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Nazm and Ma'ani al-Nahwu in Surah Al-'Alaq 1–5: A Syntactic-Rhetorical Analysis Based on Abdul Qahir al-Jurjani's Theory of Composition

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Abstract

Qur'anic rhetorical scholarship has long been divided between literal and esoteric modes of interpretation, with relatively few studies systematically applying Abdul Qahir al-Jurjani's Nazm theory to map the precise syntactic mechanisms that construct meaning in short, densely structured passages such as the opening revelation. This gap is particularly evident in the treatment of Surah Al-'Alaq verses 1–5, where existing studies on this passage privilege epistemological, educational, or semiotic readings while leaving its grammatical architecture largely undescribed. This study addresses two questions: (1) how do the syntactic devices of taqdim (fronting), hazf al-maf'ul (object omission), fasl-wasl (disjunction–conjunction), takrar (repetition), muqabalah (antithesis), and the mawsul (relative-clause) construction operate to build epistemological meaning in Surah Al-'Alaq 1–5; and (2) what these mechanisms contribute to ma'ani al-nahwu and to Arabic Language Education. Employing a qualitative library-research design, primary data were drawn from the Qur'anic text and Abdul Qahir al-Jurjani's *Dala'il al-I'jaz*, analyzed through Nazm-based content analysis. The findings show that these six syntactic devices function not as ornamental variation but as a coherent grammatical strategy here termed, with explicit definition, an instrument of cognitive structuring that binds intellectual activity to theological consciousness and to human humility. As a conceptual implication rather than an empirical recommendation, this reading suggests possible directions for rethinking how textual structure is engaged in religious-literacy instruction. The study contributes an applicative Nazm-based analytical model relevant to Arabic syntax pedagogy, balaghah instruction, and Qur'anic Arabic interpretation within Arabic Language Education.

Keywords: *Nazm Theory; Ma'ani al-Nahwu; Qur'anic Rhetoric; Arabic Syntax Pedagogy; Arabic Language Education*

A. Introduction

The Qur'an, as the sacred textual corpus of Islam, occupies a central position in multidisciplinary discourse, particularly in the study of rhetoric and linguistic aesthetics. This field regards the beauty of linguistic composition, or *nazm*, as a manifestation of inimitability that surpasses the expressive capacity of human beings. The history of scholarly development shows a paradigmatic shift in understanding the inimitability of the Qur'an, from an emphasis on the lexical dimension towards attention to the structural relations between linguistic elements. This shift aligns with the theory of Abdul Qahir al-Jurjani, who proposed that *nazm* forms the foundation of the Qur'an's linguistic grandeur through the integration of syntax and semantics (Ridlo, Nahdlatul, Al, & Cilacap, 2025). This view situates meaning not solely in word choice, but in the grammatical configuration that mutually supports and forms a unified message. On this basis, understanding the Qur'an demands an approach that moves beyond literal reading towards an appreciation of holistic and integral structural meaning.

Before proceeding, four terms central to this study are defined to avoid inconsistent use across sections. *Nazm* refers to al-Jurjani's theory of compositional ordering, in which the arrangement of words not the words in isolation carries rhetorical and semantic weight. *Ta'liq* denotes the grammatical interconnection between a word and its syntactic complement that anchors meaning beyond the lexicon. *Ma'ani al-nahwu* refers to the branch of meaning analysis that examines how grammatical structures (rather than lexical choice alone) generate semantic and rhetorical effect; it is the analytical lens this study applies throughout. *Hazf*, *fasl*, *wasl*, *takrar*, and *muqabalah* are specific *nazm*-based devices omission, disjunction, conjunction, repetition, and antithesis, respectively each defined operationally in the Method section below. Finally, the phrase "cognitive engineering," used later in this study, is adopted strictly as an analytical metaphor for how grammatical arrangement shapes the reader's pattern of attention and meaning-construction; it does not refer to cognitive engineering as a technical discipline within cognitive science, and no claim of that kind is made here.

