



A *Balāghah* Analysis of *Majāz Mursal* Usage in the Verses of the Qur'an, Juz 14

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Abstract

The language used in the Qur'an represents the most beautiful form of the Arabic language, and no Arabic literary work is capable of matching it. One aspect of the beauty of Qur'anic language is the use of various rhetorical styles (*balāghah*), one of which is *majāz mursal*. The purpose of this study is to identify verses in the fourteenth *juz*' that contain *majāz mursal* and to analyze them based on the various types of *'alāqah*. This research employs a qualitative approach with a descriptive-analytical method. The primary data sources are Qur'anic verses found in the fourteenth *juz*', which consists of two (2) chapters, namely Sūrat al-Ḥijr and Sūrat al-Naḥl. The results of the study show that there are twenty-six verses in the fourteenth *juz*' that contain *majāz mursal*, distributed across eleven (11) verses in Sūrat al-Ḥijr and sixteen (16) verses in Sūrat al-Naḥl. The types of *'alāqah* identified include *juz'iyah*, *kulliyah*, *maḥalliyyah*, *ḥāliyyah*, *musabbabiyyah*, and *al-'umūm*. These findings indicate that *majāz mursal* enriches the meanings of the Qur'an and deepens the understanding of divine messages, serving as a bridge between linguistic beauty and depth of meaning, which are distinctive characteristics of the Qur'anic style.

Kata kunci:

Al-Quran;
Ilmu Balaghah;
Ilmu Bayan;
Majāz Mursal.

Abstrak

Bahasa yang digunakan dalam Al-Qur'an merupakan bentuk terindah dari bahasa Arab, dan tidak ada karya tulis bahasa Arab mana pun yang mampu menandinginya. Salah satu aspek keindahan bahasa al-Quran adalah penggunaan gaya bahasa balaghah yang bervariasi, salah satunya adalah *majāz mursal*. Tujuan penelitian ini adalah untuk mengidentifikasi ayat-ayat dalam *juz* keempat belas yang mengandung *majāz mursal* dan menganalisisnya berdasarkan berbagai jenis *'alaqah*. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Adapun sumber data primernya adalah ayat-ayat Al-Qur'an yang terdapat pada *juz* keempat belas, yang terdiri dari dua (2) surat, yaitu surat al-Hijr dan surat al-Nahl. Hasil penelitian menunjukkan bahwa terdapat dua puluh enam ayat dalam *juz* keempat belas yang mengandung *majāz mursal*, yang tersebar di Surah Al-Ḥijr sebanyak sebelas (11) ayat dan Surah An-Nahl sebanyak enam belas

(16) ayat. Jenis-jenis *'alaqah* yang ditemukan meliputi *juz'iyah*, *kulliyyah*, *mahaliyyah*, *ḥāliyyah*, *musabbabiyyah*, dan *al-umūm*. Temuan ini menunjukkan bahwa *majāz mursal* memperkaya makna Al-Qur'an dan memperdalam pemahaman terhadap pesan-pesan ilahi, berfungsi sebagai jembatan antara keindahan bahasa dan kedalaman makna yang menjadi ciri khas gaya bahasa Al-Qur'an.

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INTRODUCTION

As a guide for life, the Qur'an was revealed in Arabic with a remarkably beautiful linguistic style (Umroh, 2017). Nevertheless, this does not automatically make it easy for native Arabs—who use the Arabic language daily in their communication—to understand its meanings correctly. Evidence of this can be seen in the fact that some of the Prophet's Companions, despite living close to his time, occasionally misinterpreted certain meanings of the Qur'an (Drajat, 2017; Luthfi & Munir, 2021).

The beauty of the Qur'an's language cannot be separated from its rhetorical eloquence in the composition of every sentence. Therefore, understanding its profound meanings cannot be achieved merely through the sciences of *nahw* and *ṣarf*. A variety of relevant disciplines are required to grasp its meanings accurately, particularly the science of *balāghah*. Among the expressive forms frequently employed in the Qur'anic sentence structure is the use of various types of *majāz*, one of which is *majāz mursal*.

