta's\i>*r/ gives a very strong influence, 5) Meaning (Miraj Ahmed, 2019; Teguh, 2018).

One of the characteristics *uslu>b* the Qur'an from the linguistic aspect is accuracy in choosing words that are placed in the context of a sentence or verse. The correct choice of words in a sentence will greatly influence the meaning of the idea to be conveyed. Likewise with word selection and diversion to other word patterns (*uslu>b al-iltifa>t*) has a specific purpose and meaning. This is concrete evidence that in language style *al-iltifa>t.* There are messages or meanings that you want to convey through this transition pattern. And understand *al-Iltifa>t* language style becomes a way to reveal the message of the Qur'an from its linguistic perspective.

Language style *al-Iltifa>t* becomes evidence for the assumption of chaos in the language of the Qur'an. The transition of patterns or structure of words and sentences that are not fixed on general rules actually becomes a characteristic of the uslub of the Qur'an, and makes an expression have an attraction that makes the reader more memorable, and not bored. This transition of course pays attention to or is adapted to the context in the form of the speaker's personality, the person he or she is speaking to, as well as the theme and setting in which the narrative occurs.

Language style*al-Iltifa>t* in the Balagah study belongs to the category of expressions termed "*Khuru>j al-Kala>m 'an Muqtad}a> al-Z{a>hir* خروج الكلام عن مقتضى الظاهر (Muhammad Hasan dkk., 2020) namely "the release of sentences from the demands of reality/the release of sentences from the structure of basic rules", the aim is "*limuqtad}a> al-ha>l/* لمقتضى الحال / according to the demands of the situation, and condition. In the study of al-Ma'a>ni> science,*al-Iltifa>t* is a variation of uslub that emphasizes aspects of the appropriateness of certain word choices and their use in certain contexts, which is popularly known as "مطابقة الكلام لمقتضى الحال ."accuracy of word choice in producing a compatible meaning. *Uslu>b al-Iltifa>t*in the form of a transition from a form of communication structure to another communication structure that is different from the structure used previously is evidence *bala>ghatu al-Qur'an.*

Several studies that were relevant to this research were found, including Sult}anat

Khan>n and Niaz Badshah H{aqqa>ni>, lecturers at Islamia College University, Peshawar, Pakistan who have researched *iltifa>t* in international journals with the research title "*Iltifa't as a Source of Eloquence in the Qur'an for Changing Narration from Second to First Person*" 2017. In this research, both of them carried out proof of the fluency of the Koran from the aspect of balagah science, especially in the use of*well-behaved>b al-Iltifa>t* from*face>tab* the *I am intelligent* (Khan and Haqqani 2017). Another study entitled "*al-iltifa>t al-d{ama>ir* in surah al-baqarah (Analytical Study of Balagah)" research written by Chaterina P. Doni et al. published in the Proceedings of the National Arabic Language Conference. Researchers only present and identify *al-iltifa>t* in surah al-Baqarah by mentioning the types *al-iltifa>t* on use *d}ami>r*. Lastly research with the title "*Purpose of Using Uslu>b al-Iltifa>t Balagah Perspective (Analysis of al-Iltifa>t al-S{igah in Surah al-Baqarah)*" (Chaterina P. and Berti Arsyad, 2018). This research was written by Sriwahyuningsih R. Saleh et al. Researchers reveal the purpose of using one type *al-Iltifa>t* that is *al-Iltifa>t fi> al-S}i>gah. al-Iltifa>t fi> al-S}i>gah* are creative transitions in the use of two words that have the same root, but differ in morphological form (Sriwahyuningsih R Saleh and Berti Arsyad, 2018).

B. LITERATURE REVIEW

1. Uslu>b al-Iltifa>t

   Al-Iltifa>t is one of *iltifa>t* in Balagah. Lexically speaking *al-iltifa>t* comes from the root word "ل ف ت". Etymologically, the word "لفت" means turning around. In general, the root of this word means "الصرف" turning away, "صَرْفُ الشَّيء عَنْ جِهَتِه المسْتَقِيمَة" "مِنه" turning something away from the true direction (Ibnu Manz}u>r, 2013). The whole word "لفت" linguistically means "التحويل و الانصراف و التنقل" that is: change, shift, switch, shapeshift (Yu>suf bin 'Abdul 'Azi>z, 2008; G}a>lib bin Muhammad, 2008). Al-Hasyimi in his book, means "*al-iltifa>t*" means "transition, turning, and turning away (Abu al-'Abbas, tt.).

   Understanding*al-iltifa>t* delivered by Ibn al-Mu'tazz.

   وهو انصراف المتكلم عن المخاطبة إلى الإخبار وعن الإخبار إلى المخاطبة وما يشبه ذلك. ومن الالتفات الانصراف عن معنى يكون فيه إلى معنى أخر

The speaker's turn from al-mukha>t}ab to al-ikhba>r, and from al-ikhba>r to al-mukha>t}ab and the like. Included in al-iltifa>t is turning from one meaning to another meaning.

In the book *al-Badi>'* Ibn al-Mu'tazz gives an example of *al-iltifa>t* on the verse of the Qur'an, QS. Jonah/10:22.

﴿... حَتَّىٰ إِذَا كُنتُمْ فِي ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ ... ٢٢﴾

... So that when you are in the ark, and the ark slides along carrying the people in it with a good wind,...(Kementrian Agama, 2019)

According to Ibn al-Mu'tazz in (حَتَّىٰ إِذَا كُنتُمْ فِي ٱلْفُلْكِ) s *d}ami>r mukha>tb* jamak (كُنتُمْ), then move on to *d}ami>r g}a>ib* jamak (بِهِم) pada lanjutan ayat (وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ).