Contemporary scholarly tendencies, however, reveal a persistent fragmentation in Qur'anic rhetorical analysis. A number of studies place emphasis on identifying specific stylistic features such as *tawriyah*, *tibaq*, *ijaz*, *itnab*, *iltifat*, and *muhassinat ma'nawiyah* as separate categories without constructing a coherent structural relationship (Dunggio, Saleh, Pakaya, & Arsyad, 2025). Recent comparative scholarship outside the Indonesian context shows a similar pattern. Hussein (2023) catalogues the use of *tashbih* particles across classical Arabic poetic and Qur'anic texts, while Abalkheel, Sourani, and El Zohbi (2025) examine structural independence and dialogic coherence in Qur'anic syntax more broadly. Both contributions confirm the productivity of structural analysis but stop short of a verse-level, *nazm*-based account of how individual grammatical operations fronting, omission, disjunction, repetition, antithesis combine within a single short passage to construct a unified epistemological argument. This is precisely the gap the present study addresses.

The complexity of the issue becomes further apparent through the contestation between a structural semiotic approach, which positions the revealed text as an epistemological foundation, and a pedagogical approach that places greater emphasis on the functions of literacy and professional ethics. The pedagogical approach tends to view the Qur'an as an instrument of social transformation, with the result that the linguistic dimension inherent in the textual structure receives comparatively less attention (Subakat, 2022). Surah Al-'Alaq, verses 1 through 5, as the first revelation carrying the command of literacy, has been widely studied from the perspectives of epistemology, education, and hermeneutics (Subakat, Suwarno, & Isbir, 2022). Nevertheless, the majority of these studies tend to overlook rhetorical analysis based on al-Jurjani's nazm in any sustained, device-by-device manner, leaving a gap this study is positioned to fill.

This literary gap becomes more evident when semiotic analysis reveals only the basic structure of knowledge as a theological and anthropological balance, while chronological exegesis foregrounds the dimension of spirituality. Neither approach integrates the theory of nazm, which treats syntactic harmony as a prerequisite for the integrity of meaning (Subakat et al., 2022). A similar pattern emerges in thematic studies of specific terminology such as al-sa'ah and riba, where contextual approaches confront literal readings and produce tension between modern rationality and historical authenticity. Meanwhile, the literature on balaghah and stylistics continues to be dominated by descriptive exposition that has yet to apply the theory of nazm in an applicative, verse-mapped manner to these specific verses (Muhammad Zul Fahmi et al., 2025; Okumuş & Yalniz, 2025).

Departing from this paradigmatic condition, the present study responds to the conceptual problem of how the rhetorical construction of Surah Al-'Alaq verses 1 through 5 can be understood through al-Jurjani's nazm. Two research questions guide the analysis. First, how do taqdim, hazf al-maf'ul, fasl-wasl, takrar, muqabalah, and the mawsul construction operate together to construct epistemological meaning in Surah Al-'Alaq 1-5? Second, what does this nazm-based account of the verses contribute analytically to ma'ani al-nahwu and to Arabic Language Education (Pendidikan Bahasa Arab, PBA), particularly for the teaching of Arabic syntax, balaghah, and Qur'anic Arabic interpretation? The scope of the study is delimited to these five verses and to the six syntactic devices named above; broader curricular or da'wah-related claims are treated, where they appear later in this article, strictly as conceptual implications rather than empirical findings, since the library-research design does not generate empirical evidence of classroom or institutional outcomes.

The significance of this study lies in its contribution to filling this gap through an applicative and systematic nazm-based analytical framework. Its theoretical contribution serves as a bridge that mitigates the contestation between chronological and thematic approaches through the objectivity of nazm structure (Nadhiroh et al., 2016). Its practical relevance is reflected, in principle, in the development of Islamic education materials that integrate rhetorical aesthetics with character formation; any extension toward broader

Islamic education curricula or digital da'wah strategy is noted here only as a possible future direction, not as a claim this study substantiates.

