ANALYSIS OF THE MEANINGS OF *AḤWĀL MUTTA'ALIQĀT AL-FI'LI* BASED ON RELEVENCE THEORY IN SURAH AL-MULK

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Abstract:
Linguistic structure greatly influences the understanding of the meaning of an utterance. However, in contrast to general discourse, the linguistic structure of the Qur'anic language style has a rich and deep meaning. One of the language styles that has an unusual construct is ahwal muta'alliqāt al-fi'li. Relevance theory is present to reveal the meaning of ahwal muta'alliqāt al-fi'li contained in the verses of the Qur'an so that it becomes evidence to strengthen the miracle of the Qur'an in terms of its language. This research aims to introduce as well as focus on examining more deeply the meanings of ahwal mutta'alliqat al'fi'li in the verses of the Qur'an. The research method used is descriptive-interpretative with Content Analysis model. The approach used is an inductive approach which is then presented descriptively to explain the meaning of ahwal muta'alliqāt al-fi'li based on the principles of relevance theory formulated by Sperber and Wilson. The findings obtained a total of 16 data of ahwal muta'alliqāt al-fi'li from 11 verses of surah al-Mulk which are divided into the categories of omitting fā'il, omitting maf'ul, giving precedence to maf'ul, giving precedence to jār majrūr, and giving precedence to ẓaraf. All data are understood by contextual reasoning based on the theory of relevance which is also in line with the rules of balaghah according to Al-Harbi and Al-Hasyimi.

Keywords: *Relevance Theory, Meaning, Aḥwāl Muta'alliqāt Al-Fi'li*

INTRODUCTION

Meaning is one of the most important issues in the study of linguistics[1]. One way to convey meaning is through comprehensible speech. Based on Petter Grundy's view, linguistic structure is very influential on an utterance[2]. Therefore, syntactic relations can represent a wide range of semantic interpretations and meanings. In addition, there are often utterances with deviant language constructions. So that this unfamiliarity can lead to errors in meaning acquisition or even not acquiring it at all[3], because the elements that build linguistic structures function to deliver meaning. It cannot be denied that although used as a medium of communication and a means of conveying

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[1] Ahmad Sirfi Fatoni, "Fenomena Perluasan dan Penyempitan Makna Dalam Ilmu Semantik", *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 2, no. 1 (2021): 08, doi: 10.35316/lahjah.v2i1.8-18.
[2] Mohamad Zaka Al-Farisi, "Aspek Relevansi dalam Terjemahan Tindak-tutur Kinayah Al-Qur'an," *KARSA Journal of Social dan Islamic Culture* 21, no. 2 (2013): 165, doi: 10.19105/karsa.v21i2.515.
[3] Maskuri, Miftachul Taubah, Aisyatul Hanun, A., and Nofiyatun Nahilah, "Analisis Kesalahan dalam Menggunakan Lahjah Arabiyah pada Maharah Kalam," *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 4, no. 2 (2023): 161, doi: 10.35316/lahjah.v4i2.159-170.

information or ideas[4] language can also lead to misunderstandings[5]. However, unusual constructions in language rules can have certain purposes that contain relevant and understood meanings. As reflected in the stylistic structure of the Qur'an. The unusual stylistic structures found in the Qur'anic verses contain specific purposes that make the meaning obtained deeper and richer.

The study of language styles in the Qur'an is an urgency as long as the breath of scientific development. According to al-Zarqani, the stylistic features of the Qur'an are so extensive that most of them have not been revealed. The various kinds of stylistic structures in the verses of the Qur'an need more reasoning to understand them[6], so that the messages they contain do not cause confusion and misunderstanding[7].

Aḥwāl mutaʿalliqāt al-fiʿli is one of the language styles with unusual language constructions. *Aḥwāl Mutaʿalliqāt al-fiʿli* is studied in the branch of balaghah science, namely ma'ani science which studies speech based on situations and conditions or in other words based on the context of speech. The study of ma'ani science focuses on discussions related to the word in the appropriate linguistic structure based on the context of conditions and situations as well as speakers with their speech partners[8].

Aḥwāl mutaʿalliqāt al-fiʿli means a situation that comes out of the supposed mutaʿalliq structure. For example, the order of kalam lexical elements in Arabic is fiil-*fāʿil-mafʿūl*. When the lexical element that comes first is *fāʿil* or *mafʿūl* (*mutaʿalliq*), it means that it is out of the order of the lexical elements. It presents a different meaning[9]. Although the order of the lexical elements in this style of language is unusual, of course, as the word of God it can still be understood broadly and deeply.

The relevance theory of Sperber and Wilson embodies that a message can be understood by speech partners more than the explicature contained in it because universally human cognition seeks to obtain relevant information. Psychologically, humans are also able to optimize understanding in communication. According to this theory in its use language can be understood through inference

[4] Suharsono and Ari Rahmat, "Analisis Kontrastif Kata Kerja Berdasarkan Waktu Dalam Bahasa Arab Dengan Bahasa Palembang," *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 4, no. 1 (2023): 1, doi: 10.35316/lahjah.v4i1.1-10.

