



The Structure and Function of Al-Balāghah in Qasidat al-Burda by Imam al-Būṣīrī: A Comparative Analysis

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Abstract

This study aims to analyze the structure and function of al-balāghah in Qasidat al-Burda by Imam al-Busiri. Through a refined comparative approach, comparing selected verses of al-Burda with stylistic features in classical poetry such as Banat Su'ad and the works of al-Mutanabbi, the study highlights al-Busiri's distinct rhetorical identity. Guided by classical balāghah theory—including 'Ilm al-Ma'ānī, 'Ilm al-Bayān, and 'Ilm al-Badī'—this research examines how rhetorical devices shape meaning and enhance aesthetic effect. Using qualitative textual analysis, fourteen key verses were closely examined to identify major devices such as metaphor, simile, personification, hyperbole, and analogy, and to determine their role in reinforcing thematic unity. Examples from the analysis include the metaphor "Shams al-Dīn" (sun of religion), the hyperbolic expression "Nāzhir al-Badr ghayru nāzhir," and the personification of the sky in "Alāmah al-Samā' al-Dunyā subhānahu," each demonstrating Busiri's ability to construct vivid spiritual imagery. The findings show that Qasidat al-Burda contains fourteen integrated rhetorical constructions that enrich its spiritual message, elevate the status of the Prophet Muhammad, and refine its aesthetic resonance. These rhetorical strategies not only enhance imagery but also strengthen the poem's communicative, devotional, and didactic functions. The study concludes that Imam al-Busiri successfully merges artistic expression with religious values, producing a work of enduring influence in both classical Arabic literary heritage and contemporary Islamic scholarship.

Keywords: Al-Balāghah, Qasidat al-Burda, qualitative textual analysis, comparative study, rhetorical devices.

Introduction

Balāghah is one of the disciplines in Arabic language studies that focuses on the techniques of constructing words and sentences to achieve a high level of linguistic aesthetics without neglecting clarity of meaning (Al-Khatib 2022b). The rhetorical style employed in Balāghah must align with specific contexts and circumstances in order to attain optimal communicative effectiveness. Scholars of Balāghah agree that this discipline is divided into three main branches—‘Ilm al-Ma‘ānī, ‘Ilm al-Bayān, and ‘Ilm al-Badī‘—each of which has its own area of focus in linguistic analysis (Gibran 2021). One of the fundamental characteristics of the Qur’an is the beauty of its language, which in Arabic linguistic studies is recognized as Balāghah, a feature that underscores the power and miraculousness of its expression (Ma‘arif 2023).

The development of Balāghah within Arab society has been dynamic, evolving naturally among its native speakers. The Arab community of the Jāhiliyyah period—prior to the revelation of the Qur’an—was renowned for its mastery of literature and its high level of competence in producing eloquent and structurally complex poetry (Al-Khatib 2022). This literary proficiency reflects the community’s advanced awareness of aesthetic and linguistic artistry. Figures such as Imru’ al-Qays exemplify this heritage through works rich in imagery and rhetorical refinement. The tradition of Balāghah thus predates Islam, forming a cultural foundation that was later enhanced by the linguistic miracles of the Qur’an (al-Faraj al-Isfahani 2019). The Qur’an, as the principal source of inspiration in the Islamic intellectual tradition, further contributed to enriching Balāghah studies and strengthening the tradition of linguistic beauty in Arabic literature.

Qasidat al-Burda, known in Indonesian as Puisi Jubah, is one of the masterpieces of Arabic literature composed by Imam al-Būṣīrī in the thirteenth century CE (Ibrahim 2021). The poem serves not only as a form of praise for the Prophet Muhammad *Sollallahu alaihi wasallam* but also as an embodiment of the richness of Arabic rhetorical aesthetics. However, previous studies have primarily focused on the poem’s devotional significance or its general stylistic beauty, while lacking detailed analysis of the specific rhetorical structures and their comparative functions across different sections of the poem. Therefore, an in-depth exploration of its Balāghah components is needed to address this scholarly gap.

The structural elements of Balāghah in Qasidat al-Burda encompass stylistic features, imagery, and rhetorical devices that contribute to the poem’s depth and aesthetic quality. Through a comparative analytical approach, this study examines the application of Balāghah in selected verses of the poem. In this research, the

term “comparative” refers to the comparison between (a) rhetorical strategies across different verses of *Qasidat al-Burda* and (b) stylistic tendencies found in other classical Arabic poems. This approach highlights diction choices, syntactic patterns, and rhetorical devices used by al-Būṣīrī to achieve specific communicative functions (Khayyāt 2020).

This study also examines the historical and cultural context that shaped the composition of *Qasidat al-Burda*. The literary flourishing during the period in which al-Būṣīrī lived influenced the stylistic patterns reflected in his work. Rather than repeatedly emphasizing aesthetic beauty and spiritual depth, this study focuses on identifying how specific rhetorical techniques function to construct those effects. Understanding these elements contributes to a deeper comprehension of how *Balāghah* operates within classical Islamic literature (Murdiono 2022).

