

The Style of Kinayah in the Qur'an: A Critical Analysis from the Perspective of Bayān of the Verses on Social Interaction

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Abstract

This study aims to critically analyze the mechanisms of *uslub kinayah*, including its meaning, components, classification, and significance, by focusing specifically on verses regarding *muasyarah* (intimate spousal interaction). This is a descriptive qualitative study based on *library research*. Primary data is sourced from the *muasyarah* verses in the Qur'an, which are analyzed using a stylistic and exegetical approach through thematic study methods. The results of the study indicate that the semantic mechanism of *uslub kinayah* operates through the interconnection of its three main elements, whereby the figurative meaning is conveyed profoundly without invalidating the original meaning according to sharia logic. In the *muasyarah* verses (such as QS. al-Baqarah: 187, 223, 235; QS. an-Nisa: 21, 43; QS. al-A'raf: 189; and QS. al-Zukhruf: 18), the Qur'an consistently employs euphemism by shifting from explicit (*sarih*) diction to suggestive expressions rich in aesthetic value. This is evidenced by the use of the word *libas* (clothing) to refer to intimacy, *hars* (field) to refer to uterine reproduction, and the words *lamastum*, *tagasysya*, and *afda* to represent sexual intercourse. This study concludes that the *uslub kinayah* in the *muasyarah* verses plays a strategic role in balancing the morality of polite speech (*adab al-kalim*) without obscuring or diminishing the precision of the fiqh legal rulings contained therein.

Keywords: *Style of Kinayah*, Science of Explanation, Social Interaction, Stylistics.

Abstrak

Penelitian ini bertujuan untuk menganalisis secara kritis mekanisme kerja *uslub kinayah* yang meliputi makna, rukun, klasifikasi, serta urgensinya dengan membatasi fokus secara spesifik pada ayat-ayat *muasyarah* (interaksi intim suami-istri). Jenis penelitian ini adalah kualitatif deskriptif berbasis studi kepustakaan (*library research*). Data primer bersumber dari ayat-ayat *muasyarah* di dalam Al-Qur'an, yang dibedah menggunakan pisau analisis pendekatan stilistika dan ilmu tafsir melalui metode studi

tematik. Hasil penelitian menunjukkan bahwa mekanisme semantis *uslub kinayah* bekerja melalui keterikatan tiga rukun utamanya, di mana makna kiasan tersampaikan secara mendalam tanpa menggugurkan validitas makna asli secara logika syariat. Dalam ayat-ayat *muasyarah* (seperti QS. al-Baqarah: 187, 223, 235; QS. al-Nisā': 21, 43; QS. al-A'raf: 189; dan QS. al-Zukhruf: 18), Al-Qur'an secara konsisten menerapkan eufemisme melalui pengalihan diksi frontal (*sarih*) menjadi ungkapan isyarat yang sarat nilai estetika. Hal ini dibuktikan lewat visualisasi kata *libas* (pakaian) untuk keintiman, *hars* (ladang) untuk reproduksi rahim, serta kata *lamastum*, *tagasysya*, dan *afda* untuk merepresentasikan persetubuhan. Penelitian ini menyimpulkan bahwa *uslub kinayah* dalam ayat *muasyarah* memegang peran strategis dalam menyeimbangkan moralitas kesantunan bertutur (*adab al-kalim*) tanpa mengaburkan atau mereduksi presisi ketetapan hukum fikih di dalamnya.

Kata Kunci: *Uslub kinayah*, Ilmu Bayan, Ayat *Muasyarah*, Stilistika.

A. Introduction

Dokumen Language is a moral asset of a nation, yet it often falters when discussing private matters such as *muasyarah*, which in this context is considered too vulgar to address directly. Amid the limitations of human language, the science of bayan serves as a medium to reveal how the Qur'an employs *the uslub kinayah* as an effective linguistic tool in conveying its meanings. Through beautiful, subtle allusions, the Qur'an is able to maintain propriety and decorum without diminishing the intended message.¹

Evidence of the Qur'an's beauty is evident when its wording describes the biological relationship between husband and wife. Rather than stating it directly, the Qur'an instead chooses vocabulary rich in aesthetic value.² In the science of bayan, this choice of words is not intended to obscure the intended meaning, but rather to teach that even matters of privacy must be treated with beauty and dignity.

However, what is of concern is that the beauty and depth of meaning behind *the uslub kinayah* often escape the reader's attention, particularly in today's era." Some, in understanding verses *containing Kinayah*, focus solely on the textual aspect without carefully considering the implied meaning the Qur'an actually intends to convey; as a result, the message is not fully conveyed.

Within the field of balagha, studies on *the style of Kinayah* have actually attracted significant attention from researchers, such as the research conducted by Rahma Arisa and Wirdiyyah Assyahara in 2025 in their article titled "Analysis of the *Kinayah* Style and Its Variants in the Qur'an: A Balagha Study from the Perspective of Ilm Bayan." In their study, Arisa et al. mapped out the concept, the essential elements (*al-lafz al-mukannā bih* and *al-mukannā 'anhu*), and the three variants of *Kinayah* in the Qur'an from a macro perspective. That study concluded that *Kinayah* functions as an ethical and pedagogical tool to maintain linguistic

¹ A L Mikraj et al., "The Development of Studies in the Sciences of Bayan in the Balaghah of the Qur'an" 6, no. 1 (2025): 1874–88, <https://doi.org/10.37680/almikraj.v6i1.8785>.

² Abdullah Affandi and Abdullah Affandi, "Abdullah Affandi and Abdullah Affandi, 'Metaphors in The Qur'an,'" n.d., 1–7.

propriety in the revelatory text. The fundamental difference (*gap*) between that study and this article lies in their subject matter. While Arisa et al.'s research examined Qur'anic verses in general (such as theological issues or the stories of the Prophets), this article takes a more specific approach. The author narrows the scope of this Bayan analysis specifically to dissect verses *on muasyarah* (private interactions between husband and wife). This focus is adopted to uncover how the Qur'an utilizes the flexibility of *Kinayah* to discuss sensitive domestic matters politely without compromising the clarity of its fiqh rulings.

