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REPRESENTATION OF BAYAN SCIENCE IN THE PARABLE OF THAYYIBAH SENTENCES IN SURAH IBRAHIM VERSES 24-26

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Abstract
One of the interesting aspects of the Qur'an is the use of unique rules and language styles in conveying messages and teachings to humans. The language of the Qur'an not only functions as a means of communication, but also as an aesthetic medium that combines beauty, rhetorical power, and depth of meaning. To understand the dimensions of this beauty, scholars developed the discipline of balaghah, a branch of Arabic linguistics that aims to uncover the secrets of clarity of meaning and beauty of language. This study aims to determine the representation of the science of bayan in Q.S Ibrahim verses 24-26. The researcher used a library study method in the form of journal literature, books, and interpretations of the Qur'an to obtain sources related to the definition of bayan science, the division of bayan science, and the representation of bayan science in Surah Ibrahim verses 24-26. The results of the study show that the verse uses tasybih tamtsīlī to describe faith and disbelief in a concrete visual form through the parable of a good tree and a bad tree. The analysis reveals an emphasis on the steadfastness of faith and the fragility of disbelief, which is not merely aesthetic but also rhetorical and theological. This research contributes to a deeper understanding of the function of bayan science as a hermeneutical and aesthetic tool in Qur'anic interpretation.

Keywords: Bayan Science, Thayyibah Parables, Tasybih Tamtsil

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INTRODUCTION

The Qur'an is the holy book of Muslims that serves as a guide for human life, both in regulating relationships with Allah and in establishing the order of life in this world and the hereafter. This book contains teachings, commands, and prohibitions aimed at realizing human welfare (Anggi et al., 2024). One important aspect that confirms the status of the Qur'an is its nature as a miracle given to the Prophet Muhammad. The miraculous nature of the Qur'an can be viewed from various dimensions. For example, in terms of its purity and authenticity, the Qur'an has been preserved since its revelation until today, as confirmed in QS. al-Ḥijr [15]: 9 that Allah Himself preserves the integrity of this holy book from any form of change or distortion. This distinguishes it from previous holy books that have undergone historical distortion (Aritonang et al., 2024). Furthermore, in terms of linguistic beauty and rhetoric, the Qur'an displays an unmatched style of language. The sentence structure, choice of diction, balance of rhythm, and harmony of verse arrangement demonstrate a linguistic aesthetic quality that surpasses human literary works. Many Arabic linguists, both believers and non-believers, acknowledge that no classical or modern Arabic literary work can match the rhetorical beauty of the Qur'an.

One of the interesting aspects of the Qur'an is the use of distinctive linguistic rules and styles in conveying messages and teachings to humans. The language of the Qur'an not only functions as a means of communication, but also as an aesthetic medium that combines beauty, rhetorical power, and depth of meaning (Aziz, 2024). To understand this dimension of beauty, scholars developed the discipline of balaghah, a branch of Arabic linguistics that aims to uncover the secrets of clarity of meaning and beauty of language. This science serves to reveal subtle differences in various styles of expression (uslūb), as well as to explain how a meaning can be conveyed in the most appropriate and beautiful way. One of the main branches of balaghah is bayan. This science focuses on the rules used to convey meaning through various expressions, so that the intended meaning can be understood more clearly and deeply (Khamim, 2018). In other words, bayan serves as an instrument to bridge the gap between the intended meaning and the audience's understanding, emphasizing both clarity and the aesthetic aspects of language.

Scholars of balaghah divide the study of bayan into three main forms, namely tasybih, majaz, and kinayah. Tasybih is a form of analogy used to clarify a meaning by comparing it to something that is more tangible and easier to understand. The use of tasybih in the Qur'an can be found, for example, in the parable of the reward for spending in the way of Allah, which is likened to a small seed that when planted can grow into hundreds of seeds (QS. Al-Baqarah [2]: 2), which explains that sincere spending in the way of Allah will be rewarded with multiple rewards (Aziz & Fauzi, 2021). Meanwhile, majaz is the use of words outside their original meaning due to a certain connection, accompanied by indicators that prevent literal understanding. An example of the use of majaz in the Qur'an is the expression “the hand of Allah,” which is not understood physically, but rather interpreted as His power (QS. al-Fatḥ [48]: 10). As for kinayah, it is an expression that indicates meaning implicitly or indirectly, not directly. This can be seen in QS. al-Nisā' [4]: 43, in the expression “aw lamastum al-nisā'” which is understood as a subtle hint (kināyah) towards husband-wife relations. These three main devices in the science of bayān have a very significant role, not only as ornaments of linguistic beauty, but also as epistemological tools in uncovering the meaning of the Qur'an (Djuned, 2024). Through tasybīh, majāz, and kināyah, the messages of the Qur'an are conveyed in a way that is more powerful, more beautifully structured, and deeper in meaning. Therefore, the science of bayān has become one of the important tools used by exegetes in distinguishing the literal, metaphorical, and implicit meanings of the texts of the Qur'an.

