



Stylistic of The Qur'an: The Existence of Majaz Mursal I'tibar Ma Kana

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Abstract: The existence of *majaz mursal i'tibar ma kana* in the Qur'an has proven the use of *majaz* style of language in the Qur'an which underlined that the Qur'an cannot be separated from *majaz*. The study of the Qur'an will cause the ambiguity in meaning and even fatal mistakes if *balaghah* approach (*majaz*) is not used. The data of this research were obtained from the Qur'an and the opinions of several *Balaghah* experts, such as Abu Ubaidah and Az-Zamakhshary as the source of information in this study. Semantics was also used in this research, which was analyzing the meaning of the verses of the Qur'an which were classified as *majaz i'tibar ma kana*. The research results showed that there were 12 verses in the Qur'an including *majaz mursal i'tibar ma kana* which were found in the different verses, such as surah Al-Baqarah verse (2): 234, surah An-nisa verse (4): 2, surah An-nisa verse (4) 12, surah Al-Rahman verse (55): 56, surah Al-Kahfi verse (28): 47, surah Al-Hujarat verse (49): 9, surah: An-Naml verse (27): 87, surah Fussilat verse (41): 21, surah Thaha verse (20): 74, surah Nuh verse (71): 26-2, surah Ad-Dhukhan (44) verse: 47,48 49. So, there must be a meaningful figure of speech (metaphor) in understanding the verses of the Qur'an and there was no ambiguous meaning. Therefore, this study suggested the need to explore the science of *balaghah* as one of the tools of science in understanding the Qur'an implicitly.

Introduction

Fi'il madhi is usually used for the future form or *i'tibar ma kana* in *Balaghah* is one of the styles of language in Al-Qur'an.¹ *Fi'il madhi* is a verb (*fi'il*) that indicates the past conversation or something that has passed.² such as word "*fahima*" which means

¹ Juhdi Rifai, "Pendekatan Ilmu Balaghah dalam Shafwah Shafwah Al-Tafâsîr Karya 'Ali Al-Shabuny," *Jurnal Ulunnuha* 8, no. 2 (2019): 245–66.

² Syaikh Muhammad Muhyidin Abdul Hamid Al-Misri, *Tuhfatus Saniyah Syarh Al-Muqaddimah Al-Ajurrumiyah* (As-shaff Media, n.d.).

“has understood” and “*kharaja*” which means “has come out”. The further study³ and understanding Balaghah is important especially *majaz mursal i'tibar*.⁴⁵ It become important because when the position that logically should be occupied by *fi'il mudhari* or *majaz mursal i'tibar ma kana*⁶⁷⁸ but precisely Allah, our Almighty God, revealed in another form, namely *fi'il Madhi* to show the events that have occurred.⁹¹⁰ The purpose of it is to increase the faith of reader or the listener through the verses because all the things above happened is a truth.¹¹¹²

I'tibar ma kana is part of the *majaz mursal* indicator that mentions something that has happened whereas it exactly has not happened yet or that will happen.¹³¹⁴ *Majaz mursal i'tibar ma kana* is the object of study of *Bayan*. *Bayan* science is part of balaghah,¹⁵¹⁶ and balaghah is a science that explores the miracle of Al-Qur'an on the aspects of the language style and aesthetics.¹⁷¹⁸ Some experts interpret Al-Qur'an with

³ Muhamad Hamdani, “Implikasi Perubahan Derivasi dan Makna ‘ضرب’ dalam Al-Quran terhadap Terjemahnya,” *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 1, no. 2 (2018): 71, <https://doi.org/10.35931/am.v1i2.39>.

⁴ In Suryaningsih and Hendrawanto Hendrawanto, “Ilmu Balaghah: Tasybih Dalam Manuskrip ‘Syarh Fī Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah,’” *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 1 (2018): 1, <https://doi.org/10.36722/sh.v4i1.245>.

⁵ Mahfudz, Ali, “Tafsir Al-Lughawi Histori Dan Penerapannya,” *El-furqania* 04, no. 02 (2005): 1–18.

⁶ Sya'ban, Muhammad Zaky, “Kajian Balaghah dalam Al-Qur'an Surat Luqman,” *Al-Fathin* 2, no. 2 (2019): 197–210.

