

The Intellectual Architecture of *balāghah*: Al-Sakkākī's Epistemological Contribution and its Relevance to Qur'anic Studies

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Abstract

This article examines al-Sakkākī's epistemological contribution to the science of *balāghah* and its relevance to contemporary Qur'anic Studies. The study responds to a recurring limitation in modern scholarship, namely the tendency to reduce al-Sakkākī's *Miftāh al-'Ulūm* to a technical codification of rhetorical terminology rather than reading it as a structured theory of meaning, context, and interpretive validity. Using a qualitative textual design, the article combines philological reading, historical epistemology, and hermeneutical-rhetorical analysis. The primary source is *Miftāh al-'Ulūm*, supported by selected classical rhetorical works and modern studies on Qur'anic linguistics, coherence, hermeneutics, and digital Islamic knowledge. The findings show that al-Sakkākī constructs *balāghah* as an intellectual architecture in which *ma'ānī*, *bayān*, and *badī* operate as interrelated modes of meaning-making. *Ma'ānī* establishes contextual adequacy, *bayān* clarifies figurative and relational meaning, and *badī* intensifies the persuasive and aesthetic force of discourse. The study further demonstrates that al-Sakkākī's rhetorical epistemology provides a disciplined framework for interpreting Qur'anic word order, ellipsis, emphasis, metaphor, coherence, and communicative effect. Its theoretical contribution lies in repositioning *balāghah* as a hermeneutical science of meaning rather than a decorative theory of style. The article argues that al-Sakkākī's framework remains significant for contemporary Qur'anic Studies, particularly in bridging classical Arabic rhetoric, discourse analysis, and the methodological challenges of digital Islamic knowledge.

keywords: *balāghah*, al-sakkākī, qur'anic studies, rhetorical epistemology, islamic hermeneutics.

Abstrak

Artikel ini mengkaji kontribusi epistemologis al-Sakkākī terhadap ilmu *balāghah* serta relevansinya bagi kajian Al-Qur'an kontemporer. Studi ini berangkat dari kecenderungan sebagian kajian modern yang masih menempatkan *Miftāh al-'Ulūm* terutama sebagai karya kodifikasi teknis atas istilah-istilah retorik, bukan sebagai sistem keilmuan yang menjelaskan hubungan antara bahasa, makna, konteks, dan validitas penafsiran. Penelitian ini menggunakan desain kualitatif berbasis studi tekstual dengan memadukan pembacaan filologis, epistemologi historis, dan analisis hermeneutis-retorik. Sumber primer penelitian adalah *Miftāh al-'Ulūm*, didukung oleh karya-karya retorika Arab klasik serta studi modern tentang linguistik Al-Qur'an, koherensi teks, hermeneutika, dan pengetahuan Islam digital. Temuan penelitian menunjukkan bahwa al-Sakkākī membangun *balāghah* sebagai arsitektur intelektual yang menempatkan *ma'ānī*, *bayān*, dan *badī* sebagai tiga mode pembentukan makna yang saling berhubungan. *Ma'ānī* menjelaskan kesesuaian ungkapan dengan konteks, *bayān* menyingkap perluasan makna melalui relasi figuratif, sedangkan *badī* memperkuat daya estetis dan persuasif wacana. Studi ini juga menunjukkan bahwa epistemologi retorik al-Sakkākī dapat memperkuat analisis terhadap susunan kata, elipsis, penekanan, metafora, koherensi, dan efek komunikatif dalam wacana Al-Qur'an. Kontribusi teoretis artikel ini terletak pada reposisi *balāghah* sebagai ilmu hermeneutis tentang makna, bukan sekadar teori keindahan bahasa. Dengan demikian, kerangka al-Sakkākī tetap penting bagi Qur'anic Studies kontemporer, terutama dalam menjembatani retorika Arab klasik, analisis wacana, dan tantangan metodologis pengetahuan Islam digital.

kata kunci: *balāghah*, al-sakkākī, kajian al-qur'an, epistemologi retorik, hermeneutika islam.



Introduction

The study of Qur'anic discourse has increasingly moved beyond questions of textual transmission, historical context, and exegetical authority toward a more refined concern with how meaning is generated through linguistic form, rhetorical arrangement, and interpretive judgment. This shift is visible not only in contemporary Qur'anic literary studies but also in the growing interest in discourse analysis, coherence theory, digital Qur'anic corpora, and knowledge-based models of Islamic interpretation.¹ Within the field of Ushuluddin and Islamic Studies, this development is significant because the Qur'an is not merely approached as a sacred text to be translated or historically located, but as a revelatory discourse whose authority is inseparable from the precision, density, and contextual force of its Arabic expression. In this intellectual setting, *balāghah* deserves renewed attention, not as an ornamental science of eloquence, but as a disciplined mode of reasoning about meaning, propriety, context, and textual effect.

Classical Islamic scholarship had already recognized that the interpretation of the Qur'an required more than lexical competence. The sciences of grammar, morphology, semantics, rhetoric, and theology interacted in the attempt to explain why particular expressions convey meanings that cannot be reduced to dictionary definitions. The doctrine of *i'jāz al-Qur'ān* sharpened this problem by asking how the Qur'an's linguistic form discloses its inimitability, while the exegetical tradition demanded reliable tools for distinguishing literal sense, figurative extension, ellipsis, emphasis, syntactic displacement, and contextual suitability.² It is within this broader intellectual genealogy that Abū Ya'qūb Yūsuf al-Sakkākī's *Miftāḥ al-'Ulūm* occupies a decisive position. Al-Sakkākī did not simply inherit scattered rhetorical observations from earlier figures such as al-Jurjānī and al-Zamakhsharī; he reorganized them into a systematic architecture in which *ma'ānī*, *bayān*, and *badī'* were placed within a broader science of linguistic correctness, semantic adequacy, and communicative effectiveness.³