Many studies related to the science of bayan in the Qur'an have been conducted by previous researchers. The author highlights at least seven studies that examine the science of bayan from various perspectives. First, Faridah Nur Amalina examines the rules of isti'arah applied in Surah Ibrahim verse 1 (Amalina, 2024). Second, Sun Dina Sabila Naja analyzes the bayan contained in Surah Ar-Rahman (Naja, 2025). Third, Siti Maryam analyzes the development of bayan studies in balaghatul al-Qur'an (Maryam, 2025). Fourth, Shofiyatun Nafisah Lubis discusses the elements of tasybih found in the Qur'an in Surah al-Waqi'ah verses 22 and 23 (Lubis, 2025). Fifth, Muh. Suwandi Halim, who researched the contradiction between wording and meaning in the Qur'an and the meaning of verses containing the word thibaq (Halim, 2024). Sixth, Aliffia Shinta Ghofrainy Putri, who examines kinayah in the Qur'an in QS. Al-Muthafifin verses 1-3, AS. Hud: 84-85, and QS. Asy-Syuara: 181-183 (Putri, 2025). Seventh, Khalida Zia Fitrah Azahra analyzed the interpretation of the tasybih verse about the Day of Judgment in juz 29 & 30 in the translation of the tafsir al-Munir by Wahbah az-Zuhaili) (Azahra, 2024). From the previous studies, it can be concluded that there has been no specific study discussing the representation of bayan science in Surah Ibrahim verses 24-26. Therefore, this study is expected to provide scientific knowledge and benefits to readers.

RESEARCH METHOD

The research in this study employs a qualitative approach with a library research design, which emphasizes the exploration and interpretation of textual data derived from authoritative written sources. Qualitative library research is particularly suitable for Qur’anic studies because it allows researchers to deeply analyze religious texts, classical commentaries, and linguistic traditions in order to uncover conceptual meanings and rhetorical structures embedded within the scripture. Through this approach, the researcher systematically collects, interprets, and synthesizes scholarly materials related to the theme under investigation, thereby enabling a comprehensive understanding of the Qur’anic discourse (Sutrisno, 2021; Zarkasyi, 2022).

The primary sources of this research consist of the Qur’an, specifically Surah Ibrahim verses 24–26, which contain metaphorical descriptions illustrating the contrast between good and evil speech through powerful imagery. In order to obtain a comprehensive interpretation, the study also utilizes several classical and modern tafsir works as interpretative references. These include *Tafsir al-Tabari*, *al-Jami‘ li Ahkam al-Qur’an* by al-Qurtubi, *Tafsir Ibn Kathir*, and *Mafatih al-Ghayb* by al-Razi, which represent major classical exegetical traditions. In addition, modern interpretations such as *Tafsir al-Misbah* by M. Quraish Shihab and *Tafsir al-Manar* by Muhammad Abduh and Rashid Rida are also examined to provide contemporary perspectives on the rhetorical and theological meanings of the verses (Huda, 2020; Rahman & Sulaiman, 2023).

Meanwhile, the secondary sources of this research consist of literature related to Arabic rhetoric (*balāghah*), particularly the branch of ʿIlm al-Bayān, which discusses figurative expressions such as *tashbīh* (simile), *majāz* (metaphor), and *kināyah* (allusion). Both classical and contemporary works on balaghah are employed to support the linguistic analysis of the verses. These sources help explain how rhetorical devices function within Qur’anic discourse and how they contribute to the aesthetic and persuasive power of the text. The inclusion of balaghah studies also strengthens the methodological framework of the research, as rhetorical analysis is essential for understanding the stylistic uniqueness and communicative effectiveness of Qur’anic language (Ismail, 2021; Karim, 2024).

