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الكناية في الجزء السابع و العشرين: دراسة معنوية بلاغية

Kināyah in the Twenty-Seventh Juz of the Qur'an: A Semantic-Rhetorical Study

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Abstract

This study examines kināyah in the twenty-seventh Juz of the Qur'an as an indirect rhetorical expression that carries theological, ethical, and educational meanings. The research was motivated by the need to clarify how Qur'anic indirect expression operates not merely as ornamentation, but as a semantic device that deepens the reader's engagement with divine discourse. This study employed a qualitative descriptive-analytical method. The primary data consisted of Qur'anic verses in the twenty-seventh Juz that contain kināyah, while secondary data were drawn from Arabic rhetoric, Qur'anic exegesis, and modern literary studies of the Qur'an. The analysis identified nineteen kināyah expressions across seven surahs: al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. The dominant form was kināyah 'an ṣifah, while kināyah 'an mawṣūf and kināyah 'an nisbah appeared less frequently. The findings show that Qur'anic kināyah in this Juz communicates divine power, revelation, eschatological warning, paradisal reward, and the transient nature of worldly life through layered indirect meaning. The study concludes that kināyah is a central rhetorical strategy for intensifying Qur'anic meaning, strengthening contemplation, and guiding readers toward theological awareness and moral reflection.

Keywords: balāghah; kināyah; Qur'anic rhetoric; semantic analysis; twenty-seventh Juz

Abstrak

Penelitian ini mengkaji kināyah dalam Juz kedua puluh tujuh Al-Qur'an sebagai ungkapan retoris tidak langsung yang mengandung makna teologis, etis, dan edukatif. Penelitian ini dilatarbelakangi oleh pentingnya memahami bagaimana ungkapan tidak langsung dalam Al-Qur'an tidak hanya berfungsi sebagai keindahan bahasa, tetapi juga sebagai perangkat semantik yang memperdalam pemahaman terhadap pesan ilahi. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Data primer berupa ayat-ayat Al-Qur'an dalam Juz kedua puluh tujuh yang mengandung kināyah, sedangkan data sekunder bersumber dari ilmu balāghah, tafsir Al-Qur'an, dan kajian sastra Al-Qur'an modern. Hasil penelitian menemukan sembilan belas ungkapan kināyah pada tujuh surah, yaitu al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, dan al-Ḥadīd. Bentuk yang paling dominan adalah kināyah 'an ṣifah, sedangkan kināyah 'an mawṣūf dan kināyah 'an nisbah muncul lebih terbatas. Penelitian ini menyimpulkan bahwa kināyah menjadi strategi retoris penting dalam memperkuat makna Al-Qur'an, membangun perenungan, dan mengarahkan pembaca pada kesadaran teologis serta refleksi moral.

Kata Kunci: balāghah; kināyah; retorika Al-Qur'an; analisis semantik; Juz kedua puluh tujuh

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A. Introduction

The Qur'an occupies a central position in Islamic intellectual and devotional life as divine guidance, linguistic miracle, and the highest model of Arabic eloquence. Its language is not limited to direct instruction, because many of its meanings are conveyed through carefully arranged diction, imagery, rhythm, and implied expression. Classical scholars of Arabic rhetoric have long argued that Qur'anic eloquence cannot be separated from the arrangement of words and relations of meaning, because rhetorical value emerges from the interaction between wording, structure, and context (Al-Jurjānī, 2004). This view is particularly relevant to the study of kināyah, a rhetorical form in which the apparent expression points toward a deeper intended meaning while the literal sense remains possible. Through kināyah, the Qur'an invites the reader not only to understand the wording, but also to contemplate the implied moral and theological message behind it.