[5] Yulia Rahmawati Dewi and Syihabuddin, "Analisis Tindak Tutur Jenderal Gatot Nurmantyo dari Perskpektif Filsafat Relativitas Bahasa," *Translation dan Linguistics (Transling) 1*, no. 1 (2021): 29, doi: 10.20961/transling.v1i1.52637

[6] Rini Sonia and Nalahuddin Saleh, "Huruf *Jar'An* (عن) dalam Al-Qur'an Surah Yunus," *Ihtimam: Jurnal Pendidikan Bahasa Arab 6*, no. 2 (2023): 84, doi: 10.36668/jih.v6i2.526.

[7] Fadilah Rifqi Azhari, "Adab Ṭalab Al-'Ilmi Berdasarkan Terjemah Model Inferensi pada Kajian Majāz Mursal Surah Nuh Ayat Tujuh," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab* 2, no. 2 (2020): 82, doi: 10.17509/alsuniyat.v2i2.24810.

[8] Abdur Rohman and Wildan Taufik, "Ilmu Ma'ani dan Peranannya dalam Tafsir," *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir 5*, no. 1 (2022): 85, doi: 10.33511/alfanar.v5n1.84-101.

[9] Rahma Lidinillah, Yayan Nurbayan, and Asep Sopian, "Analisis *Ahwal Mutaʿalliqāt Al-Fiʿli* pada Alquran Surah Yasin," *Jurnal Pendidikan Bahasa dan Sastra* 19, no. 2 (2019): 236, doi: 10.17509/bs_jpbsp.v19i2.24788.

by paying attention to the context[10]. Therefore, context is indispensable for guessing to understand meaning[11].

The fundamental focus of relevance is on a global view of human cognition. The human cognitive system operates optimally to obtain relevance in ongoing communication[12]. The principle of 'mutual understanding' between speakers and their speech partners is the main principle in relevance theory[13]. Thus, it is underlined that communication is responsible for understanding the intention of an utterance, both explicitly and implicitly. Implicit is information that is intended by the speaker, but not stated explicitly and clearly. This kind of information is called implicature.

Cummings[14] also states Sperber and Wilson's point that implicature acquisition is processed through spontaneous non-demonstrative inference in understanding the intent of the utterance as well as other cognitive domains which play an important role in the deductive reasoning process. That is how the principle of relevance leads a communication to be understood. More clearly, the key to relevance in a communication is the balance between processing effort and contextual impact. This contextual impact is important for describing the process of understanding. Thus, relevance cannot be determined by numbers or percentages, but rather contextual impact with less processing effort. This contextual impact according to Sperber and Wilson can be identified through the ostensive stimulus that is utilized directly in the speech to make it easy to understand[15]. The ostensive stimulus can take the form of information that the speech partner has known before, new information that changes or reinforces the previous information. In addition, Sperber and Wilson in discussing relevance also add retrospective and prospective intuition that each individual has which helps the acquisition of implicit meaning from the existing explicature[16].

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[10] Suharsono and M. Akzomi Zakawali, "Analisis Materi Nahwu Dalam Kitab Audlohul Manahij Fi Mu'Jam Qowa'Idul Lughoh Al 'Arobiyah", *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 3, no. 1 (2022): 74, doi: 10.35316/lahjah.v3i1.71-78.

[11] Miftachul Taubah and Ilzam Dhaifi, "Reseptif dan Produktif dalam Bahasa Arab", *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 1, no. 1 (2020), 34: doi: 10.35316/lahjah.v1i1.574.

[12] Malyuna Milyari Faidah, "Campur Kode Dan Alih Kode Dalam Lirik Lagu "Senandung Rindu" Syubbanul Muslimin Perspektif Sosiolinguistik," *Lahjah Arabiyah: Jurnal Bahasa Arab dan Pendidikan Bahasa Arab* 3, no. 2 (2022): 122, doi: 10.35316/lahjah.v3i2.122-131.

[13] Anisa and Mohamad Zaka Al-Farisi, "Teori relevansi dalam dakwah humor Sheikh 'Assim sebagai alternatif dakwah kontemporer: Kritik terhadap prinsip kerjasama," *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 9, no. 2 (2023): 921, doi: 10.30605/onoma.v9i2.2686.

[14] Louis Cummings, *Pragmatics: A Mutidisiplinary Perspective*, (New Jersey: Lawrence Erlbaum Associates Publisher, 2005), 113.

[15] Isnain Hidayanti and Neneng Nurjanah, "Relevansi pada Iklan Produk Perawatan Bayi: Sebuah Analisis Pragmatik. *Tabasa: Jurnal Bahasa, Sastra Indonesia, dan Pengajarannya 2,* no. 1 (2021): 38, doi: 10.22515/tabasa.v2i1.3490.

[16] Dan Sperber and Deirdre Wilson, Teori Relevansi, Trans. Suwarna et al., (Yogyakarta: Pustaka Pelajar, 2023), 194.

Research related to the topic of *ma'ani* with relevance theory has been conducted by Murofi[17] who analyzed the implicature of *istifḥām* speech acts in surah al-Mulk. In addition, Zaka al-Farisi[18] first examined the translation of Qur'anic *kināyah* speech acts and examined the relevance aspects. The research related to the analysis and comparison of the principle of cooperation with the theory of relevance as well as comprehensively studied its use on humor in the context of da'wah has been done by Annisa[19].

As far as researchers can see, research related to *aḥwāl mutta'alliqāt al'fi'li* has not been widely studied. Lidinillah[20] has studied this topic with a focus on introducing *aḥwāl mutta'alliqāt al'fi'li* and explaining its meanings contained in surah Yasin. In contrast to these studies, this research aims to introduce as well as focus on examining more deeply the meanings of *aḥwāl mutta'alliqat al'fi'li* with the theory of relevance contained in the verses of the Qur'an.