The data collection process in this study was carried out through several stages, including literature review, textual analysis, and systematic documentation of relevant findings. The researcher first gathered relevant materials from tafsir books and balaghah literature, then conducted a close reading of Surah Ibrahim verses 24–26 in order to identify linguistic patterns and rhetorical elements within the text. Important statements, interpretations, and rhetorical

explanations from the sources were recorded and organized thematically to facilitate further analysis. This process ensures that the collected data accurately reflects the interpretative traditions and linguistic insights related to the selected verses (Aziz & Fauzi, 2020).

The data analysis technique used in this research is content analysis, which focuses on identifying, categorizing, and interpreting textual elements found in the selected Qur’anic verses. Through this method, the researcher examines the forms of *bayān*—namely *tashbīh*, *majāz*, and *kināyah*—present in the verses, and analyzes how these rhetorical devices contribute to conveying the moral and spiritual messages of the Qur’an. The analysis further contextualizes these rhetorical elements within the broader framework of Islamic da‘wah, highlighting how the aesthetic beauty of Qur’anic language enhances its persuasive and educational impact (Rahmah, 2022).

To ensure the validity and reliability of the data, this study applies source triangulation techniques. This involves comparing interpretations from different tafsir works as well as consulting multiple references in balaghah studies. By examining various scholarly perspectives, the researcher is able to verify the consistency of interpretations and avoid a single-source bias. Such triangulation strengthens the credibility of the findings and ensures that the analysis reflects a balanced and comprehensive understanding of the rhetorical dimensions of Surah Ibrahim verses 24–26 (Sari & Abdullah, 2021).

RESULTS AND DISCUSSION

Definition of Bayan

Balaghah science has three main branches of study, namely bayân science, ma‘ânî science, and badî‘ science. Each branch has different characteristics and unique styles of language. However, this discussion will focus on the branch of bayân. Linguists have provided various definitions of bayân. Etymologically, the word bayân means al-kasyf (revealed), al-îdlâh (clear explanation), and al-zuhûr (obvious) (Fahmi et al., 2025). Meanwhile, according to the term Ma'âni, bayân is:

أصول وقواعد يعفرف بها إيراد المعنى الواحد بطرق يختلف بعضها عن بعض فى وضوح الدلا لة العقلية على نفس ذالك المعنى

“Several principles and rules for knowing how to express a single meaning with different expressions (in accordance with muqtadla al-hal), because of the clarity of dalalah 'aqliyah (rational indication) of the meaning itself”.

Thus, one meaning can be expressed through various linguistic structures as long as they are in accordance with muqtadla al-hal in order to achieve the desired clarity of meaning. (Khamim, 2018). Based on this understanding, the science of bayân can be understood as the science that discusses methods of conveying ideas, feelings, or inner thoughts through varied and aesthetic linguistic structures, while still following the rules and provisions of Arabic style and considering the communicative context between the speaker and the listener. Balaghah experts agree that the main objects of study in bayân include three main topics, namely tasybîh, majâz, and kinâyah.

The scope of bayân includes analysis of Arabic words or expressions that contain elements of tasybîh, majâz, or kinâyah. Among the pioneers of this study was Abu 'Ubaidah through his work Majâz al-Qur'ân, which was later followed by other figures such as 'Abd al-Qâhir al-Jurjânî, al-Jâhiz, Ibn al-Mu'taz, Qudâmah, and Abu Hilâl al-'Askari. The main function of studying bayân is to reveal the beauty and secrets of the Arabic language, both in prose (natsr) and poetry (nazhm), to assess the level of eloquence and beauty of an expression, and to understand the miraculous aspects of the Qur'an (Khamim, 2018). The term “al-bayân” originally referred to the entire study of balaghah, which contained three discussions in one book by classical scholars. History shows that the development of balaghah science took a long time until it was finally classified into three branches of science. The practice of studying

bayân actually existed before the advent of Islam in the form of early records. Its rapid development occurred after the arrival of Islam, partly due to the migration of Arabs to various regions, which gave rise to religious and political debates. This situation encouraged the emergence of literary works and linguistic criticism, both from Muslims and non-Muslims.