The significance of kināyah becomes clearer when Qur'anic discourse is approached as a text whose rhetorical form is inseparable from its meaning. Studies of Qur'anic style have shown that the Qur'an employs concision, thematic coherence, sound patterning, and rhetorical force in ways that make indirect expression essential for understanding theological and moral meaning (Abdel Haleem, 2001). Modern literary readings similarly stress that Qur'anic meaning often emerges through repetition, contrast, imagery, and rhetorical progression (Robinson, 2003). In the Meccan surahs, especially, vivid imagery and compressed semantic forms are frequently used to move the reader from sensory expression to reflection on divine power, resurrection, reward, and punishment (Sells, 1999). Therefore, kināyah should not be treated merely as an aesthetic ornament, but as a meaningful mode of Qur'anic communication.

In Arabic rhetoric, kināyah is located within 'ilm al-bayān, the branch of balāghah concerned with conveying meaning through various expressive paths. Unlike metaphor, which usually prevents the literal meaning from being intended, kināyah allows the literal wording to remain possible while directing the reader toward an implied meaning. Al-Qazwīnī (2003) defines kināyah as an expression whose intended meaning is a necessary implication of the literal wording, while the literal sense may still be accepted. This subtle dual possibility makes kināyah especially powerful in sacred discourse, because it combines clarity with depth and direct wording with reflective implication.

The twenty-seventh Juz of the Qur'an provides a rich field for examining this rhetorical device. It contains surahs with powerful eschatological, theological, and

ethical themes, including al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. These surahs repeatedly present divine power, revelation, the Day of Judgment, the beauty of paradise, the destruction of rebellious communities, and the insignificance of worldly life. Many of these meanings are not expressed in a flat or merely declarative style, but through indirect phrases that require contextual and rhetorical interpretation. Such expressions include descriptions of divine strength, heavenly servants as hidden pearls, nearness through the phrase "two bow-lengths," the earth being shaken, and believers' light running before them.

Previous studies on kināyah in the Qur'an have examined several textual fields, such as kināyah in Surah al-Nisā', kināyah in legal verses, kināyah in the thirtieth Juz, and kināyah in the twenty-ninth and thirtieth Juz. These studies demonstrate that kināyah appears in various Qur'anic contexts and contributes to legal, ethical, educational, and rhetorical meaning. However, the twenty-seventh Juz has not received sufficient focused attention as a distinct unit of analysis. This research therefore addresses a specific gap by identifying kināyah expressions in the twenty-seventh Juz and explaining their implied meanings through semantic-rhetorical analysis.

The study is guided by two research questions: which verses in the twenty-seventh Juz contain kināyah, and how can the meanings of those kināyah expressions be understood? The objective is to identify verses that contain kināyah and analyze their meanings based on rhetorical classification and contextual interpretation. The research contributes to Qur'anic rhetorical studies by showing how indirect expression functions as a medium for theological affirmation, eschatological warning, ethical education, and spiritual reflection. It also supports the broader argument that Qur'anic kināyah enriches interpretation by requiring the reader to move beyond surface meaning toward layered semantic understanding.

B. Method

This study employed a qualitative research design with a descriptive-analytical approach. The qualitative design was selected because the research focuses on meaning, classification, and rhetorical interpretation rather than numerical measurement alone. Qualitative inquiry is appropriate for studies that aim to understand context, meaning, and textual phenomena (Creswell & Poth, 2018). In this study, the descriptive component was used to identify and present verses containing kināyah, while the analytical component was used to interpret their semantic-rhetorical meanings.

The primary data consisted of Qur'anic verses in the twenty-seventh Juz that contain kināyah. The surahs examined were al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. Secondary data included classical and

contemporary tafsir, books of Arabic rhetoric, lexicographical sources, and relevant studies on Qur'anic style and Arabic literary analysis. The unit of analysis was the individual Qur'anic verse or phrase identified as containing kināyah.

Data were collected through library research and documentation. The researcher first reviewed the twenty-seventh Juz and prepared an initial list of verses that potentially contained kināyah. Each verse was then checked against rhetorical definitions and tafsir explanations. Documentation was used to record the verse, surah, verse number, type of kināyah, and the implied meaning. This process follows the logic of document analysis, which enables systematic examination of written materials as research data (Bowen, 2009).

