

THE EXPRESSION OF MEANING IN THE LANGUAGE STYLE OF THE QUR'AN: A BALAGHAH PERSPECTIVE

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Abstract

The expression of meaning in the Qur'an constitutes an essential aspect of *balāghah* studies, demonstrating the linguistic excellence of the revealed text. Meaning in the Qur'an is not merely literal; rather, it is constructed through the interaction between linguistic structure, context, and rhetorical devices. This study aims to comprehensively examine the expression of meaning in the language style of the Qur'an from the perspective of *balāghah*. This research employs a descriptive qualitative approach using the library research method, drawing upon various scholarly works related to '*ilm al-ma'ānī*', '*ilm al-bayān*', and '*ilm al-badī'*' as the primary data sources. The data were analyzed through content analysis focusing on the expression of meaning. The findings reveal that meaning in the Qur'an is contextual and dynamic, developed through the harmony between structure and context ('*ilm al-ma'ānī*'), the variation of implicit and symbolic expressions ('*ilm al-bayān*'), and the reinforcement of aesthetic and rhetorical elements ('*ilm al-badī'*'). These three aspects function integratively in producing meanings that are not only linguistically precise but also rhetorically persuasive and aesthetically powerful. This study underscores the importance of a holistic approach to understanding the language style of the Qur'an and contributes conceptually to the development of Qur'anic linguistic studies based on *balāghah*.

Keywords: *Balāghah*, Expression of Meaning, '*ilm al-ma'ānī*', '*ilm al-bayān*', '*ilm al-badī'*', Qur'an



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INTRODUCTION

The Qur'an, as a revealed text, possesses not only a theological dimension but also a linguistic excellence that has become an object of study within the tradition of *balāghah* (Coşkun, 2025; Friedman, 2018). The beauty and depth of the Qur'anic language lie in its ability to convey meaning precisely through linguistic structures and complex rhetorical devices (Al-Shloul et al., 2025; Hussain, 2021a). From this perspective, meaning is not understood as something statically attached to words; rather, it is constructed through the relationship between structure, context, and communicative purpose (Bashir, 2012; Al-Mousa, 2022). Therefore, the study of meaning expression in the Qur'an is essential for understanding how divine messages are effectively communicated to humanity (Ersöz, 2017; Ostaie, 2024). Within the scholarly tradition of *balāghah*, the expression of meaning is examined through three principal branches: *'ilm al-ma'ānī*, *'ilm al-bayān*, and *'ilm al-badī'* (Aliybegqizi et al., 2020; Görgün, 2024; Labesh et al., 2019a). *'ilm al-ma'ānī* emphasizes the correspondence between linguistic structure and context, enabling meaning to be understood according to the communicative situation (Hussain, 2021; Muzakki, 2022a). Meanwhile, *'ilm al-bayān* focuses on the variation of meaning expression through the use of devices such as *tasybīh*, *isti'ārah*, and *kināyah*, which facilitate the communication of implicit and symbolic meanings (Aşkan, 2020). In contrast, *'ilm al-badī'* highlights the aesthetic aspects of language through rhetorical styles that enhance both aesthetic appeal and communicative effectiveness (Al-Shalabi, 2024; Al-Swaiq, 2024). These three branches demonstrate that the language of the Qur'an is not only informative but also persuasive and aesthetically profound.

Several previous studies have examined aspects of meaning expression in the Qur'an from various perspectives. Research within *'ilm al-ma'ānī* indicates that meaning is highly dependent on context and the interrelationship among elements within sentence structures (Bashir, 2012; Al-Idmat et al., 2025). On the other hand, studies concerning *'ilm al-bayān* emphasize that the use of metaphors, similes, and implicit expressions serves as an important medium for conveying deeper and more complex meanings (Galadari, 2018; Al Farisi, 2020). Furthermore, research in *'ilm al-badī'* demonstrates that stylistic devices such as repetition, rhyme, and semantic contrast not only beautify the text but also enhance memorability and rhetorical force (Stewart, 2021; Hassanein, 2023; Dindi, 2023). Nevertheless, many of these studies still tend to discuss each branch of *balāghah* separately, and thus have not fully demonstrated how these three aspects operate integratively in expressing meaning. In practice, however, the expression of meaning in the Qur'an results from the interaction between linguistic structure, context, and rhetorical devices that complement one another. This fragmented approach may lead to a partial understanding of Qur'anic meaning, particularly when meaning is interpreted solely at the literal level or through a single rhetorical dimension.

In addition, the development of modern linguistic studies emphasizing contextual and functional aspects of language demonstrates a significant relevance to the classical approach of *balāghah* (Abalkheel & Sourani, 2023; Fontana, 2024). Language is understood as a dynamic system in which meaning is shaped through the interaction between form, context, and communicative function (Al-Idmat et al., 2025). This indicates that the study of *balāghah* possesses not only historical value but also contemporary relevance. Based on the foregoing discussion, this study aims to comprehensively examine the expression of meaning in the language style of the Qur'an through the perspective of *balāghah*. The primary focus of this research is to investigate how meaning is constructed through the interaction among *'ilm al-ma'ānī*, *'ilm al-bayān*, and *'ilm al-badī'*, thereby producing meanings that are not only linguistically accurate but also rhetorically powerful and aesthetically compelling. Accordingly, this study is expected to contribute to the enrichment of Qur'anic linguistic studies, particularly in developing a more comprehensive and integrative understanding of the depth of meaning embedded within its language style.