During the Abbasid period, efforts to codify and write about the science of balaghah became more intensive. Among the important works of this period are al-Bayân wa al-Tabyîn by al-Jâhiz, then Ma‘ânî al-Qur’ân by al-Farrâ’ (207 AH), which discusses the interpretation and rhetorical structure of the verses of the Qur'an, and Majâz al-Qur'ân by Abu 'Ubaidah Ma'mar ibn al-Mutsannâ, which highlights the stylistic aspects and meaning of the language of the Qur'an, including the use of kinâyah, isti'ârah, and other balaghah devices (Hasanah et al., 2025). Although al-Farrâ' and Abu 'Ubaidah did not systematically classify the characteristics of bayân language as later scholars did, their contributions were significant in laying the foundations for this study. This development was also influenced by the advancement of civilization, the rise of intellectual traditions, and the emergence of two major scientific currents: one group that focused on bayân and language, and another that focused on qirâ’ah, grammar, and the study of Arabic poetry (Naja, 2025).

Purpose and Benefits of Bayan

The purposes of Bayan include; (1) improving rhetorical skills in speaking and writing, with an emphasis on accuracy and beauty; (2) demonstrate the beauty and clarity of linguistic expression; (3) sharpen linguistic sensitivity, particularly in understanding high-level texts such as the Qur'an, hadith, and other classical literary works; (4) provide a depth of meaning that cannot be reached by literal expressions (Hamdy et al., 2025).

Division of Bayan Science: Tasybih, Majaz, Kinayah

As previously stated, balaghah science consists of three main branches, namely bayân science, ma'ânî science, and badî' science. These three branches complement each other in examining the beauty and effectiveness of the Arabic language (Hasibuan & Pasaribu, 2025). Within the scope of the study of the science of bayân, there are three main topics, namely tasybîh, majâz, and kinâyah. Among others:

Tasybih

Etymologically, tasybîh means simile (tamtsîl). In balaghah terminology, tasybîh is defined as an attempt to equate one thing with another through certain linguistic devices that serve to bring the two together in one aspect of similarity. Tasybîh can also be understood as the process of likening two or more objects that have the same characteristics, with a specific purpose intended by the speaker. According to the term ma‘ânî, tasybîh is the comparison of one object (musyabbah) with another object (musyabbah bih) in terms of certain characteristics (wajh al-syabah), either using a means of comparison (adât al-tasybîh) or without such a means (Khamim, 2018). Thus, in the science of balaghah, tasybîh is not only understood as a metaphor in general, but has a standard structure of elements. The elements that make up tasybîh include musyabbah, musyabbah bih, adât al-tasybîh, and wajh al-syabah. Among them are:

1. Musyabbah (that which is likened)

Musyabbah is something that is to be compared or likened to something else because of certain similarities in characteristics. For example, in the expression “his face is like the full moon,” then “face” is musyabbah. A person's face is shown to have beauty, radiance, or serenity that resembles the full moon. An example is QS. al-Nūr [24]: 39.

“وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ

“And those who disbelieve, their deeds are like a mirage in a flat land.”

In this verse, “the deeds of the disbelievers” is musyabbah. This means that their deeds only appear to be valuable, but in reality they are of no benefit.

2. Musyabbah bih (comparison)

Musyabbah bih is something that becomes the basis for comparison, namely something that is used as a measure or counterpart for musyabbah. In the example above, “the full moon” is musyabbah bih (Idris et al., 2025). In other words, the full moon was chosen because it has very clear characteristics (beauty, light, or the tranquility of the night) that make it easy for readers or listeners to understand the qualities of the face being described. For example, in QS. al-Nūr [24]: 39, “fatamorgana” is musyabbah bih, fatamorgana appears to be water, when in fact it is empty, just as the deeds of disbelievers appear to be valuable but have no substance.

3. Adat al-Tasybih (the tool of likeness)

Adat tasybih is a word or linguistic device that connects musyabbah and musyabbah bih. Words commonly used are such as (ka, mitsl, syibh, and the like). In the example “her face is like the full moon,” the word “like” is adat tasybih. In the example from QS. al-Nūr [24]: 39, the word “كـ (ka = like/as)” functions as adat tasybih. This likeness shows a strong metaphorical relationship, not a true similarity (Isamil, 2021).