The fourteenth juz of the Qur'an is one of the sections that extensively employs figurative expressions in the form of *majāz* (metaphor). This juz, which comprises two surahs, Al-Ḥijr and An-Naḥl contains verses related to monotheism, ethics, stories of the prophets, and social laws (Muhammady et al., 2022). This makes it essential to examine and study its meanings, as it holds many remarkable teachings that can be applied to our lives. One example of a verse in the fourteenth juz that includes an expression of *majāz mursal* can be found in Surah An-Naḥl, verse 78, as follows:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونٍ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

In this verse, the word regarded as an instance of *majāz mursal* is *buṭūn* (بُطُون). Literally, the word means “belly”. However, if it is interpreted according to its original dictionary meaning, it would be inconsistent with the context, as we know that human beings emerge from their mother's womb. Although *buṭūn* indeed means “belly”, what is

intended by the verse is the womb, which is a part of what is inside the belly. Thus, this verse represents an example of *majāz mursal* with the ‘*alāqah kulliyyah*, because what is mentioned is the whole (*kulliyyah*), while what is intended is only a part (*juz’iyyah*).

The verse mentioned above is merely one example among the many Qur’anic verses in the fourteenth juz that employ expressions of *majāz mursal*. Certainly, further examination of other verses using this rhetorical style is necessary in order to better appreciate the linguistic beauty of the Qur’an and the profound meanings it conveys.

Then, are there other verses in the fourteenth juz that employ the rhetorical style of *majāz mursal*, and what types of ‘*alāqah* do they contain? Based on these questions, the researcher intends to examine the forms of *majāz mursal* found in the Qur’anic verses of the fourteenth juz. The use of *balāghah* theory, particularly *majāz mursal*, in this analysis is due to its unique and intriguing linguistic features, which merit deeper exploration. By analyzing the verses of the Qur’an, we can gain a more profound understanding of the beauty and depth of the meanings conveyed by Allah, the Exalted.

METHOD

Research methodology refers to the way in which a researcher intends to carry out their study and systematically solve the research problems (Iskandar et al., 2023). In practice, a method must correspond to the research object and the research objectives (Azizah et al., 2024; Faruk, 2012). Since this research involves describing data and then analyzing it, the researcher employs an appropriate method, namely the descriptive-analytical method (Ratna, 2012). Based on this type of research, the approach used is a qualitative approach

The data sources in this study consist of two types: primary and secondary sources. The primary source comprises the Qur’anic verses found in the fourteenth juz, which contains two surahs, namely Surah Al-Ḥijr and Surah An-Naḥl. The secondary sources include various written works that are closely related to and highly supportive of this research.

For the data collection technique, the researcher employed a documentation method for both primary and secondary sources through reading and note-taking. According to Sudaryanto, data collection can be considered complete when the collected materials (documents) have been written down or recorded (Sudaryanto, 1992). For the

primary sources, the researcher collected data by identifying each verse in the fourteenth juz of the Qur'an that is considered to contain elements of *majāz mursal*.

As for the data analysis technique, the researcher carried out a series of systematic steps. After all verses containing *majāz mursal* were identified, the next step was data classification. This classification process was conducted to facilitate the subsequent stages of analysis. Once all research data had been classified, the researcher then analyzed the data using the analytical framework of *balāghah*, particularly *majāz mursal*, which is a component of the discipline of *'ilm al-bayān*.

RESULTS AND DISCUSSION

Al-Majāz al-Mursal

The discussion of *majāz mursal* cannot be separated from the study of *'ilm al-bayān*, which encompasses three main areas, namely *tashbīh*, *majāz*, and *kināyah* (An-nabiil & Sarifudin, 2024). These three main areas have different definitions. *Tashbīh* is a rhetorical device that uses words not in their literal meaning due to a relationship of resemblance (Fudhaili, 2024). *Majāz* refers to the use of words outside their literal meaning not based on resemblance (Fitriyah et al., 2025). Meanwhile, *kināyah* is the use of words in which the expressed meaning points to an associated or conventional meaning (Saraswati & Rohmat, 2022).