The central problem addressed in this study is that al-Sakkākī's contribution has often been reduced to taxonomic codification. In many modern treatments, his name appears as a marker of the "canonical" tripartite structure of Arabic rhetoric, while the epistemological logic underlying that structure receives less sustained analysis. This reduction creates a theoretical tension. On the one hand, al-Sakkākī is acknowledged as a pivotal architect of post-classical *balāghah*; on the other hand, his framework is frequently treated as a technical classification of rhetorical

¹ Angelika Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage* (Oxford: Oxford University Press, 2019); M Shah and M A Haleem, *The Oxford Handbook of Qur'anic Studies, The Oxford Handbook of Qur'anic Studies*, 2020, <https://doi.org/10.1093/oxfordhb/9780199698646.001.0001>; H Abdul-Raof, "Conceptual and Textual Chaining in Qur'anic Discourse," *Journal of Qur'anic Studies* 5, no. 2 (2003): 72–94, <https://doi.org/10.3366/jqs.2003.5.2.72>; Z Khalila et al., "Investigating Retrieval-Augmented Generation in Quranic Studies: A Study of 13 Open-Source Large Language Models" (arXiv, 2025), <https://arxiv.org/abs/2503.16581>; O Abdelaal, "Female Leadership Roles: Subjectivity and Self-Representation :The Muslim Sisterhood Activism in the Digital Era," *Middle East Law and Governance* 16, no. 2 (2024): 192–214, <https://doi.org/10.1163/18763375-20231321>.

² Raymond Farrin, *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text* (White Cloud Press, 2014), <https://search.worldcat.org/search?q=Structure+and+Quranic+Interpretation+Raymond+Farrin>; Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* (Routledge, 2006), [https://www.routledge.com/search?kw=Arabic Rhetoric A Pragmatic Analysis Abdul-Raof](https://www.routledge.com/search?kw=Arabic+Rhetoric+A+Pragmatic+Analysis+Abdul-Raof); M Cuypers, *The Composition of the Qur'an: Rhetorical Analysis, The Composition of the Qur'an: Rhetorical Analysis*, 2015, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85049160610&partnerID=40&md5=aa8750643913d2761fa34e5097f48c07>.

³ Yūsuf ibn Abī Bakr Al-Sakkākī, *Miftāḥ Al-'ulūm* (Dār al-Kutub al-'Ilmiyyah, 2000), <https://search.worldcat.org/search?q=Miftah+al-Ulum+al-Sakkaki+Dar+al-Kutub+al-Ilmiyah>; Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*.

devices rather than as a theory of how meaning becomes valid, persuasive, and interpretable within disciplined Arabic discourse.⁴ The consequence is methodological: Qur'anic studies may borrow categories such as metaphor, ellipsis, foregrounding, or word order without asking how those categories were epistemically grounded in the classical tradition.

Previous studies may be grouped into three broad tendencies. The first examines the formation of Arabic rhetoric as a classical discipline, emphasizing the transition from al-Jurjānī's theory of *naẓm* to later systematizations of *balāghah* (Abdul-Raof, 2006; Smyth, 2024). The second applies rhetorical and linguistic analysis directly to Qur'anic discourse, focusing on stylistics, textual coherence, thematic symmetry, and pragmatic meaning.⁵ The third explores the transmission and pedagogical afterlife of al-Sakkākī's work, especially through al-Qazwīnī's *Talkhīṣ al-Miftāḥ* and later commentary traditions in madrasa contexts.⁶ These studies have substantially clarified the historical influence of *Miftāḥ al-'Ulūm* and the continuing relevance of rhetorical analysis for Qur'anic interpretation. Yet they do not fully explain how al-Sakkākī's intellectual system operates as an epistemological model, that is, as a framework for deciding what counts as meaningful, appropriate, and interpretively justified in the reading of sacred Arabic discourse.

The research gap is therefore conceptual, methodological, and interpretive. Conceptually, existing scholarship has not sufficiently treated al-Sakkākī's *balāghah* as an epistemology of meaning rather than a catalogue of rhetorical forms. Methodologically, studies of Qur'anic rhetoric often use modern literary or linguistic tools without reconstructing the internal logic of the classical sciences that first shaped Muslim rhetorical hermeneutics. Interpretively, the relevance of al-Sakkākī to contemporary Qur'anic studies remains underdeveloped, especially in relation to current concerns with contextual meaning, semantic precision, and source-grounded interpretation in an era increasingly shaped by digital Islamic knowledge systems.⁷

This study is guided by three research questions: first, how does al-Sakkākī construct the intellectual architecture of *balāghah* in *Miftāḥ al-'Ulūm*? Second, what epistemological assumptions about language, context, evidence, and interpretive validity underlie his organization of *ma'ānī*, *bayān*, and *badī'*? Third, in what ways can al-Sakkākī's rhetorical framework contribute to contemporary Qur'anic studies, particularly in the analysis of meaning, coherence, and communicative force? Accordingly, the objectives of this article are to reconstruct al-Sakkākī's theory of *balāghah* as a structured epistemic system, to identify its interpretive principles, and to demonstrate its relevance for Qur'anic studies beyond purely historical or descriptive interest.

⁴ Wolfhart P Heinrichs, "Balāgha," in *Encyclopaedia of Islam*, ed. P Bearman et al., 2nd ed. (Brill, 2002), <https://referenceworks.brill.com/search?s.q=Balagha>; H Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*, *Text Linguistics of Qur'anic Discourse: An Analysis*, 2018, <https://doi.org/10.4324/9781315670942>.

⁵ Hussein Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis* (Routledge, 2017), [https://www.routledge.com/search?kw=New Horizons in Qur'anic Linguistics Abdul-Raof; Farrin, Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text; N Sinai, The Qur'an: A Historical-Critical Introduction, The Qur'an: A Historical-Critical Introduction: The Qur'an, 2017](https://www.routledge.com/search?kw=New+Horizons+in+Qur%27anic+Linguistics+Abdul-Raof;+Farrin,+Structure+and+Qur%27anic+Interpretation:+A+Study+of+Symmetry+and+Coherence+in+Islam%27s+Holy+Text;+N+Sinai,+The+Qur%27an:+A+Historical-Critical+Introduction,+The+Qur%27an:+A+Historical-Critical+Introduction:+The+Qur%27an,2017), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85212730983&partnerID=40&md5=a21fde1ceb5ab73c4440175a64fcddac>.