Additionally, there is research by Mushawwir et al. in 2025 that examines the correlation between semantic dimensions (*ẓāhir* and *bāṭin* meanings) and the pragmatic-suggestive aspects of *the uslub kinayah*. They concluded that, in addition to upholding linguistic etiquette (*adab al-kalim*) by avoiding vulgar or taboo language, the rhetorical power of *Kinayah* lies in its ability to evoke the reader's emotions and provide intellectual satisfaction through an aesthetically pleasing veiling of meaning. Unlike this article, however, it critically limits and frames this within the private domestic sphere through the verses *on muasyarah*. The author aims to explore how the Qur'an specifically balances the veiling of intimate meanings between husband and wife for the sake of morality without obscuring the legal rulings of fiqh within it.

Based on the above issues, the author believes it is important to discuss the *uslub kinayah*, particularly in the verses *on marital relations*, so that readers can understand how the science of bayan works, especially in the *uslub kinayah* in order to minimize errors in understanding verses that employ *Kinayah*, particularly those related to *marital relations*, by presenting the research title "Uslub kinayah in the Qur'an: A Critical Analysis of the Science of Bayan on *Kinayah* Verses."

B. Literature Review

1. Kinayah in the Framework of Qur'anic Rhetoric

The linguistic miracle (*i'jāz bayānī*) of the Qur'an is reflected not only in its lexical precision and syntactic harmony but also in its sophisticated use of figurative language. Among the rhetorical devices discussed in *ʿIlm al-Bayān*, *Kinayah* occupies a distinctive position because it conveys an intended meaning indirectly while preserving the possibility of the literal meaning.³ Classical rhetoricians define *Kinayah* as an expression whose intended meaning is reached through an associated implication (*lāzim al-ma'nā*) rather than through explicit wording. Unlike metaphor (*isti'ārah*) or simile (*tashbīh*), *Kinayah* does not negate the literal meaning; instead, it allows both literal and implied meanings to coexist, enabling readers to appreciate multiple semantic layers simultaneously. This characteristic makes *Kinayah* one of the most effective rhetorical strategies in the Qur'an for communicating theological, ethical, legal, and social messages.

³ Abdul Rouf, "Digitization of Tafsir and Its Challenge to the Authority of Interpretation: A Review of Ulumul Qur'an," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 3, no. 2 (2025): 605–10, <https://doi.org/10.61104/jq.v3i2.1056>.

Classical scholars such as al-Jurjānī, al-Sakkākī, al-Qazwīnī, and al-Hāshimī considered *Kinayah* an important element of eloquence because it combines aesthetic beauty with semantic subtlety. Through indirect expression, the Qur'an avoids harshness, preserves politeness, stimulates intellectual reflection, and encourages readers to infer meanings from contextual clues rather than merely receiving explicit statements. Consequently, *Kinayah* functions not merely as a literary ornament but as a communicative strategy that integrates linguistic elegance with pedagogical and ethical objectives.

2. Bayān as the Analytical Framework

Within the discipline of Arabic rhetoric (*Balāghah*), *ʿIlm al-Bayān* provides the theoretical foundation for understanding figurative expressions. It investigates how meanings are expressed through various rhetorical forms, including *tashbīh*, *majāz*, *istiʿārah*, and *Kinayah*.⁴ The science of *Bayān* emphasizes the relationship between literal meaning (*al-maʿnā al-ḥaqīqī*) and implied meaning (*al-maʿnā al-majāzī*), enabling interpreters to uncover deeper semantic dimensions embedded within Qur'anic discourse.

The analytical relevance of *Bayān* becomes particularly significant when examining verses concerning social interaction. Qur'anic guidance on interpersonal relationships often employs indirect language to maintain ethical refinement and psychological sensitivity. Expressions concerning marriage, sexuality, family relations, conflict resolution, and moral conduct frequently appear through *Kinayah*, allowing the Qur'an to address delicate issues respectfully without sacrificing clarity. Thus, *Bayān* offers an appropriate methodological framework for identifying the rhetorical functions and communicative purposes behind these indirect expressions.

3. Kinayah in Previous Qur'anic Studies

Research on Qur'anic *Kinayah* has generally developed along three major directions. The first emphasizes classical rhetorical analysis by identifying the linguistic forms, classifications, and stylistic functions of *Kinayah* within *ʿIlm al-Bayān*. These studies focus primarily on describing the rhetorical characteristics of Qur'anic expressions and explaining their semantic implications according to classical Arabic rhetoric.⁵ Recent studies reaffirm that *Kinayah* possesses two essential components, namely *al-mukannā bih* (the explicit expression) and *al-mukannā anhu* (the intended implied meaning), both of which contribute to the aesthetic and communicative excellence of Qur'anic discourse.

The second direction investigates *Kinayah* from stylistic, pragmatic, and contextual perspectives. Instead of limiting analysis to rhetorical classification, these studies examine how indirect expressions generate pragmatic meanings, politeness strategies, communicative implicatures, and contextual interpretations. They argue that Qur'anic *Kinayah* enhances communicative effectiveness by softening sensitive expressions, preserving dignity, strengthening persuasion, and facilitating ethical interaction among believers. Furthermore, pragmatic analysis demonstrates that

⁴ Mia Fitriah Elkarimah, "Munasabah in the Perspective of Science of the Qur'an: Study of Al-Burhan Fi Ulumul Quran Works of Al-Zarkasyi (D. 749 H)," *Al-Risalah* 14, no. 1 (2022): 47–61, <https://doi.org/10.34005/alrisalah.v14i1.2209>.

⁵ Sonia Isna Suratin, M. Agung Rokhimawan, and Anisah Indriati, "Professionalism of Lecturers of the Ulumul Qur'an Course at the Islamic Communication and Broadcasting Study Programme UIN Sunan Kalijaga Yogyakarta," *Electronic Journal of Education, Social Economics and Technology* 5, no. 2 (2024): 282–90, <https://doi.org/10.33122/ejeset.v5i2.267>.

many *Kinayah* expressions function as indirect speech acts whose meanings become fully intelligible only through contextual interpretation.