Specifically, *majāz mursal* is the use of a word in a meaning other than its original meaning due to the presence of an *'alaqah ghayr musyabbahah* (a relationship not based on similarity), accompanied by a *qarinah* (a clue/evidence/indicator) that prevents the original meaning from being intended (Yamani, 2023). The term *'alaqah ghayr musyabbahah* refers to a relationship between the word used in a sentence and its original meaning that is not based on resemblance. This relationship may exist due to cause and effect (*as-sababiyyah wa al-musabbabiyyah*), state and place (*al-ḥāliyyah wa al-maḥalliyyah*), part and whole (*al-juz'iyyah wa al-kulliyyah*), and other types of relationships (Fattah et al., 2023). Observe the following example of *majāz mursal* with the *'alaqah* of whole-for-part (*al-kulliyyah*):

شَرَبَتْ فَاطِمَةُ مَاءَ النَّيْلِ

“Fatimah drank water from the Nile River”

In that example, the word regarded as *majāz mursal* is مَاءَ النَّيْلِ. If we look at its meaning based on the original sense, it would imply that the subject (Fatimah) drank all the water of the Nile River (*al-kulliyyah* / “the whole”). However, based on the *qarinah* (indicator/reason/evidence), it is impossible for anyone to drink all the water of the Nile. This means that the sentence cannot be understood using the original meaning because the *qarinah* prevents it. Thus, the intended meaning of the example sentence is that Fatimah drank some of the water of the Nile River, which is an example of *majāz mursal* with the relationship of whole-for-part (*al-kulliyyah*). The expression used in the sentence indeed carries the meaning of “the whole” (*al-kulliyyah*), but what is actually meant is a part (*al-juz’iyyah*).

In the book *al-Kāfī fī al-Balāghah*, Shaykh Aiman Amin Abdul Ghani explains that an ‘*alaqah* is the linguistic connection between the original meaning and the figurative (*majāzī*) meaning of a word, while a *qarinah* is an indicator that prevents the mind from understanding a word in its literal or original sense (عبد الغني, ٢٠١١). Regarding the ‘*alaqah* in *majāz mursal*, there are several opinions concerning their number. Dr. Hj. Ramdani, in her book *Balaghah*, states that there are eight types of ‘*alaqah* in *majāz mursal* (Sagala, 2016). Dr. H. Gasim Yamani, in his book *Balaghah al-Qur’an*, explains that there are six types (Yamani, 2023). Khamim and H. Ahmad Subakir, in their book *Ilmu Balaghah*, mention twelve types (Khamim & Subakir, 2018). Meanwhile, Sayyid Ahmad al-Hasyimi, in his work *Jawāhir al-Balāghah*, describes nineteen types of ‘*alaqah* (الهاشمي, ١٩٩٩).

In this study, the writer will use the classifications presented by Sayyid Ahmad al-Hasyimi, which include nineteen types of ‘*alaqah*. The following are the types based on his explanation:

1. *Sababiyyah*

The ‘*alaqah sababiyyah* is a relationship in which the cause is mentioned while the intended meaning is the effect (الهاشمي, ١٩٩٩). An example is the sentence: “The cows were fed rainwater”. In this example, the phrase *rainwater* is considered a form of *majāz mursal*, because cows do not actually eat rainwater, they eat grass.

If we examine it closely, rainwater is the cause of the grass growing abundantly. Thus, in this sentence, what is actually meant is the effect, namely the grass, while what is stated in the sentence is the cause, namely the rainwater.

2. *Musabbabiyyah*

This *'alaqah* is the opposite of *sababiyyah*. It is a relationship in which the effect is mentioned in a sentence, while what is actually intended is the cause (الهاشمي, ١٩٩٩). For example can be seen in the following words of Allah SWT:

وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا

"And He sends down provision for you from the sky." (QS. Ghafir: 13)

In this verse, the word رِزْقًا (*provision*) is considered a *majāz mursal*. Based on the indicator (*qarinah*) "sent down from the sky", the word cannot be understood in its literal sense, because it is not logically possible that Allah sends down provisions directly from the sky in physical form. What is meant by *provision* here is rainwater, which becomes the *cause* of the emergence of sustenance (Salsabila, 2025). Thus, this verse is an example of *majāz mursal* with the *'alaqah musabbabiyyah*, because what is mentioned in the sentence is the effect (*provision*), while what is actually intended is the cause (*rainwater*).