RESEARCH METHOD

Research Design

This study employed a descriptive qualitative research design using a library research approach. The research focused on a theoretical examination of how meaning is expressed in the language style of the Qur'an through the perspective of *balāghah*, rather than conducting direct textual analysis of Qur'anic verses. The study adopted the three principal branches of *balāghah* 'ilm al-ma'ānī, 'ilm al-bayān, and 'ilm al-badī' as the conceptual framework for analyzing scholarly perspectives on Qur'anic meaning and rhetorical expression.

Research Target/Subject

The target or subject of this research was the scholarly literature discussing *balāghah*, Qur'anic linguistics, and the expression of meaning in the Qur'an. The data sources consisted entirely of secondary data, including books, journal articles, and previous studies relevant to the themes of *balāghah* and Qur'anic rhetoric. The study particularly focused on literature addressing the concepts of meaning in 'ilm al-ma'ānī, variations of meaning in 'ilm al-bayān, and rhetorical as well as aesthetic elements in 'ilm al-badī'.

Research Procedure

The research procedure began with identifying and collecting relevant literature related to *balāghah* and the expression of meaning in the Qur'an. The collected data were then classified according to the three major branches of *balāghah*. After classification, the researcher identified the main ideas from each source and compared various scholarly perspectives to determine similarities, differences, and recurring patterns. Finally, the findings were synthesized into a comprehensive analytical framework explaining how meaning in the Qur'an is interpreted from the perspective of *balāghah*.

Instruments, and Data Collection Techniques

The primary instrument in this study was documentation analysis conducted by the researcher. Data collection was carried out through documentation study techniques, including tracing, reading, reviewing, and identifying important concepts from books, scholarly articles, and previous studies relevant to the research topic. The collected data were analyzed qualitatively using a content analysis approach to interpret and synthesize the findings from the literature sources.

RESULTS AND DISCUSSION

The Expression of Meaning in 'ilm al-ma'ānī

In the study of 'ilm al-ma'ānī, meaning is not understood as something inherent and independent within words themselves; rather, it is strongly determined by linguistic structure and the context of its usage (Farhan, 2025; Haftador, 2015). Grammatical structure plays a crucial role in directing meaning so that it corresponds appropriately to a particular communicative situation (Abi Bakr, 2015). One manifestation of structural precision can be observed in the arrangement of words and sentences. For instance, in QS. Yūsuf: 85, the use of relatively rare (gharīb) expressions such as the oath particle “التاء” the verbal form “تفتأ” and the word “حرض” demonstrates a stylistic harmony in the degree of lexical rarity (gharābah) among these expressions. This harmony creates a strong stylistic coherence within the structure of the verse (Abi Bakr, 2015). Therefore, context becomes the primary element in determining how a word or expression is understood (Haleem, 2020a; Mujahidin et al., 2024). In the Qur'an, many terms undergo semantic expansion or narrowing according to their contextual usage. The meaning of a word may shift from general to specific, or vice versa, depending on

how it is employed within the text (Bashir, 2012). For example, the phrase *بغير الحق* in Sūrat al-Baqarah verse 61 employs the definite form (al-haqq). The term al-haqq is understood as a legal ruling already established within Islamic law, namely the law of *qīṣāṣ* (as explained in Sūrat al-Mā'idah verse 45). Because the ruling is already clear and widely recognized, the definite form is used. In contrast, several verses in Sūrat Āli 'Imrān and Sūrat al-Nisā' employ the expression *بغير حق* in its indefinite form (nakirah). In this usage, the meaning becomes more general, functioning as a comprehensive condemnation without referring to a specific legal ruling (Abi Bakr, 2015). Thus, the shift from the definite to the indefinite form broadens the meaning from a specific reference to a more general sense.

This demonstrates that meaning is not merely attached to words lexically, but is also shaped by their relationship with context. Another example can be found in the use of the singular form *rīḥ* in contexts of punishment or destruction, whereas the plural form *riyāḥ* is employed in contexts of mercy and blessing (Furqan & Ummami, 2018; Marwati et al., 2024; Wardah, 2023). This perspective aligns with the thought of Sibawayh, who emphasized that attributive structures in language are closely connected to meaning. Such structures are not merely grammatical in nature, but also function to convey communicative intentions to the recipient. This approach is even consistent with modern linguistic theories that regard language as a functional and contextual system (Al-Idmat et al., 2025). Furthermore, the Qur'an also contains the use of antonyms (*thanā' iyyāt diddiyya*), illustrating how linguistic structures can generate both explicit and implicit meanings. In certain contexts, these antonymic pairs not only clarify meaning but also establish textual coherence and reinforce the intended message (Al-Hawawsha et al., 2022). From a semantic perspective, meaning does not originate solely from individual words, but rather from the relationships among words within sentence structures. It is the interaction among these linguistic elements that constructs meaning as a whole (Al-Mousa, 2022). For example, in Sūrat al-Hāqqa, linguistic devices such as *ishbā' al-ma'nā* are employed to clarify structural composition while simultaneously enriching the conveyance of meaning across various contexts (Elshafey, 2022). Therefore, linguistic structure in *'ilm al-ma'ānī* functions not merely as a grammatical instrument, but also as a primary means of expressing contextual, dynamic, and multilayered meanings. Meaning emerges through the interaction between structure, context, and the relationships among linguistic elements; consequently, the understanding of language must be situated within a comprehensive and non-partial framework.