The contribution of this study is therefore threefold and is directly aligned with the gap and questions stated above. First, it extends al-Jurjani's Nazm theory by demonstrating, device by device, how six distinct syntactic mechanisms cooperate within a single short passage a level of granularity largely absent from prior nazm-based scholarship on Surah Al-'Alaq. Second, it advances ma'ani al-nahwu by showing how grammatical choices (rather than lexical meaning alone) carry epistemological weight, a contribution elaborated further in the Results and Discussion section. Third, it offers Arabic Language Education a verse-mapped model (presented as a summary table in this article) that can be adapted for teaching Arabic syntax, balaghah, and Qur'anic Arabic interpretation, addressing the challenges of grounding such instruction in classical rhetorical theory (Atabik, 2021).

B. Method

This research is a qualitative study employing a descriptive-analytical library research approach. This methodological orientation focuses entirely on the excavation of textual data in order to reveal the rhetorical construction and compositional aesthetics of the Qur'an in Surah Al-'Alaq, verses 1-5. The selection of this approach is grounded in the requirements of the formal object of analysis the theory of Nazm which demands a close hermeneutic reading of the syntactic and semantic structure of the verses, going beyond literal reading. This framework enables the reconstruction of meaning through the tracing of authoritative literature, in alignment with the research objective of integrating the epistemological and linguistic dimensions of Surah Al-'Alaq.

The primary corpus of this study consists of the Arabic text of Surah Al-'Alaq verses 1-5 and Abdul Qahir al-Jurjani's theoretical propositions in *Dala'il al-I'jaz*. The primary critical reference used for *Dala'il al-I'jaz* is the 2004 Maktabah al-Khaniji edition (Al Jurjani, 2004), cross-referenced where relevant against the earlier 1912 Mathba'ah al-Manar printing (Al-Jurjani, 1912) to verify the consistency of key passages on ta'liq and nazm. The English renderings of the Qur'anic verses presented in this article are the authors' own working translations, produced to track the Arabic syntactic structure as closely as possible for analytical purposes, and checked against standard published English translations (Abdel Haleem and Saheeh International) for accuracy of meaning; they are not intended as a new authoritative translation.

Secondary data were gathered from exegetical literature and journal articles relevant to the discourse on rhetoric and Islamic education. The six rhetorical-syntactic categories analyzed in this study taqdim, hazf al-maf'ul, fasl-wasl, takrar, muqabalah, and the mawsul construction were selected through an initial close reading of the five verses against al-Jurjani's own taxonomy of nazm-producing devices in *Dala'il al-I'jaz*. A device was retained for analysis if it (a) appears explicitly in the surface grammar of verses 1-5, and (b) is treated by al-Jurjani as load-bearing for meaning (ma'na) rather than merely ornamental. This criterion is the reason the analysis foregrounds taqdim, hazf

al-maf'ul, fasl-wasl, takrar, muqabalah, and the mawsul construction as the operative analytical categories of this study, rather than other stylistic features (such as tasybih or iltifat) that are prominent elsewhere in Qur'anic rhetoric but are not the dominant devices operating in this specific passage.

Data analysis was operationalized using content analysis techniques adapted into three cyclical stages of Nazm theory (Abdussamad Zuchri, 2021). First, syntagmatic identification mapped the grammatical elements and the six target devices listed above as they occur across the five verses. Second, relational analysis evaluated the coherence between word order and its semantic implications, verse by verse. Third, aesthetic synthesis formulated how these linguistic configurations manifest rhetorical inimitability and construct a coherent epistemological argument across the passage as a whole. The final interpretation is directed at producing an integrative understanding that responds to the gap identified in the Introduction.

As this study employs a library research design and does not involve human participants, no institutional ethics review was required. The authors nonetheless observed the following ethical commitments throughout the research process: responsible and contextually faithful use of primary sources, particularly in handling Qur'anic verses and the classical Arabic of Dala'il al-I'jaz; transparent citation of all primary and secondary sources to avoid plagiarism; and deliberate care, in both translation and interpretation, to preserve the integrity and sanctity of the religious text rather than subordinate it to a predetermined theoretical conclusion.