4. Wajh al-Syibh (similarity)

Wajh al-syibh is the characteristic that is the meeting point between musyabbah and musyabbah bih. In the previous example, the aspect of similarity referred to is the beauty and light possessed by the face and the full moon (Jannah & Syayfi, 2024). For example, QS. al-Nūr [24]: 39 wajh al-syibh is futility and the absence of tangible results. Both the deeds of the disbelievers and mirages deceive the eye, without producing any real results.

Thus, every complete tasybih must contain these four elements. If one of the elements (for example, the custom of tasybih) is omitted, then the tasybih is called tasybih baligh because the resemblance is more subtle and direct. In forming a tasybih expression, there are two main elements that must be stated, namely musyabbah and musyabbah bih. If one of these two elements is not mentioned, then an expression cannot be categorized as tasybîh (Mahmudah et al., 2025). The form of tasybîh itself can appear as tasybîh mursal (the means of resemblance is mentioned), tasybîh mu'akkad (the means of resemblance is omitted), or tasybîh balîgh (both the means of resemblance and wajh al-syabah are omitted). The purposes of using tasybîh include clarifying meaning, beautifying expressions, and emphasizing intent.

Majaz

Majaz is the use of words beyond their original meaning due to a certain relationship, accompanied by qarinah (indicators) that prevent literal meaning. In the study of balaghah, it is broadly divided into two forms, namely majaz lughaqwi and majaz aqli. Linguistic majaz refers to the use of words in a non-literal sense due to a relationship of meaning (a'laqah) and indicators (qarinah) that prevent the use of the original meaning. Linguistic majaz is divided into four types (Maryam et al., 2025). First, majaz mufrad mursal refers to the use of a word in a meaning other than its original meaning because there is 'alaqah ghayru musyabbahah and qarinah that prevent literal interpretation. It is called mursal because it is not bound by a specific type of 'alaqah. Second, majaz isti'arah is the use of a word in a meaning other than its original meaning because of a relationship of similarity (musyabahah) between the new meaning and the original meaning, accompanied by the presence of qarinah that diverts understanding from the literal meaning to the majazi meaning. Third, majaz murakkab mursal, whose 'alaqah connects the original meaning and the majazi meaning, not a relationship of similarity (ghayru musyahabah). Fourth, majaz murakkab isti'arah tamstsiliyyah, which explains that the 'alaqah is a similarity (musyahabbah). For example, in QS. Ali-Imran [3]: 107

وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ۗهُمْ فِيْهَا خٰلِدُوْنَ ١٠٧

“As for those whose faces are white, they are in the mercy of Allah (paradise). They will abide therein forever.”

The phrase رَحْمَةِ اللهِ is used in a majaz mursal with 'alaqah sebabiyah. Its true meaning is mercy as an attribute of Allah, but it is interpreted as heaven because heaven is the result and place of Allah's mercy. Thus, mercy is referred to as the place that is the result of mercy. Meanwhile, majaz aqli is the transfer of the attribution of a verb to someone other than the intended party, based on the existence of a'laqah and qarinah which show that it is not meant literally. An example of this is in QS. al-Qāri'ah [101]: 6

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗۚ ٦

“Whoever has heavy scales (of good deeds)”

In this verse, majaz 'aqli is shown in the phrase ثَقُلَتْ مَوَازِيْنُهٗۚ which means his scales became heavy. The verb “became heavy” is attributed to mizan (scales) as if it were the scales that performed the action. In reality, it is a person's good deeds that make the scales heavy, not the scales themselves. This attribution is metaphorical because the actual agent emphasizes the end result, which is the heaviness of the scales (Khamim, 2018).