⁶ Ahmet Akdağ, "On the References Dealing with the Basic Rhetoric Works That Were Developed around *Miftāḥ Al-'Ulūm* in Classical Turkish Poetry," *Journal of Turkish Language and Literature* 63, no. 1 (2023): 114–15, <https://doi.org/10.26650/TUDED2023-1241560>.

⁷ Khalila et al., "Investigating Retrieval-Augmented Generation in Quranic Studies: A Study of 13 Open-Source Large Language Models"; Abdelaal, "Female Leadership Roles: Subjectivity and Self-Representation: The Muslim Sisterhood Activism in the Digital Era."

Theoretically, this article draws on historical epistemology, classical Arabic rhetorical theory, and Qur'anic hermeneutics. Historical epistemology enables the study to ask how knowledge about language was organized and authorized in a specific intellectual tradition. Arabic rhetorical theory provides the internal categories of analysis, especially *ma'ānī* as contextual semantics, *bayān* as figurative disclosure, and *badī'* as aesthetic intensification. Qur'anic hermeneutics situates these categories within the broader question of how revelation is interpreted through linguistic form and communicative context.⁸

The novelty of this study lies in repositioning al-Sakkākī from a compiler of rhetorical terminology to an architect of epistemological order within Islamic linguistic thought. By reading *Miftāḥ al-'Ulūm* as an intellectual structure rather than merely a technical manual, the article contributes to ongoing debates on Qur'anic rhetoric, Islamic hermeneutics, and the role of classical knowledge systems in contemporary Islamic Studies. Its significance is not limited to the history of *balāghah*; it also offers a theoretically grounded model for rethinking how Qur'anic meaning is examined, justified, and communicated in modern scholarship.

Methodology

This study employs a qualitative textual research design combining philological reading, historical epistemology, and hermeneutical-rhetorical analysis. The design is appropriate because the object of inquiry is not empirical behaviour, institutional practice, or statistical correlation, but the conceptual structure of a classical Arabic rhetorical text and its relevance to Qur'anic studies. Qualitative inquiry is suitable for examining meaning-making, intellectual formation, and interpretive patterns embedded in textual traditions.⁹ In this study, texts are treated not merely as repositories of information, but as structured intellectual artefacts through which concepts, classifications, epistemic assumptions, and interpretive procedures are articulated. The method therefore follows the logic of document-based qualitative research, in which written sources are systematically selected, read, coded, interpreted, and contextualised in relation to the research questions.¹⁰

The primary source of this study is Yūsuf ibn Abī Bakr al-Sakkākī's *Miftāḥ al-'Ulūm*, especially the sections dealing with the architecture of *balāghah*, including *'ilm al-ma'ānī*, *'ilm al-bayān*, and *'ilm al-badī'*.¹¹ The selection of *Miftāḥ al-'Ulūm* is justified by its pivotal role in the post-classical systematisation of Arabic rhetoric and its influence on later pedagogical, exegetical, and madrasa traditions. To situate al-Sakkākī's contribution within a broader rhetorical genealogy, this study also consults selected classical works that shaped or transmitted the science of *balāghah*, particularly al-Jurjānī's *Dalā'il al-'Ijāz* and *Asrār al-balāghah*, al-Qazwīnī's *Talkhīṣ al-Miftāḥ*, and al-Qazwīnī's *al-Īdāh fī 'ulūm al-balāghah*.¹² These texts are not treated as equal objects of analysis, but

⁸ Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*; Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

⁹ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design* (Sage Publications, 2018).

¹⁰ Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

¹¹ Al-Sakkākī, *Miftāḥ Al-'ulūm*.

¹² 'Abd al-Qāhir Al-Jurjānī, *Dalā'il al-'Ijāz Fī Al-Qur'ān*, ed. Mahmūd Muhammad Shākir (Maktabat al-Khānjī, 2004), <https://search.worldcat.org/search?q=Dalail+al-Ijaz+al-Jurjani+Mahmud+Muhammad+Shakir>; 'Abd al-Qāhir Al-Jurjānī, *Asrār Al-Balāgha* (Dār al-Risālah, 2007), <https://search.worldcat.org/search?q=Asrar+al-Balagha+al-Jurjani+Dar+al-Risalah>; Jalāl al-Dīn Al-Qazwīnī, *Talkhīṣ Al-Miftāḥ*, ed. Diyā' al-Dīn 'Abd al-Ghanī Al-Tāliṣh (Dār al-Lubāb, 2021), <https://search.worldcat.org/search?q=Talkhis+al-Miftah+al-Qazwini+Dar+al-Lubab>;

as intertextual and historical controls for identifying what is distinctive in al-Sakkākī's epistemological arrangement.

Secondary sources are selected according to four criteria: first, their direct relevance to Arabic rhetoric, Qur'anic linguistics, or Islamic hermeneutics; second, their contribution to understanding al-Sakkākī's position in the history of *balāghah*; third, their academic reliability, including publication by recognised academic presses or peer-reviewed journals; and fourth, their usefulness for connecting classical rhetorical categories with contemporary Qur'anic studies. Works by Abdul-Raof, Cuypers, El-Awa, Farrin, Neuwirth, Sinai, and Shah and Abdel Haleem are used to contextualize modern debates on Qur'anic rhetoric, textual coherence, discourse analysis, and interpretive method.¹³ Recent studies on the transmission of *Miftāh al-'Ulūm* and its rhetorical afterlife are also used to clarify the historical reception of al-Sakkākī's work.¹⁴

The analytical procedure consists of four stages. The first stage is source mapping. At this stage, the study identifies the internal structure of *Miftāh al-'Ulūm*, the placement of *balāghah* within al-Sakkākī's broader linguistic sciences, and the relationship between rhetorical knowledge and other disciplines such as grammar, morphology, and semantics. This stage is philological in orientation because it pays attention to terminology, conceptual sequence, textual organisation, and the semantic range of key terms. Philological analysis is necessary to avoid projecting modern rhetorical categories onto classical Arabic concepts without sufficient textual justification.