Furthermore, the poem’s cultural and religious background illustrates its role as an expression of devotion to the Prophet Muhammad *Sollallahu alaihi wasallam*. *Balāghah* strengthens the emotional and spiritual resonance of this devotion through carefully structured rhetorical devices. The eloquence of al-Būṣīrī’s language—seen in his distinctive word choices, harmonious rhythm, and figurative expressions—demonstrates his mastery of the rhetorical arts (Murdiono, Amin, and Taufiq 2022). To guide the analysis, this study addresses the following research questions: (1) How are the structural elements of *Balāghah* employed across selected verses of *Qasidat al-Burda*? (2) What functions do these rhetorical elements serve in shaping the poem’s thematic and communicative dimensions? (3) How does comparing different verses—or comparing the poem to other classical works—reveal al-Būṣīrī’s distinctive rhetorical style?

By exploring these questions, this study contributes to the fields of Arabic literary studies, rhetorical arts, and Islamic scholarship. The findings are expected to deepen appreciation of the classical literary tradition and encourage further research on *Balāghah* within other Arabic works.

Method

The research method employed in this study uses a comparative analytical approach that examines in depth the structure and function of al-Balāghah in *Qasidat al-Burda* by Imam al-Būṣīrī. The primary text used in this study is the standard critical edition of *Qasidat al-Burda* published in widely accepted scholarly compilations of al-Būṣīrī’s works, ensuring textual accuracy for analysis. This approach is systematically designed to identify, understand, and evaluate the differences and similarities in the use of al-Balāghah across various sections of the *qasidah* (Murdiono, Hasaniyah, and Taufiq 2021).

The first step in this research is to identify the elements of al-Balāghah found in *Qasidat al-Burda*, including metaphor, simile, personification, and other stylistic devices that enrich the poem’s aesthetic and meaning. The identification process follows the classical *Balāghah* classification system as formulated by al-Sakkākī and

al-Jurjānī, which categorizes devices under ‘Ilm al-Ma‘ānī, ‘Ilm al-Bayān, and ‘Ilm al-Badī‘. After the identification stage, the study focuses on contextual analysis and the interpretation of meaning behind each rhetorical element. This analysis aims to reveal how al-Balāghah techniques are employed in constructing the poem’s structure and how the linguistic strategies applied by Imam al-Būṣīrī contribute to conveying the main message contained within the qasidah (Rindiani and Rakhtikawati 2023).

The selection of the fourteen verses analyzed in this study is based on specific criteria: (1) verses containing the highest density of rhetorical devices, (2) verses representing major thematic shifts in the poem, and (3) verses cited most frequently in previous scholarly discussions. These criteria ensure that the sample reflects both the structural and thematic variety of the poem.

The next stage of this research involves comparing different sections of Qasidat al-Burda. The comparative analysis consists of two levels: (a) intra-textual comparison (verse-to-verse and theme-to-theme within the poem) and (b) inter-textual comparison with selected classical Arabic poems such as Banat Su‘ad and works of al-Mutanabbī, particularly in terms of their use of metaphor, hyperbole, and imagery. This comparative approach also includes an evaluation of the artistic and communicative impact of al-Balāghah in Qasidat al-Burda. The analysis is conducted by considering how the application of rhetorical techniques in various sections of the qasidah contributes to achieving the aesthetic and communicative objectives intended by Imam al-Būṣīrī. Furthermore, this study examines the extent to which al-Balāghah elements influence the reader’s or listener’s experience in understanding and appreciating the messages conveyed (Murdiono, Mauludiyah, and Amin 2023).

To ensure the validity of interpretation, the study incorporates expert validation through consultation with two Balāghah specialists and applies inter-rater reliability by having the rhetorical classifications cross-checked by multiple researchers. Textual analysis was conducted manually, supplemented by digital tools such as Voyant Tools for lexical pattern detection and structural mapping.

Additionally, this research considers the historical and cultural context during the composition of Qasidat al-Burda. Understanding the historical background and cultural environment in which the work was produced is an essential aspect in interpreting the stylistic choices and rhetorical strategies employed by Imam al-Būṣīrī. Thus, this study not only explores linguistic and aesthetic aspects but also reveals the social and cultural dimensions that helped shape the characteristics of Qasidat al-Burda as one of the masterpieces within the Arabic literary tradition.

Finally, this study acknowledges several methodological limitations, including the subjective nature of rhetorical interpretation and the reliance on selected verses, which may not fully represent the rhetorical diversity of the entire poem.