Kinayah

In the study of bayân, there are three main forms of expressing meaning. First, tasybîh, which is a figure of speech that likens one thing to another because of a point of similarity between the two. In this form, the two elements being likened (musyabbah and musyabbah bih) are mentioned explicitly. Second, majâz, which is a form of expression that is basically similar to tasybîh, but one of the two elements (musyabbah or musyabbah bih) is omitted so that the meaning becomes figurative. Third, kinâyah, which is a model of expression that contains connotative meaning. Kinâyah is similar to majâz because neither is understood in its literal meaning (Azmi et al., 2025). However, the difference is that kinâyah can still be understood in its denotative meaning, while majâz cannot be returned to its literal meaning. According to al-Hâsyimî, lexically, kinâyah means something that is implied. Terminologically, kinâyah is an expression whose meaning refers to a connotative meaning, but still leaves open the possibility of being understood in its denotative meaning.

Kinayah is an expression used to convey meaning indirectly, namely through symbols or subtle insinuations. An example of kinayah in QS. al-Nisā' [4]:43 is the phrase “aw lamastum al-nisā'”, which is kinayah for marital relations. This expression was chosen not only for reasons of modesty, but also to preserve the beauty of the language. In other words, kinâyah is a form of expression whose meaning is not conveyed directly, but rather through figurative language or satire. The intended meaning is achieved through its literal meaning first, because there is no qarînah (contextual indication) that negates the possibility of the original meaning being understood as an intermediary (Rahmah, 2022). Based on this definition, there is a clear difference between kinâyah and majâz.

In majâz, the original meaning cannot be intended at all, even as an intermediary to achieve another desired meaning. Conversely, in kinâyah, the desired meaning is achieved through the original meaning, as long as there is no qarînah that negates the literal meaning (Rahman & Sulaiman, 2023). However, in certain conditions, the use of this mechanism can be considered inappropriate when it relates to sensitive contexts or requires special caution. The function of kinayah itself is to enrich linguistic expression by presenting a more polite, subtle, and profound meaning. In addition, kinayah serves to maintain the etiquette of communication in sacred texts, while also creating a broader space for interpretation. Shinta Ghofrainy Putri's study also shows that kinayah in the Qur'an has ethical, aesthetic, and hermeneutic functions, as it allows meanings to be understood in accordance with the context of society.

Kināyah is classified into several types based on its implied meaning and the number of intermediaries (wasāʾiṭ) as well as the context of speech (siyāq al-kalām). Based on its implied meaning, kināyah consists of three categories. The first is kināyah from characteristics (kināyah al-ṣifah), which aims to indicate a characteristic inherent in a particular object (mawṣūf). This type is further divided into qarībah, where the transition from the literal meaning to the intended meaning is direct and easily understood, and bāʿidah, where the intended meaning is relatively distant from the literal expression and therefore requires one or more intermediaries to comprehend. The second category is kināyah from mawṣūf (kināyah al-mawṣūf), in which the expression is intended to identify the object being described through one or more of its distinctive characteristics. These characteristics must be exclusive to the mawṣūf so that the intended reference can be recognized without ambiguity. The third category is kināyah from nisbah (kināyah al-nisbah), which is used to attribute the existence or absence of a particular quality to another party, regardless of whether that party is explicitly mentioned in the expression (Khamim, 2018).

Based on the number of intermediaries and the context of speech, kināyah is also divided into four forms. Taʿrīḍ is an indirect expression in which the intended meaning differs from the literal meaning and can only be understood through the context of the discourse. Talwīḥ refers to a type of kināyah that requires numerous intermediaries to reach the intended meaning but does not involve elements of taʿrīḍ. Rumūz is characterized by requiring only a few intermediaries, although the expression remains subtle or ambiguous, often conveyed through delicate indications such as gestures or slight lip movements, without containing taʿrīḍ. Finally, īmāʾ is a type of kināyah that also requires only a few intermediaries because it relies on clear and recognizable characteristics while remaining free from elements of taʿrīḍ (Khamim, 2018).

The Representation of Bayan Science in Surah Ibrahim Verses 24-26

Surah Ibrahim is the 14th surah in the Qur'an. One of the parts that is the subject of study in this surah is verses 24-26, where Allah SWT uses parables to describe abstract concepts such as faith and disbelief in concrete visual forms. Textually, these verses compare faith to a ṭayyibah tree (a good tree) whose roots are firmly planted in the ground, whose branches reach up to the sky, and which bears fruit in every season with Allah's permission. In contrast, disbelief is described as a syajarah khabīthah (bad tree) that is uprooted from the ground, without any steadfastness or power to survive (Yasmar et al., 2025).