⁷ Kuswoyo, “Dualisme Hakekat-Majaz,” *El-Wasathiya: Jurnal Studi Agama* 3, no. 1 (2013): 1–17.

⁸ Nurwahdi, “Partikel Penegas (Nun Taukit) Pada Fi'il Mudhari' Dan Maknanya Dalam Al-Quran,” *Jurnal Ulunnuha* 6, no. 1 (2016): 1–10.

⁹ Khotimah Suryani, “Keunggulan Bahasa Al-Qur'an Di Bidang Sastra (Al-Balaghah) Dalam Pandangan Ibn Asyur,” *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 6, no. 2 (2019): 220–45.

¹⁰ Mila Dewi Kania, Intan Rembulan, and Nur Hizbullah, “Analisis Perbandingan Delesi Pada Verba Pasif (Fi'il Majhul) Antara Surah Al-Qiyaamah Dengan an-Nabaa,” *Prosiding Seminar Nasional Linguistik Dan Sastra (Semantiks) 2020* 1, no. 1 (2020): 52–57.

¹¹ Hendra Wijaya, “Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam,” *Jurnal Bidang Keislaman* 4, no. 2 (2018): 187–203.

¹² R Edi Komarudin, “Isti'arah Dan Efek Yang Ditimbulkannya Dalam Bahasa Al-Qur'an Surah Al-Baqarah Dan 'Ali Mrân,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (2017): 207–27, <https://doi.org/https://doi.org/10.15575/al-tsaqafa.v14i1.1802>.

¹³ H. Ahd Husaini, “Aspek Balaghah Dalam Penerjemahan Al-Qur'an,” *Al Maqayis* 2, no. 1 (2014): 1–14.

¹⁴ Wijaya, “Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam.”

¹⁵ Suryaningsih and Hendrawanto, “Ilmu Balaghah: Tasybih Dalam Manuskrip ‘Syarh Fī Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah.’”

¹⁶ Hadi Yasin, “Sisi Balaghah Dalam Tafsir Al-Baidhawiy,” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 2 (2020): 41–61, <https://doi.org/10.34005/tahdzib.v3i2.894>.

¹⁷ Muh Haris Zubaidillah, “Haqiqah Dan Majaz Dalam Alquran,” *INA-Rxiv* 7, no. 1 (2018): 1–14, <https://doi.org/10.31227/osf.io/fzatu>.

¹⁸ Ach Thabrani et al., “Nadzam Dalam I'Jaz Al Quran Menurut Abdul Qahir Al Jurjani,” *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (2018): 1–14, <https://doi.org/https://doi.org/10.35931/am.v1i1.80>.

balaghah approach. One of them is "*Tafsir az-zamakhsyary*" entitled "*al-Kasyf*".¹⁹ Based on the data, the hypothesis was "If there is no *majaz* in Al-Qur'an, it will cause the meaning ambiguity and unacceptable²⁰, as in surah Az-Zalzalah which stated "*the earth emits heavy burdens*". This verse has the ambiguity if it is interpreted literally. It is impossible for the mountain itself to be able to issue heavy burdens.²¹ It must be interpreted by using *majaz* that the one who issued the heavy burdens is not a mountain but Allah, the Almighty.²² In this context, the study of *majaz* is not to deconstruct the text of Al-Qur'an,^{23,24} but as an effort in understanding the thought in the Islamic world about the study of Al-Qur'an. The controversy in this case gives the impact to the Islamic science, such as the *Ushuluyyin* and *Lughawiyin*.^{25,26} Departing from the theory that language as a medium that must be maintained and suspected, including Arabic as the language of Al-Qur'an.²⁷ Not all rules of Arabic in accordance with the style of Al-Qur'an language²⁸ although Al-Qur'an uses Arabic language such as the style of *i'tibar ma kana* or the use of *fi'il madhi* means *mudhari* conventionally not in accordance with arabic rules.²⁹ It is not a mistake, but Al-Qur'an has a level of greatness in the aspect of language as a miracle of Prophet Muhammad (PBUH).^{30,31}

Some studies have conducted studies on *majaz* in Al-Qur'an namely (1) Research that aims to discover the urgency of *majaz* and the nature in Al-Qur'an by using

¹⁹ Ahmad Muhsin, "Gaya Iltifāt Dalam Al- Qur ' an," *Diwan: Jurnal Bahasa Dan Sastra Arab* 5, no. 2 (2019): 1–13.