Surah al-Mulk is chosen as the object of research by analyzing the content of the entire verse. Other names of al-Mulk are al-Wāqiyah (who guards), al-Munjiyah (who saves). It is named so because this surah can be a guardian and savior of the reader from punishment in the grave and intercede for him as narrated by Ibn Mas'ud, "Surah al-Mulk is a protector from the punishment of Allah. Whoever recites it at night has done a good deed and brought about much good."[21] . The points contained in surah al-Mulk include life, death, trials for every human being, Allah's power in the creation of the layers of the heavens, the command to contemplate the entities of the universe, the threat of punishment against the disbelievers, Allah's promise to the believers, Allah's warning to people who disobey His commands and prohibitions.

In addition to being a tool in understanding general discourse, the presence of relevance theory is evidence to strengthen the miraculousness of Qur'anic discourse which contains various stylistic characteristics. Thus, researchers will explore the relevance of the structure of *aḥwāl muta'alliqāt al-fi'li* so that it can be understood. This research is also an effort to present more studies related to *aḥwāl muta'alliqāt al-fi'li* that are not yet widely known[22]. The Analysis of the rules of *aḥwāl muta'alliqāt al-fi'li* by using the theory of relevance in this research doesn't only

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[17] Murofi, U., Al Farisi, M. Z., & Tantowi, Y. A. Realisasi Tindak Tutur Istifhām dalam Surah Al-Mulk: Analisis Implikatur Teori Relevansi. *Nusa: Jurnal Ilmu Bahasa dan Sastra* 18, no. 1 (2023): 15-29, doi: 10.14710/nusa.18.1.15-29.

[18] Mohamad Zaka Al-Farisi, "Aspek Relevansi dalam Terjemahan Tindak-tutur Kinayah Al-Qur'an," *KARSA Journal of Social dan Islamic Culture* 21, no. 2 (2013): 161-174, doi: 10.19105/karsa.v21i2.515.

[19] Anisa and Mohamad Zaka Al-Farisi, "Teori relevansi dalam dakwah humor Sheikh 'Assim sebagai alternatif dakwah kontemporer: Kritik terhadap prinsip kerjasama," *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 9, no. 2 (2023): 919-930, doi: 10.30605/onoma.v9i2.2686.

[20] Rahma Lidinillah, Yayan Nurbayan, and Asep Sopian, "Analisis *Ahwal Muta'alliqāt Al-Fi'li* pada Alquran Surah Yasin," *Jurnal Pendidikan Bahasa dan Sastra* 19, no. 2 (2019): 234-244, doi: 10.17509/bs_jpbsp.v19i2.24788.

[21] Al-Qurthubi, *Al-Jāmi' li-Aḥkām al-Qur'ān*, Vol. 19, ((Jakarta: Pustaka Azzam, 2009), 2-4.

[22] Rahma Lidinillah, Yayan Nurbayan, dan Asep Sopian, "Analisis *Ahwal Muta'alliqāt Al-Fi'li* pada Alquran Surah Yasin," *Jurnal Pendidikan Bahasa dan Sastra* 19, no. 2 (2019): 234-244, doi: 10.17509/bs_jpbsp.v19i2.24788.

introduce the rules of *aḥwāl muta'alliqāt al-fi'li,* but also enriches textual analysis in *balaghah* science and contributes significantly to development of broader communication theory and practice in Arabic language learning.

RESEARCH METHODS

Descriptive-interpretative method is used in this research with Content Analysis model. The data source of this research is surah al-Mulk. The approach used is an inductive approach which is then presented descriptively to explain the focus of the research, namely the meaning of *aḥwāl muta'alliqāt al-fi'li* based on the theory of relevance. The data is analyzed through a reasoning process by identifying the principles of relevance theory formulated by Sperber and Wilson[23]. The results of the analysis are described descriptively through the use of words as a conclusion of the relevant implicature related to the meaning of *aḥwāl muta'alliqāt al-fi'li* in surah al- Mulk based on the identification of the principles of relevance theory. The description and explanation of the context reasoning refers to the SPEAKING aspect based on the ideas of Hymes[24] in the form of interpretive explanations quoted from tafsir Al-Qurthubi, tafsir At-Thabari, tafsir Ibn Katsir, tafsir Al-Munir and tafsir Al-Misbah.

The collected data were categorized based on the meaning of *aḥwāl muttalliqat a'-fi'li* according to Al-Hasyimi[25] and Al-Harbi[26]. The data were presented using a tabular instrument to record data that aligned with the findings based on the theory of relevance. Furthermore, conclusions were drawn based on the analyzed data that had been obtained. Finally, the researcher summarizes and determines the main ideas from each stage that has been carried out to conclusively conclude the results of the research as a whole.

RESULTS AND DISCUSSION

After an in-depth analysis of the *aḥwāl muta'alliqāt al-fi'li* in surah al-Mulk, it was identified that the *aḥwāl muta'alliqāt al-fi'li* in al-Mulk was 16 data from 11 verses sorted by category. In the section of omitting *fā'il* as much as 4 data, omitting *maf'ūl* found data as much as 5 data, in prioritizing *maf'ūl* as much as 3 data, prioritizing *jār majrūr* 2 data, and prioritizing *ẓaraf* only 1 data.