C. Results and Discussion

1. Ta'liq Coherence in the Opening Verse: Syntactic Analysis of the Command "Iqra'" and the Omission of the Object (Hafz al-Maf'ul)

The discourse on compositional aesthetics in Surah Al-'Alaq cannot be separated from a close analysis of the syntactic architecture of its first two verses, which serve as the gateway of revelation. In the perspective of the Nazm Theory formulated by Abdul Qahir al-Jurjani, the excellence (maziyyah) and inimitability of the Qur'anic text do not reside in the lexicon standing atomistically on its own, but rather in the grammatical web (ta'liq) that generates syntactic meanings (A. B. A. Q. bin A. R. Al Jurjani, 2004). This paradigm forms the primary analytical lens for unraveling the structure of verses 1 and 2, which on the textual surface appear to be simple imperative sentences, yet structurally carry a more complex theological and epistemological density. The verses that constitute the focus of analysis are as follows:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

"Read in the name of your Lord Who created (1), He created man from a clinging substance (2)."

The syntactic construction of the first verse presents a notable rhetorical anomaly through the placement of the imperative verb (fi'il amr) "Iqra'" in the initial position of

the sentence (taqdim). In Arabic grammar, the sentence structure permits an inversion such as “Bismi rabbika iqra” (In the name of your Lord, read), commonly used for purposes of specification (takhsis), as in the phrase “Iyyaka na’budu” (Only to You do we worship) (Hariyati, Hasibuan, Fathansyach, & Alrasyid, 2024). The Qur’an’s choice to place the verb first is treated in this analysis not as a stylistic coincidence but as a discursive strategy implying the urgency of action. This initial position grants emphasis (inayah) to the fact that the activity of reading as a marker of all intellectual activity, investigation, and the accumulation of knowledge is presented as an obligation without delay (A. B. A. Q. bin A. R. Al Jurjani, 2004).

The urgency of this command is not left without anchoring. The prepositional phrase (jar-majrur) “bismi rabbika” that accompanies the command “Iqra” functions as a connective element (muta’allich) that supplies the modality and value orientation of the act of reading. Al-Jurjani’s syntactic logic regards the connection between the verb and this preposition as foundational to an Islamic epistemology grounded in divine reference (A. B. A. Q. bin A. R. Al Jurjani, 2004). This grammatical interconnection affirms that autonomous intellectual activity (“Iqra”) is anchored to divine consciousness (“bismi rabbika”), integrating two domains often treated separately the logic of reading and theological orientation within a single syntactic unit.

Another aspect that enriches the semantic dimension of this verse is the phenomenon of the omission of the direct object (Hafz al-Maf’ul) of the word “Iqra”. The revealed text refrains from specifying what is to be read, even though the verb “to read” is typically transitive (muta’addi) and requires an object. This absence of an object, in al-Jurjani’s balaghah perspective, shifts the verb’s orientation from transitive to intransitive (tanzil al-fi’l manzilat al-lazim) (Al-Jurjani, 1912). This mechanism concentrates attention on the essence of the action (al-hadath) itself the activity of literacy and thinking rather than on the material being read.

The implication of this hafz strategy is a generalization of meaning (umum) the command to read becomes inclusive. The absence of an object indicates that this command encompasses the reading of all entities bearing signs of God’s greatness, whether the ayat qawliyyah (written revealed texts) or the ayat kawniyyah (natural phenomena, social reality, history, and the human self). The elasticity of meaning produced by this elliptical structure is what scholars argue renders the revelation relevant across times and contexts (Arif et al., 2016). Hafz demonstrates that in the Qur’anic language, the absence of a word can carry greater expressive function than its presence.

The dynamics of this sentence structure continue across the transition between the end of the first verse and the beginning of the second, through the wordplay on the verb “Khalaq” (Created). At the end of the first verse, the phrase “Alladzi Khalaq” is left suspended without mention of the object of creation (maf’ul bih). This second instance of object omission carries a different rhetorical function from the first. Whereas the omission in “Iqra” generalizes the action, the omission in “Khalaq” constructs the image of the absolute power of God (itlaq al-qudrah) (Atabik, 2021).