Uslūb and Context in the Qur'an

The Qur'an demonstrates a profound level of coherence (*al-naẓm*) in its linguistic and thematic structures, which are closely connected to the context of revelation (*asbāb al-nuzūl*) and the needs of its audience. This coherence ensures that the style and structure of the Qur'anic text remain aligned with the intended message and its audience (Hussain, 2021b; Muzakki, 2022a). The Qur'an employs carefully selected diction and subtle euphemisms, particularly in sensitive topics, in order to accommodate the cultural and psychological conditions of pre-Islamic Arab society. For example, in discussing marital relations, the Qur'an avoids explicit language in order to preserve modesty and respond to the sensitivities of pre-Islamic Arab culture (Muzakki, 2022a). Context constitutes an essential element in understanding and interpreting the Qur'an. It helps clarify meaning, resolve ambiguity, and ensure that the message corresponds to the condition of the audience. This becomes particularly important in situations where listeners may hesitate or deny the message, thereby necessitating the use of *ta'kīd* (emphasis) to reinforce the intended meaning (Abusweireh et al., 2021; Khairy & Ma'arou, 2022). Classical and modern scholars alike have emphasized the importance of socio-historical and situational contexts in interpreting Qur'anic verses. This approach ensures that the Qur'anic message remains relevant and comprehensible across different periods and communities (Calis, 2022; Saeed, 2017). The rhetorical style of the Qur'an frequently reflects the intellectual and emotional state of the speaker. For instance, indirect speech in the Qur'an is

designed to convey deeper meanings that can only be fully understood by considering the context and the speaker's intention (Zakaria et al., 2024). Progressive interpretations of the Qur'an also highlight the necessity of adapting its ethical and legal content to contemporary contexts while preserving its essential values. This reflects the dynamic interaction between *uslūb* and context in modern Qur'anic interpretation (Muhammad & Rahman, 2022; Saeed, 2005).

The Use of *Ta'kīd* for the Reinforcement of Meaning

Ta'kīd represents one of the rhetorical devices in the Qur'an that functions to affirm and strengthen the meaning of the conveyed message. Its presence serves not merely as a form of linguistic emphasis, but also as a means of generating deeper emotional and ethical effects upon readers and listeners. This is particularly evident in verses related to eschatological themes such as the Day of Judgment, resurrection, reckoning, paradise, and hell, where emphasis becomes crucial in cultivating strong spiritual awareness (Nathir et al., 2025). In practice, *ta'kīd* rarely functions independently; rather, it often operates in conjunction with other rhetorical devices such as *takrār* (repetition) and *iltifāt* (shift in perspective). This combination creates a heightened intensity of meaning, enabling the message not only to be understood rationally but also to be experienced inwardly and emotionally (Nathir et al., 2025). In terms of function, *ta'kīd* serves several important roles. First, it reinforces moral and ethical messages, particularly in the form of commands, prohibitions, and warnings, thereby increasing the persuasive force and lasting impact of such verses (Naro, 2023). Second, *ta'kīd* contributes to clarifying the context of verses, especially within complex linguistic structures or passages containing multiple layers of meaning, thus facilitating readers' understanding of the intended message (Naro, 2023). Third, the use of emphasis also exerts psychological effects, as repetition and intensification of meaning are capable of evoking emotions and enhancing awareness to reflect upon and practice the teachings of the Qur'an (Nathir et al., 2025). Furthermore, linguistic elements such as the use of specific particles, for example *إِ* may also function as devices of emphasis, whose meanings can vary according to context, including indicating condition, causation, or affirmation. This variation demonstrates the richness of the Arabic language in articulating messages characterized by profound meaning and rhetorical depth (Naro, 2023).