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[23] Dan Sperber and Deirdre Wilson, *Teori Relevansi*, Trans. Suwarna et al., (Yogyakarta: Pustaka Pelajar, 2023), 175-273.
[24] Dell H. Hymes, "The Ethnography of Speaking", *Anthropology and Human Behavior*, eds. T. Gladwin & W. Sturtevant (Washington, DC: Anthropological Society of Washington, 1962), 13-53.
[25] Aḥmad al-Hasyimi, *Jawāhir al-Balāghah fī al- Ma'ānî wa al-Bayān wa al-Badî'* (Beirut: Dar al- Kutub al-'Ilmiyyah, 2009), 163-164.
[26] Abdul Aziz Al-Harbi, al-*Balāghah al-Muyassarāḥ, (Beirut: Dār Ibnu Hazmi, 2011), 34-36.*

Eliminating Fāʿil

In the section of omitting *fāʾil*, the researcher obtained 4 *aḥwāl mutaʾalliqāt al-fiʾli* in this verse of surah al-Mulk with the same meaning, namely *fāʾil* has been identified in verses 7, 8, 24, and 27. The following is an explanation of the meaning and an analysis of its relevance.

1) إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيق�ࣰا وَهِيَ تَفُورُ (الۡمُلۡكُ:7)

The structure of أُلۡقُواْ فِيهَا omits the *fāʾil*, yet it is still understood because of its relevance. The key to relevance is small processing effort and large contextual[27].The processing effort to understand this sentence is smaller because the *fāʾil* is then explained in the next verse. The sentence structure also has a large contextual impact. *Fāʾil* is not mentioned first because it will be mentioned in the next verse, so the sentence structure in this verse is more efficient.

The word 'thrown' in this verse omits *fāʾil* because it is known in the following verse that the perpetrators who threw the disbelievers into hell are the guardian angels of hell. Quraish Shihab explains that this verse states the certainty of the punishment that will be inflicted on the disbelievers[28]. Angels or whoever Allah gives the task of throwing them humiliatingly into hellfire. In addition, this interpretation is reinforced by the words of Allah, *"And We made the guardians of hell only of angels; and We determined their number only as a trial for the disbelievers"*[29].

2) تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٌ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٌ (الۡمُلۡكُ:8)

Processing effort on the structure أُلۡقِيَ فِيهَا The contextual impact of this structure is smaller because there is information about the perpetrator that is replaced by the existence of naib *fāʾil*, that the one who threw is the guardian angel of hell. The contextual impact of this structure is also greater because it presents information that corroborates the assumption in the previous verse.

أُلۡقِيَ is a madhi majhul fi'il so that the *fāʾil* in this verse is replaced by the naib *fāʾil* which is known after it, namely خَزَنَتُ which means the guardians of hell. The guards referred to are from the angels who are assigned by Allah as the Almighty. The guardian angels also ask 'Has there never come to you while living in the world a warner?' with the intention of mocking

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[27] Dan Sperber and Deirdre Wilson, *Teori Relevansi*, Trans. Suwarna et al., (Yogyakarta: Pustaka Pelajar, 2023), 176.

[28] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 350.

[29] 74:31. Departemen Agama RI. Terjemahan Al-Qur'an; p. 276.

and increasing the regret of the disbelievers who are punished in hell for their treatment who have denied the warning of the prophet as a messenger of Allah[30].

3) (الْمُلْكُ:24) قُلْ هُوَ ٱلَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

The *fā'il* that is omitted in the structure of the تُحْشَرُوْنَ can still be understood. The relevance is seen in the presence of an ostensive stimulus that attracts the reader's attention, namely the word namely *isim ḍamīr* هُوَ yang menonjol di awal ayat. This word serves as *fā'il*[31] to understand word تُحْشَرُوْنَ. As according to ar-Razi the isim ḍamīr refers to Allah[32].

The ostensive stimulus causes less processing effort and greater contextual impact. Sperber and Wilson explained that there are two conditions that must be met by an ostensive stimulus, including: first, it must be able to attract attention; and second, it must focus the audience's attention on the communicator's intention. This means that the assumption that the stimulus is salient must be real enough and relevant enough to result in optimal processing[33].

On the fi'il تُحْشَرُوْنَ In this case, the *fā'il* is omitted in addition to the previous sentence, which shows that Allah is the One who breeds, as well as to show the greatness of Allah. The meaning of breeding is to create on earth[34].The majesty of Allah which is also the main commentary in the first verse of al-Mulk (وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ), . "He (Allah) is all-powerful over everything" both in giving pleasure and punishment[35]. Quraish Shihab states that Allah will later gather people, including disbelievers in the The Place of Assembly[36]. Collected after death and then resurrected from the grave to be held accountable and rewarded according to his deeds.

4) (الْمُلْكُ:27) فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ

Structure of وَقِيلَ the sentence that omits *fā'il*, based on relevance theory, is still comprehensible because of the contextual impact that reinforces assumptions or prior knowledge that is already known and possessed. In addition, the sentence structure becomes more efficient, resulting in less processing effort. This is also reinforced by the unity of context

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[30] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 350.