The beauty of composition (*husn al-nazm*) reaches a notable point when this absolute narrative is drawn into a specific reality in the second verse: “*Khalaqal insana min ‘alaq*” (He created man from a clinging substance). Here a sharp contrast is managed with precision. Having allowed the reader’s imagination to range over the scope of universal creation in the first verse, the second verse names the object of creation directly: humankind. The shift from the abstract and boundless macrocosmic nuance to the concrete and finite microcosmic realm produces a marked psychological effect.

The use of the diction *‘alaq* which literally means something that clings or hangs, such as a leech or coagulated blood adds depth to the anthropological meaning of this verse. Biologically, it refers to an early and vulnerable embryological phase (Arif et al., 2016). Conceptually, it points to the dependent nature of humankind, which relies on another (God) and does not possess independent existence. The nazm of these verses builds a contrasting yet coherent relationship: humankind is urged toward intellectual capacity through “*Iqra*”, while simultaneously reminded of its origins through “*Min ‘Alaq*”. This structural tension is read here as instructive of a balance of attitude: intellectual capacity should not give rise to arrogance, given the material basis of the human being (Al-Jurjani, 1912).

A close analysis of the interrelations between words in these two verses uncovers a structured pedagogical pattern. The Qur’an begins its teaching not with legal doctrine or ritual worship, but with an orientation in epistemology (modes of thinking) and ontology (the concept of self). Through the arrangement of the Imperative Verb (*Iqra*’), followed by the Prepositional Phrase (*Bismi Rabbika*), and concluded with a description of creation, al-Jurjani’s framework suggests that the language of the Qur’an shapes the cognitive pattern of its reader (A. B. A. Q. bin A. R. Al Jurjani, 2004) the analytical sense in which the term “cognitive engineering” is used in this study, as defined in the Introduction. The reader is guided to recognize that access to knowledge begins with active initiative (reading), is oriented by theological intent (the name of God), and is balanced by self-awareness (the origins of creation). This grammatical architecture supports al-Jurjani’s central thesis: that Qur’anic word order operates beyond a merely informative linguistic function.

2. The Aesthetics of Fasl and Wasl in the Divine Description: The Contrast Between the Nobility of God and the Origin of Humankind

The textual dynamics of Surah Al-‘Alaq do not end with the contrast concerning the humble origins of humankind in the second verse. The narrative of revelation moves toward a phase of conceptual reorientation through the mechanism of *Fasl* and *Wasl* in the third and fourth verses. If the second verse functions to temper human self-assurance through the diction of *‘alaq*, the third and fourth verses arrive as a counterpart that balances this scale through an affirmation of divine generosity (Muhammad Zul Fahmi et al., 2025). The analytical focus in this section is directed at the structure of the following sentence:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ

“Read, and your Lord is the Most Generous (3), Who taught by the pen (4)”

In the perspective of Abdul Qahir al-Jurjani's Nazm Theory, the coherence of this arrangement lies in the contrastive relationship between the lowliness of the human biological material and the loftiness of the divine attributes that bridge it (Al-Jurjani, 1912). The syntactic construction of the third verse begins with the repetition of the command “Iqra’”, connected by a conjunction. This repetition of the imperative verb, in al-Jurjani's Nazm Theory, is not redundancy or superfluity. The repetition or takrar functions as a reinforcement that transforms the nuance of the command (Ghozali, 2020). The first “Iqra’” in verse one can be understood as taklif, the imposition of an obligation that demands action, while the second “Iqra’” in verse three carries the meaning of tamkin, or empowerment.