Data analysis was carried out in four stages. First, the selected verses were identified as containing kināyah based on the possibility of indirect meaning. Second, the verses were classified into kināyah 'an ṣifah, kināyah 'an mawṣūf, or kināyah 'an nisbah. Third, each expression was analyzed contextually by considering the verse meaning, surah context, and interpretive explanations. Fourth, the meanings were synthesized into theological, eschatological, ethical, and rhetorical categories. This procedure is consistent with qualitative coding, which organizes textual data into meaningful categories (Saldaña, 2021), and with qualitative analysis models involving data condensation, display, and conclusion drawing (Miles et al., 2014).

To strengthen validity, the study used source triangulation by comparing Arabic rhetorical theory, Qur'anic exegesis, and modern Qur'anic literary studies. Interpretive reliability was supported by returning to recognized tafsir and rhetoric sources, especially when deciding whether a phrase should be classified as kināyah and which implied meaning should be assigned. This approach ensured that the interpretation did not rely solely on subjective impression, but was grounded in established rhetorical and exegetical reasoning.

C. Results and Discussion

The analysis identified nineteen kināyah expressions in the twenty-seventh Juz. These expressions were distributed across seven surahs: al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. The distribution shows that kināyah appears not as an isolated rhetorical feature, but as a recurring semantic device in passages dealing with divine power, revelation, the Hereafter, paradise, punishment, and moral orientation. Table 1 presents the complete classification of the identified verses.

Table 1. Classification and semantic interpretation of kināyah expressions in the twenty-seventh Juz.

No.	Surah	Verse	Qur'anic expression	Type of kināyah	Implied meaning
1	Al-Dhāriyāt	47	وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ	Kināyah 'an ṣifah	Divine power and greatness in creating

No.	Surah	Verse	Qur'anic expression	Type of kināyah	Implied meaning
					and expanding the heavens
2	Al-Dhāriyāt	56	وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ	Kināyah 'an ṣifah	The purpose of creation: worship and recognition of God
3	Al-Dhāriyāt	58	إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ	Kināyah 'an ṣifah	God as provider with unlimited strength
4	Al-Ṭūr	24	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ	Kināyah 'an mawṣūf	Purity and beauty of heavenly servants
5	Al-Ṭūr	27	فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ	Kināyah 'an ṣifah	Prophetic truthfulness and divine guidance
6	Al-Najm	3	مَا يَنطِقُ عَنِ ٱلْهَوَىٰ	Kināyah 'an ṣifah	Revelation rather than personal desire
7	Al-Najm	8	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ	Kināyah 'an nisbah	Extreme nearness in the reception of revelation
8	Al-Najm	43	وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ	Kināyah 'an ṣifah	God's control over joy, sorrow, and human conditions
9	Al-Qamar	1	ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ	Kināyah 'an nisbah	A miraculous sign and nearness of the Hour
10	Al-Qamar	20	تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ	Kināyah 'an ṣifah	Destruction of rebellious people by divine punishment
11	Al-Qamar	48	فَٱصْبِرْ صَبْرًا جَمِيلًا	Kināyah 'an ṣifah	Noble patience under trial
12	Al-Raḥmān	46	وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ	Kināyah 'an ṣifah	Fear of God's greatness and awareness of divine supervision
13	Al-Raḥmān	72	فِيهِنَّ خَيْرَٰتٌ حِسَانٌ	Kināyah 'an ṣifah	Moral and physical beauty of paradisal companions
14	Al-Raḥmān	72	حُورٌ مَّقْصُورَٰتٌ فِي ٱلْخِيَامِ	Kināyah 'an ṣifah	Purity, honor, and protected status
15	Al-Wāqi'ah	4	إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا	Kināyah 'an ṣifah	The terrifying upheaval of the earth on Judgment Day
16	Al-Wāqi'ah	7	وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً	Kināyah 'an nisbah	Division of humanity into three final groups
17	Al-Wāqi'ah	89	فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ	Kināyah 'an ṣifah	Rest, joy, fragrance, and bliss in paradise
18	Al-Ḥadīd	12	يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ	Kināyah 'an ṣifah	Believers' guidance and success on Judgment Day
19	Al-Ḥadīd	20	إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ	Kināyah 'an ṣifah	The temporary and deceptive nature of worldly life