²⁰ Yasin, hadi, "Sisi Balaghah Dalam Tafsir Al-Baidhawiy". *Tahdzib al-akhlaq: jurnal pendidikan islam* 3, no. 2 (2020): 41-61. <https://doi.org/10.34005/tahdzib.v3i2.894>.

²¹ Rifai, juhdi, "Pendekatan Ilmu Balaghah Dalam Shafwah Shafwah Al-Tafāsīr Karya 'Ali Al-Shabuny." *Jurnal Ulunnuha* 8, no. 2 (2019): 245-266.

²² Asep Supianudin, "Implikasi Makna Gramatikal 'Kana' Dalam Al-Quran Terhadap Terjemahannya," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 1 (2016): 47–60, <https://doi.org/10.15575/al-tsaqafa.v13i01.1830>.

²³ Zul Arsil, Hasanna Lawang, and Nurfarida Hamid, "Ka Na Wa Akhwa Tuha Dalam Surah Al-Ma Idah (Studi Analisis Sintaksis)" 2, no. 1 (2021): 19–29.

²⁴ Sukamta, "Majaz Dalam Al-Qur'an (Sebuah Pendekatan Terhadap Pluralitas Makna)," *Disertasi*, (1999): 1–60.

²⁵ Moh. Muhtador Nawafi, "Eksistensi Majas Dalam Alqur'an Sebagai Khazanah Keilmuan Islam," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 14, no. 2 (2017): 239, <https://doi.org/10.22515/ajpif.v14i2.481>.

²⁶ Kuswoyo, "Dualisme Hakekat-Majaz."

²⁷ Nawafi."

²⁸ Intan Sari Dewi, "Bahasa Arab Dan Urgensinya Dalam Memahami Al-Qur'an," *Kontemplasi* 04, no. 01 (2016): 39–50.

²⁹ Ekawati, "Majâz Al-Qur'an Dalam Perspektif Sejarah," *Hikmah* 15, no. 2 (2019): 338–58.

³⁰ Ahmad fahrur rozy, *Kemu'jizatan Al-Quran Dari Aspek Balaghah* (Suska Maarif, 2007).

³¹ Zaqiatul Mardiah and Bagus Arighi Afif, "Verba Perfektum Dan Verba Imperfektum Dalam Bahasa Arab," *Jurnal Al-Azhar Indonesia Seri Humaniora* 2, no. 3 (2015): 199, <https://doi.org/10.36722/sh.v2i3.146>.

descriptive qualitative methods. Based on the results of the research, the language style of Al-Qur'an has variations such as *amtsal*, *qasam*, *qasas*, *judal*, *khobar*, *al-insya'*, *tasybih*, *isti'arah*, *haqiqah*, *majaz* and in the several sentences in Al-Qur'an, there are some special meanings and general meanings³². (2) Research that aims to examine verses including *majaz mursal* in Surah Al-Baqarah by using descriptive qualitative methods. According to the result of this research, *majaz* was used as its expressions in Al-Baqarah, the longest *Surah* in Al-Qur'an whether *majaz isti'arah*, *majaz mursal* or *majaz aqliy*.³³ (3) Research that aims to examine verses including *majaz isti'arah* in Al-Qur'an by using descriptive qualitative methods. Based on the result of the research, borrowing word (*isti'arah*) in Al-Qur'an apparently aims to attract the attention of listeners and readers of Al-Qur'an.³⁴ (4) the research about the origin of *Balaghah* according to 'Ali 'Asyri Zaid by using Gracia theory in interpreting the text based on the historical aspect and the meaning of the text. Based on its results, the existence of *Balaghah* studies are marked by the existence of *kalam* experts in studying the miracle of Al-Quran.³⁵ (5) The research about the style of *isti'arah* language in Al-Qur'an by using descriptive qualitative methods. According to the results of the research, the miracles of Al-Qur'an is an expression that contains metaphors and effects resulting from the structure of language used by Al-Qur'an. The disclosure of *isti'arah* is from the perspective of *tharfayin* in Al-Qur'an such as *isti'arah makniyyah* and *tashrihiyyah* and from the perspective of *musta'arnya* such as *isti'arah taba'iyah* and *ashliyyah*.³⁶