The choice of the designation Al-Akram the superlative or isim tafdhil form of the word Karim in this sentence construction demonstrates a precision of diction. The Qur'an does not choose another name for God such as Al-'Alim (All-Knowing) or Al-Qadir (All-Powerful), even though the context concerns the ability to read and the act of creation. The use of Al-Akram, meaning “The Most Generous” or “The Most Noble,” indicates an ontological distance that is bridged specifically through generosity. The linguistic logic constructed here is that the transformation from ‘alaq (a coagulated, passive clot) to a creature capable of reading (active, intellectual) is presented as a transformation that exceeds ordinary material causation.

The analysis of verse four, “Alladzi ‘allama bil qalam”, a descriptive continuation of the attribute Al-Akram, reveals further layers of meaning. The use of the relative pronoun “Alladzi” affirms the identity of the God in question, while connecting the abstract attribute of nobility with the concrete act of teaching (Chandra & Putra, 2025). What commands particular attention in this structure is the explicit mention of the instrument “bil qalam” (with the pen). In an Arab society where oral tradition was dominant, the mention of the pen as a divine instrument carried notable cultural significance. The direct juxtaposition of Al-Akram (Most Generous) with Al-Qalam (the Pen) creates a synthesis of meaning: divine generosity toward humankind is expressed not through material wealth or physical strength, but through intellectual instrumentation.

The compositional aesthetics gain further complexity in the pattern of muqabalah constructed between verse two and verse four. There is a semantically managed tension between the phrases “min ‘alaq” and “bil qalam”. Visually and semantically, ‘alaq represents what is liquid, biological, and hidden, while qalam represents what is solid, intellectual, and explicit. Al-Jurjani argues that the coherence of a text emerges from its capacity to unite two contrasting elements (al-jam'u bayna al-mutadaddat) within a single narrative bond (A. B. A. Q. bin A. R. Al Jurjani, 2004).

Another notable feature is the phenomenon of hazf al-maf'ul al-thani (omission of the second object) on the verb “allama” in verse four. The text reads “taught with the pen,” yet does not explicitly state who was taught or what lesson was imparted. This

absence of the object again functions to universalize meaning (li al-umum). In this sense, the Nazm of the Qur'an positions the pen not merely as a writing instrument, but as a symbol of an objective and measurable epistemological system distinct from human memory, which is subjective and prone to forgetting (Atabik, 2021).

Phonological harmony also reinforces the syntactic meaning described above. The verse-endings (fasila) with rhyming consonants qaf and mim (khalaq, 'alaq, akram, qalam, ya'lam) create a firm rhythm. This correspondence between sound and meaning is integral to al-Jurjani's Nazm theory, in which lafz (phonetic form) and meaning (semantics) serve each other (Al-Jurjani, 1912). The analysis of the aesthetics of Fasl and Wasl and the word order of verses 3 and 4 indicates that the Qur'an employs linguistic instruments to construct an integrated ethical and epistemological message. Humankind, in this reading, is not defined solely by its origin as 'alaq, but by its capacity as a user of the Qalam, conditioned on grounding this capacity in Rabbukal Akram.

3. The Construction of Ma'ani al-Nahwu in the Transformation of Knowledge

The rhetorical orchestration of Surah Al-'Alaq verses 1-5 converges in the fifth verse, which functions not merely as the closing of the first fragment of revelation, but also as a synthesis of the premises constructed beforehand. If the earlier verses are dominated by the imperative mode (insha'i) of the command to read, this final verse shifts into the indicative mode, or jumlah khabariyyah. This shift in syntactic mode signals a transition from a demand for action toward the establishment of a stated reality.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"He taught man what he did not know" (QS. Al-'Alaq: 5)

The fifth verse arrives as a closing statement that affirms the outcome of the process of Divine teaching introduced earlier. In the perspective of al-Jurjani's Nazm Theory, this shift in speech mode from command to statement is read here not merely as a stylistic variation, but as a discursive strategy for instilling certainty (Atabik, 2021). Having commanded humankind to read and having instilled awareness of God's generosity, the revealed text closes this sequence with a direct statement about the nature of knowledge.