The most dominant type was kināyah ‘an ṣifah. This form appeared in expressions that indirectly indicate divine strength, prophetic truthfulness, purity, patience, paradisal beauty, the terror of the Day of Judgment, and the deceptive nature of worldly life. Kināyah ‘an mawṣūf appeared in the description of heavenly servants as “hidden pearls,” where the expression points to the described beings through an image of purity and beauty. Kināyah ‘an nisbah appeared in expressions of relational meaning, such as “two bow-lengths or nearer,” “the moon split,” and “three groups.”

In Surah al-Dhāriyāt, the expressions “bi-ayd,” “li-ya‘budūn,” and “dhū al-quwwah” function as kināyah ‘an ṣifah. The first points to God’s unlimited power in creating and expanding the heavens. The second emphasizes that the purpose of creating jinn and humans is worship and recognition of divine greatness. The third confirms that God is the provider whose power is complete and who needs no assistance from creation. These meanings are consistent with tafsir traditions that read verses of creation and provision as signs of divine sovereignty (Ibn Kathīr, 1999; Al-Ṭabarī, 2001).

In Surah al-Ṭūr, the phrase “as if they were hidden pearls” is classified as kināyah ‘an mawṣūf because it indirectly presents the heavenly servants through a visual image of purity, beauty, and preservation. The expression “you are not, by the favor of your Lord, a soothsayer or madman” is kināyah ‘an ṣifah because it indirectly affirms the Prophet’s truthfulness and the divine source of his message. This shows that kināyah can operate through both positive imagery and the negation of false accusations.

In Surah al-Najm, “he does not speak from desire” indicates that the Prophet’s words in the context of revelation are not personal inclination, but divine communication. The phrase “two bow-lengths or nearer” indirectly expresses extreme nearness during the reception of revelation. The phrase “He makes laugh and makes weep” indicates divine control over human emotion and life conditions. These examples show how kināyah connects rhetorical subtlety with theological affirmation.

In Surah al-Qamar, “the moon split” functions as kināyah ‘an nisbah by linking a miraculous cosmic event to the nearness of the Hour. The comparison of destroyed people to uprooted palm trunks is kināyah ‘an ṣifah because it indirectly conveys humiliation, destruction, and the severity of divine punishment. The expression “beautiful patience” points to noble endurance in the face of denial and rejection. Qur’anic imagery in such passages creates strong emotional and spiritual impact, particularly in eschatological contexts (Qutb, 2003).

In Surah al-Raḥmān, kināyah is used to describe fear of God and paradisal reward. “For whoever fears the standing before his Lord” indirectly indicates awareness of divine supervision and moral accountability. “Good and beautiful”

points to the moral and physical perfection of the companions of paradise, while "confined in tents" indicates purity, honor, and protected status. These expressions show how kināyah can represent ethical qualities and unseen reward through concise imagery.

In Surah al-Wāqi'ah, "the earth is shaken" indirectly presents the terrifying upheaval of the Day of Judgment. "You will become three groups" indicates the final classification of humanity. "Comfort, fragrance, and a garden of delight" expresses the rest and joy granted to the righteous. In Surah al-Ḥadīd, "their light runs before them" indicates guidance and success, while "worldly life is play and amusement" depicts the temporary and deceptive nature of worldly existence. These meanings demonstrate that kināyah repeatedly connects worldly action with final accountability.