Ijmāl* and *Bayān

The expression of meaning in the Qur'an frequently operates between global expression (*ijmāl*) and detailed explanation (*bayān*). This dialectical relationship reflects the Qur'anic method of conveying divine messages while taking into account the social, cultural, and historical contexts of the community receiving the revelation. *Ijmāl* refers to the delivery of meaning in a concise or general manner, which often requires further explanation for deeper understanding (Abi Bakr, 2015). Meanwhile, *bayān* denotes detailed clarification that provides greater precision to meanings previously conveyed in a general form. In the Qur'anic context, *bayān* is often manifested through verses that explain or complement other verses, or through the Prophet's traditions (*ḥadīth*), which function as explanatory instruments for certain Qur'anic passages (Maizuddin et al., 2023a; Rohman, 2013). The Qur'an employs a dialectical approach between *ijmāl* and *bayān* in order to adapt its message to its audience. For example, the language style of the Qur'an was influenced by the socio-historical context of Arab society at the time of revelation, including its traditions, culture, and perceptions (Muzakki, 2022b; Osmançelebioğlu, 2020). In certain cases, globally expressed Qur'anic verses are further clarified through *ḥadīth* or exegetical interpretation (*tafsīr*). *Ḥadīth* is frequently utilized as a form of *bayān* to explain verses of a general nature, although this approach occasionally encounters methodological challenges, such as issues related to context and the authenticity of the traditions themselves (Maizuddin et al., 2023). Moreover, the language style of the Qur'an also reflects sensitivity to the culture and norms of Arab society, such as the use of refined diction to avoid misunderstanding or inappropriate imagination (Muzakki, 2022b). Thus, the

dialectic between *ijmāl* and *bayān* in the Qur'an demonstrates the profundity of the divine message. This approach enables the Qur'an to convey messages that remain relevant to its audience, both in general and detailed forms, while preserving the uniqueness of its linguistic style.

The Expression of Meaning in 'ilm al-bayān

Within the Islamic intellectual tradition, the term *bayān* is not merely understood as “explanation,” but rather refers to a communicative process capable of conveying meaning clearly, accurately, and effectively (Alajlouni et al., 2025; Martín & Martín, 2004; Montgomery, 2018). This concept is particularly significant in understanding authoritative texts such as the Qur'an and the Sunnah, especially when dealing with meanings that appear contradictory or require deeper interpretation. In this regard, *bayān* intersects with hermeneutical approaches, namely efforts to interpret meaning through consideration of context, linguistic structure, and discursive purpose (Kurnaz, 2017; Lowry, 2008). Within the framework of 'ilm al-bayān, Muslim scholars developed systematic classifications of meaning. *Al-Kirmāsī*, for instance, categorized forms of meaning expression into several principal categories, namely literal meaning (*ḥaqīqa*), figurative meaning (*majāz*), metaphor (*isti'ārah*), simile (*tashbīh*), and allusion (*kināya*). This classification constitutes an important foundation for understanding how meaning may be conveyed indirectly yet effectively, while simultaneously demonstrating the flexibility of the Arabic language in expressing messages (Aşkan, 2020).

Classical debates among scholars of *balāghah*, such as *al-Sakkākī* and *al-Qazwīnī*, reveal that the boundary between literal and non-literal meaning is not always rigidly defined. They emphasized that the determination of meaning depends greatly upon linguistic rationality and contextual usage. In other words, meaning is not determined solely by lexical form, but also by the communicative situation surrounding it (Aşkan, 2020). Context (*siyāq*) itself constitutes a central element in 'ilm al-bayān. The meaning of a word or structure may shift over time, or move from a general meaning to a more specific one, and vice versa. Therefore, semantic analysis becomes essential in preserving interpretive accuracy, particularly in the interpretation of the Qur'an, which contains multiple layers of meaning (Bashir, 2012). Furthermore, the effectiveness of *bayān* is measured not only by linguistic clarity, but also by the correspondence between the conveyed meaning and its communicative objective, whether theological, philosophical, or rhetorical in nature. In this regard, the expression of meaning becomes part of an epistemological process in which scholars employ linguistic logic and rational analysis to understand texts and formulate meanings that can be intellectually justified (Aşkan, 2020; Yaqoob, 2025).

Tashbīh in the Visualization of Meaning

Tashbīh constitutes one of the principal devices in 'ilm al-bayān, functioning as a bridge between abstract meanings and concrete realities perceptible to the senses. Through the mechanism of comparison, concepts that are difficult to comprehend, such as eschatological conditions, moral values, or metaphysical realities, are expressed in a more communicative and visually accessible manner for readers and listeners. The tendency toward the use of *tashbīh* can be understood within a broader framework, particularly through the concepts of *taswīr* (imagery), *tamthīl* (representation), and *takhyīl* (imagination), as emphasized by *al-Zamakhsharī*. These three elements play a crucial role in presenting Qur'anic meanings visually and conceptually, enabling the message not only to be understood rationally but also to be “seen” within the imagination of the audience (Daud, 2008). From this perspective, *tashbīh* may be regarded as part of *tamthīl*, since both rely upon transferring meaning from abstract concepts into concrete forms. For example, the concept of the Day of Judgment, which is metaphysical in nature, is frequently represented through concrete imagery such as the blowing of the trumpet (*şūr*), the scales of deeds (*mīzān*), or descriptions of paradise and hell. Studies on the Fāl-nâme manuscript demonstrate how such visualizations

were even translated into illustrated images, thereby strengthening the comprehension of Qur'anic meanings (Yaman, 2026). On the other hand, modern approaches such as the Conceptual Metaphor Theory developed by Lakoff and Johnson also provide additional perspectives for understanding the function of *tashbīh*. This theory asserts that human beings tend to understand abstract concepts through concrete physical experiences. Within the Qur'anic context, *tashbīh* and other metaphorical forms function as cognitive bridges between human empirical experience and the non-empirical realities conveyed by the revealed text, despite the differences in terminology between the classical *balāghah* tradition and modern linguistics (Yaşar, 2022).

