

## The Linguistic Miracle of the Qur'an: *Balāghah* Perspectives on *Tanāfur Al-ḥurūf*, *Gharābah*, and *Mukhālafat Al-Qiyās*

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### Abstract

This article examines the linguistic miracle of the Qur'an through the classical *balāghah* perspective on *faṣāḥah*, with particular attention to *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās*. The study addresses the problem that modern discussions of *i'jāz al-Qur'ān* often remain either broadly theological or stylistically general, without sufficiently reconstructing the technical criteria by which classical Arabic rhetoric evaluates linguistic perfection. Using a qualitative textual research design, the article combines philological-conceptual analysis, classical *balāghah* theory, and Qur'anic hermeneutics. Its primary focus is the reconstruction of three negative criteria of *faṣāḥah*: phonetic disharmony, lexical obscurity, and deviation from accepted grammatical or morphological norms. The findings show that Qur'anic discourse demonstrates linguistic inimitability through the absence of these defects. The Qur'an avoids *tanāfur al-ḥurūf* by achieving phonetic harmony and articulatory balance; it avoids defective *gharābah* by combining semantic density with communicative clarity; and it avoids *mukhālafat al-qiyās* by employing syntactic and morphological variation within the normative possibilities of Arabic. These findings indicate that the Qur'an's linguistic miracle operates through the integration of sound, vocabulary, structure, meaning, and context. The theoretical contribution of this article lies in repositioning *faṣāḥah* as a central analytical category for studying *i'jāz lughawī*, thereby bridging classical Arabic rhetoric with contemporary Qur'anic linguistics and hermeneutical inquiry.

**Keywords:** *balāghah*, *faṣāḥah*, *i'jāz lughawī*, Qur'anic linguistics, Arabic rhetoric

### Abstrak

Artikel ini mengkaji mukjizat linguistik Al-Qur'an melalui perspektif *balāghah* klasik tentang *faṣāḥah*, dengan perhatian khusus pada *tanāfur al-ḥurūf*, *gharābah*, dan *mukhālafat al-qiyās*. Studi ini berangkat dari masalah bahwa pembahasan modern tentang *i'jāz al-Qur'ān* sering kali masih bersifat teologis umum atau stilistis secara luas, tanpa merekonstruksi secara memadai kriteria teknis yang digunakan retorika Arab klasik untuk menilai kesempurnaan bahasa. Dengan menggunakan desain penelitian tekstual kualitatif, artikel ini memadukan analisis filologis-konseptual, teori *balāghah* klasik, dan hermeneutika Al-Qur'an. Fokus utamanya adalah merekonstruksi tiga kriteria negatif *faṣāḥah*, yaitu ketidakharmonisan fonetik, ketidakjelasan leksikal, dan penyimpangan dari norma gramatikal atau morfologis yang diakui. Temuan penelitian menunjukkan bahwa wacana Al-Qur'an memperlihatkan kemukjizatan linguistik melalui ketiadaan tiga cacat tersebut. Al-Qur'an terhindar dari *tanāfur al-ḥurūf* karena menghadirkan harmoni bunyi dan keseimbangan artikulatori; terhindar dari *gharābah* yang cacat karena memadukan kepadatan semantik dengan kejelasan komunikatif; serta terhindar dari *mukhālafat al-qiyās* karena menggunakan variasi sintaksis dan morfologis dalam batas kemungkinan normatif bahasa Arab. Temuan ini menunjukkan bahwa mukjizat linguistik Al-Qur'an bekerja melalui integrasi bunyi, kosakata, struktur, makna, dan konteks. Kontribusi teoretis artikel ini terletak pada reposisi *faṣāḥah* sebagai kategori analitis utama dalam studi *i'jāz lughawī*, sekaligus menjembatani retorika Arab klasik dengan linguistik Al-Qur'an kontemporer dan kajian hermeneutis.

