Research Article

ANALYSIS OF MAJAZ MURSAL ON MEANING IN THE INTERPRETATION OF THE QUR'AN

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Abstract
This paper analyzes majaz mursal in relation to the interpretation of majaz in the Qur'an. Majaz is considered very important in interpreting the verses of the Qur'an. However, the existence of majaz has sparked much debate among scholars. The reason for this is that many scholars are considered to have exaggerated the use of majaz, thereby straying from the intended meaning of a verse. Zamaksyari is one of the scholars who is an expert in the study of balaghah, tafsir, and Arabic language. This study uses the library research method by referring to Zamaksyari's work, Tafsir al-Kasyaf, an interpretation of the Holy Qur'an, including the meaning of majaz mursal in interpreting and understanding Qur'anic verses. This paper focuses on Zamaksyari's thoughts in giving meaning to majaz mursal in the interpretation found in Surah Ghāfir [40]: 13, Surah an-Nisā' [4]: 92, Surah an-Nisā' [4]: 2, and Surah Yusuf [12]: 36.

Keywords: Majaz Mursal, Quranic interpretation, Zamaksyari

INTRODUCTION

Arabic is one of the best languages in the world and is also the language of the Qur'an. Not all verses in the Qur'an have clear meanings, but they contain figurative meanings.(Fitri, 2023). Majaz is found in the study of bayan, which is part of the study of balaghah. There are two types of majaz mursal, namely majaz mufrad and majaz mursal murakkab(Fitri, 2023). Majaz mufrad mursal is a word used without its original meaning due to its connection ('alaqah) not being based on similarity and there being a connection (qarinah) that directs it not to use the original meaning of the word. Majaz Murakkab is a sentence that has a connection, but there is no similarity in it, such as the khabariyah number used in the insyaiyah number (Andar et al., 2025). However, scholars still disagree about the existence of figurative meanings in the Qur'an and hadith. Some argue that there are no figurative meanings because they are considered close to falsehood, while others acknowledge the existence of figurative meanings without considering them close to falsehood (Rahmi et al., 2021).

They consider that majaz is one of the important elements needed so that a phrase is not interpreted literally or textually, but can also be interpreted and explained in a way that is in accordance with the intended meaning of the phrase(M.Idris, 2009). One of the scholars who accepted majaz was Zamakhshari. Zamakhshari's full name was Abu al-Qasim Mahmud bin 'Umar Al-Zamakhshari al-Khawarizm Jarullah. His popular nickname was Jarullah. He was born in Zamakhsar on Wednesday, 27 Rajab 467 AH, a large village located in the Khawarizmi region (Turkistan). He was a devout and highly knowledgeable person, but on the other hand, he came from a poor family(Mulyaden et al., 2022). In Khwarizm, Zamaksyari deepened his knowledge by going to study in the Bukhara region and studying literature under a great scholar and expert in the field of Nahwu named Abu Mudhar Mahmud Ibn Jarir al-Dabbi al-Asfahani (d. 507 AH). Abu Mudhar was a very influential teacher in Zamaksyari's life. In addition to being his teacher, he was also responsible for all of Zamaksyari's living expenses and took care of him during all of his difficulties in life (Dara, H., & Khairun, 2016).

Zamaksyari interprets the Qur'an from the perspective of rhetoric (Hassan, M. A., 2022)(Rahman, 2016). However, its interpretation in the book al-Kasysyaf only focuses on the sciences of bayan and ma'ani, even though there are many other sciences that can be explained in interpreting the Qur'an (Munayyir, n.d.). Zamakhshari was a scholar who was an expert in the fields of language and rhetoric, which gave his interpretations a unique flavor. He placed great importance on the beauty of the structure of the verses of the Qur'an and their rhetoric, providing very interesting explanations. His mastery of language was his main asset in interpreting the Qur'an (Mulyaden et al., 2022). Zamakhshari's most famous work is Tafsir al-Kasyaf, which is an interpretation of the Qur'an. Tafsir al-Kasysyaf has various styles, but of the many styles found in this interpretation, there are two that stand out, namely linguistic style and theological style. In line with the opinion of al-Dzahabi in the book al-Tafsir wa al-Mufassirun, Zamakhsyari, in interpreting the Qur'an, especially in revealing the secrets and beauty of the Qur'an, was more oriented towards the aspect of balaghah (Dhahabī, 1961).