***Isti'ārah* as the Intensification of Meaning**

Isti'ārah (metaphor) in the Qur'an represents one of the principal devices within *'ilm al-bayān*, functioning to transfer meaning from its original sense to another implicit meaning. This process not only generates semantic expansion, but also creates an intensifying effect that renders the message deeper, more suggestive, and richer in nuance. Through *isti'ārah*, the language of the Qur'an transcends literal expression and reaches more complex and multilayered dimensions of meaning. One important characteristic of *isti'ārah* is its ability to evoke strong emotional dimensions. Metaphors in the Qur'an are frequently employed to construct readers' inner experiences through imaginative depictions. An example is the expression "a camel passing through the eye of a needle" (Q.S. al-A'rāf: 40), which is not merely a hyperbolic statement, but rather presents a visualization of something impossible. This imagery reinforces the theological message concerning the inaccessibility of salvation for disbelievers, while simultaneously provoking emotional and reflective responses from readers (Galadari, 2018; Smaan, 2021).

Furthermore, *isti'ārah* also contributes to enhancing the rhetorical beauty of the Qur'an. Through metaphor, linguistic expressions become more vivid and dynamic, enabling them not only to communicate meaning but also to generate aesthetic experience. This can be observed, for instance, in verses concerning the creation of the heavens and the earth, where metaphorical language is employed to portray the greatness and power of God in a more profound and impressive manner (Ghaddar, 2026). Moreover, *isti'ārah* in the Qur'an demonstrates a tendency to transform familiar elements of human experience into symbols bearing broader theological significance. Natural elements such as animals, places, and cosmic phenomena are no longer presented merely as empirical objects, but function instead as symbolic representations containing metaphysical messages. This transformation creates new layers of meaning that enrich the Qur'anic narrative while simultaneously opening broader spaces for interpretation (Yazar & Batur, 2025). Thus, *isti'ārah* functions not merely as a rhetorical ornament, but as an essential instrument in constructing semantic depth, emotional power, and expressive beauty within the Qur'an. It enables the revealed text to communicate effectively on both intellectual and affective levels.

***Kināyah* as a Strategy of Implicit Meaning**

Kināyah constitutes one of the rhetorical devices in *'ilm al-bayān* employed to convey meaning indirectly without eliminating the possibility of its literal meaning. This characteristic makes *kināyah* a subtle linguistic strategy, particularly in communicating sensitive, ethical, or morally significant messages. Through this approach, the Qur'an is able to maintain both politeness and effectiveness in conveying its teachings. Structurally, *kināyah* contains multilayered meanings, namely a primary (literal) meaning and a secondary (implicit) meaning. The interaction between these two layers creates space for deeper interpretation, especially when examined through semantic and pragmatic approaches. In the context of religious texts such as the Qur'an, these layers of meaning enable messages to be understood more comprehensively, not only at the linguistic level but also at the level of communicative intention and purpose (Al Farisi, 2020; Alsemeiri & Nordin, 2023). In practice, *kināyah* is also employed in ḥadīth to communicate complex ideas in a wiser and more contextual manner.

This strategy helps preserve social and cultural sensitivities, ensuring that messages are conveyed without provoking resistance or discomfort among audiences (Hussin et al., 2025). Thus, *kināyah* functions not merely as a linguistic device, but also as a social mechanism within religious communication.

From an aesthetic perspective, *kināyah* contributes significantly to the beauty of Qur'anic language. Meanings conveyed implicitly generate a distinctive appeal because they invite readers to engage actively in interpretation. In many cases, these hidden meanings are employed to demonstrate the greatness of Allah through indirect expressions, thereby producing a more profound rhetorical effect (Aqjidhadh, 2020). The interpretation of *kināyah* is highly dependent upon context (*siyāq*), the speaker's intention, and the surrounding socio-cultural background. Without considering these factors, the implicit meanings embedded within it are difficult to understand accurately. Therefore, *kināyah* requires the active involvement of readers in interpreting messages that are not explicitly stated (Zakaria et al., 2024). Furthermore, the use of *kināyah* serves as evidence of the eloquence (*balāghah*) and uniqueness (*i'jāz*) of the Qur'an. Through this device, the Qur'an is capable of conveying complex and profound messages in a manner that remains communicative and consistent with the linguistic culture of Arabic (Yazar & Batur, 2025). In certain contexts, *kināyah* is employed to discuss sensitive themes, such as marital relations, through expressions that preserve modesty and decorum. This style enables the communication of important teachings without violating norms of linguistic politeness (Al Farisi, 2020; Alsemeiri & Nordin, 2023). Even in social issues such as inheritance and testimony, *kināyah* may function as a rhetorical strategy for emphasizing principles of justice, including in response to patriarchal tendencies in interpretation (Yasmar et al., 2025).