**Kata kunci:** *balāghah*, *faṣāḥah*, *i'jāz lughawī*, linguistik al-qur'an, retorika Arab



## Introduction

The linguistic miracle of the Qur'an remains one of the most enduring questions in *Ushuluddin* and Islamic Studies because it connects theology, Arabic linguistics, rhetoric, interpretation, and the authority of revelation. In classical Islamic thought, the doctrine of *i'jāz al-Qur'ān* was not formulated merely to affirm the Qur'an's sacred status, but also to explain why its linguistic form could not be imitated by human speech. Contemporary Qur'anic Studies has renewed this question through approaches drawn from discourse analysis, semantics, stylistics, textual coherence, and corpus-based linguistics. These approaches have shown that Qur'anic meaning is shaped not only by lexical content, but also by sound patterning, syntactic arrangement, semantic precision, rhetorical structure, and contextual force.<sup>1</sup> Within this broader scholarly context, the classical science of *balāghah* remains highly relevant because it provides a refined framework for examining how Arabic expression reaches communicative perfection.<sup>2</sup>

The significance of this topic becomes clearer when the linguistic miracle of the Qur'an is viewed through the classical concept of *faṣāḥah*. In Arabic rhetorical theory, *faṣāḥah* does not simply mean “fluency” or “eloquence” in a general sense. It refers to the purity, clarity, smoothness, and linguistic correctness of expression. Classical rhetoricians often discussed the defects that prevent speech from reaching *faṣāḥah*, including *tanāfur al-ḥurūf* or phonetic disharmony among letters, *gharābah* or lexical strangeness that obscures meaning, and *mukhālafat al-qiyās* or deviation from accepted morphological and grammatical norms. These categories are crucial because they indicate that eloquence is not only a matter of beauty, but also of phonological harmony, semantic accessibility, and conformity to the internal logic of Arabic usage.<sup>3</sup> When applied to the Qur'an, these criteria help explain why its language is regarded as both aesthetically powerful and linguistically precise.

The central problem addressed in this article is that modern discussions of the Qur'an's linguistic miracle often remain either too general or too apologetic. Many studies affirm the Qur'an's eloquence but do not examine the technical criteria by which classical scholars judged eloquence at the level of sound, word choice, and linguistic normativity. Conversely, some contemporary linguistic studies analyze Qur'anic style through modern categories such as cohesion, coherence, metaphor, or semantic field, but they do not always reconnect these analyses with the classical vocabulary of *faṣāḥah* and *balāghah*. This creates a theoretical tension: the Qur'an is frequently described as linguistically miraculous, yet the precise rhetorical mechanisms that support this claim are not always reconstructed in a systematic way. The result is a methodological limitation in which *i'jāz lughawī* is invoked as a doctrine but not sufficiently examined as an analyzable linguistic phenomenon.

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<sup>1</sup> 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>; 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>.

<sup>2</sup> Al Fiqri Ardiansyah et al., “Qiwāmah and Epistemic Violence: A Critical Socio-Legal Analysis of Gendered Authority in Islamic Family Law,” *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (2025): 605–626, <https://doi.org/10.52496/mjhki.v3i2.100>.

<sup>3</sup> 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>; Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* (Routledge, 2006), [https://www.routledge.com/search?kw=Arabic Rhetoric A Pragmatic Analysis Abdul-Raof; Jalāl al-Dīn Al-Qazwīnī, \*Al-Idārah Fī 'ulūm Al-Balāghah: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī\*, ed. Ibrāhīm Shams al-Dīn \(Dār al-Kutub al-'Ilmiyyah, 2023\), <https://www.al-ilmiyah.com/search?search=الإيضاح في علوم البلاغة>.](https://www.routledge.com/search?kw=Arabic Rhetoric A Pragmatic Analysis Abdul-Raof; Jalāl al-Dīn Al-Qazwīnī, Al-Idārah Fī 'ulūm Al-Balāghah: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī, ed. Ibrāhīm Shams al-Dīn (Dār al-Kutub al-'Ilmiyyah, 2023), https://www.al-ilmiyah.com/search?search=الإيضاح في علوم البلاغة)