The writing of this article is important for several reasons. First, it contributes to the study of balaghah in general and the study of 'ilmu bayan in particular. Second, this article provides information that Zamaksyari, who is well-known as a scholar of tafsir with a theological background, is also an expert in nahu and balaghah. Third, this article focuses specifically on majaz mursal in relation to the meanings derived from Zamaksyari's tafsir.

Based on the author's findings related to research conducted by previous researchers, many have conducted studies on the same theme. With that in mind, the author presents several related research findings, namely:

First, an article written by Raudatul jannah Andar, et al., entitled "The Application of Majaz Mursal in the Qur'an (A Balaghah Study of Its Structure and Function in Qur'anic Interpretation)," published in the IAIN Gorontalo Journal, 2025, vol. 4, no. 1. The purpose of this article is to examine the interpretation of the Qur'an using the majaz style of language, particularly majaz mursal. The application of this style of language demonstrates the richness of language and depth of thought in the sacred text of the Qur'an, as well as encouraging people to understand Islamic teachings more holistically. Majaz mursal, as part of the science of Bayan in Balagah, plays a very important role in understanding and interpreting the Qur'an more deeply. The structure of majaz mursal in the Qur'an can be classified based on various relationships ('alaqah) between the literal meaning and the figurative meaning.(Andar et al., 2025). The similarity between this study and previous studies is that both discuss majaz mursal. The difference between this article and the article written by the author is that this article (Raudhatul Jannah, et al.) explains more about the theory of majaz mursal in interpreting the Qur'an, while this article focuses more on verses containing majaz mursal by relating them to the meaning of words that arise from the use of majaz mursal style of language.

Second, an article written by Muhammad Adib bin Hasan and Mohamad Syukri Abdul Rahman entitled "Translation of Majaz Mursal in Surah al-Baqarah Based on Word-for-Word Translation." Journal of Islamic Studies, 2022, vol. 15, issue 2. The purpose of this article is to examine the translation of Quranic verses containing majāz mursal into Malay to see the equivalence of the actual meaning of the words contained in the messages of the Quran with the target text using a text study method. Ten verses of the Quran in Surah al-Baqarah containing majāz mursal with different relationships were selected for analysis. Among the objectives of the analysis was to take a closer look at the majāz mursal translation methodology used by the translators of the word-for-word translation of the Quran published by Yayasan Restu (Hassan & Abdul Rahman, 2022). The difference between this article and the one the author is currently writing is that this article focuses more on word-for-word translation into Malay, taking 10 verses from Surah al-Baqarah. The author focuses more on the relationship between majaz mursal and the meaning of words found in Surah Ghafir verse 13, Surah An-Nisa verse 92, Surah An-Nisa verse 2, and Surah Yusuf verse 36. The similarity is that both articles examine and discuss majaz mursal.

Third, an article written by Noor Maizaitun Zainuddin, Nasimah Abdullah1 & Saifulah Samsudin entitled "Translation of majaz mursal through the strategy of Exlicitation: Analysis of i'tibar ma kana. BITARA Journal International Journal of Civilizational Studies and Human Sciences 2023 vol 6. Issue 3. The purpose of this article is to examine the impression of the strategy of explicitation in an effort to reveal the implicit meaning in the majaz mursal style of the Quran, specifically in relation to matters that have occurred in i'tibar maa kaa na. This study uses the book al-Burhan fi Ulum al-Quran as the main source of data in the study (Zainuddin et al., 2023). The difference with previous studies is that previous articles only examined one part of majaz mursal, namely i'tibar ma kana, while this article examines majaz mursal verses as a whole.