[31] Sinta Nurlita, Heriansah, and Langgeng Sutopo, "Analisis Isim Ḍamīr (Kata Ganti) Dalam Surat Al-Mulk dan Metode Pembelajarannya," *Al Mitsali: Jurnal Penelitian dan Pendidikan Bahasa Arab*, 3, no. 01 (2023): 81, doi: 10.51700/almitsali.v3i1.273.

[32] Nur Fatimah, "Penafsiran Basmallah Menurut Muffasir," (Bachelor's Thesis, UIN Ar-Raniry, 2023), 41.

[33] Anisa and Mohamad Zaka Al-Farisi, "Teori relevansi dalam dakwah humor Sheikh 'Assim sebagai alternatif dakwah kontemporer: Kritik terhadap prinsip kerjasama," *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 9, no. 2 (2023): 924, doi: 10.30605/onoma.v9i2.2686.

[34] At-Thabari, *Tafsīr At-Thabari Jami'u Al-Bayan 'an Takwil Ayat Al- Qur'an*, (Jakarta: Pustaka Azzam, 2009), 298.

[35] Al-Qurthubi, *Al-Jāmi' li-Aḥkām al-Qur'ān*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), 43.

[36] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 366.

that in this verse explains the setting of the disbelievers who will be punished. The known punishment is being thrown into Hellfire by the angels guarding Hellfire.

Fāʿil in the word وَقِيْلَ it is not mentioned because it can be known that those who say it are the angels of the guardians of hell as mentioned in verse eight. In the interpretation of Al-Munir[37], it is explained that the angels of doom or the angels of hell said to them in a reproachful and reprimanding tone, "This is what you used to demand in the world by mocking in the form of speech to the Messenger of Allah". A similar explanation is also explained in the interpretation of Quraish Shihab[38] that it is said by the angel in charge of giving punishment in a mocking style as before when in the world they always mocked: "This is the threat for which you used to beg desperately for its presence.".

Eliminating the Mafʿūl

In the part of omitting *mafʿūl*, researchers found 5 *mutaʿalliqāt al-fiʿli* in the Qur'an Surah al-Mulk with details of 3 verses meaning to summarize in verses 10, 18, and 27 and 2 verses meaning to compress in verses 14 and 23. The following is an explanation of the meaning and analysis of its relevance.

a. **Summarize**

1) وَقَالُوْا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيْ أَصْحَٰبِ ٱلسَّعِيرِ   (الْمُلْكُ:10)

The release of *mafʿūl* (object) in structure لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ can be understood because there is a unity of context with the previous verse. Therefore, the processing effort is smaller. The unity of context also reinforces assumptions that have a large contextual impact.

The mafʿūl of 'listening or thinking' is not mentioned in this verse for the sake of brevity. This is because in the previous verse it was explained that there had come one who warned the disbelievers, but they denied him. Al-Qurthubi[39] explains that the meaning is to hear or think about the warnings brought and delivered by the Messengers. Ibn Abbas stated the meaning of the verse that 'if only we had heard the guidance or reasoned about it. Or if we heard with the hearing of people who then thought about it, or we reasoned through the reasoning of people who distinguish good from bad. This shows that the disbelievers are not given clear reasoning at all'[40]

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[37] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa SyariʿAh wa Manhaj*, (Jakarta: Gema Insani, 2018), 59.

[38] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 368.

[3939] Al-Qurthubi, *Al-Jāmiʿ li-Aḥkām al-Qurʾān*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), 43.

[40] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa SyariʿAh wa Manhaj*, (Jakarta: Gema Insani, 2018), 42.

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (الْمُلْكُ:18) (2

The structure that misses this maf'ūl can be understood by the ostensive stimulus in the previous verse, namely the word نَذِيْر which means 'warning'. Thus, there is a unity of context that facilitates processing. It is known that this warning was delivered by the Messengers of Allah. So the strong assumption related to this maf'ūl is the Apostle of Allah, more clearly lafad كَذَّبَ It means to deny the Messenger.

Maf'ūl in the sentence وَلَقَدْ كَذَّبَ الَّذِيْنَ is not mentioned to summarize because it has been known to deny His messenger who gives warnings. More clearly At-Thabari[41] reveals that before the disbelievers of Quraysh denied the Prophet Muhammad, the people before them had also denied the messengers sent to them.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ(الْمُلْكُ:27) (3

Object deletion in the structure تَدَّعُوْنَ It is still understood because it has a unified context, so there is little effort in pruning. In addition, this omission makes the sentence structure more efficient because it does not re-mention an object whose meaning is already known. Hence, the contextual impact is greater.

In this sentence, the maf'ūl is omitted to summarize because the previous sentence describes the punishment that will be revealed to the disbelievers. It is explained in the interpretation of al-Qurthubi[42] that al-Farra said lafaz تَدَّعُوْنَ is the form تَفْعُلُوْن from the word Ad-Dua, meaning, that which you wish for and ask for. This sentence also seems to mock the disbelievers as they always mocked the coming punishment from Allah when they were in the world[43].

b. **Compress**

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ (الْمُلْكُ:14) (1

In essence, what is spoken intuitively can be understood by speech partners more than just lingual unity [44]. The structure that omits the maf'ūl in this verse can be understood of course because the word خَلَقَ which means 'to create' will gather information and knowledge related to everything that is created, including His creatures. Based on the relevance analysis, the meaning of the omission of the *maf'ūl* (object) is to make it general, in this case including everything that Allah created. الَا يَعْلَمُ مَنْ خَلَقَ the

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[41] At-Thabari, *Tafsīr At-Thabari Jami'u Al-Bayan 'an Takwil Ayat Al- Qur'an*, (Jakarta: Pustaka Azzam, 2009), 289.