3. Juziyyah

Based on its name, *juziyyah* comes from the word *juz'un*, which means "a part". Thus, this *'alaqah* refers to using a word that denotes a part, while the intended meaning is the whole (الهاشمي, ١٩٩٩). An example is Allah's statement regarding the freeing of slaves:

"... (they must) free a believing neck (slave)." (QS. An-Nisa: 92)

In this verse, the word "neck" (رَقَبَةً) is mentioned, which is only a part of a person's body. In the process of freeing a slave, it is impossible that only the neck is freed. Therefore, with the indicator (*qarinah*) of freeing a slave, the intended meaning of the word is the entire person, not just the neck.

4. Kulliyyah

The next type of *'alaqah* is *'alaqah kulliyyah*. This *'alaqah* is the opposite of *'alaqah juziyyah*: the word used denotes the whole, while what is actually intended is a part of it (الهاشمي, ١٩٩٩). An example is the sentence: "The security guard locked the school". What the security guard actually locks is not the entire school, but only a part of it, the school gate or door. Thus, this expression contains *majāz mursal*, because what is mentioned is the whole (the school), while what is intended is a part of it (the door).

5. Mahaliyyah

The meaning of ‘alaqah mahaliyyah is the use of a word that denotes a place, while what is actually intended is something that occupies that place (الهائمي, ١٩٩٩). An example is the expression أَكَلْتُ الْمِيزَانَ, which means “I ate the table”. This example mentions the table as the object of the action. However, it is impossible for a human to eat a table. Therefore, the intended meaning of “table” here is not its literal meaning; rather, it refers to the food on the table.

6. *Hāliyyah*

This type of ‘alaqah uses a word that denotes a state or condition (ḥāl), while what is actually intended is the place (maḥal) in which that state exists (الهائمي, ١٩٩٩). An example is Allah’s statement:

"As for those whose faces are bright, they will be in the mercy of Allah; they will abide therein forever." (QS. Ali ‘Imran: 107)

The expression that serves as an example of *majāz* mursal in this verse is “they will be in the mercy of Allah”. The phrase the mercy of Allah is not a place, but a state in which Allah bestows His grace in the Hereafter. The place where Allah’s mercy is manifested is Paradise. Thus, this verse contains *majāz* mursal with the ‘alaqah ḥāliyyah, in which the state (mercy) is mentioned, while the place intended is Paradise—supported by the indicator (qarinah): “they will abide therein forever”.

7. *I’tibāru mā kāna*

I’tibāru mā kāna is one of the ‘alaqah types in *majāz* mursal in which a word refers to something as it was in the past, while what is actually intended is something in its future state (الهائمي, ١٩٩٩). For example, in the statement of Allah SWT:

"And give to the orphans their property" (QS. An-Nisa’: 6).

The example of *majāz* mursal in this verse is the phrase “the orphans”. In reality, it is not possible to give them their wealth (inheritance) while they are still children. The property is given after they reach maturity. At that age, they are no longer considered children, and their property must be returned to them. Thus, the intended meaning is actually: “Give those who have reached adulthood their property”. This usage, in the science of bayān, is called *majāz* mursal with the ‘alaqah i’tibāru mā kāna, in which something is referred to according to what it used to be, not according to what it currently is.

8. *I’tibāru mā yakūnu*

This 'alaqah is the opposite of the previous one: it uses a word that refers to something that will occur in the future, while what is actually intended is something that has already occurred (الهاشمي, ١٩٩٩). An example is Allah's statement in Surah Yusuf (12:36), which means:

"One of them said: 'Indeed, I saw myself in a dream pressing wine.'"

The word that represents *majāz mursal* in this sentence is "wine" (khamr). As we know, one of the main ingredients of wine is grapes, which undergo fermentation and are mixed with other substances to become wine. Given the indicator (qarinah) of pressing, the word khamr cannot be understood in its literal meaning, because wine cannot be pressed. Therefore, the intended meaning of the word is what exists before wine is produced, namely grapes. In other words, the grapes are the state that existed earlier, before becoming wine. Thus, the actual intended meaning of the verse is: "Indeed, I saw myself in a dream pressing grapes."