The third and most recent direction attempts to integrate classical *Balāghah* with modern linguistic theories, particularly Cognitive Linguistics and Conceptual Metaphor Theory (CMT). Rather than viewing *Kinayah* solely as a rhetorical phenomenon, contemporary scholars explore its cognitive mechanisms and conceptual mappings. Systematic reviews indicate that although interdisciplinary studies have begun to emerge, research remains fragmented, with limited integration between classical rhetorical theory and contemporary linguistic frameworks. This interdisciplinary trend demonstrates promising opportunities for expanding Qur'anic rhetorical studies while preserving the epistemological foundations of classical Arabic rhetoric.

4. *Kinayah* in the Verses of Social Interaction

Verses concerning social interaction constitute one of the richest domains for observing the function of *Kinayah*. The Qur'an discusses family relationships, marital intimacy, divorce, inheritance, mutual respect, conflict resolution, modesty, and interpersonal ethics through refined linguistic expressions that balance communicative clarity with moral sensitivity.

One frequently discussed example is the expression *lamastum al-nisā'* ("you have touched women") in Q. al-Mā'idah (5:6) and Q. al-Nisā' (4:43). Classical exegetes differ regarding whether the expression refers literally to physical touch or figuratively to sexual intercourse. This difference illustrates how *Kinayah* creates interpretative richness while simultaneously influencing legal reasoning (*istinbāṭ al-aḥkām*). Such examples demonstrate that rhetorical analysis cannot be separated from jurisprudential and exegetical considerations.

Similarly, expressions related to marital relations, modesty, and personal honor often avoid explicit vocabulary in favor of refined indirect language. The rhetorical function extends beyond aesthetic elegance; it educates readers to communicate sensitive matters respectfully while maintaining ethical decorum.⁶ Consequently, *Kinayah* becomes an educational instrument that shapes communicative ethics and social manners within Qur'anic discourse.

Although numerous studies have examined *Kinayah* in the Qur'an, several significant gaps remain. First, most studies focus on identifying rhetorical forms without comprehensively examining how *Kinayah* constructs the Qur'anic ethics of social interaction. Second, existing research often analyzes isolated verses or specific chapters rather than investigating social interaction as an integrated thematic framework. Third, recent interdisciplinary research has explored cognitive and pragmatic perspectives, yet relatively few studies critically synthesize these approaches with classical *ʿIlm al-Bayān* in analyzing interpersonal communication within the Qur'an. Furthermore, many previous investigations remain descriptive, emphasizing classification rather than explaining the rhetorical purposes and communicative effects of indirect expression in shaping Qur'anic moral discourse. Consequently, there is still limited understanding of how *Kinayah* contributes simultaneously to linguistic aesthetics, ethical instruction, pragmatic communication, and social harmony.

⁶ U Sa'adah et al., "Genealogy of Thought of Islamic Da'wah Organizations in Indonesia: A Historical Analysis of NU, Muhammadiyah, Persis, and Al-Washliyah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2026, https://jurnal.staialjami.ac.id/index.php/AL_GHAZALI/article/view/623.

5. Conceptual Position of the Present Study

Based on these gaps, the present study positions itself within the field of Qur'anic rhetorical analysis by critically examining the style of *Kinayah* in verses concerning social interaction through the theoretical framework of *ʿIlm al-Bayān*. Unlike previous studies that primarily classify rhetorical forms or analyze isolated examples, this research seeks to explain how *Kinayah* functions as a rhetorical mechanism for constructing Qur'anic social ethics.⁷ By integrating classical rhetorical theory with contemporary discourse analysis, the study aims to demonstrate that *Kinayah* is not merely a stylistic embellishment but a communicative strategy that simultaneously preserves politeness, enhances persuasion, deepens semantic richness, and promotes ethical interaction among individuals and communities. Such an approach contributes to both Qur'anic rhetorical studies and contemporary discussions on the relationship between language, ethics, and social communication.

C. Method

This study is a descriptive qualitative research project based entirely on library research, in which the entire process of data collection, processing, and interpretation relies on written texts relevant to the subject matter. To analyze the issue, the researcher applied stylistic and hermeneutic approaches. The stylistic approach is used to analyze the aesthetics, choice of diction, and semantic mechanisms involved in the shift from *sarih* (literal) meaning to *Kinayah* (figurative) meaning. Meanwhile, the hermeneutics approach is applied to ground the linguistic analysis of the verses in question. All data used in this study are classified into two categories: primary data sources and secondary data sources. Primary data are sourced directly from Qur'anic verses on *muasyarah* (social interaction between husband and wife) that structurally adopt the *uslub kinayah* style of language. Specifically, it highlights key verses, including Surah al-Baqarah: 187, 223, 235; Surah an-Nisa: 21, 43; and Surah al-A'raf: 189. . On the other hand, secondary data includes authoritative supporting literature to aid the interpretation process, such as classical books on rhetoric (*Jawāhir al-Balāghah* by Ahmad al-Hasyimi, as well as works by al-Jurjani and al-Sakkaki), and multi-perspective exegetical works (*Tafsīr al-Taḥrīr wa al-Tanwīr* by Ibn 'Ashur, *Al-Jāmi' li Ahkām al-Qur'ān* by al-Qurthubi, *Tafsir Ibn Kathir*, and *Tafsir Al-Misbah* by Quraish Shihab), theoretical books on Qur'anic stylistics, and relevant contemporary scholarly journal articles.