[42] Al-Qurthubi, *Al-Jāmi' li-Aḥkām al-Qur'ān*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), 46.

[43] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 368.

[44] Loffi Noviyenty, *Research in Language Field, (*Bengkulu: Corrola Education Centre, 2022), 23.

word مَنْ in *rafa'* position as *fā'il* of يَعْلَمُ, while the maf'ūl is discarded. Its taqdiran is اَلَا يَعْلَمُ الْخَلِقُ خَلْقَهُ which means "Does the One who created the creatures not know His creatures?"[45]. As At-Thabari[46] in his interpretation explains, how can it be said that Allah does not know about the creatures that He Himself has created?".

قُلْ هُوَ ٱلَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ (الْمُلْكُ:23) (2)

Object deletion in structure تَشْكُرُوْنَ understood because of the ostensive stimulus, namely ' السَّمْعَ وَالْاَبْصَارَ وَ الْاَفْـِدَةَ ' as an example of the form of pleasure that Allah gives. This omission also makes the sentence structure more efficient. Thus into the processing effort is small and the contextual impact is large.

The object is omitted in the sentence قَلِيْلًا مَّا تَشْكُرُوْنَ with the aim of making the maf'ūl general. Before this sentence, it has been explained that the blessings given by Allah are hearing, sight and heart. In tafsir At-Thabari[47], it is explained that in addition to the blessings of hearing to hear, sight to see and the heart to think, there are many blessings that Allah bestows on humans. However, only a few are grateful for the many pleasures. Ibn Kaṡir[48] and Az-Zuhailiy[49] explain the same thing, that with all the blessings that have been given, humans do not use them to do obedience by carrying out His commands and avoiding His prohibitions.

Maf'ūl Precedence

In the maf'ūl precedence section, researchers found 3 *muta'alliqāt al-fi'li* in verses 8, 9, and 28 of surah al-Mulk with different meanings. The following is an explanation of the meaning and a review of its relevance.

a. **Specialize**

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ (الْمُلْكُ:8)

Objects that take precedence in the structure يَأْتِكُمْ نَذِيْرٌ does not cause ambiguity. Changes in the position of lexical elements in the structure do not necessarily change the meaning of the utterance. According to Sperber and Wilson, individuals have retrospective and prospective intuition that helps to derive implicit meaning from the existing explicature. The explicature in this verse is that a group of disbelievers who are about to be thrown into

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[45] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa Syariʿah wa Manhaj*, (Jakarta: Gema Insani, 2018), 45.

[46] At-Thabari, *Tafsīr At-Thabari Jami'u Al-Bayan ʿan Takwil Ayat Al-Qur'an*, (Jakarta: Pustaka Azzam, 2009), 284.

[47] At-Thabari, *Tafsīr At-Thabari Jami'u Al-Bayan ʿan Takwil Ayat Al-Qur'an*, (Jakarta: Pustaka Azzam, 2009), 297.

[48] Ibnu Katsri, *Tafsir Al-Qur'an ʿAẓīm*, (Solo: Insan Kamil, 2016), 246.

[49] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa Syariʿah wa Manhaj*, (Jakarta: Gema Insani, 2018), 58.

hellfire are then asked by the guardians of hellfire[50]. The object in the structure of the question said by the guards is certainly specific to the group of infidels. The escapism in this verse has a unity of context that facilitates processing efforts that arise smaller and achieve optimal contextual impact.

In this structure, the maf'ūl comes first to specialize. The object of specialization is the disbelievers who denied the warning of the Messenger as a messenger of Allah about the day of retribution that they were punished in hellfire[51]. This sentence is also arranged in the form of istifham to ridicule and shame the disbelievers[52]

b. **Agreeing with the speech partner**

قَالُواْ بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَٰلٍ كَبِيرٍ (الْمُلْكُ:9)

Changes in the order position of lexical elements in structure **جَاءَنَا نَذِيرٌ** contains the unity of context that the object (maf'ūl) mentioned in the form of isim dahmir, namely 'a group of disbelievers', expresses agreement with the question asked in the previous verse by the angels guarding hell to them. This expletive affects the processing effort to be small to understand the meaning of the utterance.

The object in this structure is 'the disbelievers' who say 'we' first with the aim of agreeing with the speech partner (the guardians of hell). Quraish Shihab explained that apparently the question of the guardians of hell in the previous verse was considered a form of real question, so they answered honestly in the hope that it could alleviate the punishment for them[53].

c. **Priotizing *Maf'ūl***

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ (الْمُلْكُ:28)

أَلِيمٍ

Say (Muhammad), "Do you know that if Allah kills me and those who are with me or gives us mercy, (we will enter Paradise), then who can protect the disbelievers from a painful punishment?", the precedence of the *maf'ūl* can be understood by retrospective and prospective intuition. The information explained from the previous verses that Allah sent the Messenger to give a warning as well as the explicature expressed to understand this structure indicates the question of the one whom Allah has sent, namely the Messenger *Shalallahu*

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[50] Dan Sperber and Deirdre Wilson, *Teori Relevansi*, Trans. Suwarna et al., (Yogyakarta: Pustaka Pelajar, 2023), 194.