9. Lāzimiyyah

This 'alaqah is a relationship in which the existence of one thing must follow the existence of another due to an inseparable necessity (الهاشمي, ١٩٩٩). For example: "The light has risen". The word considered as *majāz mursal* here is "light". With the indicator (qarinah) "has risen", the word cannot be understood in its literal sense. It is classified as an 'alaqah lazimiyyah because what is actually meant is the sun.

The existence of light, along with the indicator "has risen", shows that it follows the existence of the sun. In other words, the light is a *majāz mursal* with a lāzimiyyah relationship, because light necessarily exists when the sun rises. What is important here is the specific inseparable connection a state that cannot exist independently of the other.

10. Malzūmiyyah

The 'alaqah malzūmiyyah is the opposite of the 'alaqah lāzimiyyah. It refers to a situation in which the existence of one thing necessitates the existence of another (الهاشمي, ١٩٩٩). An example is the sentence: 'The sun filled the place'. In this example, the word sun is used figuratively (*majāz mursal*). With the contextual clue (qarīnah) 'filled the place', the word sun cannot carry its literal meaning. The intended literal meaning is light, because whenever the sun is present, its light is inevitably present as well.

11. Āliyyah

The ‘alaqah ‘āliyyah refers to the existence of something as an intermediary that conveys the effect of one thing to another (الهاشمي, ١٩٩٩). An example is the verse: ‘And grant me a good reputation among later generations’ (Qur’an, Ash-Shu‘arā’: 84). In this example, the word *lisān* (لسان), which literally means tongue, appears. However, in this context it refers to good speech or a good reputation. Thus, *lisān* meaning good speech is a *majāz* mursal with the ‘āliyyah relationship, because the tongue is the instrument used to produce good speech.

12. *Ithlāq*

The ‘alaqah *ithlāq* is a type of relationship in which a word is used in its unrestricted, absolute sense without any condition or specification whereas what is actually intended is something limited or restricted (الهاشمي, ١٩٩٩). An example is the statement of Allah SWT: ‘Then (the expiation is) the freeing of a slave’ (Qur’an, Al-Mujādilah: 3). The word that serves as *majāz* mursal with the ‘alaqah *ithlāq* here is the word ‘slave’. In this verse, the word slave appears unrestricted, without being tied to any qualifying term. However, what is actually intended is a believing slave (رَقَبَةً مُؤْمِنَةً). Meanwhile, the use of the word slave to refer to the entire person is considered *majāz* mursal with the relationship of *juz’iyyah* (part-to-whole).

13. *Taqyīd*

The ‘alaqah *taqyīd* occurs when something is restricted by one or more specific limitations (الهاشمي, ١٩٩٩). An example is the phrase: مَا أَغْلَظَ جُحْفَلَةَ زَيْدٍ which means, ‘How thick Zaid’s lips are’. The word *جُحْفَلَةَ* in this sentence serves as an example of *majāz* mursal with the ‘alaqah *taqyīd*, because it is originally associated with the thick, protruding lips of a horse.

14. *Al-Umūm*

This ‘alaqah occurs when a word has a general meaning that includes many things, while what is actually intended is only a small part or a single individual (الهاشمي, ١٩٩٩). An example is the saying of Allah SWT:

الَّذِينَ قَالَ لَهُمُ النَّاسُ (آل عمران: ١٧٣)

‘(That is,) those to whom the people said....’

In this example, the word *al-nās* (الناس), which literally means 'people', carries a general meaning (Alwi HS et al., 2021). However, what is actually intended here is a specific individual, namely Na'im ibn Mas'ūd al-Ashja'i.

15. *Al-Khuṣūṣ*

The 'alaqah *khuṣūṣ* is the opposite of the 'alaqah *al-'umūm*. It occurs when a word that originally refers to something specific such as a single individual is used to refer to a broader group (الهاشمي, ١٩٩٩). An example is the use of a person's name to denote an entire tribe or clan, such as 'Rabī'ah' or 'Quraysh'. These names were originally the names of individuals, but later came to represent the whole tribe associated with them.