The second stage is conceptual coding. Passages from *Miftāh al-'Ulūm* are coded according to several analytical categories: the classification of rhetorical sciences, the relation between language and meaning, the function of context in determining eloquence, the role of speaker intention and audience reception, and the criteria by which an expression is judged effective, appropriate, or deficient. This coding is not quantitative; rather, it functions as an interpretive device for tracing the internal logic of al-Sakkākī's intellectual architecture. The procedure follows the principle that qualitative analysis requires systematic reduction and organisation of textual data while preserving interpretive depth and contextual sensitivity.¹⁵

The third stage is historical-epistemological interpretation. At this stage, the study asks not only what al-Sakkākī says about rhetoric, but how he organises rhetorical knowledge and what assumptions about valid understanding are embedded in that organisation. Historical epistemology is used here to examine

Jalāl al-Dīn Al-Qazwīnī, *Al-Īdāh Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī'*, ed. Ibrāhīm Shams al-Dīn (Dār al-Kutub al-'Ilmiyyah, 2023), <https://www.al-ilmiah.com/search?search=الإيضاح في علوم البلاغة>.

¹³ Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*; Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*; Salwa M S El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure* (Routledge, 2005), <https://www.routledge.com/search?kw=Textual Relations in the Qur'an>; El-Awa; Farrin, *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*; Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage*; Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*; Nicolai Sinai, *Key Terms of the Qur'an: A Critical Dictionary* (Princeton University Press, 2023), <https://press.princeton.edu/books/hardcover/9780691241319/key-terms-of-the-quran>.

¹⁴ Mohammed R Ehongomo, "Al-Sakkākī's Method in Grammatical Evidence in His Book Miftah Al-Ulum (The Key to the Sciences): A Descriptive Analytical Study," *The Bulletin of the Faculty of Islamic and Arabic Studies for Girls in Alexandria* 40, no. 4 (2024): 2885–2930, <https://doi.org/10.21608/bfda.2024.348466>; Akdağ, "On the References Dealing with the Basic Rhetoric Works That Were Developed around Miftāh Al-'Ulūm in Classical Turkish Poetry"; Kristof D'hulster, Rebecca Ruth Gould, and Kayvan Tahmasebian, "Licit Magic: Sitting in on an Ottoman Madrasa Course in Rhetoric: Gūrānī's Interlinear Translation-Cum-Commentary of the Preface of Al-Qazwīnī's Talkhīṣ Al-Miftāh" (GlobalLit Working Papers, Michigan State University, 2022), <https://doi.org/10.17613/zg681-wk592>.

¹⁵ Creswell and Poth, *Qualitative Inquiry and Research Design*; Bowen, "Document Analysis as a Qualitative Research Method."

the formation of knowledge categories, the authority of disciplinary boundaries, and the conceptual conditions under which a statement becomes rhetorically meaningful.¹⁶ This approach is important because the study does not reduce *balāghah* to literary ornamentation; rather, it reads *balāghah* as a theory of disciplined meaning that links grammar, semantics, context, and communicative force.

The fourth stage is hermeneutical-rhetorical application to Qur'anic studies. This stage examines how al-Sakkākī's categories may illuminate contemporary debates on Qur'anic interpretation, especially in relation to textual coherence, metaphor, ellipsis, word order, emphasis, and semantic appropriateness. The study uses a hermeneutical movement between part and whole: individual rhetorical concepts are read in relation to the total architecture of *Miftāḥ al-'Ulūm*, while the overall framework is tested through its relevance to Qur'anic discourse. This procedure is informed by philosophical hermeneutics, which views interpretation as a historically situated process of understanding meaning through textual structure, context, and horizon of inquiry.¹⁷

To ensure methodological transparency, the study applies three validity strategies. First, triangulation is conducted by comparing al-Sakkākī's categories with earlier and later rhetorical sources, especially al-Jurjānī and al-Qazwīnī, so that claims about al-Sakkākī's originality are not made in isolation. Second, interpretive traceability is maintained by linking each analytical claim to specific textual categories and cited sources. Third, anachronism is controlled by distinguishing between classical concepts and modern analytical vocabulary. Terms such as "epistemology," "architecture," and "hermeneutics" are used as analytical lenses, not as claims that al-Sakkākī employed these modern categories in the same technical sense. This distinction is necessary to preserve historical accuracy while allowing classical Islamic knowledge systems to be discussed within contemporary academic discourse.

The method used in this study modifies conventional textual analysis by integrating three normally separated approaches: philological reading, historical epistemology, and Qur'anic rhetorical hermeneutics. This modification is justified by the nature of the research problem. A purely descriptive study would only classify al-Sakkākī's rhetorical categories, while a purely historical study would explain his influence without fully addressing his epistemological contribution. By combining textual, historical, and hermeneutical procedures, the study is able to reconstruct al-Sakkākī's *balāghah* as an intellectual system and evaluate its relevance to contemporary Qur'anic studies. Thus, the method directly supports the research objectives: to explain the structure of al-Sakkākī's rhetorical thought, identify its epistemological foundations, and demonstrate its contribution to current scholarly discussions on Qur'anic meaning and interpretation.

Results and Discussion

Al-Sakkākī's Systematisation of *Balāghah* as an Intellectual Architecture

The principal finding of this subsection is that al-Sakkākī's treatment of *balāghah* in *Miftāḥ al-'Ulūm* should be understood not merely as a technical classification of rhetorical devices, but as an intellectual architecture that reorganises Arabic rhetorical knowledge into a disciplined epistemic system. In

¹⁶ Lorraine Daston and Peter Galison, *Objectivity* (Zone Books, 2007), <https://mitpress.mit.edu/9781890951795/objectivity/>.