[51] Al-Qurthubi, *Al-Jāmi' li-Aḥkām al-Qur'ān*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), 22-24.

[52] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī 'Aqidah wa Syarī'Ah wa Manhaj*, (Jakarta: Gema Insani, 2018), 40.

[53] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 352.

'Alaihi Wasallam. This is what influenced the small processing effort.

Putting the mafʾūl first in this sentence aims to emphasize the mafʾūl. The mafʾūl in اَهْلَـكَنَ is the prophet Muhammad *Shalallahu 'Alaihi Wasallam*. The Prophet was ordered to point to himself first and then point to who was with him, but when talking about Mercy, Allah does not differentiate the Mercy, let alone prioritize the Messenger. This provides a lesson that a leader must be willing to appear first in bearing the burden. Afterward, then follow his followers[54]. This attitude is one of the greatness of the attitude of the Prophet Shalallahu 'Alaihi Wasallam as a leader.

Precedence of *Jār Majrūr*

In the section on the precedence of *jār majrūr*, researchers found 3 *mutaʿalliqāt al-fiʿli* in verses 24, 27 and 29. 2 verses, namely 24 and 29, mean 'specializing'. While verse 27 means confirmation of denial. The following is an explanation of the meaning and a review of its relevance.

a. **Specialize**

In this category, two data were found with the same meaning, namely 'specializing'. The change of order so that *jār majrūr* is before the fi'il does not change the meaning that to Him all humans will be gathered (verse 24) and put their trust (verse 29). The resulting inference will also refer to the ostensive stimulus at the beginning of the verse, namely lafaz هُوَ (Allah). This structure also gives the impression of efficiency by not repeating the lexical elements mentioned earlier. The processing effort becomes smaller and the contextual impact is large because the structure is simpler or in other words not complex which has the potential to cause ambiguity if the lafaz هُوَ (Allah) again mentioned in the usual order.

The description of the meaning of the precedence of jār majrūr in surah al-Mulk is as follows.

1) قُلْ هُوَ ٱلَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ   (الْمُلْكُ:24)

Jār majrūr comes first to specify that it is only to Allah that all people are gathered for judgment and retribution[55].

2) قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَاۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ   (الْمُلْكُ:29)

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[54] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an*, Vol. 14, (Jakarta: Lentera Hati, 2000), 369.

[55] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa Syariʿah wa Manhaj*, (Jakarta: Gema Insani, 2018), 58.

Prioritizing *jār majrūr* aims to specialize the meaning of submission (tawakal). It is only to Allah that one submits in all matters, not to others[56]. Az-Zamakhshari pointed out that the mafʿūl bih takes precedence so that it becomes وَعَلَيْهِ تَوَكَّلْنَا .

b. Affirmation against denial

فَلَمَّا رَأَوْهُ زُلْفَةً سِيِّئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ (الْمُلْكُ:27)

Jār majrūr comes first in verse 27 to emphasize that the punishment that the disbelievers used to make fun of will indeed be inflicted on them.

Prioritizing *Żaraf*

The precedence of *żaraf* is only found in verse 27 with the meaning of affirmation against denial, as follows.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيِّئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ (الْمُلْكُ:27)

The change in the order of the lexical elements, i.e. the precedence of the *żaraf* in this verse, does not affect the meaning that 'on the Day of Judgment' the disbelievers will be gloomy. According to relevance theory, the prominent *żaraf* placed at the beginning of this verse becomes an ostensive stimulus because it will focus attention to understand the meaning spoken after this stimulus. *Żaraf* comes first to emphasize that the Day of Judgment is real. This affirmation is given because the previous verse describes the mockery by the disbelievers of the Messengers as messengers of Allah who gave warnings and their denial of the existence of the day of retribution that will come[57].

The findings related to the meaning of aḥwāl mutaʿalliqāt al-fiʿli are in line with the discussion according to Al-Hasyimi[58] and Al-Harbi[59]. According to him, *aḥwāl mutaʿalliqāt al-fiʿli* is also categorized into four types, including, omitting *fāʿil*, omitting *mafʿūl*, giving precedence to *mafʿūl* and giving precedence to *żaraf* or *jār majrūr*. There are six meanings of omitting *fāʿil*, including to summarize (*al-ikhtiṣār wa al-ījāz*), known (*al-ʿilmu bihi*), unknown (*al-jahlu bihi*), fear (*al-khaufu minhu*), and worry (*al-khaufu ʿalaihi*). The meaning of omitting *mafʿūl* is seven, including treating mutaaddi as common because it is not related to ma'mul (*liʿadami taʿalluqi al-garḍi bil maʿmūl*), explaining what is still vague (*al-bayān baʿda al-ibhām*), avoiding undesirable understanding (*dafʿu tawahhumi gairil murā*d), making mafʿūl general (*ifādatu attaʿmīm*), *mafʿūl*

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[56] Wahbah Az-Zuhailiy, *Tafsīr Al-Munīr fī ʿAqidah wa Syariʿah wa Manhaj*, (Jakarta: Gema Insani, 2018), 68.
[57] Al-Qurthubi, *Al-Jāmiʿ li-Aḥkām al-Qurʾān*, Vol. 19, (Jakarta: Pustaka Azzam, 2009), 44.
[58] Aḥmad al-Hasyimi, *Jawāhir al-Balāghah fī al-Maʾānî wa al-Bayān wa al-Badîʾ* (Beirut: Dar al-Kutub al-ʿIlmiyyah, 2009), 163-164.
[59] Abdul Aziz Al-Harbi, al-*Balāghah al-Muyassarāḥ*, (Beirut: Dār Ibnu Hazmi, 2011), 34-36.

despicable (*istihjānu taṣrīh bihi*), summarizing (*al-ikhtiṣār*), and keeping rhyme (*muhāfażah ʿalā saja ʾ*).