2. *Al-Iltifa>t* on Use of persona I (*al-takallum*) to persona III (*al-g}aibah*)

Al-iltifa>t type this is one of a kind *al-iltifa>t* on use of *al-d}ami>r*. *Al-compliment>t* on use *al-d}ami>r*is the displacement of one *d}ami>r* (pronoun) to *d}ami>r* other in between *}ami>r-d}ami>r* the third; *mutakallim* (person I), *mukha>t}ab* (persona II), dan *ga>ib* (persona III), with note that *d}ami>r*just returned to *d}ami>r* which is already in the same material. The division is as follows:

1) *from al-takallum* (persona I) to *al-khita>b* (persona II)

2) *from al-takallum* (persona I) to *al-g}aibah* (persona III)

3) *from al-khita>b* (persona II) to *al-g}aibah* (persona II)

4) *from al-g}aibah* (persona III) to *al-takallum* (persona I)

5) *from al-g}aibah* (persona III) to *al-khita>b* (persona II)
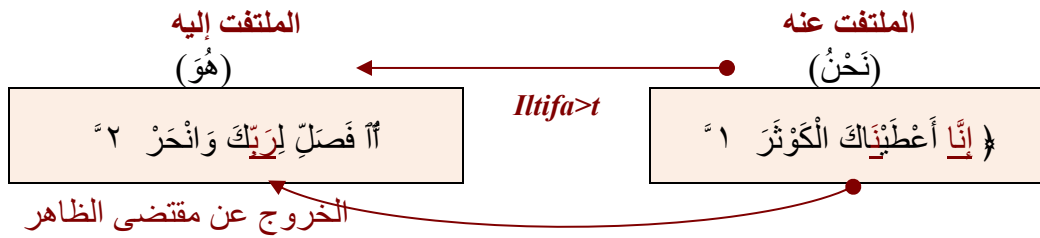
Al-iltifa>t this type is a transition in the use of *al-takallum*(persona I) patterns to *al-g}aibah*(persona III). One example of this category is found in the words of Allah swt.

QS. Al-Kaus\ar/102:1-2

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ٢ ﴾

Indeed, We have given you many favors. So establish prayer for your Lord;

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and sacrifice.

Draw a pattern *al-iltifa>t*:

الملتفت إليه
(هُوَ)

الملتفت عنه
(نَحْنُ)

Iltifa>t

أَآ فَصَلِّ لِرَبِّكَ وَانْحَرْ ٢ ﴾

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ ﴾

الخروج عن مقتضى الظاهر

Al-Iltifa>t on the use of pronouns *takallum*/persona I *nah}nu* (نحن) pada (إِنَّا أَعْطَيْنَاكَ) "*Sesungguhnya Kami telah memberikan kepadamu nikmat yang banyak*" then *Al-Iltifa>t* on the use of person III with pronunciation} (رَبٌّ in (فَصَلِّ لِرَبِّكَ وَانْحَرْ)) "*So establish prayer because your god; and sacrifice*". Al-Qur'an ber*compliment>t* on use *al-g}aibah/*persona III with pronunciation} (رَبٌّ) when talking about the command to perform prayers and the command to sacrifice. Sentence structure in matching verses (مطابق الظاهر) as in the following picture:

(نَحْنُ)

(نَحْنُ)

أَآ فَصَلِّ لَنَا وَانْحَرْ ٢ ﴾

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ ﴾

مطابق الظاهر
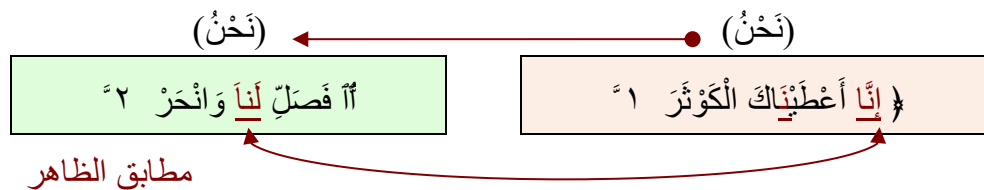
In the review of Ma'a>ni> the verse fulfills both elements *al-iltifa>t,* that is *multafit 'anhu* and *multitafit divine. Divine Multafit* in this sentence is (فَصَلِّ لِرَبِّكَ وَانْحَرْ), and in the review of Ma'a>ni> this verse is considered to be out of conventional grammar (*al-khuru>j 'an muqtad}a> al-z}a>hir*), which should be (*muqtad}a> al-z}a>hir*) is (فَصَلِّ لَنَا وَانْحَرْ) so that it looks harmonious with the word choices in the previous sentence in the use of pronouns (Persona I).

It appears in this verse that it is *al-iltifa>t* on the use of Person III with pronunciation (رَبٌّ) in the context of worship, namely the commands for prayer and sacrifice. The meaning of the message behind this transition is *takhs}i>s/* the specialization of matters of worship (prayer and sacrifice) that can only be done purely with intention because of Allah swt. until *compliment>t* to the use of pronunciation (رَبٌّ) in this sentence is very compatible with the concept (*mut}a>baqatu al-kala>m 'an muqtad}a> al-ha>l*).

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And use *d}ami>r takallum*/person *nah}nu* (نحن) on (فَصَلِّ لَنَاَ وَانْحَرْ) in the context of worship is inappropriate.