16. *Badaliyyah*

The 'alaqah *badaliyyah* is a relationship in which one thing serves as a substitute for another (الهاشمي, ١٩٩٩). An example is Allah's saying: 'And when you have completed the prayer...' (Qur'an, An-Nisā': 103). What is intended by the word *ṣalāh* (prayer) in this verse is the act of performing the prayer itself.

17. *Mubdaliyyah*

The 'alaqah *mubdaliyyah* occurs when something is replaced by another thing (الهاشمي, ١٩٩٩). For example: 'I consumed Zaid's blood'. The expression that constitutes the *majāz mursal* here is the word *blood*. With the contextual clue (*qarīnah*) of 'consuming,' it is impossible for the word to retain its literal meaning. What is meant by 'blood' in this sentence is *diyah* (blood money/compensation), which in this expression is substituted with the word 'blood'.

18. *Mujāwarah*

This 'alaqah occurs when one thing is adjacent to or located near another (الهاشمي, ١٩٩٩). An example is the sentence: 'I spoke to the wall and the pillar'. What is meant by this expression is that the person spoke to those who were sitting near the wall and the pillar. Therefore, the words 'wall' and 'pillar' are both forms of *majāz mursal* with the relationship of adjacency (*mujāwarah*).

At-Ta'alluq al-Isytiqāqī

At-Ta'alluq al-Isytiqāqī is a type of 'alaqah in which one morphological form (*ṣiḡhah*) is used in place of another (الهاشمي, ١٩٩٩). The forms of substitution include the following:

- 1. Using the verbal noun (*maṣḍar*) in place of the passive participle (*ism maf'ūl*)**

Example from the words of Allah SWT:

(An-Naml: 88) صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

“(Such is) the work of Allah, who perfected all things.”

The word ṣun‘a (صنع) is a *maṣḍar* (verbal noun), but what is intended is مصنوع (that which is created).

2. Using the active participle (ism fā‘il) in place of the verbal noun (maṣḍar)

Example from the words of Allah SWT:

(Al-Wāqī‘ah: 2) لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

“And none can deny its occurrence.”

The word kādhibah (كاذبة), which literally means “a denier,” is an *ism fā‘il* (active participle). However, what is intended is takdhīb (denial). Thus, the intended meaning is: “There is no one who can deny its occurrence.”

3. Using the passive participle (ism maf‘ūl) in place of the active participle (ism fā‘il)

Example from the words of Allah SWT:

(Al-Isrā’: 45) حِجَابًا مَّسْتُورًا

“A concealed barrier.”

The word mastūran (مستورًا), meaning “covered,” is an *ism maf‘ūl* (passive participle). If understood literally, it would imply that the barrier itself is covered. However, what is intended is that the barrier covers (acts as a covering). Thus, the intended form is the *ism fā‘il*, sāṭiran (سائرًا), meaning “that which covers.”

Types of *Majāz Mursal* in the Qur’an, Juz 14, Based on Their ‘Alaqaḥ

Based on the results of the research conducted, it was found that in Juz 14 of the Qur’an there are twenty-six (26) verses that contain *majāz mursal*. These verses are spread across two surahs: Surah Al-Hijr with eleven (11) verses and Surah An-Nahl with sixteen (16) verses.

Majāz Mursal in Surah Al-Hijr

a. *Juziyyah*

Among the types of 'alaqah (relations) in Surah Al-Hijr is the 'alaqah juz'iyah (partial relation). In this surah, there are two verses that contain *majāz mursal* with a partial relation, namely verses 44 and 98. An example of a verse that contains *majāz mursal* with 'alaqah juz'iyah in Surah Al-Hijr is as follows:

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ

This verse shows the use of *majāz mursal* in the word "أَبْوَابٍ" (*abwāb*, doors). Literally, "abwāb" is the plural of "door", referring to physical doors. However, in the context of this verse, it does not mean doors in the physical sense that can be opened and closed, but rather layers or levels. This view is supported by Imam Muhammad Ahmad Kan'an, who states that the meaning of 'abwāb' here is levels (كنعان, ٢٠١٨). There are also Shaykh Jalaluddin al-Suyuti and Shaykh Jalaluddin al-Mahalli who interpret أَبْوَاب as أَطْبَاق (levels) (المحلي & السيوطي, ٢٠٠١). The use of "doors" refers to the different sections or layers of Hell, each designated for a specific group of sinners. Therefore, the relation is juz'iyah, where a part is mentioned but the intended meaning is the whole, supported by the contextual clue جُزْءٌ مَّقْسُومٌ.