The sentence configuration "Allamal insana ma lam ya'lam" completes the meaning structure left open in the earlier verses by addressing the epistemological condition of humankind. Syntactic analysis of this verse highlights the use of the relative pronoun "ma" (that which) followed by the negation clause "lam ya'lam" (he did not know). This grammatical choice carries broad implications. The text does not confine God's teaching to a single discipline, but employs a general form that encompasses domains beyond the reach of human cognition. This mawsul structure creates a universal scope of meaning, affirming that human knowledge is, in this reading, presented as fundamentally derived from Divine instruction (Fitriansyah, Imam, Komarudin, & Taufiq, 2025).

The negation dimension “lam ya’lam” (what he did not know) places emphasis on the prior condition of humankind, namely ignorance. Prior to this Divine teaching, mediated through the pen and the intellect, humankind is described as beginning from a state without that particular knowledge. This construction is read as challenging any claim to autonomous, self-originating ownership of knowledge by humankind. In the linguistic logic built by this verse, human “discovery” or “innovation” is treated as the uncovering of what was previously unknown to the individual, rather than as knowledge generated independently of any external source. The nazm of this verse establishes a clear epistemic boundary: in the text’s own framing, humankind receives knowledge rather than generating it in isolation.

A review of all five verses through al-Jurjani’s paradigm reveals a progressive and coherent structure. The nazm the pattern of words arranged from the first to the fifth verse guides the reader through a structured sequence: (1) the command “Iqra’”, demanding active initiative; (2) awareness of origins, establishing humility; (3) an affirming reference to God’s generosity; (4) instrumentation through the pen as a means of preserving knowledge; and (5) a closing statement on the derived nature of human knowledge.

The coherence of this sequence suggests that the ordering of verses in Surah Al-‘Alaq is not incidental, but follows a structured pattern oriented toward the formation of the ideal human being (*insan kamil*), as the text frames it. A closer analysis of this syntactic structure shows how the verses hold in tension the *qadim* (eternal/God) and the *hadith* (temporal/humankind). The verb ‘Allama, attributed to God, connects two temporal dimensions: the eternal knowledge of God and the temporal, prior absence of knowledge in humankind (Ghozali, 2020). In this context, the Nazm Theory offers an account of how syntactic-rhetorical inimitability operates at the level of grammar rather than diction alone.

4. Summary of Nazm-Based Findings Across Surah Al-‘Alaq 1-5

To consolidate the device-by-device analysis presented above and to respond directly to the first research question, Table 1 maps each syntactic-rhetorical device identified in this study to its syntactic function, its Nazm-theoretical interpretation, and its corresponding epistemological implication. This summary is intended to make the analytical chain from grammatical observation to interpretive claim explicit and traceable, and to provide a model that can be adapted for instructional use in Arabic syntax and *balaghah* teaching.

Table 1. Nazm-Based Mapping of Syntactic Devices in Surah Al-‘Alaq 1-5

Verse	Syntactic / Rhetorical Device	Syntactic Function	Nazm Interpretation	Epistemological Implication
1	Taqdim (fronting of “Iqra’”)	Places the imperative verb ahead of its prepositional complement	Grants emphasis (<i>inayah</i>) to the act of reading itself	Reading is positioned as an unconditional, time-bound obligation

1	Hazf al-Maf'ul (omission of the object of "Iqra")	Removes the expected object of a transitive verb	Shifts the verb toward an intransitive orientation (tanzil al-fi'l manzilat al-lazim)	Universalizes the command to read across all signs of revelation and creation
1-2	Hazf al-Maf'ul (omission of the object of "Khalaq") / Fasl	Suspends the object of creation, then names it abruptly in verse 2	Builds a contrast (itlaq al-qudrah) between absolute power and a specific creature	Frames humanity's humble biological origin as a counterweight to intellectual ambition
3	Takrar (repetition of "Iqra")	Repeats the imperative verb with a connective conjunction	Reinforces meaning rather than producing redundancy, shifting from taklif to tamkin	Reading moves from an imposed obligation to an enabled capacity
2 & 4	Muqabalah ('alaq vs. qalam)	Sets two semantically opposed terms in parallel structural positions	Unites contrastive elements (al-jam'u bayna al-mutadaddat) within one coherent bond	Joins the biological lowliness of origin with the nobility of intellectual instruments
5	Mawsul construction ("ma lam ya'lam")	Uses the relative pronoun "ma" with a negated verb to form an open-ended clause	Creates a universal scope of meaning rather than naming a single discipline	Establishes that human knowledge originates entirely in Divine teaching