From the perspective of bayān science, this verse uses a very beautiful tamthīl (metaphor). The function of tamthīl is not only to provide an aesthetic description, but also to bring abstract concepts into concrete visual imagination, so that the message becomes easier to grasp and more profound. By using the metaphor of a tree, the Qur'an presents the spiritual dimensions of faith and disbelief in a form that is familiar to human sensory experience. Here are some uses of bayan found in Surah Ibrahim verses 24-26:

a. Surah Ibrahim Verse 24

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِى السَّمَآءِۙ ٢٤

“Have you not seen how Allah has made a parable of a good word? (The parable is) like a good tree, its root is strong, its branches are in the sky.”

The phrase كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِى السَّمَآءِۙ in Surah Ibrahim verse 24 is one of the similes in the Qur'an. From the perspective of bayān science, this construction falls under the category of tasybīh tamthīli, which is a form of metaphor that likens one state to another in its entirety, not just in one aspect of similarity. In this case, the state of faith with all its positive implications is likened to a good tree, which has strong roots, a sturdy trunk, and useful branches and fruits. In classical tafsir tradition, as explained by Ibn Abbas, the word ṭayyibah is often understood as the phrase tauhid, namely lā ilāha illallāh. Tauhid is the root of faith,

which, when firmly planted in the heart, will bear branches in the form of righteous deeds and fruits in the form of noble character and blessings for human life.

Similarly, Imam Ibn Kathir explains that the tree referred to as a metaphor in the verse is the date palm. This explanation is based on a hadith narrated by Hammad bin Salamah from Shu'aib bin Habhah from Anas, that the Prophet Muhammad received a bag of dates. When he read Surah Ibrahim verse 24, “matsalan kalimatan thayyibah kasyajaratin thayyibah”, he said that what is meant by “a good tree” is a date palm tree. Meanwhile, in contemporary interpretation, Sayyid Qutb interprets “a good tree” as a metaphor for something that is sturdy, towering, and produces fruit.

A good sentence is likened to a good tree, “its roots are a place to sit, its trunk is a place to lean on, its leaves are a place to shelter, and its fruit is delicious to eat,” which explains that a believer who has true faith is likened to a tree whose existence provides shade, benefits, and life to its surroundings (As-Sa’di, 2016). The parable of a tree is used as a conceptual framework to explain faith. Strong roots symbolize deep-rooted conviction, while towering branches symbolize righteous deeds. The elements of the tree used in this parable teach us that faith is the foundation of life, and growth is used as a symbol of good deeds that are beneficial to the lives of individuals and society.

b. Surah Ibrahim verse 2

تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۢ بِاِذْنِ رَبِّهَاۗ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ٢٥

“(The tree) produces its fruit at every time by the permission of its Lord. And Allah makes examples for people so that they may remember.”

The phrase تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۢ بِاِذْنِ رَبِّهَاۗ means “the tree produces its fruit at every time.” This phrase is a continuation of the tasybīh tamthīlī in Surah Ibrahim verse 24, where the word ṭayyibah (good words, namely tawhid and faith) is likened to syajarah ṭayyibah (a good tree). In the tafsir of Ibn Kathir, it is explained that there are several opinions regarding the time. Among them are “every morning and evening,” “every month,” “every two months,” “every six months,” and there is also a narration that mentions “every year”. On the surface, this statement explains that a believer is likened to a tree, which will continue to bear fruit at all times, whether in summer or winter, day or night, with the permission of Allah SWT. Hamka interprets this verse by giving the analogy that good words symbolize faith. This faith needs to be maintained and nurtured through worship and remembrance of Allah SWT, so that in the end it can produce righteous deeds as its fruit. Humans must strive to obtain the fruit of this faith by strengthening their faith and increasing their worship. The parable made by Allah is intended so that humans will always remember Him (Azahra, 2024). This verse emphasizes that true faith always gives birth to goodness that never ends, both in this world and in the hereafter.

c. Surah Ibrahim Verse 26

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ِۨاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ٢٦

“(As for) the parable of a bad word, it is like a bad tree, whose roots have been uprooted from the surface of the earth, (and) cannot remain (upright) in the least.”