Previous scholarship may be grouped into several major tendencies. The first group examines Arabic rhetoric as a pragmatic and communicative science, emphasizing the relation between expression, context, intention, and effect.<sup>4</sup> The second group studies Qur'anic discourse through textual relations, coherence, structure, and rhetorical composition, showing that the Qur'an's meaning is inseparable from its arrangement and discursive organization.<sup>5</sup> The third group explores Qur'anic semantics and lexical behavior, demonstrating that Qur'anic vocabulary must be read in relation to semantic networks, contextual usage, and conceptual development rather than through simple dictionary equivalence.<sup>6</sup> These studies have significantly advanced the field, but they have not given sufficient analytical attention to *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* as classical criteria for evaluating the linguistic perfection of Qur'anic discourse.

The research gap is therefore conceptual, methodological, and interpretive. Conceptually, the relationship between *i'jāz lughawī* and the classical theory of *faṣāḥah* has not been sufficiently articulated through the specific categories of phonetic harmony, lexical clarity, and normative linguistic correctness. Methodologically, modern Qur'anic linguistic studies often privilege discourse-level analysis while giving less attention to the micro-linguistic criteria used by classical rhetoricians. Interpretively, the role of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* in demonstrating Qur'anic eloquence remains underdeveloped, even though these concepts are central to the classical distinction between ordinary eloquent speech and discourse of exceptional rhetorical force.

This article is guided by three research questions. First, how do classical concepts of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* contribute to the theory of *faṣāḥah* in Arabic rhetoric? Second, how can these concepts be used to analyze the linguistic miracle of the Qur'an beyond general claims of eloquence? Third, what theoretical contribution can a *balāghah*-based reading make to contemporary Qur'anic Studies? Accordingly, the objectives of this study are to reconstruct the rhetorical meaning of these three concepts, examine their relevance to the doctrine of *i'jāz lughawī*, and demonstrate how classical *balāghah* can enrich modern linguistic and hermeneutical approaches to the Qur'an.

Theoretically, this study draws on classical Arabic rhetorical theory, Qur'anic hermeneutics, and modern Qur'anic linguistics. Classical *balāghah* provides the internal categories of analysis, especially the criteria of *faṣāḥah* and the later organization of rhetorical inquiry into *ma'ānī*, *bayān*, and *badī'*. Qur'anic hermeneutics situates these categories within the broader question of how revelation communicates meaning through Arabic form. Modern Qur'anic linguistics helps connect classical concepts with contemporary debates on syntax, semantics, stylistics, and discourse structure.<sup>7</sup> The novelty of this article lies in its

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<sup>4</sup> Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*; 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; H Abdul-Raof, Text Linguistics of Qur'anic Discourse: An Analysis, Text Linguistics of Qur'anic Discourse: An Analysis](https://www.routledge.com/search?kw=New+Horizons+in+Qur%27anic+Linguistics+Abdul-Raof%3A+H+Abdul-Raof,+Text+Linguistics+of+Qur%27anic+Discourse%3A+An+Analysis,+Text+Linguistics+of+Qur%27anic+Discourse%3A+An+Analysis), 2018, <https://doi.org/10.4324/9781315670942>.

<sup>5</sup> 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>; 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>.

<sup>6</sup> 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>.

<sup>7</sup> Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

focused reconstruction of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* as analytical keys to the Qur'an's linguistic miracle. By bringing these technical concepts into conversation with contemporary Qur'anic Studies, the article contributes to a more precise, historically grounded, and rhetorically accountable understanding of *i'jāz al-Qur'ān*.