b. Kulliyyah

The second type of 'alaqah in Surah Al-Hijr is 'alaqah kulliyyah (general relation). In this surah, there are two verses included in *majāz mursal* with general relation, namely verses 47 and 97. An example is:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

This verse shows the use of *majāz mursal* in the word "صُدُورِهِمْ" (their chests). Literally, the word refers to the chest as a part of the human body. However, in the context of this verse, it actually refers to the heart, because the heart is where feelings of envy or grudges arise. Since the heart is located within the chest, and the chest contains more than just the heart, this is considered *majāz mursal* with 'alaqah kulliyyah, a word with a general meaning (chest) is used, but the intended meaning is only a part (the heart).

c. Mahaliyyah

The third type of 'alaqah in Surah Al-Hijr is 'alaqah mahaliyyah. In this surah, there are two verses included in *majāz mursal* with 'alaqah mahaliyyah, namely verses 4 and 22. An example is:

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ

This verse shows the use of *majāz mursal* in the word "قَرْيَةٍ" (village/town). Literally, the word refers to a village or town. However, in the context of this verse, it actually refers to the inhabitants of that village. According to Imam Muhammad Ahmad Kan'an, the meaning of 'qaryah' is the people of the village/town (كنعان, ٢٠١٨). Similarly, Shihāb ad-Dīn Abu al-Thaṇā' Maḥmūd ibn 'Abd Allāh al-Ālūsī holds the same opinion (الألوسي, ١٩٩٤). Thus, the word "village" represents all the people living in it. Therefore, the relation is mahaliyyah, because the place is mentioned, but the intended meaning is the people who occupy that place.

d. *Al-'Umūm*

The fourth type of 'alaqah in Surah Al-Hijr is 'alaqah umumiyah (universal/general relation). In this surah, there are four verses that include *majāz mursal* with universal relation, namely verses 26, 31, 38, and 99. An example is:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

This verse shows the use of *majāz mursal* in the word "الْإِنْسَانَ" (human/man). Literally, it refers to humans in general. However, in the context of this verse, the intended meaning is Adam (AS) as the first human. This interpretation is supported by Imam Muhammad Ahmad Kan'an, who states that the word 'al-Insan' in this verse refers to Adam. Likewise, Abū al-Faḍl Syihābuddīn Sayyid Maḥmūd al-Ālūsī al-Baghdādī also opines that it refers to the first human. Thus, this verse uses a general word (الإنسان) while the intended meaning is specific (Adam)

Majāz Mursal in Surah An-Nahl

a. *Musabbabiyah*

Among the types of 'alaqah in Surah An-Nahl is 'alaqah musabbabiyyah (causal relation). In this surah, there is only one verse containing *majāz mursal* with causal relation, namely verse 125. The verse is as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

In this verse, the word containing *majāz mursal* is "الحِكْمَةُ" (al-ḥikmah, wisdom). Literally, this word means "wisdom". However, in the context of the verse, the intended meaning is not merely wisdom as a characteristic, but rather the Qur'an as the source of that wisdom. Imam Muhammad Ahmad Kan'an interprets "al-ḥikmah" as the Qur'an (كنعان, ٢٠١٨), while Imam Al-Hafizh Abu Al-Fida' Ismail bin Kathir interprets it as Al-Kitab (the Qur'an), As-Sunnah, and good advice (بن كثير, ١٩٩٩). Here, the word al-ḥikmah refers to the effect, whereas the intended meaning is the cause of wisdom, i.e., the Qur'an. By understanding the Qur'an correctly, a person becomes wiser in all matters. Therefore, this is a *majāz mursal* with '*alaqah musabbabiyyah*, where the effect is mentioned but the intended meaning is the cause.

b. Juziyyah

The second type of '*alaqah* in Surah An-Nahl is '*alaqah juz'iyyah*. In this surah, only one verse contains *majāz mursal* with partial relation, namely verse 115:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِرِ وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ

This verse shows the use of *majāz mursal* in the word لَحْم (lahm, meat/flesh). Literally, it means "meat". However, in the context of the verse, it does not only refer to meat, but to all parts of the pig that are forbidden for consumption. Therefore, using the word "meat" here represents a part of a larger whole in the context of dietary law. The word refers to a part (meat), but the intended meaning is the entire body of the pig.

c. Kulliyah

The third type of '*alaqah* in Surah An-Nahl is '*alaqah kulliyah*. In this surah, only one verse contains *majāz mursal* with general relation, namely verse 78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ...