¹⁷ Hans-Georg Gadamer, *Truth and Method* (New York: Continuum, 2004); Paul Ricoeur, *From Text to Action: Essays in Hermeneutics II*, ed. Kathleen Blamey and John B Thompson (Northwestern University Press, 2006), <https://nupress.northwestern.edu/?s=From+Text+to+Action+Ricoeur>.

this structure, *balāghah* is not presented as a loose collection of stylistic ornaments or literary embellishments; rather, it functions as a science that connects linguistic form, semantic intention, contextual appropriateness, and communicative effect. This finding refines the common assumption that al-Sakkākī's primary contribution lies only in stabilising the tripartite division of *ma'ānī*, *bayān*, and *badī*. His more fundamental contribution is epistemological: he provides a framework through which rhetorical meaning can be analysed, ordered, and evaluated according to the relation between expression and context (al-Sakkākī, 2000; Abdul-Raof, 2006; Heinrichs, 2002).

Textual evidence from *Miftāh al-'Ulūm* shows that al-Sakkākī situates *balāghah* within a wider constellation of linguistic sciences. His discussion does not begin from isolated figures of speech, but from the broader conditions that make speech accurate, meaningful, and effective. This arrangement indicates that rhetorical knowledge depends on prior linguistic competence, especially grammar, morphology, and semantic discrimination. The implication is important: for al-Sakkākī, eloquence is not reducible to beauty of diction; it is the successful correspondence between linguistic arrangement and the requirements of the communicative situation. Such an understanding places his theory close to what modern scholarship would call pragmatic rhetoric, because meaning is determined not only by words themselves but also by their suitability to context, audience, and intention.¹⁸

The internal structure of *ma'ānī*, *bayān*, and *badī* further confirms this architectural logic. *'Ilm al-ma'ānī* occupies a foundational position because it concerns the conformity of expression to the demands of circumstance. It deals with syntactic arrangement, emphasis, ellipsis, definiteness, indefiniteness, and other features that determine how meaning is shaped by context. *'Ilm al-bayān* then extends the inquiry into modes of semantic disclosure, particularly metaphor, simile, metonymy, and figurative transfer. *'Ilm al-badī*, finally, examines the aesthetic and intensifying features of expression, but it does not stand outside meaning; it reinforces the persuasive and affective power of discourse. This sequence suggests a carefully graded theory of meaning: from contextual adequacy to figurative intelligibility, to rhetorical enhancement.¹⁹

This finding supports but also expands previous scholarship on the history of Arabic rhetoric. Earlier studies have correctly identified al-Sakkākī as a central figure in the canonisation of post-classical *balāghah* and as a decisive source for later manuals, especially al-Qazwīnī's *Talkhīṣ al-Miftāh* and *al-Īdāh*.²⁰ However, the present analysis shows that this canonisation should not be read only as pedagogical simplification. It also marks a shift from the earlier, more exploratory reflections on eloquence and Qur'anic inimitability toward a formalised model of rhetorical reasoning. Compared with al-Jurjānī, whose theory of *naẓm* emphasises the relational organisation of words and meanings, al-Sakkākī transforms

¹⁸ Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*; Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Philip Halldén, "What Is Arab Islamic Rhetoric? Rethinking the History of Muslim Oratory Art and Homiletics," *International Journal of Middle East Studies* 37, no. 1 (2005): 19–38, <https://doi.org/10.1017/S0020743805050021>.

¹⁹ Al-Qazwīnī, *Al-Īdāh Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*; Hussein Abdul-Raof, *Qur'anic Semantics: Corpus and Lexical Behavior* (Routledge, 2023), [https://www.routledge.com/search?kw=Qur%27anic Semantics Corpus and Lexical Behavior Abdul-Raof; Al-Sakkākī, Miftāh Al-'ulūm](https://www.routledge.com/search?kw=Qur%27anic+Semantics+Corpus+and+Lexical+Behavior+Abdul-Raof;+Al-Sakkākī,+Miftāh+Al-'ulūm).

²⁰ Al-Qazwīnī, *Talkhīṣ Al-Miftāh*; Al-Qazwīnī, *Al-Īdāh Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*; Akdağ, "On the References Dealing with the Basic Rhetoric Works That Were Developed around Miftāh Al-'Ulūm in Classical Turkish Poetry"; D'hulster, Gould, and Tahmasebian, "Licit Magic: Sitting in on an Ottoman Madrasa Course in Rhetoric: Gūrānī's Interlinear Translation-Cum-Commentary of the Preface of Al-Qazwīnī's *Talkhīṣ Al-Miftāh*."

rhetorical insight into a more systematic disciplinary order.²¹ Thus, his work does not replace earlier theories; it absorbs, restructures, and institutionalises them.

The methodological significance of this finding lies in the need to read *Miftāḥ al-'Ulūm* as a structured epistemic text rather than as a neutral glossary of rhetorical terminology. If the text is approached only descriptively, its deeper intellectual logic remains hidden. A historical-epistemological reading reveals how al-Sakkākī defines the conditions under which rhetorical meaning can be judged as appropriate, persuasive, or defective. This is particularly relevant for Qur'anic studies, because Qur'anic interpretation often depends on subtle distinctions in word order, omission, emphasis, metaphor, and contextual address. The categories developed by al-Sakkākī therefore provide not only a taxonomy of expression but also a disciplined procedure for analysing how sacred discourse produces meaning through form.²²

Theoretically, this subsection demonstrates that al-Sakkākī's systematisation of *balāghah* contributes to a broader Islamic theory of language. It treats speech as an event in which meaning emerges from the interaction of linguistic structure, rhetorical intention, and interpretive context. This challenges modern reductions of *balāghah* to ornamentation and restores its role as a knowledge system central to Islamic hermeneutics. In this sense, al-Sakkākī's intellectual architecture remains significant for contemporary scholarship: it offers a classical model for integrating linguistic precision, contextual interpretation, and rhetorical analysis in the study of Qur'anic discourse.