Fourth, an article written by Tamim Mullaoh, Ade Desri Deviana, and Abdul Latif entitled "Tahlilul Anwa' Mjaz fi Surah al-Baqarah." Jurnal Arabiyya: Arabic Language Studies 2023. The purpose of this article is to identify verses that contain majaz and types of majaz, especially in Surah al-Baqarah. The research shows that there are 29 majaz with 2 types of majaz aqli (anthropomorphism), 3 types of majaz mursal (metonymy), majaz mursal bi al-alaqah (synecdoche) 4 instances, isti'arah tashrihiyyah wa maknawiyyah (metaphor) 15 instances, isti'arah tabi'iyyah (personification) 2 instances, and isti'arah tamtsiliyyah wa al-akharada 5 instances (Mulloh et al., 2023). The difference is that this study focuses more on various types of majaz and selects one surah, then groups the verses in Surah al-Baqarah into specific majaz sections, while the author's study connects the meaning of words with verses containing majaz mursal in detail.

Fifth, an article written by Sun Dina Nabila Naja and Muhammad Nuruddien entitled "The Important Role of Bayan Science in Understanding the Beauty of Al-Qur'an Science: Analysis of Majaz in Al-Qur'an Surah Ar-Rahman. Journal of Qur'anic Studies and Interpretation 2025 (JIQTA) VOL 4 NO 1. The purpose of this study is to provide further understanding of the various types of majaz found in Surah Ar-Rahman using a qualitative approach based on a literature review. The purpose of using majaz is to provide a deeper impression and facilitate understanding of the implied meaning in the Qur'an Surah Ar-Rahman in terms of wording and meaning, then categorizing them into verses that contain majaz and those that do not. The results of the study show that, broadly speaking, there are three types of majaz contained in Surat Ar-Rahman, namely majaz 'aqli, majaz mursal, and majaz isti'arah.(Dina et al., 2025). The difference is that this study focuses more on the importance of bayan science in understanding the verses of the Qur'an, especially in Surah ar-Rahman, in analyzing majaz verses and their various types, while the author makes a specific understanding of majaz mursal in several verses.

RESEARCH METHOD

This article was written using a qualitative approach based on library research and is descriptive-analytical in nature, focusing on verses of the Qur'an that contain majaz mursal . According to Saryono, qualitative research is a type of research used to study, discover, explain, and describe things that cannot be explained or measured with numbers (Habiburahman, n.d.). Bogdan and Taylor in Muhammad define qualitative research as research that produces descriptive data in the form of written or spoken words from people and observed behavior. Muhammad adds that descriptive is a characteristic of qualitative research. The data and results discussed in it will be in the form of descriptions, not numbers or graphs. In qualitative research, researchers do not draw general conclusions, but rather analyze their research objects in depth (Aulia Fitri et al., 2025).

The primary sources used in this study are literature discussing balaghah, particularly bayan, such as classical books on Balaghah, as well as interpretations of the Qur'an that examine linguistic and rhetorical aspects. Meanwhile, the secondary sources used are journal articles, reference books, previous research results, and other sources relevant to the research topic. Using this approach, the results of this study are expected to provide a clearer and deeper understanding of the important role of bayan in particular and Qur'anic rhetoric in general in

understanding the beauty of the variety of language styles and aesthetics in the verses of the Qur'an (Dina et al., 2025).

RESULTS AND DISCUSSION

The results of the study of the following verses are included in the study of majaz mursal, among others:

1. QS. Ghāfir [40]: 13

هُوَ ٱلَّذِي يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًاۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ

"It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance]."

The term الرزق (provision/fruits and plants) is used with the meaning of الغيث (rain), because the provision in the form of fruits and plants grows due to rainwater, as rain is the cause of that provision growing. The evidence for this is وينزل لكم من السماء, because the sky cannot directly provide sustenance in the form of fruits and plants. This means that sustenance is the result of a cause, namely rain.

2. QS. an-Nisā' [4]: 92

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔاۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُواۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

"And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise."

The word رقبة (neck) is used with the meaning of العبد (servant) as a whole, because it is impossible to free only part of the body, namely the neck. The qarīnah that prevents the word رقبة from its original meaning is the word تحرير رقبة. It is impossible to free only the neck; rather, what is freed is the entire body of a person.

The meaning of the verse is "And it is not right for a believer to kill another believer, except by mistake (unintentionally). Whoever kills a believer by mistake (should) free a believing slave and (pay) compensation to the family (of the deceased)(Andar et al., 2025). In line with the above statement, the al-Misbah interpretation also explains that there should be no killing of believers by other believers under any circumstances or situations except in one case, namely accidental killing, and when it concerns the family of the deceased who are not involved in the attack, the first sanction is diyat (blood money) before freeing the slave.(Shihab, 2007). Therefore, when freeing a slave, it is not possible to free only some of his body parts, but rather his entire body.