5. Implications: From Textual Findings to Pedagogical and Conceptual Applications

This subsection distinguishes explicitly between what the textual analysis above demonstrates and what may, more cautiously, be implied for practice. The textual finding, established through close syntactic-rhetorical analysis, is that taqdim, hazf al-maf'ul, fasl-wasl, takrar, muqabalah, and the mawsul construction operate jointly in Surah Al-'Alaq 1-5 to construct a coherent epistemological argument: that intellectual activity is inseparable from theological orientation and from an awareness of human origin. This is a claim about the text, supported by the device-by-device analysis and the summary in Table 1.

Beyond this textual finding, the study suggests as a conceptual implication rather than an empirical recommendation that the same device-by-device model could inform Arabic syntax pedagogy and balaghah instruction within Arabic Language Education. For example, the taqdim-hazf pairing identified in verse 1 could be used as a classroom illustration of how word order and ellipsis jointly produce meaning, rather than being introduced as two unrelated grammatical rules. Likewise, the muqabalah between 'alaq and qalam offers an applied example for teaching how lexical contrast and syntactic parallelism reinforce one another, a connection consistent with broader findings on structural coherence in Qur'anic syntax (Abalkheel, Sourani, & El Zohbi, 2025) and on the pedagogical application of grammatical analysis in Arabic language instruction more generally (Al-Saadi & Hussain, 2022).

Any extension of these conceptual implications toward Islamic education curricula or digital da'wah strategy is, consistent with the scope stated in the Introduction, presented here only as a direction for future, separately designed empirical research for

instance, classroom-based studies testing whether a nazm-based instructional sequence improves learners' comprehension of Qur'anic syntax and not as a finding this library-research study itself establishes.

D. Conclusion

This study concludes that the compositional structure of Surah Al-'Alaq verses 1 through 5 constitutes a concrete application of al-Jurjani's Nazm theory, in which six syntactic-rhetorical devices *taqdim*, *hazf al-maf'ul*, *fasl-wasl*, *takrar*, *muqabalah*, and the *mawsul* construction operate jointly rather than in isolation to construct a unified epistemological argument. The theoretical novelty of this study lies specifically in its device-by-device, verse-mapped account (summarized in Table 1) of how these mechanisms cooperate within a single short passage, a level of analytical granularity that extends existing Nazm-based scholarship on Surah Al-'Alaq and contributes a transferable model to *ma'ani al-nahwu*. Far from functioning as ornamental variation, these grammatical mechanisms are shown to bind intellectual activity to theological orientation and to an awareness of human origin within a single coherent syntactic structure, directly answering the research questions posed in the Introduction.

This study is limited in scope to a single short passage of five verses, to six selected syntactic devices, and to a qualitative, interpretive library-research design; its conclusions describe textual structure and do not constitute empirical evidence about classroom outcomes, learner comprehension, or institutional practice. Within these limits, the study's practical implications remain consistent with its findings: the verse-mapped model in Table 1 offers Arabic Language Education a concrete, classroom-adaptable illustration of how grammatical structure carries rhetorical and theological meaning, with direct relevance to Arabic syntax pedagogy, *balaghah* learning, and Qur'anic Arabic interpretation. Future research may extend this model empirically for instance, through classroom-based studies of nazm-based instruction, or through comparative analysis of the same six devices across other short Meccan passages to test whether the contextual contribution suggested here holds beyond the single passage examined. Pursued in this direction, Nazm-based rhetorical analysis offers a promising and currently underused resource for making Arabic syntax pedagogy, *balaghah* learning, and Qur'anic Arabic interpretation more structurally grounded within Arabic Language Education.

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