The Expression of Meaning in 'ilm al-badī'

'ilm al-badī' constitutes a branch of Arabic *balāghah* that focuses on the aesthetic dimension of language through the use of various stylistic devices. Unlike 'ilm al-ma'ānī, which emphasizes semantic precision, and 'ilm al-bayān, which highlights clarity of expression, 'ilm al-badī' is primarily concerned with how language is ornamented and enriched in order to achieve aesthetic appeal as well as powerful rhetorical effects. In this context, various rhetorical devices such as simile, metaphor, personification, hyperbole, and metonymy are employed to embellish the text while simultaneously strengthening the delivery of meaning (M. Aydın, 2018; Baharloui et al., 2025). However, the function of 'ilm al-badī' extends beyond aesthetics alone. The stylistic devices employed also serve clear communicative purposes, such as persuading, emphasizing, or evoking particular emotions. Techniques such as brevity (*ijāz*), emphasis (*ta'kid*), and even negation are strategically utilized to produce discourse that is more persuasive and rhetorically influential. Thus, aesthetic beauty in 'ilm al-badī' is always closely associated with the effectiveness of the conveyed message (Al-Shalabi, 2024; Al-Swaiq, 2024). Moreover, 'ilm al-badī' cannot be separated from the other two branches of *balāghah*. It operates integratively with 'ilm al-ma'ānī and 'ilm al-bayān in forming a comprehensive rhetorical framework. If 'ilm al-ma'ānī ensures the suitability of meaning to context, and 'ilm al-bayān guarantees clarity and variation of expression, then 'ilm al-badī' serves to perfect both through aesthetic refinement. The synergy among these three branches enables the Arabic language, particularly in the Qur'an, to convey messages that are not only accurate and clear, but also beautiful and emotionally evocative (B. Aydın, 2023; Haleem, 2020b). Accordingly, 'ilm al-badī' may be understood as the dimension that strengthens the vitality of language, transforming messages from being merely informative into expressions that are emotionally and artistically compelling.

Jinās as the Aesthetics of Sound and Meaning

Jinās is frequently employed to create musicality and rhythm within a text, as can be observed in the poetry of Abū al-Faḥ al-Bustī. The repetition of similar sounds carrying different meanings not only beautifies the text, but also invites readers to engage more deeply

with its semantic and aesthetic dimensions (T. H. A. Mohammed & Alnajjar, 2025; T. H. A. Mohammed & Alnajjar, 2025). In rhetorical contexts, harmonious phonetic structures are capable of attracting the audience's attention and generating deeper psychological and spiritual interaction between speaker and audience (Abd & Al-Dakhili, 2025). *Jinās* functions not merely as rhetorical ornamentation, but also as a device for generating multilayered meanings. For instance, in poetry, the use of *jinās* can enrich themes and rhetorical expression, particularly within genres such as praise, love, and philosophical reflection (T. H. A. Mohammed & Alnajjar, 2025). In the Qur'an, the semantic relationship between sound and meaning is often utilized to communicate messages more effectively. Specific phonetic arrangements may reinforce the meaning of words and strengthen the intended message (Esmacilian et al., 2020; Haleem, 2020c). The similarity of sounds produced through *jinās* also enhances memorability, since repetitive sound patterns are more easily retained by listeners and readers (Abd & Al-Dakhili, 2025; T. H. A. Mohammed & Alnajjar, 2025). Thus, *jinās* functions as an enhancer of both phonetic and semantic aesthetics by creating phonetic harmony, enriching meaning, and strengthening the retention of conveyed messages. This device not only beautifies the text, but also deepens the experience of readers and listeners in engaging with the intended message.

***Saj'* and Rhetorical Rhythm**

Saj' constitutes one of the most prominent features of the Qur'anic language style, particularly through the use of rhyme and rhythm, especially at the endings of verses. This pattern does not occur incidentally; rather, it forms an integral part of the structural composition of the text. In many instances, word arrangements are deliberately adjusted to conform to particular sound patterns, thereby producing a distinctive rhythmic harmony (Stewart, 2021). Although *saj'* shares similarities with poetry, especially in terms of rhyme and rhythm, it possesses characteristics that distinguish it from traditional poetic forms. One of these characteristics is the omission of short vowels at the ends of certain words in order to preserve phonetic harmony. Thus, *saj'* does not merely follow poetic conventions, but instead establishes a unique rhetorical system within the Arabic linguistic tradition (Stewart, 2021). The oral dimension of the Qur'an further strengthens the function of *saj'*. Its repetitive and regular rhythm facilitates memorization while simultaneously generating pleasing auditory effects. This feature is especially evident in the Makkan surahs, where sound patterns appear more fluid, compact, and intense. Such rhythm not only beautifies the text, but also reinforces the emotional and persuasive force of the conveyed message (Lawrence, 2005; Mir, 2017).