3. *Uslu>b al-Iltifa>t* in the Study of *Ma'a>ni>*

Based on several references to the Balagah book, sometimes *al-iltifa>t* discussed in chapter knowledge ma'ani, and is sometimes discussed in the badi' science chapter. Some books of speech make *al-iltifa>t* as a sub-topic in the science of Ma'a>ni>, among them the book *Jawa>hir al-Bala>g}ah fi> al-Ma'a>ni>>wa al-Baya>n wa al-Badi>'* the work of al-Ha>syimi>. In the book al-Ha> syimi> makes *al-iltifa>t* as a closing sub-discussion in the Ma'a>ni> branch of knowledge. *Al-Iltifa>t* categorized as *ikhra>j al-kala>m 'ala> khila>f muqtad}a> al-z}a>hir*. In this book al-Ha>syimi mentions several types *al-iltifa>t* that occurs during use *al-takallum/*person I, *al-khita>b/*persona II, and *al-g}aibah*/Persona III in turn. Al-Ha>syimi explains that the use *al-iltifa>t* in conversation aims to *talwi>in/*coloring the speech to *al-mukha>tab/*interlocutors so that they do not feel bored with monotonous speech in one communication pattern (Sayyid Ahmad Al-Ha>syimi>, tt.)

Fear me Na>s}if dkk. dalam book *Duru>s al-Bala>g}ah,* also did something similar with Al-Ha>syimi. Khafni Na>s}if also made *al-iltifa>t* as a closing discussion on the sub-theme *fi>>ikhra>j al-kala>m 'ala> khila>fi muqtad}a> al-z}a>hir*. In this sub-theme, Khafni Na>s}if categorizes *al-iltifa>t* as part of the *al-'udu>l.* Besides *al-iltifa>t,* In this theme several categories are mentioned *al-'udu>l* among them; put verb *mud}a>ri'* on the spot *in>d}i* places news sentences/*al-khabar* in position *al-insya>'* or vice versa. He put *al-iltifa>t* as the final discussion on this theme, with only two types mentioned *al-iltifat* on use *al-d}ami>r/*pronoun, that is *al-takallum* to *al-khita>b*, and *al-takallum* to *al-g}aibah* (Khafni Na>s}if and others, 2013).

Several balagah scholars also discussed this *al-iltifa>t* on the book of Ma'a>ni>>, among them; Kari>mah Abu> Zaid in his book entitled *'Ilmu al-Ma'a>ni>> Dira>sah wa Tah}li>l*. Kari>mah Abu> Zaid has a similar view to the two previous Ulama, namely mentioning types *al-iltifa>t* limited to use *al-d}ami>r,* in this book he mentions six types *al-iltifa>t fi> al-d}ama>ir/*shift in the use of pronouns. There are also examples of each type *al-iltifa>t,* Karimah Abu Zaid repeated what had been mentioned by the previous

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scholars. In his book he quotes the opinions of scholars such as al-Qazwaini and Zamakhsyari >(Kari>mah Abu> Zaid, 1998).

Another book titled*'Ilmu al-Ma'a>ni>>; Dira>sah Bala>giyah wa Naqdiyah limasa>il al-Ma'a>ni>>* works by Basuni> 'Abdu Al-Fatta>h.*al-Iltifa>t*The book also discusses themes*khuru>j al-kala>m 'an muqtad}a al-z}a>hir.*Basuni> mentions the types*al-iltifa>t*around*al-d}ama>ir.*At the end of the discussio*nal-iltifa>t*He explained that the transition from one club to another in the discussions was more*bali>q* in an effort to refresh and attract the listener's attention. Basuni> then added a special sub-discussion about*asra>r al-bala>g}ah/* the secrets of the balagah perspective contained in every shape or pattern*al-iltifa>t* (Basuni> 'Abdu Al-Fatta>h, 1998).

Muhammad 'Abdu Al-Mut}alib dalam book*Al-Bala>g}ah al-Uslu>biyah,*categorize*al-iltifa>t*as part of*al-'udu>l/* turn or shift in speaking. Al-Mut}alib quotes one of the previous scholars' opinions about understanding*al-iltifa>t,* that*al-iltifa>t*is "turning from one uslub to another uslub different from the first uslub". In this book Al-Mut}alib added another type of*al-iltifa>t,* that is*al-iltifa>t*on aspects*al-'adad,*from*al-ifra>d/*singular, *tas\niyah/*dual, and*plural/*plural. Also on aspects*al-taz}ki>r wa al-ta'ni>s\,*and*al-ta'ri>f wa al-tanki>r.*Al-Mut}alib also thinks that evidence of al-Saka>ki>'s skill is to move the discussion*al-iltifa>t* from the study of badi>' science to the discussion of Ma'a>ni>> science, the reason is because*al-iltifa>t*is a language style whose specialty is maintaining sentence structure so that it is always appropriate*muqtad}a>al-ha>l* (Muhammad 'Abdu Al-Mut}alib, 1994).