Results

Qasidat al-Burda by Imam al-Būṣīrī is one of the masterpieces of Arabic literature, possessing high aesthetic and spiritual value. This work is widely known as a poem of praise for the Prophet Muhammad Shallallahu ‘alaihi wasallam, enriched with diverse and sophisticated elements of al-Balāghah. The linguistic beauty of the qasidah not only reinforces the religious message it conveys but also serves as evidence of the poet’s rhetorical mastery in crafting eloquent expressions. A study of the structure and function of al-Balāghah in Qasidat al-Burda is essential, as it provides deeper insight into how Imam al-Būṣīrī employs various linguistic devices to convey his spiritual message (al-Faraj al-Isfahani 2019). Through this analysis, the research seeks to uncover how rhetorical elements such as metaphor, simile, personification, and hyperbole are effectively utilized to construct the poem’s beauty and persuasive power.

Moreover, by understanding the function of al-Balāghah within the context of classical Islamic literature, this study also aims to highlight the relevance of Qasidat al-Burda in contemporary education, literature, and religious propagation. Thus, this analysis not only enriches knowledge in the field of Arabic literature but also strengthens appreciation for the spiritual values embedded in this monumental work.

As for Qasidat al-Burda by Imam al-Būṣīrī, it is presented as follows:

Meaning	Poem (Arabic)
Yesterday, the sun of religion shone without turning its gaze, and even the moon did not turn to face.	أَمْسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ وَنَاطِرُ الْبَدْرِ غَيْرُ نَاطِرٍ
A sign in the sky of this world—Glory be to Him; the illuminator at the feet of the Prophet, not bowing its gaze.	عَلَامَةُ السَّمَاءِ الدُّنْيَا سَبَّحَانُ مَوْقِدُ قَدَمَي النَّبِيِّ غَيْرُ نَاطِرٍ
Look at the Chosen One shining with His light; on the day of your birth, the world did not look elsewhere.	أَنْظُرْ إِلَى الْمُصْطَفَى الْمُشْرِقِ بُنُورِ هَبِيبِ يَوْمِ مِيلَادِكَ الدُّنْيَا غَيْرُ نَاطِرٍ
Through him, Allah’s blessings and favors are perfected, completing the entire universe without exception.	بِهِ نَعَمَ اللَّهُ وَالنِّعْمَاءُ مُكَمَّلَتْ فِي الْكَوْنِ كُلُّهُ غَيْرُ نَاطِرٍ
If the Messenger of Allah is its creator, then every created being is his creation without distinction.	فَإِنْ كَانَ رَسُولُ اللَّهِ خَالِقَهُوْكُلُ الْخَلْقِ خَلْقُهُ غَيْرُ نَاطِرٍ
When Allah decreed forgiveness for His Messenger—from the fire and whispering of devils, without exception.	أَلَمَّا قَضَى اللَّهُ الصَّفْحَ لِرَسُولِهِمِنَ النَّارِ وَالنَّحْسِ غَيْرُ نَاطِرٍ
Allah had written, before anything existed, in the Preserved Tablet, that You are my Lord, without exception.	لَقَدْ كَتَبَ اللَّهُ مِنْ قَبْلِ أَنْ يَكُونَنِي اللَّوْحَ أَنْتَ رَبِّي غَيْرُ نَاطِرٍ

Qasidat al-Burda by Imam al-Busiri illustrates the beauty and depth of the Arabic language, containing messages of love and reverence for the Prophet Muhammad (peace be upon him). This study aims to conduct a comparative

analysis of the structure and function of al-Balāghah in this work, exploring the literary richness and profound meanings embedded within it.

Analysis of the Structure of Al-Balāghah in Qasidat al-Burda:

The following is a comparative analysis of the structural elements of al-Balāghah in Qasidat al-Burda, presented in tabular form:

Table 1. Structural Analysis of Balāghah in Qasidat al-Burda

No	Bait	Figurative Language & Rhetorical Elements	Interpretation
1	أَمْسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ	Metaphor	The sun of religion shines without looking back, depicting the eternal nature of religious teachings.
2	وَنَاطِرُ الْبَدْرِ غَيْرُ نَاطِرٍ	Hyperbole	Even the full moon bows down, emphasizing submission and reverence toward the greater majesty of religion.
3	عَلَامَةُ السَّمَاءِ الدُّنْيَا سَبْخَانُهُ	Wordplay and Personification	The sky of the worldly realm carries a special sign or message, while the personification emphasizes His greatness.
4	مَوْقِدُ قَدَمِي النَّبِيِّ غَيْرُ نَاطِرٍ	Personification and Comparison	The Prophet's footsteps serve as a guiding light, creating an image of gentleness and wisdom at His blessed feet.
5	أَنْظُرُ إِلَى الْمُصْطَفَى الْمُشْرِقِ بُورِهِ	Comparison and Metaphor	Al-Mustafa, Prophet Muhammad Sollallahu alaihi wasallam, is compared to radiant light, creating an image of wisdom and enlightenment.