Based on these studies, the aim of the researchers to study and have a research about *balaghah* in Al-Qur'an on the aspects of *majaz mursal i'tibar ma kana* because there are no researchers who study specifically about *majaz i'tibar ma kana*. The previous research focused on the study of *majaz isti'arah* in Al-Qur'an. *Majaz mursal*, which focused on Surah Al-Baqarah becomes an opportunity for researchers to study Al-Qur'an in the other aspects of *majaz mursal* especially *I'tibar ma kana*. Hermeneutic method was used with the *Balaghah* approach, namely Thematic, the steps to determine the problem to be discussed (topic); gathering the verses relating to *majaz mursal i'tibar*

³² Zubaidillah, "Haqiqah Dan Majaz Dalam Alquran."

³³ Muhammad Syamsudin Noor, "Majaz Aqliy Dalam Surah Al-Baqarah," *Jurnal UIN Antasari* 1, no. 2 (2013): 68–104.

³⁴ Ridwan, "Peminjaman Kata (Isti'arah) Dalam Al-Qur'an," *El-Harakah* 9, no. 3 (2007): 1–18.

³⁵ Muhammad Agus Mushodiq, "Majaz Al-Quran Pemucu Lahirnya Ilmu Balaghah (Telaah Pemikiran 'ali 'asyri Zaid)," *Muhamad* 20, no. 01, no. 01 (2018): 45–62.

ma kana and understand the correlation of these verses in their respective contexts. Semantics is the research of certain meanings in a particular language according to the classification system. This method is used to examine the meaning of vocabulary in the verses that contains *majaz mursal I'tibar ma kana*, and Descriptive is research conducted based on facts or phenomena of existing language, without considering the error of the language use. These approaches are used to analyze verses including *majaz mursal I'tibar ma kana* in Al-Qur'an.

Based on the data, encourage researchers to reveal that the style of Al-Qur'an (30 juz), *majaz mursal alaqah i'tibar ma kana* is usually used which is characteristic of the invulnerability of Al-Qur'an, and its existence becomes the thing that can determine the understanding of Al-Qur'an in the right way.³⁷ If *majaz mursal i'tibar ma kana* is only interpreted in normative Arabic rules without using *Balaghah*, there will be the ambiguity of the meaning and causing error.³⁸ *Balaghah* language style should not be ignored in language included in the activity of translating foreign languages moreover in Al-Qur'an translation that is specific and has its own language style because it is not human product.³⁹

Method

This research was a library research with descriptive analysis method which was done by collecting data, compiling or clarifying, compiling and interpreting it.⁴⁰ This research was a study of the text contained in Al-Qur'an which was the verses that use the style of *majaz alaqah i'tibar ma kana* or the use of *fiil madhi* which means *mudhari'* in Al-Qur'an according to the perspective of *Balaghah*. Because the existence of *majaz* research will have a mistake in understanding the meaning of the verses of Al-Qur'an if it is not understood comprehensively⁴¹. To understand the verses that include *i'tibar ma*

³⁶ Nurul A'ini Pakaya, "Fenomena Uslub Isti'arah Dalam Al-Qur'an," *Al-'ajami* 05, no. 1 (2016): 117–30.

³⁷ Dwi Atmawati, "Majaz Dalam Al-Qur'an (Kajian Terhadap Al-Qur'an Terjemahan Juz 30)," *LINGUA: Jurnal Ilmu Bahasa dan Sastra* 9, no. 1 (2014): 1–8.

³⁸ Nawafi, moh. Muhtador. 2017 "Eksistensi Majas Dalam Alqur'an Sebagai Khazanah Keilmuan Islam." *Al-a'raf: jurnal pemikiran islam dan filsafat* 12 (2): 239. <https://doi.org/1022515.ajpif.v14i2.481>

³⁹ Atmawati, "Majaz Dalam Al-Qur'an (Kajian Terhadap Al-Qur'an Terjemahan Juz 30)."

⁴⁰ Haji Winarno Surakhmad, "Metodologi Pengajaran Nasional" (Bandung: Jemmars, 1980).