From some of the balagah books, which make*al-iltifa>t*as part of the study of Ma'a>ni>> science can be viewed from two sides, namely: 1)*Al-iltifa>t* including the style of language that is considered to be out of the demands of reality or necessary provisions, so that in the discussion of Ma'a>ni>> science it is categorized in the sub topic*khuru>j al-kala>m 'an muqtad}a> al-z}a>hir.*2) *Al-iltifa>t*discussed in the science of Ma'a>ni>> because of the transitional form (*khuru>j al-kala>m 'an muqtad}a> al-z}a>hir*) aims to maintain the kalam so that it fits the context of the speech, which in Ma'a>ni>> science is known as the term*mut}a>flight al-kala>m limuqtad}a> al-ha>l.*

Al-Zamakhsyari (d. 538 H.) presented a definition*al-iltifa>t*as an expression that

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differs from the general rules of language or standard rules (Violating the apparent meaning of the expression) by switching from one of the three ways of speaking (persona one, two, and three) to one of them (Al-Zamakhsyari, tt.). Besides Al-Zamakhsyari, Ibnu Qutaybah (d. 276 H.) in the book*Ta'wi>l Musykil al-Qur'a>n* also discusses phenomena*compliment>t*on the chapter "*Mukha>lafatu Z{a>hir al-Lafz} Meaning>hu*". In his book he said (Fa>di> 'Auni Ibra>hi>m, 2016).

و منه أن تخاطب الشاهد بشيء ثم تجعل الخطاب له على لفظه الغائب

> And including (*tree>earth al-Z}a>hir*) is meng*books* persona II then becomes persona II said with pronunciation}*al-g}a>ib*.

Related to the phenomenon called*tree>land al-z}a>hir* He gave an example in the Qur'an.

QS. al-H{ujura>t/49: 7.

وَٱعْلَمُوٓاْ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ

> And know that among you there is the Messenger of Allah. If he obeys your wishes in some matters, you will truly be in trouble, but Allah makes you "love" faith and makes that faith beautiful in your hearts and makes you hate disbelief, wickedness and disobedience. These are the people who follow the straight path,

What is meant by Ibn Qutaybah (*tree>earth al-Z}a>hir*) in the sentence is on (وَلَٰكِنَّ (أَّللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُ فِي قُلُوبِكُمْ) then God said (أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ).

Several studies that categorize*compliment>t*as (مخالفة الظاهر) including Adam Usman with the research title "*Khuru>j al-Kala>m 'an Muqtad}a al-Za>hir fi> al-Qur'a>n al-Kari>m*" (Adam Usman Kubi, 2020). 'Abdul Al-'Azi>z and Ka>di> Basyi>r with the title "*Al-Khuru>j 'an Muqtad}a> al-Z{a>hir fi>al-Qura>n al-Kari>m wa Kala>m al-'Arab Asa>libihi wa Ag}ra>d}ihi*" (Abdul Al-'Azi>z and Ka>di> Basyi>r, 2021) Al-Qazwaini dalam kitab "*Al-Talkhis} fi> 'Ulu>m al-Bala>g}ah*" mengatakan bahwa:

وقد يخرج الكلام على خلافه فيوضع المضمر موضع الظاهر

> The phrase sometimes comes out differently from the previous one, like put*isim al-D{ami>r* in position*isim al-Z{a>hir*. (Jala>lu al-Di>n Muhammad, 1904)

A number of*service*al-Qur'an which is categorized as (مخالفة الظاهر) found in

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various books can be described as follows:
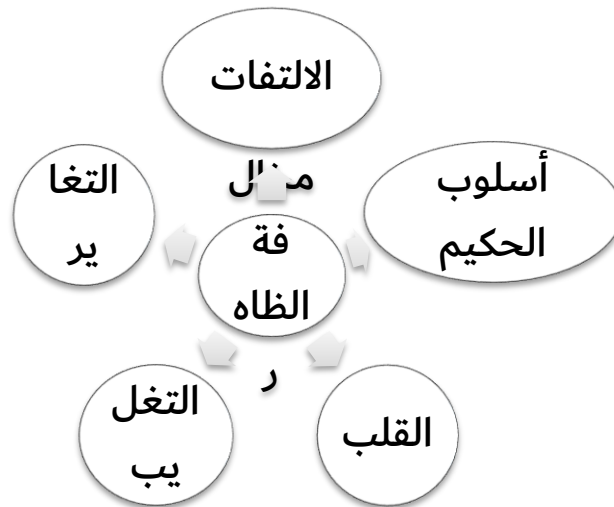
C. RESEARCH METHODS

Judging from the aspect of the research location, this type of research is library research. All information in this research, researchers collected, processed and formulated, all using library sources. Based on the focus of the study is the analysis of *service al-iltifa>t* in the Al-Qur'an, the primary data source is the Al-Qur'an. The data collection technique begins with a systematic reading of the verses of the Koran and identifying the verses *al-iltifa>t* on the use of persona I (*al-Takallum*) to persona III (*al-g}aibah*) in Surah al-Baqarah, then in the next stage, the researcher recorded the verses that had been identified. Once identified, the data was analyzed using a ma'ani science approach.