The data collection technique used in this study was a thematic study (*al-baḥṣ al-mawdūʿī*), employing the methodological steps of contextual interpretation. This process began with an inventory phase, which involved a comprehensive search of Qur'anic verses addressing the theme of *muasyarah bil-ma'rūf*. This was followed by a reduction and filtering phase to select verses from the search results that were proven to validly employ the stylistic device of *Kinayah*, based on the absence of any *qarīnah mānī'ah*. This data collection phase concludes with categorization, which involves grouping the selected texts based on the nature of their lexical

⁷ Mohamad Abdalla, "Exploring Tarbiyah in Islamic Education: A Critical Review of the English- and Arabic-Language Literature," *Education Sciences* 15, no. 5 (2025), <https://doi.org/10.3390/educsci15050559>.

manifestations, such as the use of the word *libas* to symbolize intimacy, *hars* to denote uterine reproduction, and the words *lamastum*, *tagasysya*, and *afda* to represent sexual intercourse. After all the data had been collected and grouped, data analysis was conducted through four interactive and interconnected stages. The first stage is a textual-stylistic analysis to dissect the formal structure of the verse in order to identify the interplay of the three pillars of *Kinayah* within the text, namely determining *al-lafz al-mukannā bih* (the literal wording used), *al-mukannā ‘anhu* (the implicit/inner meaning intended), and *qarīnah* (the contextual clues linking the two). The second stage involves contextualization to interpret the contextual meaning of the verse by referring to the views of classical and contemporary exegetes in order to uncover the sociological reasons why the Qur’an chose this figurative language rather than explicit (*sarih*) language. This methodological sequence concludes with the drawing of conclusions to formulate a theoretical conclusion regarding how the Qur’an utilizes the flexibility of *uslub kinayah* to discuss sensitive domestic matters in a courteous manner (*adab al-kalim*).

D. Result and Discussion

1. Definition of *Kinayah* and the Elements of *Kinayah*

The word *Kinayah* derives from كَنُوتٌ بِكَذَا عَنْ كَذَا, or كَنَيْتُ “I conceal” or “I hide something with something,” meaning when one refrains from giving a direct explanation. Terminologically, it is defined as:

لَفْظٌ أُرِيدَ بِهِ غَيْرُ مَعْنَاهُ الَّذِي وُضِعَ لَهُ، مَعَ جَوَازِ إِرَادَةِ الْمَعْنَى الْأَصْلِيَّةِ، لِعَدَمِ وُجُودِ قَرِينَةٍ مَابِعَةٍ مِنْ إِرَادَتِهِ، نَحْوُ

Kinayah is a phrase intended to convey a meaning other than its literal meaning, yet it still allows for the literal meaning to be implied, since there is no contextual indication (*Qarinah*) that precludes the literal meaning. For example: زَيْدٌ

طَوِيلُ النَّجَادِ (Zaid has a long sword hilt). From the word order above, the statement intends to ascribe the noble quality of bravery to a person, but the reference is shifted from an explicit (*sharih*) term to an implied (*Kinayah*) one. The writer employs a causal relationship in meaning: the phrase “long sword strap” (*thawil an-nijad*) automatically implies a tall stature. It is from this tall stature that the impression of bravery arises. Thus, the true intent is to praise his bravery and physical presence. On the other hand, the beauty of this style lies in its flexibility: the figurative meaning is conveyed elegantly, while the literal meaning (that he is physically tall) remains logically valid.⁸

⁸ Aḥmad bin Ibrāhīm bin Muṣṭafā Al-Hāshimī, *Jawāhir Al-Balāghah Fī Al-Ma‘ānī Wa Al-Bayān Wa Al-Badī* (Beirut: Al-Maktabah al-‘Aṣriyyah, n.d.).

The *Kinayah* style is an expression used to convey a meaning or message indirectly through allusion or metaphor. In hadith, *Kinayah* is commonly used to convey advice or a warning without using direct or harsh language, ensuring the message is well-received by the listener. For the message to be properly understood, the use of *Kinayah* requires strong interpretive skills and contextual understanding to prevent misunderstandings in its interpretation.⁹

The uniqueness of *Kinayah* lies in its flexibility: the reader is still free to understand the word according to its original meaning, since there are no contextual cues (*qarinah*) in the sentence that preclude the original meaning from applying.¹⁰ The term *Kinayah* in the science of *balaghah* was first introduced by Abu Ubaidah in the year 209 H¹¹.

Qudaimah ibn Ja'far, in his work **Naqd al-Shir**, explains that **Kinayah** is an expression containing the meaning of **irdaf**, that is, the selection of another term that conveys the same meaning as the actual intended meaning. In other words, *Kinayah* is a form of indirect expression, in which the intended meaning is not stated directly (explicitly) but is implied through the logical implication of the original meaning.¹² *Kinayah* can still be interpreted literally, whereas in *majaz*, the literal meaning is not intended at all. This distinction is what sets the two figures of speech apart.

Al-Jurjani and Al-Sakkaki, who are scholars of *balagha*, explain that the elements of *Kinayah* are divided into three, namely:¹³

- a. *Al-Mukannā bih* (the term used to convey the implied meaning). This term can be understood in its literal sense, but there is another hidden meaning intended to be conveyed. An example is QS al-Baqarah/2: 187:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

Translation:

“Eat and drink until it becomes clear to you (the difference) between the white thread and the black thread that is, dawn.”¹⁴

The phrase “the white thread from the black thread” referred to in this verse signifies the time of dawn and night; however, there is a hidden meaning intended

⁹ Muhammad Rifqi Maulana et al., “Analyzing the Beauty of Metaphorical and Figurative Language in the Hadith,” *Al-I'rob: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 2, no. 2 (2025): 97–113.

¹⁰ Rahma Arisa, “An Analysis of the *Kināyah* Style and Its Variants in the Qur'an: A *Balāghah* Study from the Perspective of 'Ilm Al-Bayān” 2025, 25.

¹¹ Maulana et al., “Analyzing the Beauty of the *Majaz* and *Kināyah* Styles in the Hadith.”

¹² The Style of *Kināyah*: Literal (*Ẓāhir*) and Hidden (*Bāṭin*) Meanings,” *Jurnal At-Taklim: Jurnal Pendidikan* 31, no. 1 (2026): 237–38.

¹³ Arisa, An Analysis of the *Kināyah* Stylistic Style and Its Variants in the Qur'an: A *Balāghah* Study from the Perspective of 'Ilm Al-Bayān.”

¹⁴ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/2?From=187&To=187> (Diakses Pada 14 Juni 2026).

to be conveyed, namely, the distinction between time and the beginning of human activity as a sign of life's balance.¹⁵

b. *Al-Mukannā 'anhu* (The intended inner meaning).