⁴¹ Sukamta, "Majaz Dalam Al-Qur'an (Sebuah Pendekatan Terhadap Pluralitas Makna)." *Disertasi*, (1999): 1-60.

kana in Al-Qur'an used thematic, semantic, comparative, hermeneutic and linguistic analysis, induction, and deduction methods were used.⁴²

In this library research, the data source which was written material consisted of primary and secondary data sources. The primary data source in this study was Al-Qur'an (a whole 30 *juz*) which is studying verses that use the style of *alaqah i'tibar ma kana* or the use of *fiil madhi* which means *mudhari'*. While the secondary data was a book entitled "*majaz Al-Qur'an*" by Abu Ubaidah al-Mastani and the other books and literatures relevant to the research related to *majaz mursal i'tibar ma kana* in Al-Qur'an.

The data analysis techniques used in *Balaghah* are thematic, which is the steps to determine the problem to be discussed (topic); collecting verses relating to *majaz mursal i'tibar ma kana* in Al-Qur'an 30 *juz*; Comparative, it is to understand the correlation of these verses in their respective contexts; discussion in an out-line framework. Semantics, which is research of certain meanings in a particular language according to the classification system. This method is used to examine the meaning of the vocabulary *majaz mursal I'tibar ma kana* in Al-Qur'an 30 *juz*, and descriptive, which is research conducted based on the facts or phenomena of existing language, without considering the error of the language use.

Result and Discussion

In previous studies, researchers have not found any research that examines the specifics of *majaz i'tibar ma kana*. The previous research has only focused on theoretical studies, so it has not discussed about the substance of the verses of Al-Qur'an. Hence, in this article, the researchers focused on *majaz mursal i'tibar ma kana* which are *alaqah* and *qarinah* and divided into nine forms, such as *alaqah sababiyah*, *musabbabiyah*, *juziyyah*, *kuliyyah*, *i'tibaru ma kana*, *i'tibaru maa yakuunu*, *mahaliyyah*, *haliyyah*, and *aliyah*. In addition, in this study, researchers only focused on vocabulary that belongs to the category *majaz mursal i'tibaru ma kana* in Al-Qur'an 30 *juz* is the use of a word for non-original meanings, and tied with '*alaqah*. Based on the findings, the *lafazd* which includes *i'tibaru ma kana* in Al-Qur'an are 12 verses which are found in the different *surah* and described in the following table:

⁴² Duhri, Saifuddin, and Tarmizi Jakfar.2020 "Māturīdite Kalam among Southeast Asian Ash`arite.," *Al-jami'ah* 58, no. 2 (2020): 319–418.

Table 1. *Surahs and Lafadz Al-Qur'an I'tibar ma kana*

No	Verses in Al-Qur'an	Lafazd I'tibar ma kana	Meaning
1	Surah Al-Baqarah (2): 234	وَيَذَرُونَ أَزْوَاجًا	Leaving wives
2	Surah An-nisa (4): 2	الْيَتَامَى	Give to the orphans their property when they have reached puberty
3	Surah An-nisa (4): 12	أَزْوَاجِكُمْ	Your wives
4	Surah Al-Rahman (55): 56	لَمْ يَطْمِئِنَّ	Maiden who has never been touched
5	Surah: Al-Kahfi (18): 47	وَحَشَرْنَاهُمْ	And we gathered all mankind
6	Surah Al-Hujarat (49): 9	طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ	Two groups of believers
7	Surah An-Naml (27): 87	فَفَزِعَ	"Be surprised"
8	Surah Fussilat (41): 21	لِمَ شَهِدْتُمْ	"Why are you a witness against us?"
9	Surah Thaha (20): 74	مَجْرَمًا	"Sinners"
10	Surah Nuh (71): 26-27	وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا	"They have not (the last of them) given birth to any child except a rebellious and unbeliever son"
11	Surah Al-Dhukhan (44): 47	خُذُوهُ فَآخِذُوا بِهِ سِوَاءَ الْجَحِيمِ	Hold him and drag him into the middle of hell
12	Surah Al-Dhukhan (44): 48 49	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابٍ الْحَمِيمِ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ	Then pour over his head the torment of boiling water "Taste thou the mighty and glorious"