D. FINDINGS AND DISCUSSION

1. **Sentences *al-Iltifa>t* in the Use of Persona I (*al-Takallum*) to Persona III (*al-g}aibah*) in Surah al-Baqarah**

Based on search results for verses that use linguistic styles *al-iltifa>t* in use person I *(al-Takallum)* to Persona III *(al-g}aibah)* In Surah al-Baqarah data is found as in the following tebael:

Tabel 1. Verses *al-iltifa>t* in use person I to Persona III in Surah al-Baqarah

No	Ayat QS. Al-Baqarah	No. Ayat	الملتفت إليه	الملتفت عنه
1	﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ...أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْۖ ...﴾	3-5	هو (رَبّ)	نحن (رَزَقْنَٰهُمْ)
2	﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ﴾	23	هو (ٱللَّه)	نحن (نَزَّلْنَا)
3	﴿...وَقُلْنَا ٱهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّۖ ... فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴾	36-37	هو (رَبّ)	نحن (وَقُلْنَا)
4	﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَۖ ... كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴾	60	هو (ٱللَّه)	نحن (فَقُلْنَا)
5	﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا ... ﴾	83	هو (ٱللَّه)	نحن (أَخَذْنَا)
6	﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَاۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾	106	هو (ٱللَّه)	نحن (نَنسَخْ - نُنسِهَا)
7	﴿... وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَاۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۞ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ...﴾	130-131	هو (رَبّ)	نحن (اصْطَفَيْنَاهُ)
8	﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴾	143	هو (ٱللَّه)	نحن (جَعَلْنَا- لِنَعْلَمَ)
9	﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَاۚ ... وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴾	144	هو (رَبّ - اللَّه)	نحن (نَرَىٰ- فَلَنُوَلِّيَنَّكَ)
10	﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾	159	هو (اللَّه)	نحن (أَنزَلْنَا- بَيَّنَّاهُ)

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نحن (رَزَقْنَاكُمْ)	هو (اللَّهُ)	172	﴿يَاأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾	11
نحن (آتَيْنَاهُم)	هو (اللَّهُ)	211	﴿سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾	12
نحن (فَضَّلْنَا)	هو (اللَّهُ)	253	﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ... ﴾	13

2. Ma'ani's analysis of *al-Iltifat>t* in the Use of Persona I *(al-Takallum)* to Persona III *(al-g}aibah) in* Surah al-Baqarah

Al-iltifa>t from *mutakallim* (persona I) to *g}a>ib* (persona III) is a type *al-iltifa>t* with the highest number of cases in the al-Qur'an. *Al-iltifa>t* from *mutakallim* to *g}a>ib* In the verses of the Qur'an it only revolves around the use of three communication patterns, namely; 1) *al-iltifa>t* from *d}ami>r takallum nah}nu*/نحن to *g}a>ib* in *lafz} al-jala>lah* (الله) and (رَبّ), or *asma>' al-husna>*. 2) *d}ami>r takallum ana>*/أَنا to *g}a>ib* in *lafz} al-jala>lah* (الله) and (رَبّ), or *asma>' al-husna>*. 3) *d}ami>r takallum ana>*/أَنا to *g}a>ib* in *lafaz}* (رسول).
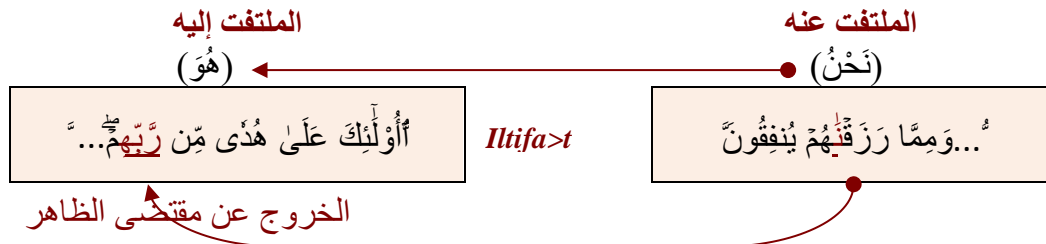
Here are some verses of the Qur'an in surah al-Baqarah that have experienced *al-iltifa>t* from *mutakallim* (persona I) to *g}a>ib* (persona III).

QS. al-Baqarah/2:3-5

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٤ أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَٰئِكَ هُمُ الْمُفْلِحُونَ ٥﴾

(that is) those who believe in the unseen, who establish prayer, and spend some of the sustenance that We have bestowed upon them. and those who believe in the Book (Al Quran) that has been revealed to you and the Books that have been revealed before you, and they are confident in the Hereafter. They are the ones who still get guidance from their Lord, and they are the lucky ones.

Draw a pattern *al-iltifa>t:*

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(هُوَ)   ←──────●   (نَحْنُ)

| أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ... | *Iltifa>t* | ُ...وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ |

الخروج عن مقتضى الظاهر

Al-iltifa>t in this sentence in the form of a transition from persona I *nah}nu* (نحن) on (وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ) "*and spend part of the sustenance We bestow upon them*" to persona III with lafaz} *rabb* (ربّ) on (مِّن رَّبِّهِمْ أُوْلَٰئِكَ عَلَىٰ هُدًى) "*They are the ones who still get guidance from Lord them*". If we pay close attention, we find that in this verse the Qur'an has made a transition by choosing *word}* (ربّ) when you want to mention *jaza>'* "reward of kindness" in the form of guidance (هُدًى) for believers and always increase piety. The verse fulfills both elements *al-iltifa>t,* that is *multafit 'anhu* and *multitafit ilaih. Divine Multafit* in the sentence that is considered to be out of conventional grammar is found in the section of the sentence at (أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ...). If it does not happen *compliment>t*, so that the sentence structure in the verse looks harmonious (مطابق الظاهر) will be like in the following picture:

(نَحْنُ)←──────●   (نَحْنُ)

| ُ أُوْلَٰئِكَ عَلَىٰ هُدًى مِّنَّا | | ُ...وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ |

مطابق الظاهر
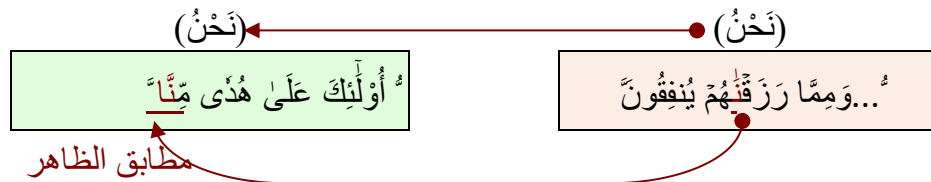
(أُوْلَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ) *Al-iltifa>t to person III with* lafaz} *rabb* (ربّ) on contains a signal that Allah swt. supreme in terms of giving guidance, so the use of the word (ربّ) is a very appropriate thing and cannot be replaced with *d}ami>r al-takallum* (نحن) as in the previous word (وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ). Besides that, *al-iltifa>t* This verse aims to glorify Allah in the possession of guidance that only Allah has and has the right to give guidance to whom He wishes. Abu Sa'u>d in interpreting al-Baqarah/2:5 explains that the source of guidance is only from Allah alone, and Allah is the owner of all forms of guidance (Abu Sa'u>d ibn Muhammad, tt.). Abu Hayyan in his interpretation said

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that *al-huda >'* is a guidance from God only as a form of the majesty of God's guidance that is bestowed upon those who believe (Abu Hayya>n al-Andalusi>, tt.), A phenomenon of beauty *well-behaved>b compliment>t* In reviewing the knowledge of Ma'a>ni>> in this verse, this verse fulfills both elements *al-iltifa>t,* that is *multafit 'anhu* and *multitafit ilah. Divine Multafit* in the verse which is considered to be out of conventional grammar (الخروج عن مقتضى الظاهر) found in the sentence fragment on (أُوْلَـٰئِكَ عَلَىٰ هُدًى مِّنَّا). *Al-Iltifa>t* from (أُوْلَـٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ...), which should be (أُوْلَـٰئِكَ عَلَىٰ هُدًى مِّنَّا). *Al-Iltifa>t* from *d}ami>r al-mutakallim* (persona I) "نَحنُ" on lafaz} "رَزَقْنَٰهُمْ" ber*iltifa>t* to *g}a>ib* (persona III) "رَبٌّ" on lafaz} "مِّن رَّبِّهِمّ" in this sentence according to the concept (مطابق) in this sentence according to the concept (الكلام لمقتضى الحال). Suitability of the expression to the context of speech by choosing the lafaz} (ربّ) which is paired with (هُدَى) shows that Allah swt. has authority in matters of ownership *al-huda>/* instruction.

QS. al-Baqarah/2:23

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ٢٣﴾

And if you (remain) in doubt about the Al-Quran that We revealed to Our servant (Muhammad), make one letter (only) like the Al-Qur'an and invite your helpers other than Allah, if you are truthful people.
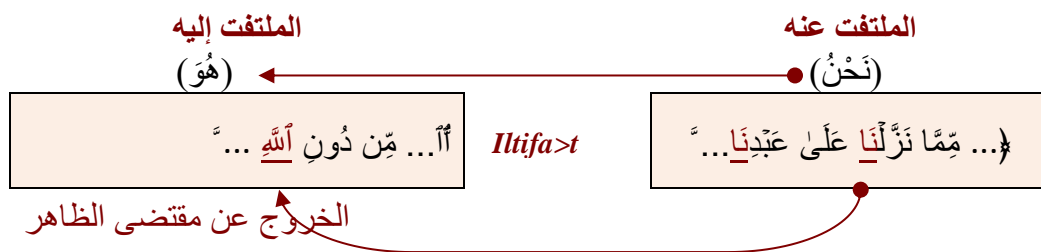
Al-iltifa>t in this verse as happened in the previous example, namely the use of (وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا) person I *nah}nu* (نحن) on the word (نَزَّلْنَا، عَبْدِنَا) in "*And if you (remain) in doubt about the Quran that We revealed to Our servant (Muhammad)*" then Switch on the use of persona III *lafz} al-jala>lah* (الله) in (وَٱدْعُواْ) (شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ) "*and invite your helpers besides Allah*".

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This verse is considered to be out of conventional grammar (الخروج عن مقتضى) on sentence fragments (مِّن دُونِ ٱللَّهِ). If it does not happen *compliment*, so that the editorial of the verse looks consistent (مطابق الظاهر) by using persona *nah}nu* (نحن) then the verse is edited as in the following picture:
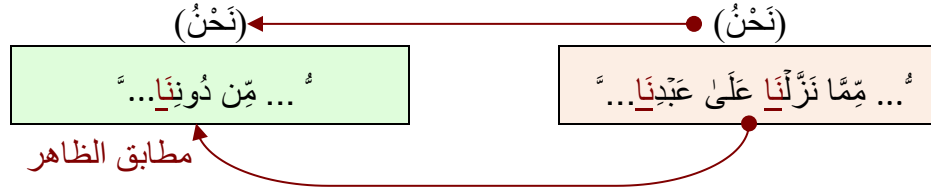
Lafz} al-jala>lah (الله) which contains the meaning of the majesty and power of Allah who is more noble and higher, who also has characteristics *ulu>hiyah* and *ubu>diyah* for all his creations. The purpose of using transitions and word choice *lafz} al-jala>lah* (الله) on (مِّن دُونِ ٱللَّهِ), to explain that no one would be able to make the al-Qur'an even just a piece of verse like the verses of the al-Qur'an except Allah SWT. This is proven by the inability of the opponents of Allah's verses, and the weakness of their minds in producing things like the al-Qur'an. and *al-iltifa>t* to *lafz} al-jala>lah* (الله) shows the majesty and greatness of Allah, and there is an emphasis in the verse that follows that those who do not believe in Allah's verses, indeed they will never be able to create something like the al-Qur'an or even one verse.