## Methodology

This study employs a qualitative textual research design that combines philological-conceptual analysis, classical *balāghah* theory, and Qur'anic hermeneutics. This design is appropriate because the article does not examine linguistic attitudes, reader reception, or statistical frequency as empirical phenomena, but investigates how specific rhetorical concepts—*tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* function as criteria for understanding the linguistic miracle of the Qur'an. Qualitative textual inquiry allows the study to examine concepts, classifications, interpretive assumptions, and theoretical tensions within selected classical and contemporary sources.<sup>8</sup> In this article, the linguistic miracle of the Qur'an is treated not merely as a theological doctrine, but as a rhetorically analyzable phenomenon grounded in the classical Arabic theory of *faṣāḥah* and *balāghah*.

The primary sources of the study consist of selected classical works in Arabic rhetoric that discuss the conditions of eloquent expression and the defects that prevent speech from attaining *faṣāḥah*. The most central texts are al-Sakkākī's *Miftāḥ al-'Ulūm* and al-Qazwīnī's *Al-Īdāḥ fī 'ulūm al-balāghah*, because these works systematize the discussion of rhetorical correctness, clarity, contextual appropriateness, and linguistic refinement within the later tradition of *balāghah*.<sup>9</sup> These sources are used to reconstruct the technical meanings of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās*. Al-Sakkākī is important because his work situates rhetorical analysis within a disciplined architecture of linguistic sciences, while al-Qazwīnī is important because he clarifies and transmits these categories in a more pedagogically stable form. Together, these texts provide the conceptual foundation for examining how Arabic rhetorical theory defines linguistic excellence and identifies linguistic defect.

The Qur'an functions as the principal scriptural object of interpretation, although the study does not attempt to produce an exhaustive verse-by-verse analysis. Instead, it focuses on the theoretical relationship between Qur'anic discourse and the classical criteria of eloquent expression. The article examines how Qur'anic language may be understood as free from phonetic disharmony, obscure lexical strangeness, and unjustified deviation from accepted linguistic norms. This analytical focus is not intended to reduce *i'jāz al-Qur'ān* to purely formal criteria, but to show how classical *balāghah* offers a precise linguistic vocabulary for discussing the Qur'an's exceptional rhetorical quality. Contemporary studies on Qur'anic linguistics, discourse structure, semantic behavior, and Arabic rhetoric are used as secondary sources to place the classical discussion in conversation with modern scholarship.<sup>10</sup>

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<sup>8</sup> Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40; John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design* (Sage Publications, 2018).

<sup>9</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm*; Al-Qazwīnī, *Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

<sup>10</sup> 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*; Hussein Abdul-Raof, *Qur'anic Semantics: Corpus and Lexical Behavior*

The criteria for source selection are based on four considerations. First, the source must be directly relevant to Arabic rhetoric, Qur'anic linguistics, *faṣāḥah*, or *i'jāz al-Qur'ān*. Second, it must contribute to explaining the relationship between linguistic form and meaning. Third, it must have recognized academic or classical authority, either as a major rhetorical text in the Islamic scholarly tradition or as a contemporary scholarly work published by an academic press or peer-reviewed venue. Fourth, it must support the article's aim of connecting classical rhetorical categories with contemporary debates in Qur'anic Studies. This selection strategy is necessary because the article seeks to avoid two methodological extremes: treating *i'jāz* only as a devotional claim, and treating Qur'anic language only through modern linguistic terminology detached from the classical discipline that first theorized its eloquence.

The analytical procedure is conducted in four stages. The first stage is conceptual reconstruction. At this stage, the study identifies how *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* are defined in classical *balāghah* sources and how they relate to the broader concept of *faṣāḥah*. *Tanāfur al-ḥurūf* is examined as a defect of phonetic arrangement in which the combination of letters produces heaviness or disharmony in pronunciation. *Gharābah* is analyzed as lexical obscurity or strangeness that prevents immediate intelligibility. *Mukhālafat al-qiyās* is examined as deviation from recognized morphological or grammatical norms that weakens linguistic acceptability. These concepts are not treated as isolated technical labels, but as indicators of how classical rhetoricians understood linguistic perfection.<sup>11</sup>