As for the meaning of mafʿūl precedence and jār majrūr and *ẓaraf* precedence, namely the six meanings of *mafʿūl* precedence to specialize (*takhṣīṣ*), agreeing or rejecting the speech partner's speech (*muwāfaqatul mukhaāṭab au tukhaṭṭiuhu*), maintaining the harmony of the final sound (*murāʿatul fāṣilah*), prioritizing the *mafʿūl* (*ihtimām bil fiʿli*), seeking blessings (*attabarruk bihi*), and enjoyment (*attalażżuż bihi*). Meanwhile, the meaning of giving precedence to *ẓaraf* or *jār majrūr* is threefold: specializing it (*takhṣīṣ*), declaring inkar (*kaunuhā mauḍuʿul inkār*), and maintaining rhyme (*murāʿatul fāṣilah*).

The following table describes the results of the analysis of *aḥwāl mutaʿalliqāt al-fiʿli* based on the categories that have been mentioned.

Table 1. *Aḥwāl Mutaʿalliqāt Al-Fiʿli* in Surah al-Mulk by Category

No	Ayat	Kategori	Makna
1	إِذَآ أُلْقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِيَ تَفُورُ (المُلْكُ:7)	حَذْفُ الْفَاعِلِ	العلم به
2	تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِۖ كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرَ (المُلْكُ:8)	حَذْفُ الْفَاعِلِ	العلم به
3	قُلْ هُوَ ٱلَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (المُلْكُ:24)	حَذْفُ الْفَاعِلِ	العلم به
4	فَلَمَّا رَأَوْهُ زُلْفَةً سِيۤئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ (المُلْكُ:27)	حَذْفُ الْفَاعِلِ	العلم به
5	وَقَالُواْ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيٓ أَصْحَٰبِ ٱلسَّعِيرِ (المُلْكُ:10)	حَذْفُ الْمَفْعُولُ	الإختصار
6	أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ (المُلْكُ:14)	حَذْفُ الْمَفْعُولُ	إفادة التَّعميم
7	وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (المُلْكُ:18)	حَذْفُ الْمَفْعُولُ	الإختصار
8	قُلْ هُوَ ٱلَّذِيٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَۖ قَلِيلًا مَّا تَشْكُرُونَ (المُلْكُ:23)	حَذْفُ الْمَفْعُولُ	إفادة التَّعميم
9	فَلَمَّا رَأَوْهُ زُلْفَةً سِيۤئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ (المُلْكُ:27)	حَذْفُ الْمَفْعُولُ	الإختصار
10	تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِۖ كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرَ (المُلْكُ:8)	تَقْدِيمُ الْمَفْعُولُ	التخصيص

11	قَالُواْ بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن (الْمُلْكُ:9) شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَٰلٍ كَبِيرٍ	تَقْدِيْمُ الْمَفْعُوْلُ	مُوافقة المخاطب
12	قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن (الْمُلْكُ:28) يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ	تَقْدِيْمُ الْمَفْعُوْلُ	إهتمام بالفعل
13	قُلْ هُوَ ٱلَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (الْمُلْكُ:24)	تَقْدِيْمُ الْجَرُ وَالْمَجْرُوْرُ	التخصيص
14	فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا (الْمُلْكُ:27) ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ	تَقْدِيْمُ الْجَرُ وَالْمَجْرُوْرُ	التخصيص
15	قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ (الْمُلْكُ:29) مَنْ هُوَ فِي ضَلَٰلٍ مُّبِينٍ	تَقْدِيْمُ الْجَرُ وَالْمَجْرُوْرُ	كونها موضع الإنكار
16	فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا (الْمُلْكُ:27) ٱلَّذِي كُنتُم بِهِۦ تَدَّعُونَ	تَقْدِيْمُ الظَّرْفُ	كونها موضع الإنكار

From the results of the analysis and discussion above, it can be seen that the theory of relevance is able to reveal the meaning of aḥwāl mutaʿalliqāt al-fiʿli which is in line with the discussion in linguistics.

CONCLUSION

Linguistic structures that are organized in the usual way can have the effect of confusion. However, intuitively what is said can be understood more than what is known explicitly. Moreover, the unusual linguistic structure that builds stylistic patterns in the Qur'an has a rich and deep meaning. This is proof of the beauty and miracle of the word of God.

Through the relevance theory of Sperber and Wilson, the research related to the linguistic structure of *aḥwāl mutaʿalliqāt al-fiʿli* with the structure in a state that is out of the ordinary can reveal the understood meaning. Based on the results of the study, 16 data were obtained from 11 verses of the Qur'an surah al-Mulk containing *aḥwāl mutaʿalliqāt al-fiʿli* and overall understood by the principles of relevance. More specifically, the 16 data are divided into four categories that have different meanings. The whole data is identified with the principles of relevance theory that pay attention to processing effort, contextual impact, and the presence of ostensive stimulus as a feature of the principle of relevance.

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