Beauty phenomenon *uslu>b iltifa>t* al-Qur'an in its review of Ma'a>ni>> knowledge in this verse states that this verse fulfills both elements *al-iltifa>t*, that is *multafit 'anhu* and *multafit ilaihi*. *Divine Multafit* in the verse which is considered to be out of conventional grammar (الخروج عن مقتضى الظاهر) found in sentence fragments (وَٱدۡعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ), which should be (مِّن دُونِنَا). *Al-Iltifa>t* from *d}ami>r al-mutakallim* (persona I) "نَحۡنُ" on lafaz} "مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا" *beriltifa>t* to *g}a>ib* (persona III) "ٱللَّهِ" on lafaz} "مِّن دُونِ ٱللَّهِ" in this sentence according to the concept (مطابق الكلام). Suitability of the expression to the context of the speech by choosing the lafaz} "ٱللَّهِ" on (وَٱدۡعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ) in the form of a challenge that contains the meaning "التحقير" insulting people who have doubts about the al-Qur'an. Apart from that,

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the choice of lafaz} "آللَّهِ" aims to show people who doubt the Qur'an about the majesty and greatness of Allah swt. on the revelation of the Qur'an that was revealed to Prophet Muhammad peace be upon him.

QS. Al-Baqarah/2:143

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًاۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴾

And so (also) We have made you (Muslims), a just and chosen people so that you will be witnesses for (deeds) of people and for the Messenger (Muhammad) to be witnesses for (deeds) of you. And We did not determine the Qiblah that is your Qiblah (now) except that We know (so that it is clear) who follows the Messenger and who deviates. And indeed (the transfer of Qibla) is very heavy, except for those who have been guided by God; and God will not waste your faith. Indeed, Allah is Merciful and Merciful to mankind.

Picture pola al-iltifa>t:
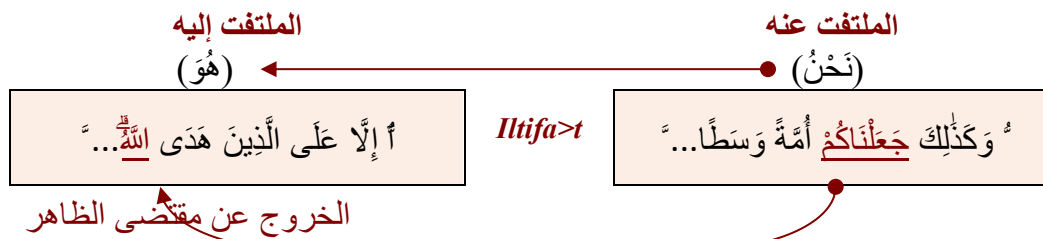
Al-iltifa>t in this sentence in the form of a transition from persona I *nah}nu* (نحن) on (وَكَذَٰلِكَ جَعَلْنَاكُمْ) "*And so we has made you*" to persona III with *lafaz} al-jala>lah* (اللَّهُ) on (إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ) "*except for those who have been guided by Allah*". If we look closely, the verse above is true swich to use *lafaz} al-jala>lah* (اللَّهُ) on (إِلَّا عَلَى الَّذِينَ هَدَى) اللَّهُ) when talking about *al-huda>* (guidance). If it does not happen *iltifa>t*, so that the editorial of the verse looks harmonious (مطابق الظاهر) then the verse is edited as in the following picture:

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(نَحْنُ) ← (نَحْنُ)

| ٱ إِلَّا عَلَى الَّذِينَ هَدَيْنَاهُمْ... | ۚ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...ۚ |

مطابق الظاهر
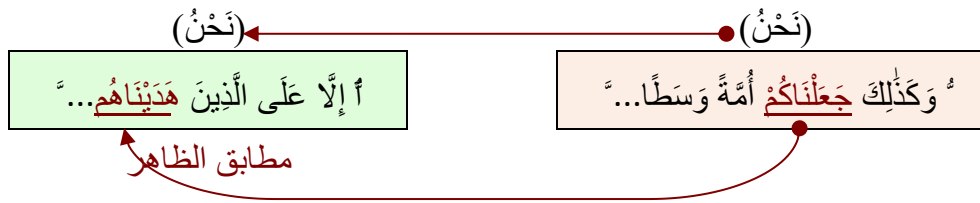
Through His firma, Allah swt. want to give glad tidings and praise to the believers that God has also made them an intermediate nation, so that later they will be witnesses for other nations in the afterlife and that their messengers have preached to them. Through this verse, Allah swt. also conveyed that the change of Qibla is nothing but a test for them to see who among the Muslims will remain in obedience to Allah and His Messenger and who will not. And Allah swt. knowing that the matter is a heavy matter except for those who receive guidance from Him, because that guidance will make everything easy.