This second pillar is the inner meaning or the core message that the speaker wishes to convey through subtle and indirect expressions, for example, in Surah al-Kahf/18:28 as follows:

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

Translation:

*"Do not let your eyes turn away from them"*¹⁶

From a balāghah perspective, this phrase is a form of *Kinayah*, in which *al-lafẓ al-mukannā bih* is the phrase "your eyes turn away from them," while *al-mukannā 'anhu* refers to the act of neglecting the poor and favoring the rich for the sake of worldly pleasures. "Do not turn away from them." On the surface, this expression uses a physical image namely, the movement of the eyes but behind it lies a deeper, inner meaning.¹⁷

c. *Qarinah*

These are contextual clues that help the reader or listener understand the hidden meaning of the expression. Contextual clues can take the form of situational context, linguistic features, or additional indicators that guide interpretation toward the intended meaning.¹⁸

These elements form a bridge between the literal and connotative meanings. In the Qur'an, this structure allows for the beautiful conveyance of moral and spiritual messages without offending linguistic propriety.¹⁹

2. Classification of *Kinayah* and Examples in the Qur'an

Kinayah is a figure of speech that can be used to praise or satirize a person or thing indirectly.

a. Based on its purpose, *Kinayah* is divided into three types²⁰, namely as follows:

1. *Kinayah al-Sifah* (Attributes)

¹⁵ Arisa, "An Analysis of the Kināyah Stylistic Style and Its Variants in the Qur'an: A Balāghah Study from the Perspective of 'Ilm Al-Bayān"

¹⁶ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/18?From=28&To=28> (Diakses Pada 14 Juni 2026).

¹⁷ Arisa, "An Analysis of the Kināyah Stylistic Style and Its Variants in the Qur'an: A Balāghah Study from the Perspective of 'Ilm Al-Bayān"

¹⁸ Latuconsina, "The Style of Kināyah: Literal (Zāhīr) and Hidden (Bāṭin) Meanings."

¹⁹ Arisa, "An Analysis of the Figurative Language (Kināyah) and Its Variants in the Qur'an: A Balāghah Study from the Perspective of 'Ilm Al-Bayān."

²⁰ Amrah Kasim, *Linguistik of The Qur'an* (Makassar: Alauddin University Press, 2012).

Kinayah as-Sifah is a type of figure of speech that describes the characteristics of a person or thing indirectly by using phrases that convey the same meaning as those characteristics. *Kinayah* as-Sifah is divided into two types:

a) *Kinayah Qaribah*

This is a type of *Kinayah* whose meaning is closely related to the explanatory phrase, so it can be understood directly without the need for an intermediary.²¹ An example is QS al-Zumar/39: 56

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ²²

Translation:

"We carried him (Noah) onto (an object) made of planks and nails"²²

b) *Kinayah Ba'idah*

This is a type of *Kinayah* in which the meaning is conveyed through an intermediary such as a causal relationship or a connection in meaning between events rather than through a direct analogy. An example can be found in QS al-Qalam, verse 42.

يَوْمَ يُكْشَفُ عَن سَاقٍ

"Remember the day when the calf is uncovered"²³

2. *Mausuf Kinayah*

Kinayah mausuf is a type of figure of speech that describes an object (substance) directly but by mentioning the characteristics possessed by that object or substance. An example is found in Surah al-Qalam 68:48

وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

Translation:

"And do not be like Sahibul hut (the man in the belly of the fish)"²⁴

3. *Kinayah Nisbah*

Kinayah mausuf is a type of figure of speech that describes a quality by attributing it indirectly, rather than mentioning it directly, but by referring to something related to it.²⁵ An example is found in Surah al-Isra'/17:1:

بَرَكَاتٍ حَوْلَهُ

Translation:

"We have blessed the area around him"²⁶

²¹ Aisyatur Rahmah Wiwana and Nesya Hadichintia, "An Analysis of *Kināyah* Mausuf in Sūrah Al-Baqarah, Verse 65 as a Form" *Al-Iftah : Jurnal Tafsir Al- Qur ' an Dan Hadist* , n.d., 8–13.

²² <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/54?From=13&To=13> (Diakses Pada 29 Mei 2026).

²³ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/68?From=42&To=42> (Diakses Pada 29 Mei 2026).

²⁴ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/68?From=48&To=48> (Diakses Pada 29 Mei 2026).

²⁵ Kasim, *Linguistics of the Qur'an*.

- b. Based on the medium or scope of the logical intermediary (*wasīṭ ah*) that connects the outward and inward meanings, the style of *Kinayah* is classified into four variants, namely:

1. *Ta'riḍ* (sarcasm)

Ta'riḍ is the act of making a sarcastic remark directed at someone by using words that are actually intended for another person or matter, but the context of the situation causes the target to feel that the remark is directed at them.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

Translation:

Do not turn your face away from people, and do not walk arrogantly on the earth.²⁷

The word *tuṣ a'ir* derives from the word *ṣ a'ar*, a disease that affects a camel's neck, causing it to become crooked and unable to straighten. The Qur'an does not simply say "*do not be arrogant*," but employs *ta'riḍ* by describing the physical posture of a sick camel. The target of this metaphor is to satirize the arrogant rich or rulers who, when encountering the poor, tend to turn their faces away or turn their cheeks away. The Qur'an seems to mock their egos: "*The behavior of those who are arrogant and turn their faces away is just as bad and looks as ridiculous as a camel suffering from a neck disease.*"

2. *Talwih* (Hint from a Distance)

This is a *Kinayah* in which the transition from the connotative meaning to the literal meaning involves many and lengthy intermediaries (*wasīṭ ah*). One must think through several logical steps to connect the explicit meaning to the implied one.²⁸

فُلَانٌ كَثِيرُ الرَّمَادِ

Translation: So-and-so has a lot of kitchen ash

The mechanism of *talwih Kinayah* in the expression "*fulānun kaṣ īrul-ramād*" (So-and-so has a lot of kitchen ash) operates through a layered chain of logic. Causally, an abundance of kitchen ash indicates a high intensity of fire used for cooking. This massive cooking activity signifies the preparation of large portions of food, which logically implies a large number of guests visiting. Through this chain of cause and effect, the reader can draw the intended implied meaning (*mukannā 'anhu*), namely the generosity of the homeowner.