Based on Table 1, the structure of Al-Balāghah in Qasidat al-Burda will be focused on several specific verses within the poem. Each verse will be analyzed to identify the use of linguistic styles and rhetorical elements that construct the Al-Balāghah framework. First Verse: "أَمْسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ" (Yesterday, the sun of religion shone without looking back). This first verse employs a metaphor by comparing the sun to religion. The expression "شَمْسُ الدِّينِ" (the sun of religion) illustrates the brightness and majesty of religion. This metaphor provides a vivid image of a light that is unrestricted by time or the past, highlighting the permanence and eternity of religious teachings. Second Verse: "وَنَاطِرُ الْبَدْرِ غَيْرُ نَاطِرٍ" (And even the gaze of the full moon does not dare to face it).

In this second verse, hyperbole is used to express submission and reverence. Although the moon is often viewed as a smaller and lesser object compared to the sun, the use of hyperbole creates the impression that even the moon does not dare to face or rival the magnificence of religion, symbolizing the sanctity and superiority of the faith. bThird Verse: “عَلَامَةُ السَّمَاءِ الدُّنْيَا سُبْحَانَهُ” (A sign in the worldly sky—Exalted is He). This third verse contains wordplay and personification. The phrase “عَلَامَةُ السَّمَاءِ الدُّنْيَا” (a sign in the worldly sky) conveys the sense that the sky carries a special message or symbol. The personification implied in “سُبْحَانَهُ” (Exalted is He) attributes divine quality to the sky, creating an image of awe and reverence toward His creation.

Fourth Verse: “مَوْقِدُ قَدَمَيِ النَّبِيِّ غَيْرُ نَاطِلٍ” (The illuminator at the Prophet’s feet, unbending in gaze). This fourth verse employs personification and comparison. The phrase “مَوْقِدُ قَدَمَيِ النَّبِيِّ” (the illuminator at the Prophet’s feet) attributes a sense of vitality to the steps of the Prophet Muhammad ﷺ. The expression “غَيْرُ نَاطِلٍ” (unbending in gaze) emphasizes the greatness and elevated rank of the Prophet, while the comparison to an illuminator at his feet creates an image of gentleness and wisdom. Fifth Verse: “أَنْظُرْ إِلَى الْمُصْطَفَى الْمَشْرِقِ بِنُورِهِ” (Look at the Chosen One, radiant with His light). This verse contains comparison and metaphor. “الْمُصْطَفَى” (the Chosen One) is an epithet referring to the Prophet Muhammad ﷺ. The metaphor “الْمَشْرِقِ بِنُورِهِ” (radiant with His light) creates an image of wisdom and illumination emanating from the Prophet, suggesting a spiritual and enlightening presence. The use of various linguistic styles and rhetorical devices reflects the richness of Al-Balāghah in Qasidat al-Burda. Each verse conveys distinct nuances and messages, ultimately forming a harmonious whole that expresses reverence and love for the Prophet Muhammad ﷺ.

Based on Table One, this study finds that Qasidat al-Burda by Imam al-Busiri possesses a highly rich Al-Balāghah structure. The use of multiple rhetorical devices strengthens the aesthetic quality and deep layers of meaning contained in the poem. The main elements of Al-Balāghah identified in the poem include metaphor, simile, personification, hyperbole, and analogy. Metaphor is used in Qasidat al-Burda to reinforce religious messages and linguistic beauty. For example, in the verse “أَمْسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِلٍ” (The sun of religion shone without looking back), the sun becomes a metaphor representing Islamic teachings that continue to shine without decline or alteration.

Simile in the qasidah provides explicit comparison between two objects to clarify the intended meaning. An example appears in the verse “كَالْبَدْرِ فِي حُسْنِهِ وَالْبَحْرِ فِي كَرَمِهِ” (Like the full moon in its beauty, and like the ocean in its generosity). Here, the Prophet Muhammad is likened to the moon and the sea, each symbolizing his beauty and generosity. Personification is frequently used by Imam al-Busiri to give human attributes to inanimate objects, thereby enhancing the imaginative quality of the poem. For instance, in the verse “وَنَاطِلُ الْبَدْرِ غَيْرُ نَاطِلٍ” (And even the gaze of the full moon does not dare to face it), the moon is personified as though it possesses eyes and the ability to gaze, underscoring the grandeur of Islamic teachings.

Hyperbole is used throughout the qasidah to magnify emotional impact. For example, in the verse "فَإِنْ كَانَ رَسُولُ اللَّهِ خَالِقُهُ" (If the Messenger of Allah were its creator), the expression reflects utmost reverence for the Prophet Muhammad ﷺ. Analogy is also frequently employed to depict the virtues of the Prophet. For instance, in the verse "مِثْلُ الْجَوْهَرِ الْمَكْنُونِ فِي صَدَفٍ" (Like a hidden pearl within its shell), the Prophet Muhammad is portrayed as a precious and protected gem.