The phrase **وَيَذَرُونَ أَزْوَاجًا** means "to leave wives" in Surah Al-Baqarah (2) verse 234, including *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari'*. This verse used " **وَيَذَرُونَ أَزْوَاجًا** " although it is not a wife anymore after the death of the husband. If he were still his wife, then he would be forbidden to marry again after his husband passed away. Although his wife remarried but they were once husband and wife, so Al-Qur'an mentions "**وَيَذَرُونَ أَزْوَاجًا**" as a suggestion to the wife to wait for the *iddah* period for four months and 10 days, so that her husband was not forgotten before the end of her *iddah* period. The language style of Al-Qur'an is intended for the wife to remember her ex husband so that he is always remembered before the end of *iddah*. In the redaction of this verse "*Wallāzīna yutawaffauna mingkum wa yazarūna azwājaya yatarabbaşna bi'anfusihinna arba'ata asy-huriw wa 'asyrā, fa iżā balagna ajalahunna fa lā junāha 'alaikum fīmā fa'alna fī anfusihinna bil-ma'ruf, wallāhu bimā ta'malūna khabīr*" (Those who die among you by leaving wives (let them) suspend themselves for

four months and ten days. Then when the prayer is over, there is no blame on you for letting them do what they deserve. God knows what you do)

The phrase **اليتامى** in Surah An-Nisa (4) verse 2 is classified as *alaqah i'tibar ma kana* that mentions something that has happened, when what it means is that has not happened or that will happen. The orphan is children who have lost their parents (or one of them). Do you think that Allah has commanded the orphan to give his father's wealth? This cannot be justified. In this verse there is lafazd "**اليتامى**" (orphans), the true meaning is "Give the property to the orphans when they have reached puberty". The use of the word "**اليتامى**" (orphan), " is a state in the past form, but it means the future form when the child has reached puberty. As long as it is still a child, he or she is not permissible to control it. Hence, in the redaction of this verse "*Wa ātul-yatāmā amwālahum wa lā tatabaddalul-khabīša biṭ-ṭayyibi wa lā ta`kulū amwālahum ilā amwālikum, innahū kāna ḥubang kabīrā,* (And give the orphans their wealth, do not exchange the good for the bad, and do not eat their property with yours. Surely these are a great sin).

Lafadz أزواجكم meaning "your wives" in Surah An-nisa (4) verse 12 is classified as *alaqah i'tibar ma kana* or the use of *fi'il madhi'* which means *mudhari'*. Because if the wives die then the husband is not his husband anymore. Hence, Al-Qur'an mentions **أزواج** (the wives), when the wives die then the relationship with her husband is over. This style is *i'tibar ma kana* which aims to glorify women and so that they do not forget their family and husbands. So, in this verse stated "*Walakumniṣṣumātaraakaz wājukumil lam yakullahunna walad* (And for you half of the wealth left by your wives, if they have no children. If your wives have children).

The phrase **وَحَشَرْنَاهُمْ** means "and we gather all mankind" in Al-Kahfi (18) verse 47 is *alaqah i'tibar ma kana* and *lafadz fi'il madhi* in **وَحَشَرْنَاهُمْ** (*fi'il mudhari'*) and previously there were two *fi'il mudhari*. *Fi'il madhi* is a verb (*fi'il*) that refers to

something that happened before the past or has passed, for example “فَيَمَّ” (has understood) and “خَرَجَ” (has come out). It is a questionable because in the verse, the events that have not happened but expressed with *fi'il madhi*. As in the sentence وَحَشَرْنَاهُمْ (and We gathered all mankind), has the gathering of mankind not happened at this time? This style of language is used to indicate that *yaumul hasyr* (the gathering of humans in the end of the day) will actually happen. The truth of this event is very appropriate to be revealed by the form of *fi'il madhi* which indicates that it actually happened in the past. So, in the redaction of the verse mentioned “*Wa yauma nusayyirul-jibāla wa taral-arḍa bārizataw wa ḥasyarnāhum fa lam nugādir min-hum aḥadā*” (And on the Day when We shall travel the mountains, and you will see the earth flat, and We shall gather all mankind together, and we shall not leave any of them behind).