3. *Ramz* (Symbol / Hidden Sign)

²⁶ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/17?From=1&To=1> (Diakses Pada 29 Mei 2026).

²⁷ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/31?From=18&To=18> (Dikutip Pada 14 Juni 2026).

²⁸ Yeni Saraswati, "Categorization of *Kinayah* in Juz 30 (A Study in the Science of Bayan)" 11, no. 1 (2022): 32–45.

A *Kinayah* with a brief (short) medium, but a hidden or subtle meaning. It usually employs physical gestures or cultural symbols that require keen observation to understand.

فُلَانٌ غَضِيضُ الطَّرْفِ

Translation: Fulan has a downcast gaze

The mechanism of the *ramz Kinayah* in the expression “*fulānun gaḍ ṭḍ ut-ṭ arf*” (So-and-so has a downcast gaze) uses a physical symbol that is logically close yet obscure. The gesture of lowering one’s gaze (*mukannā bih*) directly serves as a symbol to represent an inner quality (*mukannā ‘anhu*), such as shyness, dignity, and the ability to maintain self-respect (*‘iffah*).

4. Ima or Isyarah (Subtle Hint / Direct Reference) A *Kinayah* with a minimal (short) intermediary and a very clear/obvious meaning. Upon reading it, one immediately understands the implied meaning without having to think too hard.²⁹

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Translation:

Be humble toward those who follow you—that is, the believers.³⁰

The mechanism of *Kinayah imā’* in the expression “*wakhfiḍ janāḥ aka*” (lower your wing) operates through a direct indication with a very close and clear logical connection. The gesture of lowering one’s wing (*mukannā bih*) instantly points to the intended inner meaning (*mukannā ‘anhu*), namely the command to be humble (*tawāḍ u*) and compassionate, without requiring complex reasoning.

3. The Importance of *Kinayah*

One of the rhetorical and pedagogical functions of *Kinayah* is as follows:

- a. It is intended to instill moral and ethical values through gentle language, avoid direct mention of topics considered sensitive, and honor the spiritual meaning behind the verse.
- b. *Kinayah* not only adds beauty to linguistic structure but also enriches the values of divine communication that educate and build human character. By conveying more complex meanings, *Kinayah* allows the speaker to express layered and intricate ideas more concisely and effectively.³¹
- c. *Kinayah* plays a vital role in maintaining propriety and conveying profound spiritual and moral teachings.³²

²⁹ Saraswati.

³⁰ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/26?From=215&To=215> (Dikutip Pada 14 Juni 2026).

³¹ Arisa, “An Analysis of the Stylistic Features of *Kināyah* and Its Variants in the Qur’an: A Balāghah Study from the Perspective of ‘Ilm al-Bayān.”

³² A Semantic Analysis of Majaz and *Kināyah* in the Qur’an,” *Jurnal Mudabbir* 5 (2025).

- d. This makes the meaning of the sentence more general, so that the moral message conveyed applies not only to the specific context but also more broadly.
- e. Stylistically, this figurative structure is employed to enhance the aesthetic value and propriety of the Qur'anic verses.
- f. As a form of praise, in the Qur'an, praise is not expressed directly but rather through subtle, positive allusions to give the meaning greater depth.³³

4. Analysis of *Kinayah* Related to *Muasyarah* Verses in the Qur'an

Mu'asyarah derives from the Hebrew word "usyrah," which means "house" or "family." This term originates from the Arabic phrase meaning "the coexistence of two sides."³⁴ Mu'asyarah verses are verses of the Qur'an that contain principles, commands, or laws regarding social interaction, husband-wife relations, equality of rights, and the ethics of treating one's spouse. The following is an analysis of *the figurative language* in these verses:

I. QS al-Baqarah/2: 187

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ

Translation:

It is made lawful for you to have intimate relations with your wives during the nights of fasting. They are a garment for you, and you are a garment for them. Allah knows that you could not restrain yourselves, but He has accepted your repentance and forgiven you.³⁵

The verse above uses the word *libas* (clothing), because just as normal human beings cannot live without clothing, so too are husband and wife in a natural relationship of mutual dependence. Based on the philosophical message of Surah al-A'raf [7]: 26 and Surah an-Nahl [16]: 81, this reciprocal relationship serves three main functions: first, as a covering (*satr*) that complements one another and conceals each other's shortcomings; second, as adornment (*zinah*) that beautifies and bestows dignity upon one another; and third, as protection (*wiqayah*) that shields the couple from the sting of crises and life's various hardships. Ultimately, husband and wife form a single, indivisible unit that is mutually dependent in order to achieve the perfection of life.³⁶

³³ Akhmad Muzakki, *The Stylistics of the Qur'an* (Malang: UIN Malang Press, 2009).

³⁴ Ismi Lathifatul Hilmi, "Mu'asyarah Bil Ma'ruf As The Foundation Of Marriage (A Study Of Surah Al-Nisa: 19 And Surah Al-Baqarah: 228)," *Islamic and Social Studies*, 06, no. 02 (2023): 160.

³⁵ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/2?From=187&To=187> (Diakses Pada 11 Juni 2026).

³⁶ Quraish Shihab, *Tafsir Al-Misbah "The Message, Significance, and Harmony of the Qur'an"* Vol. XV (Cet. II; Jakarta: Lentera Hati, 2009).

The term *al-Mukannā bih* in the verse above is the word لِبَاسٌ (clothing), while *al-Mukannā 'anhu* refers to intimate relations, peace of mind, and covering one another's faults. The context is found in the opening part of the verse أَحِلَّ لَكُمْ لَيْلَةَ :
نِسَائِكُمْ (It is made lawful for you on the night of fasting to have intimate relations with your wives). The word *Ar-Rafats* (intimacy) serves as a clear indication that the metaphor of clothing here relates to the biological and psychological interaction between husband and wife. As for the verse above, it falls under the category of "*Kinayah ima*" because the relationship between *the "mukannā bih"* and *the "mukannāh 'anhu"* is very close and well-known, and it falls under the category of "*Kinayah sifat*" because it conceals the nature of the relationship and mentions the entities themselves, namely the husband and wife.