3. QS. an-Nisā' [4]: 2)

وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا

"And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin."

The word اليتامى is used to mean after the period of orphanhood has ended, namely the period of puberty. The context that prevents the word اليتامى from its original meaning is that an orphan is certainly still young and has not yet reached puberty, so he cannot be entrusted with his parents' property, because he cannot spend it properly and correctly.

This verse relates to the giving of wealth to orphans. The majaz mursal in this verse is a category of relationship related to something that has happened (علاقة اعتبار ما كان), namely in the word ٱلْيَتَٰمَىٰ which carries the meaning of having reached puberty (Al-Baidhawi 1997; Al-Suyuti n.d.; Al-Tabari n.d.; Ibn Juzayy, 1995) or reaching puberty (Az-Zuhaili, 2018). The phrase ٱلْيَتَٰمَىٰ is considered majaz mursal because the relationship between the words and what has happened is that at the time of the transfer of their property, they were no longer considered orphans, but this phrase is used to refer to the situation before that (Zainuddin et al., 2023).

In line with the above statement, the interpretation of al-Misbah mentions that verse one and verse two are interrelated. Verse one explains the need to fear Allah and maintain family ties, and verse two continues by explaining who must have their rights protected in order to fear Allah and maintain family ties. Verse 2 of Surah An-Nisa commands guardians to give orphans their rights, namely to preserve the property of orphans who are not yet adults and whose fathers have died, and to give the property of orphans to them once they reach adulthood (Shihab, 2007)(Shihab, n.d.). The addition of the letter ta to the word تتبدلوا means to exchange by taking the bad property of orphans, which is unlawful, and taking the good property for yourselves, which is lawful. Do not eat or use it unreasonably to combine it with the property of the orphan's guardian. If that happens, it is a great sin (Shihab, n.d.).

4. Yusuf(12):36

وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ

"And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

The word خمرا is used to mean العصير (grape juice). The context prevents the word خمرا from having its original meaning of أعصر (to squeeze), because khamar is not squeezed; rather, it is grapes that are squeezed to produce juice, which is then mixed with other substances to turn it into khamar.

The figurative meaning is "I dreamt that I was squeezing grapes." Literally, it is impossible to squeeze alcoholic beverages because of their liquid nature. What is meant in the above verse is grapes that are squeezed and then become alcoholic beverages (Andar et al., 2025).

Majaz in Arabic is called الجاز that is, taken from the word جُوْزُ جَوْزًا وَجُوْوْزًا وَجَوَازًا وَمَجَازًا جَازَ which means method or way (Al-Masyriq, 2005). Ahmad al-Hasyimi, in his book Jawahir al-Balagah fi al-Ma'ani wa al-Bayan wa al-Badi', states that: Majaz is one of the ways used by a person to explain naturally what they want to convey. This method aims to clarify the meaning of the conversation, only in a different form of wording. The majority of Arabs tend to use majaz in their speech as a sign that their language is not monotonous in meaning and wording, but rather to expand and enrich the meaning and wording of their expressions in poetry, sermons, and prose, so that their language appears balig (high in value, quality, and caliber). The term majaz is a form of expression where the words used are not in their original meaning but in a figurative sense. In other words, majaz is synonymous with connotative meaning, while haqiqah is denotative(Hamzah, 2021). Metaphors need to be translated clearly so that their true meaning can be conveyed (Hassan, M. A., 2022).

Metaphor is divided into two parts, namely rational metaphor and linguistic metaphor. Linguistic metaphor is further divided into two types, namely al-majaz al-mursal, which consists of the singular form (majaz mufrad mursal) and the compound form (majaz mursal murakkab), and al-majaz al-mursal bi al-isti'arah, which consists of the mufrad form (majaz mufrad bi al-isti'arah) and the murakkab form (majaz murakkab bi al-isti'arah), namely al-isti'arah altamtsiliyyah (Hamzah, 2021). Majaz Mursal in Balagah science is divided into two types, namely in the form of mufrad (in the form of a word) which is called majaz mufrad mursal, and there is also in the form of murakkab (in the form of a sentence) which is called majaz mursal murakkab (Hamzah, 2021).