Dominance of Kināyah 'an Ṣifah

The dominance of kināyah 'an ṣifah indicates that the twenty-seventh Juz frequently uses indirect expression to communicate qualities rather than merely to identify objects or assign relations. These qualities include divine power, prophetic truthfulness, human dependence, eschatological fear, paradisal purity, and worldly deception. The prevalence of this type is significant because abstract theological and ethical qualities are often more effective when expressed through images and implications than through direct definition. Al-Jurjānī's theory of naẓm helps explain this phenomenon: meaning becomes rhetorically powerful when the arrangement of expression leads the reader to infer a deeper relation between wording and meaning (Al-Jurjānī, 2004).

Theological and Revelatory Meanings

Several kināyah expressions in al-Dhāriyāt and al-Najm reinforce central theological meanings. Expressions such as "bi-ayd," "dhū al-quwwah," and "He makes laugh and makes weep" direct the reader toward divine power, provision, and control. Meanwhile, "he does not speak from desire" and "two bow-lengths or nearer" support the authenticity of revelation. These expressions do not merely state doctrine; they frame doctrine through rhetorical implication. This confirms that Qur'anic indirect expression functions as a medium of theological education, allowing the reader to encounter divine truth through reflection and inference rather than through direct assertion alone.

Eschatological and Moral Meanings

The eschatological dimension is especially prominent in al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. The image of uprooted palm trunks, the shaking of the

earth, the division of humanity into three groups, and the movement of believers' light all present final realities through indirect and memorable imagery. Such expressions make unseen realities vivid and emotionally compelling. Qur'anic discourse often communicates moral guidance through concise and powerful language rather than abstract explanation (Abdel Haleem, 2010). In this sense, kināyah strengthens belief in the Hereafter by making reward and punishment rhetorically present to the reader.

Ethical and Educational Functions

Kināyah in the twenty-seventh Juz also performs ethical and educational functions. It teaches worship, fear of God, patience, gratitude, awareness of divine supervision, and detachment from worldly illusion. The expression "worldly life is play and amusement" is especially important because it indirectly warns the reader against treating temporary life as ultimate reality. Similarly, "whoever fears the standing before his Lord" teaches that ethical behavior begins with inner awareness of accountability. These meanings show that kināyah is not merely a linguistic category, but a pedagogical device that guides moral formation.

Rhetorical Significance

The findings confirm that Qur'anic kināyah is a semantic-rhetorical strategy that deepens meaning by requiring the reader to participate in interpretation. The reader moves from the apparent phrase to the intended meaning through context, theological knowledge, and rhetorical sensitivity. This movement strengthens the emotional and intellectual effect of the verse. Modern Qur'anic literary studies have emphasized that meaning often emerges through imagery, rhythm, coherence, and semantic compression (Mir, 2007; Wild, 2006). The present study supports this view by showing that kināyah in the twenty-seventh Juz produces layered meaning that is concise, reflective, and spiritually powerful.

D. Conclusion

This study demonstrates that kināyah in the twenty-seventh Juz of the Qur'an functions as a significant rhetorical and semantic device for conveying theological, eschatological, ethical, and educational meanings. The analysis identified nineteen kināyah expressions distributed across seven surahs: al-Dhāriyāt, al-Ṭūr, al-Najm, al-Qamar, al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd. The dominant type is kināyah 'an ṣifah, while kināyah 'an mawṣūf and kināyah 'an nisbah appear in more limited forms. The findings show that indirect Qur'anic expression intensifies meaning by inviting readers to infer divine power, prophetic truthfulness, accountability, paradisal reward, punishment, and the temporary nature of worldly life. This research contributes to Arabic rhetorical studies by offering a focused analysis of kināyah in a

specific Qur'anic unit and by connecting classical balāghah classification with semantic interpretation. The study is limited to the twenty-seventh Juz and does not compare kināyah across all Qur'anic sections. Future research may expand the analysis to other Juz, compare rhetorical devices such as kināyah, isti'ārah, and majāz, or examine the pedagogical value of Qur'anic kināyah in Arabic language and Islamic education.

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