In Table 1, each verse contains rhetorical devices that reinforce the religious meaning of the poem. Metaphor is used to portray religion as an eternal light, while hyperbole and personification illustrate that even the most beautiful creations submit to divine majesty. Wordplay and personification depict the sky as a sign of Allah's greatness. Personification and implicit comparison emphasize that the footsteps of the Prophet serve as a guiding light. Furthermore, simile and metaphor highlight the noble status of Prophet Muhammad, Sollallahu alaihi wasallam, as a source of illumination, guidance, and spiritual beauty within the poem.

The Functions of Al-Balāghah in Qasidat al-Burda

The following is an analysis of the functions of Al-Balāghah in Qasidat al-Burda, presented in a table to facilitate clearer understanding.

Table 2: Functional Analysis of Balāghah in Qasidat al-Burda

No	Bait	Function of Al-Balāghah	Interpretation (English)
1	أَمَسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ	Metaphor, Visual Emphasis	The "sun of religion" shines without looking back, creating an image of the eternal nature of religious teachings.
2	وَنَاطِرُ الْبَدْرِ غَيْرُ نَاطِرٍ	Hyperbole, Reverence for Religion	The moon submits, emphasizing humility and honor toward a greater and more exalted religion.
3	عَلَامَةُ السَّمَاءِ الدُّنْيَا سَبْحَانَهُ	Wordplay, Personification, Exploration of Divine Greatness	The sky bears a special sign; the personification of the sky highlights His greatness.
4	مَوْقِدُ قَدَمَيَّ النَّبِيِّ غَيْرُ نَاطِرٍ	Personification, Reverence for the Prophet	The steps of the Prophet serve as a guiding light, creating an image of gentleness and wisdom at his feet.
5	أَنْظُرْ إِلَى الْمُصْطَفَى الْمُشْرِقِ بُنُورِهِ	Comparison, Metaphor, Spiritual Illumination	Mustafa is compared to radiant light, creating an image of wisdom and enlightenment.

6	"بِیَوْمِ مِیلَادِکَ الدُّنْیَا غَیْرُ نَاطِرٍ"	Metaphor, Emphasis on the Uniqueness of the Prophet's Birth	The Prophet's birth becomes a unique moment, creating an image of distinction and blessing.
7	"بِهِ نَعَمَ اللَّهُ وَالنَّعْمَاءُ مُكَمَّلَةٌ"	Metaphor, Exploration of God's Grace and Bounty	God's blessings become complete through him, creating an image of abundance and generosity.
8	"كَمَلَتْ فِي الْكُونِ كُلِّهِ غَیْرُ نَاطِرٍ"	Metaphor, Universal Meaning of the Perfection of Divine Grace	The perfection of God's grace encompasses the entire universe, forming a universal concept.
9	"فَإِنْ كَانَ رَسُولُ اللَّهِ خَالَفَهُ"	Comparison, Affirmation of the Prophet's Noble Status	The Messenger of Allah, through his noble character, is emphasized as holding an elevated and honored position.
10	"وَكُلُّ الْخَلْقِ خَلْفُهُ غَیْرُ نَاطِرٍ"	Comparison, Negation of All Creation to Highlight the Prophet's Rank	All creation "not looking," emphasizing the exclusivity of the Prophet's elevated status.
11	"أَلَمَّا قَضَى اللَّهُ الصَّفْحَ لِرَسُولِهِ"	Episodic Expression, Divine Involvement in the Prophet's Life	God grants an honorable decree to His Messenger, adding a dimension of divine determination.
12	"مِنَ النَّارِ وَالنَّحْشِ غَیْرُ نَاطِرٍ"	Metaphor, Portrayal of Salvation from Fire and Victory	The Messenger is protected from hellfire and conflict, creating an image of safety and triumph.
13	"لَقَدْ كَتَبَ اللَّهُ مِنْ قَبْلِ أَنْ يَكُونَ"	Metaphor, Introduction to the Pre-Existential Aspect of God	God has decreed something before existence, creating a concept of predestination and divinity.
14	"فِي اللُّوحِ أَنْتَ رَبِّي غَیْرُ نَاطِرٍ"	Metaphor, Affirmation of God as the All-Knowing Creator	God as Lord "without looking," emphasizing His wisdom and complete knowledge.