From a cognitive perspective, rhythmic patterns such as *saj'* have been shown to enhance cognitive fluency in information processing. Rhythm and rhyme assist audiences in understanding, remembering, and responding to texts more easily, while also increasing aesthetic appreciation and emotional engagement. These findings indicate that phonetic beauty contributes directly to communicative effectiveness (Obermeier et al., 2016). Furthermore, *saj'* also functions as a medium for constructing collective emotional experiences among listeners. Through harmonious rhythm, audiences not only understand the message individually, but also experience it collectively. This function aligns with broader Qur'anic rhetorical strategies, such as the use of rhetorical questions and persuasive approaches involving rational (logos), emotional (pathos), and ethical (ethos) dimensions (Aldhaheri et al., 2026; Al-Khazaali, 2020). In addition, the use of *saj'* reflects the Qur'an's connection with pre-Islamic Arabic literary traditions. By utilizing rhythmic patterns already familiar to Arab society, the Qur'an not only continued these traditions, but also transformed them in order to communicate the message of tawhīd more powerfully and effectively (Ikhwan, 2024). Thus, *saj'* is not merely a phonetic ornament, but a rhetorical device that plays an essential role in strengthening memorability, beautifying language, and enhancing the emotional and persuasive impact of the Qur'an.

Muqābalaḥ and *Ṭibāq* in Semantic Contrast

Ṭibāq and muqābalaḥ are important devices within *'ilm al-badī'* that function to construct meaning through opposition or contrast. Both operate by juxtaposing two opposing concepts, either directly (canonical opposition) or indirectly (non-canonical opposition), thereby generating richer layers of meaning. Such patterns frequently appear within particular syntactic structures, such as coordinative forms ("X and Y") or conditional forms ("if X, then Y"), which systematically emphasize oppositional relationships (Hassanein, 2018, 2023). In the Qur'an, *ṭibāq* is employed extensively and serves not merely as rhetorical ornamentation, but also as a textual pattern guiding interpretation. By presenting opposing pairs of meanings such as faith and disbelief, light and darkness, or paradise and hell, the Qur'anic text sharpens theological and moral contrasts more explicitly. These oppositional patterns help readers understand value positions more clearly and decisively (Hassanein, 2023).

From a rhetorical perspective, the use of *ṭibāq* and muqābalaḥ enhances both clarity and emphasis. When two opposing ideas are juxtaposed, the meaning of each becomes more prominent and memorable. The Qur'an frequently employs antonymy and parallel structures to reinforce this effect, enabling divine messages to be conveyed more effectively and persuasively (Stewart, 2013). Moreover, *ṭibāq* in the Qur'an also possesses significant theological dimensions. It functions not merely as a stylistic device, but also as an instrument for understanding complex concepts such as divine justice, recompense for deeds, and human responsibility. Through clear oppositions, readers are guided to comprehend causal relationships as well as the moral consequences of human actions (Elshafey, 2022; Hassanein, 2023). Therefore, *ṭibāq* and muqābalaḥ may be understood as rhetorical strategies that not only beautify the text, but also strengthen semantic structures and deepen theological understanding within the Qur'an.

Takrār (Repetition) as the Reinforcement of Meaning

Takrār in the Qur'an represents one of the clearest manifestations of semantic richness. In Arabic, repetition is not regarded as a weakness; rather, it constitutes an element of rhetorical beauty and eloquence. Therefore, when repetition appears in the Qur'an, it is not merely redundant repetition, but instead carries specific semantic functions and communicative purposes (Dindi, 2023; A. M. Mohammed & Abuzaid, 2023a). For example, in Sūrat al-Shu'arā', the extensive use of repetition serves important rhetorical purposes, such as constructing arguments, refuting opponents, and reinforcing the moral force of the message (Farsi, 2021; A. M. Mohammed & Abuzaid, 2023b). Another example can be found in the word of Allah in QS al-Mā'idah verse 93. In this verse, the words *آمَنُوا* and *اتَّقُوا* are repeated several times. This repetition indicates that faith and piety possess different levels or stages. At the initial stage, a person believes and performs righteous deeds. Subsequently, the individual advances by maintaining consistency in faith and piety. At the final stage, the individual reaches the level of *iḥsān*, namely worship performed with the highest degree of excellence. The use of the word *تَمَّ* in this verse signifies a gradual process leading toward higher spiritual levels. Thus, the repetition here demonstrates that faith is not static, but rather develops progressively (Abi Bakr, 2015).

Based on the results of the analysis, the expression of meaning in the language style of the Qur'an from the perspective of *balāghah* demonstrates that meaning is never presented as singular or merely literal; rather, it is constructed through a complex interaction between linguistic structure, context, and rhetorical devices (Haleem, 2020b; Sicak, 2019; Yasmār et al., 2025). These findings affirm that the language of the Qur'an is dynamic, contextual, and multilayered, as elaborated in the studies of *'ilm al-ma'ānī*, *'ilm al-bayān*, and *'ilm al-badī'* (Anas et al., 2018; Labesh et al., 2019b; Mar'ī et al., 2023). Within the framework of *'ilm al-ma'ānī*, the findings indicate that grammatical structures and context play central roles in directing meaning. This strengthens the view that meaning is not statically attached to words, but instead emerges from the relationships among elements within sentences and their

communicative situations (Bashir, 2012; Al-Mousa, 2022). Consequently, the language style of the Qur'an functions not merely to convey information, but also to adapt messages according to the conditions of the audience, as reflected in the contextual and adaptive use of *uslūb* (Hussain, 2021; Muzakki, 2022a).