2. QS al-Baqarah/2: 223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ
الْمُؤْمِنِينَ

Translation:

Your wives are a field for you. So, approach your field (engage in intimacy properly and naturally) whenever and however you please. Seek what is best for yourselves. Fear Allah and know that you will one day stand before Him. Give glad tidings to the believers.³⁷

The verse above affirms that a wife is حَرْثٌ or a place for cultivation and not merely implies that the children born are the fruit of the seed sown by the husband in his wives; rather, they sow the seed for the survival of the human race. Just as with the soil, they sow the seed for their own survival.³⁸

The verse above falls under *the category of Kinayah (metaphor)*, where the *Al-Mukannā bih* (the thing being metaphorically referred to) is the word حَرْثٌ (Harts / field for cultivation). The *Mukannāh 'anhu* (the thing being concealed) is the place for fulfilling biological needs that results in offspring (namely, the womb/vagina). The context is indicated by the phrase فَاتُوا (So approach...). According to Islamic legal logic, "approaching the field" here does not refer to agricultural activity, but rather is a command on how to properly have sexual relations with one's wife in order to produce righteous offspring (just as a field produces good crops).

3. In Surah al-Nisa/4:43, there are two *figurative* expressions

³⁷ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/2?From=223&To=223> (Diakses Pada 11 Juni 2026).

³⁸ Al-Ragib Al-Ashfahani, *Qur'an Dictionary*, Vol 2 (Pustaka Khazanah Fawa'id, n.d.).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

Translation:

O you who believe, do not approach prayer while you are intoxicated until you know what you are saying, and do not enter the mosque while in a state of ritual impurity (junub), except when merely passing through, until you have performed the ritual bath (ghusl). If you are ill, on a journey, one of you has returned from relieving himself, or you have touched a woman, and you cannot find water, then perform tayammum with clean earth. Wipe your face and hands with it. Indeed, Allah is Most Forgiving and Most Merciful.³⁹

The phrase *أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ* means “or returning from the place where one relieves oneself.” The word *الْغَائِطِ* refers to a low-lying, sloping area of land. It came to be used as a term for defecation, which constitutes a minor ritual impurity.⁴⁰ *Al-Mukannā bih* refers to the term *الْغَائِطِ* (*Al-Ghaith* / a low-lying, secluded open area traditionally used by ancient Arabs for relieving themselves). *Mukannah* ‘anhu here refers to the act of relieving oneself whether defecation or urination itself (minor ritual impurity).

The Qur’an uses the name of a place to allude to the activity in order to maintain linguistic propriety. The context is the phrase *فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا* (...and if you find no water, then perform tayammum). The command to perform tayammum indicates that returning from that place invalidates one’s wudu. The verse above falls under the category of *Kinayah al-sifat* because it mentions the actor and conceals the nature of the activity.

Next is:

أَوْ لَمَسْتُمُ النِّسَاءَ (...or you have touched women)

Exegetes differ in their interpretations of the word *لَمَسْتُمُ*. Some say that the word is a figurative expression for sexual intercourse, while others interpret it to

³⁹ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/4?From=43&To=43> (Diakses Pada 11 Juni 2026).

⁴⁰ Abu al-Fida’ Isma’il bin ‘Umar bin Katsir al-Qurasyi Ad-Dimasyqi, *Tafsir Ibn Katsir*, Jilid 10 (Jawa Tengah: Penerbit Insan kamil, 2015).

mean anyone who touches with their hand or another part of the body.⁴¹ Therefore, if we look at it, *The al-Mukannā bih* is found in the phrase لَمَسْتُمْ (*Lamastum* / to touch, to hold, or for skin to come into contact with one another). The "Mukannah 'anhu" here refers to Jima' or sexual intercourse (according to the exegesis of Ibn Abbas and adopted in Hanafi jurisprudence) or, more generally, skin-to-skin contact between a man and a non-mahram woman (according to Shafi'i jurisprudence). The context is the preceding series of verses, which discuss the state of *junub* (وَلَا جُنُبًا) and the obligation to perform ghusl (حَتَّى تَغْتَسِلُوا). This indicates that "touching" here is in the context of acts that nullify major or minor ritual impurity. The verse above falls under *the category of Kinayah (indirect expression)* because it mentions the subject—"you have"—while concealing the nature of the interaction.

4. QS al-A'raf/7:189

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا
فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ

Translation:

It is He who created you from a single soul (Adam) and from it He created its mate so that he might find comfort and peace with her. Then, after he had intercourse with her, she conceived a light burden. So she went through it with ease. Then, when she felt the burden of pregnancy, both of them (husband and wife) prayed to Allah, their Lord, "Indeed, if You grant us a righteous child, we will surely be among the grateful."⁴²

In the exegesis *Al-Taḥrīr Wa Al-Tanwīr*, it is stated that the phrase *taghashshāhā* refers to sexual intercourse between husband and wife. This figurative expression (*kinayah*) uses a verb (*fi'il*) that conveys the meaning of "sincerity" (*takalluf*). The use of this word aims to emphasize the strength of one's ability in this matter, as earnest effort reflects a strong intention or desire."⁴³

The verse above falls under *the category of Kinayah (figurative expression)* because it mentions the subject namely, the husband in relation to his wife while the nature of the action is implied. As for *Al-Mukannā bih*, it is found in

⁴¹ Abu al-Fida' Isma'il bin 'Umar bin Katsir al-Qurasyi Ad-Dimasyqi, *Tafsir Ibn Katsir*, .

⁴² <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/7?From=189&To=189> (11 Juni 2026).