Al-majāz al-mursal (المجاز المرسل), which is a phrase used not in its original meaning because of the presence of 'alāqah ghair al-musyābahah accompanied by qarīnah that prevents it from its original meaning. This majāz differs from al-kināyah, because in a sentence in the form of kināyah, there does not have to be a qarīnah that prevents a phrase from its original meaning. It is called al-mursal because it is not limited to a specific meaning. Therefore, al-majāz al-mursal has many 'alāqah, including (L.Supriadi, n.d.).

As-Sababiyah, (السببية) namely the use of a word whose original meaning is سبب (cause) of something, but the intended meaning is مسبب (effect) of that cause (musabbabun). Such as the word يد (hand) which is used with the meaning of نعمة (gift) For example: لِفلان عَلَيَّ يَدٌ لا أُنْكِرُها = So-and-so has done me a favor, and I cannot deny it. The word يد (hand) is used with the meaning of نعمة (gift), because the hand (the outstretched hand) is the intermediary that causes a person to receive a gift from another person. The context is علي يد, because a person cannot possibly have another person's hand. So it means a hand that causes a blessing to come about. Another example is the words of Abū ath-Thayyib al-Mutanabbī when praising Saif Al-Daulah:

لَهُ أَيادٍ عَلَيَّ سَابِغَةٌ # أُعَدُّ مِنْهَا وَلَا أُعَدِّدُهُ

"He gave me a lot/often (extended his hand to me). So I became a part of him and I couldn't count (his gifts)."

The above verse uses the word يد (hand) to mean نعمة (gift), because the hand is the intermediary (cause) through which a person receives sustenance or blessings. The context is له أياد علي, because a person does not have the hands of another person. So, the meaning is "the hand that causes a gift or blessing to be realized." Another indication is سابغة, because the gift cannot be described as complete (universal) (L.Supriadi, n.d.). Another example is رَعَثْ الماشية الغَيْثَ The livestock eat grass. The word الغيث (rain) is used to mean العُشْب (grass), because rain is what causes grass to grow. The context is رعت الماشية, because livestock cannot possibly eat rainwater. What is meant is that rainwater is what causes grass to grow.

Al-Musabbabiyah (المسببية) is the the use of a word whose original meaning is مسبب (effect) of a cause (musabbabun), but the intended meaning is سبب (cause) of something happening. For example أمطرت السماء نباتا The sky is raining. The word النبات (plants/crops) is used to mean الغيث (rain), because crops grow due to rainwater. Rain is what causes grass to grow. The evidence for this is أمطرت السماء because the sky cannot possibly produce crops. So, it means that crops grow as a result of rain.

Al-Kulliyah (الكلية) That is, the use of a word whose original meaning is الكل (the whole), but the intended meaning is الجزء (a part). For example, Allah's words when recounting the story of Prophet Noah who preached to his people, but some of them refused to believe. Their attitude of rejecting Prophet Noah's preaching was to cover their ears with their fingers: QS. Nūh [71]: 7(L.Supriadi, n.d.)

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓاْ أَصَٰبِعَهُمْ فِيٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْاْ ثِيَابَهُمْ وَأَصَرُّواْ وَٱسْتَكْبَرُواْ ٱسْتِكْبَارًا

"And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance."

The term الأصابع (fingers) is used with الأنامل (fingertips). This is because the fingertips are part of the fingers. The evidence for this is in the phrase "in their ears they put their fingers," because it is impossible for someone to insert all their fingers into their ears; rather, what is inserted are the fingertips. Therefore, the meaning is that the fingertips are part of the fingers.

Al-Juz'iyah (الجزئية) is the the use of a word whose original meaning is الجزء (part), but the intended meaning is الكل (whole). An example of this is in Allah's words which stipulate punishment for those who kill by mistake

I'tibār Mā Kāna (اعتبار ما كان) is the the use of a phrase whose original meaning is اعتبار ما كان (considering the past), but which is intended to mean اعتبار ما يكون (considering the future). An example of this is in the words of Allah recounting the return of the property of an orphan that had previously been entrusted to his guardian(L.Supriadi, n.d.)