From Rhetorical Form to Epistemology: *Ma'ānī*, *Bayān*, and *Badī'* as Modes of Meaning-Making

The central finding of this subsection is that al-Sakkākī's division of *balāghah* into *ma'ānī*, *bayān*, and *badī'* should be read as a theory of meaning-making rather than as a merely formal taxonomy of rhetorical expression. In *Miftāḥ al-'Ulūm*, these three branches do not operate as isolated compartments of eloquence; they form a layered epistemological mechanism through which meaning is produced, differentiated, intensified, and judged. This structure indicates that *balāghah* is not simply concerned with beautiful language, but with the disciplined evaluation of whether an utterance corresponds to context, conveys meaning with precision, and generates an appropriate communicative effect. Such a reading expands the conventional understanding of Arabic rhetoric by showing that al-Sakkākī's framework contains a theory of validity: an expression becomes rhetorically successful when its linguistic form, semantic intention, and situational demand are properly aligned.²³

The first level of this epistemological structure is *'ilm al-ma'ānī*, which may be understood as a science of contextual-semantic appropriateness. Its concern is not "meaning" in an abstract lexical sense, but the suitability of syntactic and stylistic choices to the communicative situation. Issues such as fronting and delaying, definiteness and indefiniteness, omission, emphasis, restriction, concision, expansion, and sentence arrangement are treated as mechanisms through which discourse responds to context. In this respect, *ma'ānī* is the most epistemically foundational branch of *balāghah*, because it establishes the conditions under which an expression can be considered adequate to the requirements of speech. Al-Sakkākī's arrangement therefore confirms a major

²¹ Al-Jurjānī, *Dalā'il Al-I'jāz Fī Al-Qur'ān*; Al-Jurjānī, *Asrār Al-Balāgha*.

²² El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*; Farrin, *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*.

²³ Al-Sakkākī, *Miftāḥ Al-'ulūm*; Al-Jurjānī, *Dalā'il Al-I'jāz Fī Al-Qur'ān*.

insight already developed by al-Jurjānī: meaning does not emerge from words in isolation, but from the relational organisation of linguistic elements within a purposeful structure.²⁴

The second level is *'ilm al-bayān*, which functions as a theory of semantic disclosure through figurative relation. If *ma'ānī* explains how expression becomes contextually appropriate, *bayān* explains how meaning moves beyond direct denotation through simile, metaphor, metonymy, and figurative transfer. This does not mean that *bayān* abandons precision; rather, it shows that figurative expression can clarify, deepen, or expand meaning when governed by recognisable semantic relations. In this sense, figurative language is not treated as decorative excess, but as a valid mode of knowing. It allows discourse to disclose meanings that cannot always be captured by literal formulation alone. This point is particularly important for Qur'anic studies, since Qur'anic discourse frequently depends on layered semantic relations, imagistic compression, and figurative density that require more than lexical translation to be understood adequately.²⁵

The third level is *'ilm al-badī'*, which is often misunderstood as the ornamental part of rhetoric. In al-Sakkākī's architecture, however, *badī'* should not be reduced to embellishment. Its function is to examine how aesthetic patterning, verbal harmony, contrast, parallelism, and semantic refinement strengthen the force of discourse. While *badī'* may appear secondary because it concerns rhetorical enhancement, it remains epistemologically relevant because persuasive effect is part of how meaning is received and recognised. The aesthetic dimension of language, therefore, does not stand outside interpretation; it participates in the communicative economy of meaning. This reading challenges any modern tendency to separate "content" from "style" too sharply, because in classical Arabic rhetoric the form of expression is one of the conditions through which meaning becomes persuasive and memorable.²⁶

This analysis refines previous scholarship on Arabic rhetoric and Qur'anic linguistics. Abdul-Raof's pragmatic and discourse-based studies have shown that Arabic rhetorical categories are deeply connected to context, intentionality, and textual effect rather than to surface ornament alone.²⁷ However, reading al-Sakkākī through the lens of epistemology makes this point more precise: *ma'ānī*, *bayān*, and *badī'* are not only analytical categories but procedures of judgement. They help determine whether an interpretation is linguistically grounded, contextually justified, and rhetorically coherent. This finding also extends al-Jurjānī's theory of *naẓm*, because al-Sakkākī does not merely inherit the idea that meaning depends on relational arrangement; he transforms it into a more teachable, classified, and transferable disciplinary system.²⁸

The theoretical implication is that *balāghah* should be repositioned within Islamic Studies as a hermeneutical science of meaning rather than as a subfield of literary aesthetics alone. Methodologically, this means that Qur'anic rhetorical analysis should not quote categories such as metaphor, ellipsis, or emphasis without reconstructing the epistemic logic that gives those categories interpretive authority. For Qur'anic studies, al-Sakkākī's model offers a disciplined way to examine how revelation communicates through grammatical arrangement, figurative disclosure, and aesthetic intensification. Its academic contribution lies

²⁴ Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*.

²⁵ Al-Jurjānī, *Asrār Al-Balāgha*.

²⁶ Al-Sakkākī, *Miftāḥ Al-'ulūm*; Al-Qazwīnī, *Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī'*.

²⁷ Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*; Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*.

²⁸ Heinrichs, "Balāgha."

in bridging classical Arabic rhetorical theory with contemporary debates on textual coherence, discourse analysis, and interpretive validity, while preserving the internal logic of the Islamic scholarly tradition.

Al-Sakkākī's Rhetorical Epistemology and the Interpretation of Qur'anic Discourse

The main finding of this subsection is that al-Sakkākī's rhetorical epistemology offers a disciplined framework for interpreting Qur'anic discourse because it treats meaning as the result of a structured relation between linguistic form, contextual demand, and communicative effect. In this framework, the Qur'an cannot be read only through lexical equivalence or isolated grammatical parsing; it must be approached as discourse in which word order, ellipsis, emphasis, metaphor, semantic layering, and thematic coherence participate in the production of meaning. This is precisely where al-Sakkākī's *balāghah* becomes relevant to Qur'anic Studies. His system does not merely identify rhetorical features; it provides criteria for assessing why a particular expression is appropriate to its context and how that appropriateness shapes interpretation.