Furthermore, the use of rhetorical devices such as *ta'kīd* demonstrates that the reinforcement of meaning in the Qur'an is not solely linguistic in nature, but also possesses psychological and spiritual dimensions. Emphasis through repetition or specific particles has proven capable of increasing the intensity of messages and generating readers' emotional awareness (Nathir et al., 2025; Naro, 2023). This indicates that the language of the Qur'an operates not only at the rational level, but also at the affective level. From the perspective of *'ilm al-bayān*, the findings reveal that meaning is often expressed indirectly through mechanisms such as *tashbīh*, *isti'ārah*, and *kināyah*. The use of *tashbīh*, for instance, demonstrates how abstract concepts are visualized into concrete forms, making them easier to comprehend (Daud, 2008). Meanwhile, *isti'ārah* reflects the Qur'anic language's ability to intensify meaning and evoke strong emotional effects (Galadari, 2018; Smaan, 2021). On the other hand, *kināyah* illustrates a subtle and implicit communicative strategy that not only preserves linguistic politeness, but also opens broader spaces for interpretation (Al Farisi, 2020; Alsemeiri & Nordin, 2023).

Moreover, the dialectic between *ijmāl* and *bayān* in the Qur'an demonstrates that the expression of meaning is carried out gradually and contextually. General meanings conveyed concisely are subsequently clarified through more detailed forms, thereby allowing interpretive flexibility according to the needs of the audience (Abi Bakr, 2015; Maizuddin et al., 2023). This pattern confirms that the Qur'an not only communicates messages, but also constructs a gradual process of understanding. Within the domain of *'ilm al-badī'*, the findings indicate that linguistic beauty contributes directly to the effectiveness of meaning. Devices such as *jinās*, *saj'*, *ṭibāq*, and *takrār* function not merely as aesthetic ornaments, but also as instruments that strengthen memorability, clarify semantic contrasts, and enhance the persuasive force of the text (Stewart, 2021; Hassanein, 2023; Dindi, 2023). In other words, the aesthetic dimension of the Qur'an possesses significant communicative functions.

Overall, the findings of this study demonstrate that the expression of meaning in the Qur'an results from the integration of the three principal branches of *balāghah*. *'ilm al-ma'ānī* ensures the appropriateness of meaning in relation to context, *'ilm al-bayān* provides variation and depth of expression, while *'ilm al-badī'* strengthens aesthetic and emotional dimensions. The synergy among these three branches produces a rhetorical system that is not only beautiful, but also highly effective in comprehensively conveying divine messages. The implication of these findings is that understanding the language style of the Qur'an cannot be achieved partially or solely at the lexical level. A holistic approach is required, one that simultaneously considers structure, context, and rhetorical devices. Through such an approach, the meanings of the Qur'an may be understood more comprehensively, profoundly, and relevantly across various historical and contemporary contexts.

CONCLUSION

Based on the findings and discussion, it can be concluded that the expression of meaning in the language style of the Qur'an, from the perspective of *balāghah*, demonstrates a complex, contextual, and multilayered character. Meaning in the Qur'an is neither static nor merely literal; rather, it is constructed through the interaction between linguistic structure, context, and rhetorical devices. In this regard, the language of the Qur'an functions not only as a medium for conveying messages, but also as a rhetorical system capable of presenting meaning in an effective, persuasive, and aesthetically powerful manner. This study confirms that the three principal branches of *balāghah*—namely *'ilm al-ma'ānī*, *'ilm al-bayān*, and *'ilm al-badī'*—play

complementary roles in constructing meaning. *'ilm al-ma'ānī* functions to ensure the appropriateness of meaning in relation to context and communicative situations, *'ilm al-bayān* provides variation and depth of expression through mechanisms of implicit and symbolic meaning, while *'ilm al-badī'* strengthens the aesthetic and rhetorical dimensions that contribute to the attractiveness and persuasive power of the message. The synergy among these three aspects demonstrates that the expression of meaning in the Qur'an is integrative in nature and cannot be understood partially.

As a library-based study, this research contributes conceptually to the understanding of meaning expression in the Qur'an by emphasizing the importance of a holistic approach in *balāghah* analysis. This approach is not only relevant to Qur'anic linguistic studies, but may also serve as a foundation for the development of more comprehensive studies in Qur'anic exegesis, semantics, and Islamic rhetoric. The implication is that understanding the language style of the Qur'an requires the integration of structural analysis, contextual interpretation, and rhetorical examination simultaneously. Therefore, future research is expected to develop this study at a more applicative level, such as through direct analysis of Qur'anic verses or integration with contemporary linguistic approaches, in order to enrich the understanding of the depth of Qur'anic meaning in broader and more contextual perspectives.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used BlackBox AI to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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