I'tibar ma yakun is the opposite of i'tibar ma> ka>na, which is to say something that has meaning in the present or future, but what is meant is past meaning(Andar et al., 2025)

Haliiyah is to mention something that occupies a place, but what is meant is the place itself. Example: QS al-Infithar verse 13

إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ

"Indeed, the righteous will be in pleasure,"

The literal meaning is "Indeed, those who do good deeds will truly be in bliss." Meanwhile, the figurative meaning is "Indeed, those who do good deeds will truly be in paradise(Hakim, 2023)

Mahalliyah The opposite of al-Haliyah, which refers to a place, but what is meant is the person or thing that occupies it. Example: The haqiqi or textual meaning is "The assembly (place of sitting) has decided on this matter," while the majaz meaning is "The participants of the assembly have decided on this matter." Another example is in QS Yusuf/verse 82.

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِيٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ

"And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,"

The literal meaning is "And ask the land where We are..." while the figurative meaning is "And ask the inhabitants of the land where We are..." The word qaryah does not refer to its literal meaning, which is village, but rather the people who live in the village, namely the villagers. In that verse, what is mentioned is the village, but what is meant is the inhabitants of that village (Usman, 2005).

So it can be concluded that majaz is the use of something out of place because of a connection that can obscure the original meaning. Meanwhile, majaz mursal is a shift from the actual meaning without any similarity in terms of cause and effect, part, whole, exact, time, and so on. An analysis of the use of majaz mursal in the interpretation of the Qur'an can be seen specifically in Surah al-Ghafir verse 13, where the meaning of the word rizki (sustenance) is related to the rain that Allah sends down, which brings sustenance to many people, and Allah grows various kinds of plants. Surah an-Nisa verse 92 explains that it is impossible to free only part of a human body, such as only the neck, but must free the entire body, because it is impossible to separate the neck from the body. Surah an-Nisa verse 2 explains that the word yatama indicates that the period of orphanhood has ended, so it does not indicate its original meaning, which is a small and mature orphan. Meanwhile, Surah Yusuf verse 36 explains that grapes that have been pressed or made into juice can be made into khamar or intoxicating drinks.

CONCLUSION

This study concludes that majaz mursal plays a crucial and indispensable role in uncovering the deeper and more contextual meanings of Qur'anic verses. Through a careful analysis of selected verses in Surah Ghāfir [40]: 13, Surah an-Nisā' [4]: 92 and 2, and Surah Yusuf [12]: 36 as interpreted in Tafsir al-Kasyaf, it is evident that figurative expression is not merely a linguistic ornament, but a fundamental tool for understanding the subtleties of divine communication. The findings confirm that majaz, particularly majaz mursal, functions to bridge literal expression and intended meaning, allowing the interpreter to grasp moral, legal, and theological dimensions that cannot always be captured through literal interpretation alone.

Furthermore, the research demonstrates that al-Zamakhshari's approach to majaz mursal is grounded in strong linguistic analysis and a deep mastery of Arabic rhetoric (balāghah). His interpretations reveal that figurative meaning is employed with clear contextual indicators (qarā'in) and precise semantic relations, thus avoiding arbitrariness or speculative exaggeration. Although the use of majaz has long been a subject of controversy among scholars—particularly due to concerns about deviation from the apparent meaning of the text—this study shows that Zamakhshari applies majaz in a disciplined and methodologically accountable manner. His approach reflects a balance between linguistic creativity and textual

fidelity, demonstrating that majaz, when applied properly, strengthens rather than weakens the interpretative process.

In conclusion, this study affirms that the debate surrounding majaz in the Qur'an should not be framed as a simple rejection or acceptance, but rather as a question of methodological responsibility in its application. By examining Zamakhshari's use of majaz mursal, this paper highlights the importance of integrating linguistic science, contextual analysis, and theological awareness in Qur'anic interpretation. The findings contribute to a deeper understanding of figurative language in the Qur'an and reinforce the view that majaz mursal is a legitimate and essential interpretative instrument when guided by sound scholarly principles. At the same time, this research opens further opportunities for comparative studies on majaz across different classical and contemporary tafsir traditions.

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