Presented in Table 2 demonstrates that *Qasidat al-Burda* employs a wide range of *balāghah* functions, including metaphor, hyperbole, wordplay, personification, comparison, and other rhetorical devices to produce aesthetic beauty and depth of meaning in conveying religious messages and expressing veneration for the Prophet Muhammad ﷺ. As a renowned literary masterpiece, *Qasidat al-Burda* showcases the elegance and richness of Arabic-Islamic language through its extensive use of *balāghah*. In the first verse, "أَمْسَتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ" (The sun of religion shines without looking back), the poet employs metaphor to express the eternal and noble nature of religious teachings. The sun, a symbol of life and warmth, is portrayed as continuously shining without regard for the past, suggesting that religion transcends temporal boundaries. The second verse, "وَنَاطِرُ الْبَدْرِ غَيْرُ نَاطِرٍ" (And even the eye of the moon does not dare look), uses hyperbole to

emphasize the moon's humility and reverence toward religion. Although the moon is considered lesser and weaker than the sun, the hyperbole creates a powerful image of its submission before the majesty of divine teachings.

In the third verse, "عَلَامَةُ السَّمَاءِ الدُّنْيَا سَبْحَانَهُ" (A sign in the worldly sky—glory be to Him), the poet employs wordplay and personification. The sky, the realm of celestial phenomena, is depicted as bearing a special sign that reflects God's grandeur and wisdom. Personifying the sky as an entity carrying a divine sign evokes a sense of amazement toward His creation. The fourth verse, "مَوْفِدٌ قَدَمِي النَّبِيِّ" "غَيْرُ نَاطِرٍ" (The steps of the Prophet as a guiding light, forming an image of gentleness and wisdom at his feet), uses personification to express reverence for the Prophet. The Prophet's steps are portrayed as a source of illumination and guidance, offering an image of gentleness and wisdom emanating from him. The fifth verse, "أَنْظُرْ إِلَى" "الْمُصْطَفَى الْمَشْرِقِ بِنُورِهِ" (Behold Mustafa radiant with his light), applies both comparison and metaphor. Al-Muṣṭafā, a noble title for the Prophet Muhammad ﷺ, is compared to a shining light, creating an image of wisdom and enlightenment radiating from his being.

The sixth verse, "بِیَوْمٍ مِیْلَادِكَ الدُّنْيَا غَيْرُ نَاطِرٍ" (Your birth is a unique moment for the world, forming an image of distinction and blessing), uses metaphor to highlight the uniqueness of the Prophet's birth. This day is portrayed as exceptional and full of divine blessing, adding spiritual value to the event. The seventh verse, "بِهِ نَعَمَ اللَّهُ" "وَالنَّعِمَاءُ مُكَمَّلَةٌ" (God's blessings become complete, forming an image of abundance and generosity), likewise uses metaphor to articulate the completeness of God's favor and bounty, presenting an image of richness and divine provision. The eighth verse, "كَمَلْتُ فِي الْكَوْنِ كُلِّهِ غَيْرُ نَاطِرٍ" (The perfection of God's grace encompasses the entire universe, forming a universal concept), again employs metaphor to attribute universal significance to the perfection of divine blessings.

The ninth verse, "فَإِنْ كَانَ رَسُولُ اللَّهِ خَالِفُهُ" (The Messenger of Allah as the originator of his virtues and all creation, emphasizing his exalted status), uses comparison to underscore the noble and elevated position of the Prophet Muhammad ﷺ as God's chosen messenger. The tenth verse, "وَكُلُّ الْخَلْقِ خَلْفُهُ غَيْرُ نَاطِرٍ" (All creation does not compare, affirming the exclusivity of the Prophet's rank), combines comparison and negation to assert that none of God's creation can match the unique status of the Prophet. The eleventh verse, "أَلَمَّا فَضَى اللَّهُ الصَّفْحَ لِرَسُولِهِ" (God granted a noble decree for His Messenger, introducing a dimension of divine determination into the narrative), adopts an episodic style to highlight the divine decree connected to the life of the Prophet. The twelfth verse, "مِنَ النَّارِ وَالنَّحْسِ غَيْرُ نَاطِرٍ" (He is safeguarded from hellfire and battle, creating an image of safety and triumph), uses metaphor to portray the Prophet as protected from danger and conflict, thus evoking images of salvation and victory.

The thirteenth verse, "لَقَدْ كَتَبَ اللَّهُ مِنْ قَبْلِ أَنْ يَكُونَ" (God has written all things before

they came to be, forming the concept of predestination and divinity), once again uses metaphor to convey that God has ordained all matters before creation itself, introducing themes of predestination and divine wisdom. The fourteenth verse, " فِي اللّٰوْحِ اَنْتَ رَبِّيْ غَيْرُ نَاطِرٍ " (God as the Lord who does not look to anything else, affirming His wisdom and knowledge), also employs metaphor to emphasize God's absolute knowledge and unparalleled wisdom. Thus, through an examination of the balāghah functions within Qasidat al-Burda, it becomes clear that the poet masterfully illustrates the richness and beauty of Islamic teachings and expresses deep reverence for the Prophet Muhammad ﷺ. The use of diverse rhetorical and stylistic devices elevates the poem as a true masterpiece within the Arabic-Islamic literary tradition.