The phrase طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ means “two groups of believers” in Al-Hujarat (49) verse 9. It is *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari* because the two groups do not know each other. The verse used redaction in a past form, but what is meant is something that will happen in the future. Thus, in the redaction of this verse is “*Wa in tā'ifatāni minal-mu'minīnaqtatalu fa aṣliḥu bainahumā, fa im bagat iḥdāhumā 'alal-ukhrā fa qātilullatī tabgī ḥattā tafī'a ilā amrillāh, fa in fā'at fa aṣliḥu bainahumā bil-'adli wa aqsīṭu, innallāha yuḥibbul-muqsiṭīn*” (And if there are two groups of those who believe you should fight you to be at peace between them. But if one breaks the covenant with the other, you shall fight it until it recedes at the command of God. When he has receded, make peace between them according to justice, and be just. God loves those who do justice).

The phrase لَمْ يَطْمِثْنِ means “maiden who has never been touched” in Al-Rahman (55) verse 56 is included *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari*. Al-Qur'an explains that the maidens in Paradise are women whom no human and jinn have touched, but they will be the wives of those whom Allah is pleased with. The redaction of the verse is “*Fīhinna qāṣirātuṭ-ṭarfi lam yaṭmiṣ-hunna insung qablahum wa lā jānn*” (In paradise there are maidens who politely bow their eyes, never

touched by men before them (the inhabitants of Paradise who are their husbands), nor by jinn).

The phrase **مجرما** which means "sinner" in Thaha (20) verse 74 is *alaqah i'tibar ma kana* because the use of *fi'il madhi* which means *mudhari*. The phrase "مجرما" (the sinner), is the deeds that is done in the world, not in the hereafter, such as sin, corruption, infidelity, goodness, *taqwa* and *faith*. Those are the acts which happened in the world because the world is a place to work of getting spiritual merits, and the result will be obtained at the hereafter, a place to get reward, so the phrase "مجرما" is *i'tibar ma kana* based on the action in the world. Thaha verse 74 is the verse that describe something that will happen in hereafter, not in the world, with the redaction "*Innahū may ya'ti rabbahū mujriman fa inna lahū jahannam, lā yamutu fihā wa lā yaḥyā*" (Indeed whoever comes to his Lord in sin, then surely for him hell Jahannam. He neither dies there in it, nor lives).

The phrase **فَفَزَعَ** which means "surprised" in An-Naml (27) verse 87 is classified as *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari* in the phrase (فَفَزَعَ) for the purpose of *Balaghah* that the state of shock at the time of the trumpet blast is a definite thing and there is no doubt in it, while the state of the creature at that time in a state of fear. When a matter inevitably happens, no one argues over it. *Fi'il madhi* is appropriate to reveal the incident, as if it had happened. So in the editorial of the verse, it is mentioned "*Wa yauma yunfakhu fiṣ-ṣuri fa fazi'a man fis-samāwāti wa man fil-arbi illā man syā'allāh, wa kullun orhu dākhirīn*" (remember the day when the trumpet is blown, then everyone in the heavens and all that is on the earth, except whom Allah wills. And all of them came before Him humbly).

The phrase **لِمَ شَهِدْتُمْ** which means "Why are you a witness to us" in Fussilat (41) verse 21 is *alaqah i'tibar ma kana* because the phrase **لِمَ شَهِدْتُمْ** which means "why are you a witness to us" as a follower of the phrase **ويقولون ولم تشهدون** (*fi'il mudhari*) because the speech and testimony must have happened in the Hereafter. Therefore, it is revealed with *fi'il madhi*. The style of Al-Qur'an is intended to convince

the person who is spoken to about an event that is considered great, which may be the person who was previously spoken to does not believe or even not sure of an event that will come in the future. when the position that should logically be occupied by *fi'il mudhari* (for future events) is precisely Allah *azza wa jalla* revealed in another form, namely *fi'il madhi* (which in the explanations in many books of *Nahwu* states that *fi'il madhi* is to show the events that have occurred. So in the redaction of the verse mentioned “*Wa qālū lijulūdhim lima syahittum 'alainā, qālū anṭaqanallāhullazī anṭaqa kulla syai'iw wa huwa khalaqakum awwala marratiw wa ilaihi turja'un* (And they said to their skins: "Why are you a witness against us?" They would say, "Allah, who gave all things to say, has made us smart, and it is He who created you the first time, and to Him you will be returned).