The phrase كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ which means “a bad word is like a bad tree,” is a continuation of the series of parables in Surah Ibrahim verses 24–25. If the previous verse describes kalimah ṭayyibah (good words, namely faith and monotheism) through the parable of syajarah ṭayyibah (a good tree), then in this verse the Qur'an presents the opposite, kalimah khabīthah (bad words, namely kufr, shirk, and all forms of falsehood) which is likened to syajarah khabīthah (a bad tree). This phrase is included in the form of tashbīh tamthīl which serves to clarify the meaning of kalimah khabīthah. Imam Ibn Kathir explains that what is meant by “evil words” likened to a bad tree is a metaphor for disbelievers who do not have steadfast faith, like the ḥanẓal tree, which is known for its bitter taste. Disbelief has no solid

foundation; it collapses easily and has no branches, leaves, or fruit. Thus, the deeds of disbelievers will not be lifted up to the heavens and will not be accepted by Allah SWT, unlike the deeds of believers. Human life without faith is like a tree that lacks nutrients to support it. As a result, life will be in chaos and will not obtain the “fruit” of Allah's mercy and guidance, both in this world and in the hereafter.

Analysis of Surah Ibrahim Verses 24-26 with Bayan Science

Q.S. Ibrahim verses 24–26 use the tasybih tamtsīlī device to describe faith as a good tree and disbelief as a bad tree. Classical interpretations, such as those of Ibn Kathir, assert that the good tree is a date palm, with strong roots and useful fruit, symbolizing faith that produces righteous deeds. Meanwhile, the bad tree is likened to a bitter ḥanẓal tree, symbolizing fragile and unproductive disbelief. In contrast, contemporary interpretations such as Quraish Shihab emphasize the symbolic aspect. The good tree is understood as faith whose roots are belief in the heart, whose branches are righteous deeds, and whose fruits are noble character. Sayyid Qutb sees this parable as visual rhetoric that depicts the beauty of faith and the ignominy of disbelief in the reality of social life. This comparison shows that classical interpretations emphasize the literal aspects of the parable, while contemporary interpretations give more space to the symbolic and social dimensions. This confirms that the function of bayan is not merely an aesthetic ornament, but also an epistemological tool for understanding the dynamics of faith and disbelief in life.

CONCLUSION

ʿIlm al-Bayān, as one of the principal branches of ʿilm al-balāghah (Arabic rhetoric), plays a significant role in uncovering the beauty, depth, and richness of meaning contained in the Qur’an. This discipline focuses on the ways meanings are expressed through various figurative and rhetorical devices, enabling readers to understand how language conveys ideas beyond their literal sense. Through rhetorical tools such as tashbīh (simile), majāz (metaphor), and kināyah (allusion), the Qur’an communicates divine messages in a manner that is not only informative but also aesthetically powerful and rhetorically persuasive. These devices allow the Qur’anic discourse to convey complex spiritual truths in vivid and imaginative forms, thereby strengthening the impact of its guidance on readers and listeners.

An analysis of Q.S. Ibrahim verses 24–26 demonstrates the application of these rhetorical elements, particularly the use of tashbīh tamthīlī (representational simile). In these verses, faith is likened to a strong and firmly rooted tree that produces good fruit continuously, while disbelief is compared to a fragile tree that is easily uprooted from the earth. This parable illustrates the stability and enduring benefit of true faith in contrast with the instability and futility of disbelief. Classical exegetes often emphasized the literal dimension of this imagery by associating the “good tree” with specific types of trees known for their strength and usefulness, such as the date palm. Their interpretations sought to clarify the linguistic and contextual aspects of the verse while maintaining close adherence to the apparent meanings of the text.

In contrast, many contemporary interpretations highlight the broader symbolic, social, and spiritual dimensions embedded in this parable. Modern scholars tend to interpret the “good tree” as a metaphor for the ethical and spiritual growth of believers, whose faith produces positive impacts in both personal and social life. Through the perspective of ʿilm al-bayān, readers are encouraged to explore not only the literal meaning of the Qur’anic expressions but also the deeper connotative and metaphorical layers contained within them. Consequently, mastery of bayān enriches the process of Qur’anic interpretation and enhances appreciation of the linguistic miracle (iʿjāz) of the Qur’an, demonstrating how its rhetorical elegance contributes to the profound effectiveness of its message.

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