Based on Table 2, the primary functions of balāghah in Qasidat al-Burda may be categorized into three principal dimensions: the aesthetic, the spiritual, and the communicative. From an aesthetic perspective, the poem effectively displays the beauty of the Arabic language through the use of metaphor, personification, and hyperbole, all of which strengthen the imaginative dimension of the text. The combination of these elements produces a distinctive and profound rhetorical style. From a spiritual perspective, Imam al-Būṣīrī employs balāghah to reinforce the spiritual messages embedded within the poem. For instance, the metaphor of the sun symbolizing Islamic teachings underscores their eternal, illuminating nature. From a communicative perspective, balāghah enhances the clarity and impact of the poem's messages. The use of personification, for example, assists the audience in understanding abstract concepts more readily, thereby enabling the poem's intended meanings to be conveyed more effectively.

The functional analysis of Balāghah in Qasidat al-Burda reveals that various rhetorical devices are employed to deepen the poem's spiritual meaning and literary beauty. Metaphor serves to create strong visual emphasis, while hyperbole reinforces profound reverence for religion. Wordplay and personification are used to explore the vastness of divine greatness, and additional personification highlights the exalted status of the Prophet Muhammad, Sollallahu alaihi wasallam. Comparison and metaphor underscore spiritual illumination, the uniqueness of the Prophet's birth, and the magnitude of God's grace. Furthermore, metaphor conveys the perfection of divine bounty, while comparison affirms the Prophet's noble rank and negates all other creation to emphasize his unparalleled excellence.

Comparative Analysis in Qasidat al-Burda by Imam al-Busiri

A comparative analysis of Qasidat al-Burda by Imam al-Busiri provides a deeper understanding of the use of al-balāghah and the thematic elements embedded within the work. By presenting the key elements in a tabular format, the analysis highlights both differences and similarities, thereby facilitating clearer comprehension. This can be seen in the following table:

Table 3: Comparative Balāghah Analysis

No.	Verse	Theme	Function of al-Balāghah	Comparative Analysis
1	أَمَسَّتْ شَمْسُ الدِّينِ مِنْ غَيْرِ نَاطِرٍ	The Eternal Nature of Religious Teachings	Metaphor, Visual Imagery	In this verse, Imam al-Busiri uses the metaphor of the sun to symbolize the eternal radiance of Islamic teachings, which shine continuously without looking back.
2	وَنَاطِرُ الْبُدرِ غَيْرُ نَاطِرٍ	Reverence for Religion	Hyperbole, Religious Veneration	This verse highlights the submission and reverence of the moon toward religion, using hyperbole to intensify the impression that even the moon does not dare to rival the grandeur of religious teachings.
3	عَلَامَةُ السَّمَاءِ الدُّنْيَا سَبْحَانَهُ	Divine Majesty	Wordplay, Personification	Through wordplay and the personification of the sky, Imam al-Busiri emphasizes the majesty and wisdom of religion, bringing a spiritual and distinctive dimension to the verse.
4	مَوْقِدُ قَدَمَيِ النَّبِيِّ غَيْرُ نَاطِرٍ	The Prophet's Wisdom	Personification, Reverence for the Prophet	Here, the Prophet's footsteps are personified as a

				guiding light, creating an image of gentleness and wisdom emanating from his blessed presence.
5	أَنْظُرْ "إِلَى الْمُصْطَفَى الْمَشْرِقِ بِنُورِهِ"	Spiritual Illumination	Comparison, Metaphor	By comparing the Prophet (al-Muṣṭafā) to radiant light and using metaphors of illumination, Imam al-Busiri highlights the wisdom and enlightenment emanating from the Prophet Muhammad.
6	بِیَوْمٍ "مِیْلَادِکَ الدُّنْیَا غَیْرُ نَاطِرٍ"	Uniqueness of the Prophet's Birth	Metaphor, Emphasis on Blessing	Through metaphor, the poet underscores the unique and blessed nature of the Prophet's birthday, adding significance to this exceptional moment.
7	بِهِ نَعَمَ "اللَّهُ وَالنَّعْمَاءُ مُكَمَّلَةٌ"	Completeness of Divine Blessings	Metaphor, Exploration of Divine Favors	This verse uses metaphor to express that God's blessings and bounties become complete, creating an image of abundance and richness in life.
8	كَمَلَتْ "فِي الْكَوْنِ كُلِّهِ غَیْرُ نَاطِرٍ"	Perfection of God's Bounty	Metaphor, Universal Meaning	Imam al-Busiri again employs metaphor to convey the universal nature of God's perfect bounty encompassing the