The textual basis for this argument lies in the way *Miftāḥ al-'Ulūm* organises rhetorical inquiry around the relationship between expression and circumstance. Through *'ilm al-ma'ānī*, al-Sakkākī directs attention to syntactic arrangement, foregrounding, omission, emphasis, definiteness, indefiniteness, and other linguistic choices that affect how meaning is received. In Qur'anic discourse, such features are rarely neutral. A shift in word order, the omission of an expected element, or the use of emphatic construction can mark theological emphasis, moral urgency, dialogical contrast, or argumentative force. Thus, *ma'ānī* provides an analytical language for explaining how Qur'anic meaning is shaped by structure, not merely by vocabulary. This supports Abdul-Raof's view that Qur'anic linguistics must account for syntax, semantics, stylistic force, and discourse texture as interdependent levels of interpretation.²⁹

The relevance of *'ilm al-bayān* appears most clearly in the interpretation of figurative and relational meaning. Qur'anic discourse frequently employs metaphor, simile, metonymy, analogy, and imagistic compression to communicate meanings that exceed direct propositional formulation. Al-Sakkākī's framework helps prevent two interpretive errors: reducing figurative language to decorative style, or interpreting it without semantic discipline. In the tradition of al-Jurjānī, figurative meaning is not arbitrary; it depends on recognisable relations between the literal expression, the intended meaning, and the rhetorical situation. This is methodologically important for Qur'anic Studies because metaphor and figurative transfer often carry theological, ethical, and eschatological significance. A rhetorical reading therefore does not weaken exegetical precision; it strengthens it by clarifying how non-literal expression operates within the text's communicative logic.

Al-Sakkākī's epistemology also contributes to the study of Qur'anic coherence. Modern scholarship has increasingly challenged fragmented readings of the Qur'an by demonstrating that surahs and passages often display patterns of symmetry, ring composition, thematic development, and semantic cohesion.³⁰ Al-Sakkākī's categories can refine these approaches because they bring classical Arabic rhetorical theory into conversation with contemporary coherence studies.

²⁹ Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*.

³⁰ Cuypers, *Compos. Qur'an Rhetor. Anal.*; El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*.

While Cuypers and Farrin emphasise macro-structural composition, al-Sakkākī's framework is especially useful at the micro- and meso-levels of discourse: how sentence order, rhetorical transition, semantic contrast, figurative density, and intensification contribute to the internal organisation of meaning. His contribution therefore does not replace modern literary analysis; it deepens it by supplying an indigenous Arabic-Islamic theory of textual intelligibility.

This finding also clarifies the hermeneutical value of *balāghah* within the broader field of Qur'anic Studies. Shah and Abdel Haleem show that contemporary Qur'anic scholarship involves multiple approaches, including philology, history, translation studies, literary analysis, and tafsir studies. Sinai, meanwhile, demonstrates the importance of key Qur'anic terms and semantic fields for historical-critical interpretation. Al-Sakkākī's rhetorical epistemology complements these approaches by asking a different but equally necessary question: not only what a term means, or how a passage developed historically, but how the arrangement of discourse produces interpretive force. In this sense, *balāghah* operates as a bridge between philological accuracy and hermeneutical judgement.

The theoretical implication is that Qur'anic meaning should be studied as a rhetorical-discursive event rather than as a sequence of lexical units. Methodologically, this requires interpreters to move between micro-analysis of linguistic features and broader analysis of textual coherence, while remaining attentive to the classical categories through which Muslim scholars historically evaluated eloquence and meaning. The academic contribution of this subsection is therefore twofold. First, it demonstrates that al-Sakkākī's *balāghah* remains relevant for contemporary Qur'anic Studies because it offers analytical tools for examining structure, context, and communicative effect. Second, it argues that the integration of classical rhetorical epistemology with modern discourse analysis can produce a more precise, historically grounded, and theoretically coherent model of Qur'anic interpretation.³¹

Relevance for Contemporary Qur'anic Studies: Classical Rhetoric, Hermeneutics, and Digital Islamic Knowledge

The central argument of this subsection is that al-Sakkākī's rhetorical epistemology remains relevant for contemporary Qur'anic Studies because it offers a language-centred, context-sensitive, and normatively disciplined model of interpretation at a time when the field is increasingly shaped by linguistic analysis, textual coherence studies, digital corpora, and artificial intelligence. This relevance does not lie in treating *Miftāḥ al-'Ulūm* as a closed medieval manual, but in recognising that its theory of *balāghah* provides a rigorous procedure for evaluating how meaning is generated through form, arrangement, figurative relation, and communicative effect. In this sense, al-Sakkākī's contribution can speak directly to modern debates on how Qur'anic meaning should be analysed without reducing revelation either to isolated lexical units or to purely historical data.

Contemporary Qur'anic Studies has developed through several overlapping trajectories. Historical and literary scholarship has increasingly situated the Qur'an within late antique religious, poetic, and discursive environments, while

³¹ Sinai, *Key Terms of the Qur'an: A Critical Dictionary*; Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

still emphasising its distinctive Arabic form and internal textual logic.³² Linguistic and discourse-based approaches have also shown that Qur'anic meaning depends on syntax, semantic fields, textual cohesion, pragmatic force, and rhetorical organisation rather than on vocabulary alone. These developments make al-Sakkāki newly significant. His *balāghah* does not compete with contemporary philology or discourse analysis; rather, it supplies a classical Arabic-Islamic framework for explaining why syntactic ordering, ellipsis, emphasis, metaphor, and stylistic intensification matter for interpretation.