Survey of Ma'a>ni>> Science on the use *uslu>b al-iltifa>t* in the paragraph above that; This verse fulfills both elements *al-iltifa>t,* that is *multafit 'anhu* and *multitafit ilaihi. Multafit Ilahi* the terms of *al-iltifa>t* is an element that is considered out of conventional grammar (الخروج عن مقتضى الظاهر) in this sentence is found in *Al-* (إِلَّا عَلَى الَّذِينَ هَدَيْنَاهُم), which should be (مطابق الظاهر) is (إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ) *Iltifa>t* from *al-takallum* (persona I) "نَحْنُ" on "وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا" to *g}a>ib* (persona III) "اللَّهُ" on "اللَّهُ" "الَّذِينَ هَدَى اللَّهُ" in this sentence according to the concept (مطابق الكلام لمقتضى الحال). Match the expression with the context of the speech by choosing (إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ), contains the "ٱللَّهِ" which is juxtaposed with *huda>/* hint at meaning that Allah swt. has authority in matters of ownership*al-huda>/* instruction.

QS. Al-Baqarah/2:172

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾
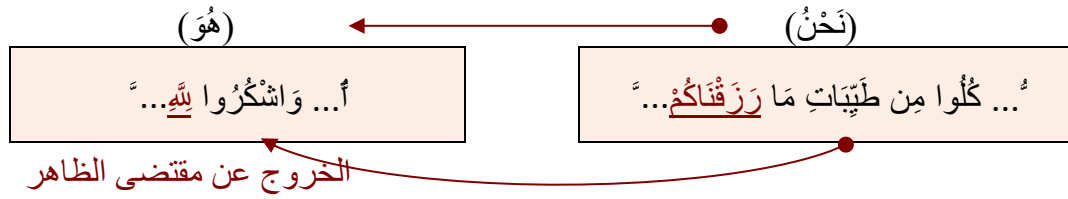
O you who believe, eat from among the good sustenance that We have given you and be grateful to God, if it is truly Him that you worship

Draw a pattern *al-iltifa>t:*

| الملتفت إليه | *Iltifa>t* | الملتفت عنه |

Al-iltifa>t in this sentence in the form of a transition from persona I *nah}nu* (نحن) on (كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ) "*eat among the good sustenance which <u>We</u> give it to you*" to persona III with *lafaz} al-jala>lah* (اللَّهُ) on (وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ) (تَعْبُدُونَ) "*be thankful to Allah, if you truly worship Him*". The above verse swich to use *lafaz} al-jala>lah* (اللَّهُ) when about to give an order to thank Him for the favors He has given to the believers. *Multafit Ilahi* in the sentence that is considered to be out of conventional grammar is found in the sentence fragment (وَاشْكُرُوا لِلَّهِ). If it does not happen *compliment* so that the sentence structure in the verse looks harmonious (مطابق الظاهر) will be like in the following picture:

(نَحْنُ) ← ● (نَحْنُ)

| أُ... وَاشْكُرُوا لَنَاَ...َّ | ُ... كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ...َّ |

مطابق الظاهر
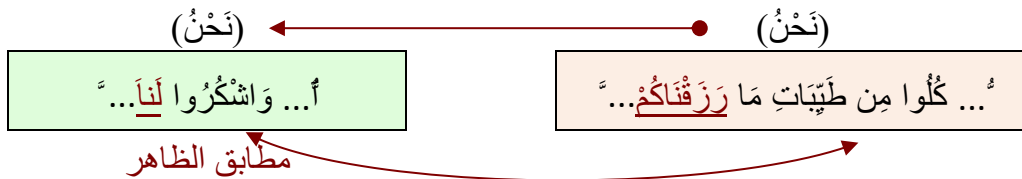
Survey of Ma'a>ni>> Science on the use *uslu>b al-iltifa>t* in the verse above that: This verse fulfills both elements *al-iltifa>t,* that is *multafit 'anhu* and *multafit ilaihi. Multafit Ilahi* per the terms of *al-iltifa>t* is an element that is considered out of conventional grammar (الخروج عن مقتضى الظاهر) in this sentence is found in (وَاشْكُرُوا), which should be (مطابق الظاهر) is (وَاشْكُرُوا لَنَاَ) so that it looks harmonious with the word choices in the previous sentence. *Al-Iltifa>t* from *al-takallum* (persona I) "نَحْنُ" (كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ) to *g}a>ib* (persona III) (اللَّهُ) on (وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ) on (تَعْبُدُونَ) in this sentence according to the concept (مطابق الكلام لمقتضى الحال). Match the expression with the context of the speech by choosing "آلَّهِ" which is paired with the command to be grateful, which means that gratitude is directed only to Allah SWT.

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simply, because whatever form of sustenance God gives, whether through the intermediary of His creatures or not, then thanks for it all is only to God alone.

E. CONCLUSION

Al-Iltifa>t is the transition of communication patterns from one particular pattern to another pattern in one speech context, provided that there are elements of words or sentences that become the size of the transition (الـملتفت عنه) and elements of words or sentences that experience transitions (الـملتفت إليه)". *Al-multafit ilaihi* considered as an element that violates general rules (مخالفة الظاهر). One of a kind *al-iltifa>t* a shift in the use of patterns*al-takallum* (persona I) to *al-g}aibah* (persona III). Found 13 cases *al-iltifa>t* on this type in surah al-Baqarah. *Uslu>b al-iltifa>t* in the review meaning can be seen from two sides; 1) *uslu>b al-iltifa>t* is a language style that is categorized as expressions that depart from conventional grammatical structures (*khuru>j al-kala>m 'an muqtada> al-z}a>hir*). 2) *uslu>b al-iltifa>t* is the language style used in the Qur'an with the aim of making the language appropriate to the demands of situations and conditions (*mut}a>baqatu al-kala>m 'an muqtad}a> al-ha>l*).

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