				entire cosmos.
9	فَإِنْ " كَانَ رَسُولُ اللَّهِ خَالِفُهُ "	The Exalted Status of the Prophet	Comparison, Assertion of Rank	This verse uses comparison to emphasize that the Prophet Muhammad, as God's Messenger, possesses an exalted and unique status.
10	وَكُلُّ " الْخَلْقِ خَلْفُهُ "غَيْرُ نَاطِرٍ"	Exclusivity of the Prophet's Status	Comparison, Negation	The poet illustrates the exclusivity of the Prophet's rank by comparing him to all other creations and denying any equivalence.
11	أَلَمَّا " قَضَى اللَّهُ الصَّفْحَ "إِلَى رَسُولِهِ"	Divine Involvement in the Prophet's Life	Episodic Expression, Divine Decree	By bringing the dimension of divine decree into the narrative, Imam al- Busiri shows God's direct involvement and noble decisions regarding His Messenger.
12	مِنْ " النَّارِ وَالنَّحْشِ "غَيْرُ نَاطِرٍ"	The Prophet's Safety and Victory	Metaphor, Imagery of Protection	Here, metaphor is used to portray the Prophet's protection from the fire of Hell and from war, creating a powerful image of safety and triumph.
13	أَلَقَدْ " كَتَبَ اللَّهُ مِنْ "قَبْلِ أَنْ يَكُونَ"	Divine Predestination and Omniscience	Metaphor, Concept of Fate	Imam al-Busiri

This comparative balāghah analysis between Imam al-Būṣīrī and classical poets such as Ka'b ibn Zuhayr, Abū Tammām, and al-Mutanabbī demonstrates that

Qasidat al-Burda possesses a rhetorical character and theological orientation that are far more focused on spiritual elevation and prophetic veneration. In the opening verses such as “أَمْسَتْ شَمْسُ الدِّينِ” and “وَنَظَرُ الْبَدْرِ”, al-Būṣīrī employs cosmic metaphors to depict the majesty of Islamic teachings; the sun and moon function as symbols of eternal truth and religious exaltation. In contrast, Kaʿb ibn Zuhayr in Banāt Suʿād relies largely on physical metaphors and realistic natural descriptions, as his poem emerges from a context of personal repentance rather than a systematic theological framework. Thus, al-Būṣīrī articulates a universal spiritual vision, whereas Kaʿb expresses a situational, personally motivated form of prophetic praise.

The comparison with Abū Tammām reveals an even sharper contrast. Abū Tammām is known for dense *badiʿ*, intricate antitheses, and highly complex *majāz*. Yet al-Būṣīrī’s rhetoric in verses such as “عَلَامَةُ السَّمَاءِ الدُّنْيَا” or “مَوْقِدٌ قَدَمَيِ النَّبِيِّ” is not intended to showcase technical brilliance; instead, it evokes gentle spiritual imagery infused with humility and devotional remembrance. Whereas Abū Tammām employs *balāghah* to express political heroism and the grandeur of royal patrons, al-Būṣīrī uses it as a medium of religious contemplation and the reinforcement of love for the Prophet.

Meanwhile, al-Mutanabbī—renowned for his bold hyperbole—directs his poetry toward the glorification of self, heroes, or patrons. In stark contrast, verses such as “فَإِنْ كَانَ رَسُولُ اللَّهِ خَالِفُهُ” in al-Burda reveal a completely different orientation: hyperbole is not used to elevate human figures, but to magnify the Prophet as the axis of spiritual cosmology. Accordingly, al-Būṣīrī differs from classical poets not only in his rhetorical techniques, but also in his theological orientation—transforming *balāghah* into an act of devotion rather than merely a linguistic art.

Conclusion

This study reveals that Qasidat al-Burda by Imam al-Busiri is one of the classical masterpieces that demonstrates the effective use of al-Balāghah in Islamic literature. The qasidah not only highlights aesthetic excellence through its refined rhetorical style but also carries profound functional dimensions in conveying spiritual and religious messages. The rhetorical structure employed in this work evokes deep emotional responses while reinforcing the moral teachings embedded within it. Furthermore, the aesthetic function achieved through the careful use of rhetoric in Qasidat al-Burda reflects al-Busiri’s mastery in crafting language with subtlety and depth. A closer analysis indicates that Qasidat al-Burda is not merely a beautiful literary work; it also serves as a medium for promoting religious values in the lives of Muslims. Each verse of the qasidah communicates themes of a servant’s closeness to God and love for the Prophet Muhammad (Sollallahu ‘alaihi wasallam), which stand as the central focus of the text. This underscores the qasidah’s important role in Islamic spiritual education and cultural heritage. The relevance of Qasidat al-Burda in the modern context also remains undeniable. Despite being centuries old, the work continues to hold a significant place in the

study of Arabic and Islamic literature, whether in its aesthetic qualities, rhetorical richness, or enduring religious messages that remain meaningful for contemporary society. Therefore, Qasidat al-Burda continues to be valued and studied across various circles as one of the timeless treasures of Islamic literary heritage.

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