The emergence of computational approaches further sharpens the need for al-Sakkāki's epistemological model. Digital tools can identify lexical distribution, semantic similarity, intertextual patterns, and recurring textual structures across Qur'anic corpora. Recent work on retrieval-augmented generation in Qur'anic Studies, for instance, demonstrates that large language models can improve response relevance and source-grounding when supported by domain-specific retrieval systems, although their performance still depends on faithfulness, contextual accuracy, and human evaluation.³³ Similarly, current research on Islamic large language models stresses that fluency in Arabic does not by itself guarantee reliable Islamic knowledge; trustworthy systems require curated sources, citation-aware generation, expert validation, and mechanisms for reducing hallucination.³⁴ These findings support the argument that digital capacity must be paired with hermeneutical discipline.

Al-Sakkāki's framework is especially useful here because it foregrounds criteria that computational systems cannot independently secure: appropriateness of expression, contextual fit, figurative validity, and persuasive force. A digital model may retrieve occurrences of a Qur'anic term, map syntactic patterns, or generate a plausible explanation, but it cannot by itself determine whether an interpretation is rhetorically justified within the layered economy of Qur'anic discourse. *Balāghah*, by contrast, asks whether a linguistic form is suitable to the communicative situation, whether a figurative transfer is semantically warranted, and whether rhetorical enhancement strengthens or distorts meaning. These questions are not merely stylistic; they concern interpretive validity. This is why classical rhetorical epistemology should not be treated as obsolete in the digital age. It can function as a critical filter for evaluating algorithmically generated interpretations.

This finding refines previous scholarship in two ways. First, it extends studies that emphasise Qur'anic textuality and coherence by insisting that coherence is not only a macro-structural phenomenon but also a rhetorical achievement produced through local linguistic choices.³⁵ Second, it expands digital Islamic knowledge studies by showing that source retrieval and model accuracy remain incomplete without a theory of meaning grounded in the classical Arabic sciences. In this respect, al-Sakkāki's *balāghah* offers a methodological bridge between traditional hermeneutics and contemporary computational inquiry.

³² Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage*; Angelika Neuwirth, *The Qur'an: Text and Commentary: Vol. 1. Early Meccan Surahs: Poetic Prophecy* (Oxford University Press, 2022), [https://academic.oup.com/search-results?q=The Qur%27an Text and Commentary Volume 1 Early Meccan Surahs](https://academic.oup.com/search-results?q=The+Qur%27an+Text+and+Commentary+Volume+1+Early+Meccan+Surahs).

³³ Khalila et al., "Investigating Retrieval-Augmented Generation in Quranic Studies: A Study of 13 Open-Source Large Language Models."

³⁴ Mohamed Amine Mouhoub, "Islamic Large Language Models: From Knowledge Acquisition to Trustworthy and Hallucination-Resistant AI" (arXiv, 2026), <https://arxiv.org/abs/2606.16629>.

³⁵ Cuyppers, *Compos. Qur'an Rhetor. Anal.*; El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*; Farrin, *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text*.

The theoretical implication is that Qur'anic Studies should integrate classical rhetorical reasoning into its modern analytical repertoire rather than treating it as a premodern accessory. Methodologically, this means that digital analysis, discourse linguistics, and historical scholarship can be strengthened when placed in conversation with *ma'ānī*, *bayān*, and *badī* as interpretive disciplines. The academic contribution of this subsection is therefore to position al-Sakkākī as a resource for contemporary debates on textual meaning, hermeneutical validity, and trustworthy Islamic knowledge. His epistemology of *balāghah* helps ensure that modern Qur'anic interpretation remains not only data-informed, but also linguistically precise, contextually accountable, and rhetorically intelligible.

Conclusion

This study concludes that al-Sakkākī's contribution to the science of *balāghah* cannot be adequately understood if it is reduced to the technical codification of rhetorical terminology. The analysis has shown that *Miftāḥ al-'Ulūm* constructs *balāghah* as an intellectual architecture in which language, meaning, context, and communicative effect are organised into a coherent epistemic system. Through this structure, al-Sakkākī transforms rhetorical inquiry into a disciplined mode of reasoning about how expression becomes appropriate, persuasive, and interpretively valid.

In response to the first research objective, the study demonstrates that al-Sakkākī's systematisation of *balāghah* operates through a graded organisation of rhetorical knowledge. *Ma'ānī*, *bayān*, and *badī* are not merely separate branches of eloquence, but interrelated modes of meaning-making. *Ma'ānī* explains the contextual adequacy of expression; *bayān* clarifies the movement of meaning through figurative and relational structures; and *badī* accounts for the aesthetic and persuasive intensification of discourse. This arrangement indicates that al-Sakkākī's rhetorical thought is grounded in an epistemology of linguistic precision rather than in a decorative theory of style.

In relation to the second research objective, the study identifies several epistemological assumptions underlying al-Sakkākī's framework. Meaning is treated as relational, not isolated; rhetorical validity depends on the correspondence between expression and circumstance; and interpretation requires attention to grammar, semantic intention, audience, and communicative force. These assumptions show that *balāghah* functions as a hermeneutical science capable of judging the propriety and effectiveness of discourse.

In relation to the third research objective, the study affirms the relevance of al-Sakkākī's rhetorical epistemology for contemporary Qur'anic Studies. His framework provides analytical tools for examining word order, ellipsis, emphasis, metaphor, textual coherence, and rhetorical force in Qur'anic discourse. It also offers a critical corrective to approaches that rely either on lexical analysis alone or on digital pattern recognition without sufficient hermeneutical judgement. Classical *balāghah* therefore remains significant for modern Qur'anic interpretation because it preserves the connection between linguistic form, contextual meaning, and interpretive accountability.

The theoretical contribution of this study lies in repositioning al-Sakkākī as an architect of epistemological order within Islamic linguistic thought. Its academic significance lies in bridging classical Arabic rhetoric, Qur'anic hermeneutics, and contemporary discussions on discourse analysis and digital Islamic knowledge. Future research may extend this inquiry by applying al-Sakkākī's categories to selected Qur'anic passages, comparing his epistemology

with al-Jurjānī and al-Qazwīnī more extensively, or developing a methodological model that integrates classical rhetorical analysis with digital Qur'anic corpora.

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