This verse shows the use of *majāz mursal* in the word بُطُون (butūn, wombs/stomachs)". Literally, it refers to the stomach as a whole. However, in the context of the verse, it actually refers to the uterus as the specific part inside the womb where the fetus develops. This shows a semantic relationship between the whole (stomach) and a part (uterus). Thus, the relation is *kulliyah*, where the whole is mentioned, but the intended meaning is a part.

d. Hāliyyah

The fourth type of *'alaqah* in Surah An-Nahl is *'alaqah haliyyah*. In this surah, only one verse contains *majāz mursal* with *'alaqah haliyyah*, namely verse 41:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآجِرُ الْآخِرَةِ أَكْبَرُ لَوْ
كَانُوا يَعْلَمُونَ

The verse indicates the use of *majāz mursal* in the word “حَسَنَةً” (*ḥasanah*). In its literal meaning, the word signifies “goodness”. However, in the context of this verse, what is intended is not “goodness” itself, but rather a “good place”, namely Madinah, the city to which the Companions migrated after experiencing persecution. In line with this explanation, Shaykh Muhammad Sayyid Tantawi, in his book, *al-Tafsīr al-Wasīṭ li al-Qur’ān al-Karīm*, clarifies that the term *ḥasanah* (حسنة) refers to Madinah (طنطاوي, ١٩٩٨). Thus, this relates to the semantic connection between “goodness” and “Madinah.” Therefore, the use of the word *ḥasanah* in this verse represents a good and proper dwelling place for the Muhājirīn. Hence, the *'alaqah* involved is *ḥāliyah*, in which the word mentioned denotes a state or quality, while the intended meaning is the place associated with that quality..

e. *Al-'Umūm*

The fifth type of *'alaqah* in Surah An-Nahl is *'alaqah Al-'Umūm*. In this surah, twelve verses contain *majāz mursal* with *alaqah Al-'Umūm*, namely verses 14, 25, 38, 43, 44, 62, 64, 69, 90, 95, 97, and 112. An example is:

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

This verse shows the use of *majāz mursal* in the word “الْكِتَابَ” (*al-kitāb*, the book)". Literally, it means “book” in general. However, in this verse, the intended meaning is specifically the Qur’an (Ridlo, 2024), which Allah revealed to Prophet Muhammad (SAW) as guidance and clarification regarding matters that people previously disputed. Therefore, the relation is *umumiyyah*, where a general word is mentioned, but the intended meaning is specific.

CONCLUSION

Based on the results of the research conducted, it was found that in Juz 14 of the Qur’an, there are twenty-six (26) verses containing *majāz mursal*. These verses are

spread across two surahs: Surah Al-Hijr with eleven (11) verses, and Surah An-Nahl with sixteen (16) verses. Among all the verses containing *majāz mursal*, there are six (6) types of 'alāqah used: 'alāqah al-'umūm in sixteen (16) verses, 'alaqah maḥaliyyah in three (3) verses, 'alaqah juziyyah in three (3) verses, kulliyyah in three (3) verses, ḥāliyah in one (1) verse, and musabbabiyyah in one (1) verse.

The frequent use of 'alāqah al-'umūm shows that the Qur'an often employs general words to broaden meaning, allowing the conveyed message to remain flexible and encompass more than one interpretation, without losing the intended meaning in the context of the verse. The abundance of *majāz mursal* with various types of 'alāqah in Juz 14 reflects the richness and diversity of linguistic style in the Qur'an. This diversity is one of the Qur'an's methods for conveying important messages—including stories of the prophets, warnings, and moral teachings—in a subtle yet impactful manner

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