⁴³ Muhammad al-Tāhir ibn 'Āsyūr, *Tafsir Al-Taḥrīr Wa Al-Tanwīr* (Tunis: al-Dār al-Tūnisīyyah li al-Nashr, 1984).

the phrase *تَغْشَاهَا* (*Taghasy-syaha* / to cover, envelop, or approach from above). Meanwhile, the *Mukannah 'anhu* is the intimate relationship (sexual intercourse) between husband and wife. The contextual evidence is the phrase that follows: *حَمَلَتْ* (...she conceived a light pregnancy). The logical consequence of “enveloping” that leads to pregnancy must be a biological relationship.

5. QS al-Nisa/4: 21

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Translation:

How can you take her back, when you have already had sexual relations with one another (as husband and wife) and they (your wives) have made a binding covenant (marriage bond) with you?⁴⁴

The term *al-Mukannā bih* here refers to the word *أَفْضَى* (*Afdha* / to meet in an empty or open place, or to reach/become one)⁴⁵. *Mukannā 'anhu* refers to the very intimate and private relationship between husband and wife, both emotionally and biologically (sexual intercourse). The context is a discussion regarding the prohibition against reclaiming the dowry that has been given to the wife (وَكَيْفَ (تَأْخُذُونَهُ)). The dowry becomes the wife's absolute right, particularly once the husband has “consummated the marriage” or had sexual relations with his wife. The verse above falls under the category of *figurative language*.

Al-Farra stated that *أَفْضَى* refers to a man and a woman who are alone together and engage in sexual intercourse. Abu Hanifah and his companions held the view that if a husband is alone with his wife in an appropriate manner, he is obligated to pay the full dowry, and the *iddah* period applies to the wife, whether sexual intercourse occurs or not⁴⁶

6. QS al-Baqarah/2: 235

⁴⁴ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/4?From=21&To=21> (11 Juni 2026).

⁴⁵ Muhammad bin Mukarram bin 'Ali Ibnu Manzhur, *Lisan Al-Arab*, ed. Vol. 15 (Beirut: Dar Shadir, 1993).

⁴⁶ Abu 'Abdillah Muhammad bin Ahmad Al-Anshari Al-Qurthubi, *Al-Jāmi' Li Ahkām Al-Qur'an* (Jakarta: Pustaka Azzam, 2020).

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ □

Translation:

There is no sin upon you for making veiled references to proposing to women or for the (desire to marry) that you conceal in your hearts. Allah knows that you will mention them. However, do not make secret promises to (marry) them, except by uttering appropriate words (veiled references). Nor should you finalize a marriage contract before the end of the 'iddah period. Know that Allah knows what is in your hearts. So fear Him. Know that Allah is the Most Forgiving, the Most Merciful.⁴⁷

وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا (But do not make secret promises to [marry] them...)

According to Wahbah al-Zuhaili, the word as-sirr refers to sexual intercourse, but what is meant here is a secret marriage contract during the 'iddah period. Thus, the word as-sirr is used to refer to the "contract" that leads to sexual intercourse. According to another opinion, adopted by ath-Thabari, the meaning of "as-sirr" here is adultery, or saying to a woman, "I love you, and promise me you will not marry anyone but me!" Ibn Kathir said, "It is possible that this verse is general in nature, encompassing all of these things."⁴⁸

The *Al-Mukannā bih* is found in the phrase سِرًّا (*Sirran* / secretly). The Mukannah 'anhu is Jima' (sexual intercourse) or a marriage contract entered into secretly during the woman's 'iddah period. The contextual clues are the preceding and following phrases: خِطْبَةِ النِّسَاءِ (*proposing to women*) and وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ (*do not finalize the marriage contract before the end of the 'iddah period*). This context of proposals and marriage determines the meaning of the word "*Sirr*" in this verse. This verse mentions the subject (the suitors), but conceals the nature of the prohibited act, namely making a secret promise for an intimate relationship or a marriage contract during the 'iddah period. The concept of secrecy (*sirr*) is used as a euphemism to allude to this activity; thus, it falls under the category of figurative language (*kinayah*).

⁴⁷ <https://quran.kemenag.go.id/Quran/Per-Ayat/Surah/2?From=235&To=235> (11 Juni 2026).

⁴⁸ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Sharia, and Manhaj*, Terj. Abdul Hayyie Al-Kattani, Jilid 15 (Jakarta: Gema Insani, 2013).

Conclusion

Based on the results of a critical analysis using the science of Bayan of the *muasyarah* verses in the Qur'an, it can be concluded that the semantic mechanism of *uslub kinayah* operates through the interconnection of three flexible main components, namely *al-lafẓ al-mukannā bih* (the literal term), *al-mukannā 'anhu* (the intended figurative meaning), and *qarīnah* (contextual cues). The primary characteristic of this stylistic device lies in its flexibility, whereby the implied figurative meaning can be deeply understood without negating or invalidating the original meaning according to the logic of Islamic law.

In the context of verses on *marital relations (muasyarah)*, the Qur'an consistently employs *the uslub kinayah* as a tool of euphemism or linguistic refinement when discussing the private domestic sphere and the biological interactions between husband and wife, in order to maintain decorum in speech (*adab al-kalim*). This is evidenced by the substitution of direct (*sarih*) terminology with figurative expressions rich in aesthetic value, such as the use of the word *libas* (clothing) as a metaphor for intimacy and mutual protection, the word *hars* (field) as a metaphor for uterine reproduction, the word *al-gā'it* (open field) to allude to the act of relieving oneself, as well as the words *lāmastum* (to touch), *tagasyya* (to cover), and *afda* (to become one) to represent the intimate and secret nature of sexual intercourse.

Thus, the use of *the uslub kinayah* in the verses on *marital relations* plays a strategic role in balancing morality and legal precision. The Qur'an demonstrates that the conveyance of family education, sexual morality, and strict fiqh legal boundaries can be effectively articulated through the aesthetics of gentle language without sacrificing modesty (*al-ḥ ayā'*) or diminishing the essence of the law being conveyed. Ultimately, this critical analysis from the field of Bayan reaffirms that *the “ of the Kinayah style* is not merely rhetorical embellishment, but rather a divine linguistic architecture that serves as both a medium for moral education and a guardian of the dignity of human institutions.

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