The phrase **وَلَا يَلِدُوا إِلَّا فَاَجْرًا كَفَّارًا** which means “They have not (the last of them) given birth to any child except a rebellious and unbeliever son” in Surah Noah (71) verses 26-27 is *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari'* because the prayer of Noah as it is something that has not happened as if he swore that the unbelievers only rebellious children who are disobedient and infidel, whereas only God knows something that will be realized. So, in the redaction of this verse is “*Wa qāla nuḥur rabbi lā tazar 'alal-arōi minal-kāfirīna dayyārā, Innaka in tazar-hum yuḅillu 'ibādaka wa lā yalidū illā fājirang kaffārā* (Noah said: "O my Lord, do not let any of the unbelievers stay on the earth. If You leave them alone, they will mislead Your servants, and they will have no children but sinful children).

The phrase **ذِقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ** means “Feel truly you were a mighty and noble man” in Surah Ad-Dhukhan (44) verse 47,48 and 49, is *alaqah i'tibar ma kana* or the use of *fi'il madhi* which means *mudhari'* because the verse explains about the unbelievers and arrogant when thrown into hell in the hereafter, not in this world. This is because Allah, the Almighty and the Most Merciful. Thus, in the redaction of this verse is “*Khuḏūhu fa'tilūhu ilā sawā'il-jahīm, summa ṣubḅu fauqa ra'sihī min 'azābil-ḥamīm, zuq, innaka antal-'azīzul-karīm*”. (Take him and drag him into the midst of the Fire, and pour over his head the torment of boiling water).

Based on the analysis above, it is concluded that Al-Qur'an has a lot of language style named *majaz mursal Alaqah I'tibar ma kana* or reveal something that passed but the

meaning is something will happen or come, and if the verses are interpreted normatively it will cause ambiguity and error of meaning. Thus, in reviewing Al-Qur'an, it must be comprehensively using *Balaghah* approach. Balaghah language style should not be ignored in language especially in translating foreign languages, moreover Al-Qur'an translation that is loaded and specific has its own style of language because it is not a human product.⁴³ In Nadzm Theory, it is explained that Al-Qur'an contains miracles from aspects of *Balaghah*. Miracles of Al-Qur'an is in the structure or arrangement of language⁴⁴, the harmony of the series of sentences of Al-Qur'an and the richness of redactional art.⁴⁵ An interpreter is able to describe the meanings and understand the meaning of Al-Qur'an, it is necessary operational framework that is *nahwu*, *sharaf*, and *balaghah* with various and respective parts.⁴⁶

Conclusion

Based on the analysis of the data, it is concluded that the existence of *majaz mursal I'tibar ma kana* in Al-Qur'an or the use of language style which mentions past form verbs and future verbs will cause the ambiguity of the meaning if it is interpreted only with grammatical Arabic textually. Balaghah is important to be applied in this case. The placement of *fi'il madhi* in the place where *fi'il mudhari* supposed to be (*Fi'il* that indicates the present time/future) is to convince the person about an event that is considered great, which may be before the person to not not believe in an event that will come in the future. When the position that should logically be occupied by *fi'il mudhari* (for future events) precisely Allah *azza wa jalla* revealed in another form, which is *fi'il Madhi* (which we all know that the explanations in many books of science nahwu states that *fi'il madhi* form is to show the events that have occurred). This study is only one of the objects in *majaz mursal* named *I'tibar ma kana*. Researchers suggest further study related to *majaz mursal* such as *I'tibar maa yakuunu*, *sababiyah*, *musabbabiyah*, *haliyah*, etc.

⁴³ Husaini, H.Ahd. "Aspek Balaghah Dalam Penerjemahan Al- Qur'an." *Al Maqayis* 2, no.1 (2014): 1-14.

⁴⁴ Thabrani et al., "Nadzam Dalam I'Jaz Al Quran Menurut Abdul Qahir Al Jurjani."

⁴⁵ Damhuri, "Struktur Bahasa Al-Qur'an: Membangun Stilistika Kebahasaan Dalam Al-Qur'an," *Tahkim: Jurnal Hukum Dan Syariah* 10, no. 1 (2014): 186-200.

⁴⁶ Syafrijal, "Tafsir Lughawi," *Al-Ta'lim Journalq* 1, no. 5 (2013): 421-30, <https://doi.org/https://doi.org/10.15548/jt.v20i2.39>.

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