The second stage is philological-contextual reading. This stage examines the semantic range of the selected Arabic terms and prevents them from being flattened into modern equivalents such as “euphony,” “obscurity,” or “grammatical error.” While these translations are useful, they do not fully capture the epistemic function of the concepts within classical Arabic rhetoric. Philological reading is therefore required to preserve the conceptual density of the terms and to situate them within the linguistic assumptions of the Arabic rhetorical tradition. This stage also helps control anachronism by distinguishing between classical categories of evaluation and modern linguistic categories of description.<sup>12</sup>

The third stage is hermeneutical-rhetorical analysis. At this stage, the reconstructed concepts are applied to the problem of the Qur'an's linguistic miracle. The analysis examines how the absence of *tanāfur al-ḥurūf* indicates phonetic harmony, how the absence of unjustified *gharābah* indicates semantic clarity without semantic poverty, and how freedom from *mukhālafat al-qiyās* demonstrates conformity to the internal logic of Arabic while still allowing distinctive Qur'anic expression. This procedure allows the study to move from descriptive definition to interpretive significance. It also connects classical rhetoric with contemporary Qur'anic linguistics, especially studies that emphasize syntax, semantics, stylistics, discourse coherence, and lexical behavior as interdependent aspects of Qur'anic meaning.<sup>13</sup>

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(Routledge, 2023), [https://www.routledge.com/search?kw=Qur%27anic Semantics Corpus and Lexical Behavior](https://www.routledge.com/search?kw=Qur%27anic+Semantics+Corpus+and+Lexical+Behavior) Abdul-Raof: Sinai, *Key Terms of the Qur'an: A Critical Dictionary*.

<sup>11</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm: Al-Qazwīnī, Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

<sup>12</sup> 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>.

<sup>13</sup> El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*.

The fourth stage is comparative synthesis. The study compares the classical criteria of *faṣāḥah* with modern discussions of Qur'anic discourse and linguistic analysis. This comparison does not collapse classical *balāghah* into contemporary linguistics, nor does it treat modern scholarship as a replacement for classical theory. Rather, it identifies points of methodological complementarity. Classical *balāghah* provides the evaluative vocabulary for judging eloquence, while contemporary Qur'anic linguistics provides analytical tools for explaining how syntax, semantics, sound patterning, and discourse structure contribute to meaning. The modification made in this study lies in combining classical rhetorical evaluation with modern linguistic-hermeneutical analysis. This modification is justified because the research problem cannot be addressed adequately through a purely theological, purely historical, or purely linguistic method.

To ensure methodological transparency, the study applies three strategies. First, source triangulation is used by reading classical rhetorical texts alongside contemporary works on Arabic rhetoric and Qur'anic linguistics. Second, interpretive traceability is maintained by linking each major analytical claim to specific concepts in the classical tradition. Third, conceptual limitation is observed by focusing only on three selected criteria of *faṣāḥah*: *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās*. This limitation is intentional because the article aims to provide a focused reconstruction of micro-linguistic criteria in the discussion of Qur'anic eloquence. By using this method, the study seeks to show that the linguistic miracle of the Qur'an can be examined through a rigorous rhetorical framework that is historically grounded, conceptually precise, and relevant to contemporary Qur'anic Studies.

## Results and Discussion

### From *Faṣāḥah* to *I'jāz Lughawī*: Reframing the Linguistic Miracle of the Qur'an through Classical *Balāghah*

The principal finding of this subsection is that the Qur'an's linguistic miracle can be more precisely understood when *i'jāz lughawī* is read through the classical theory of *faṣāḥah*. In the Arabic rhetorical tradition, *faṣāḥah* is not a vague appreciation of elegant language, but a disciplined criterion for evaluating whether an utterance is phonetically harmonious, lexically clear, morphologically acceptable, and semantically appropriate. This means that the linguistic miracle of the Qur'an does not rest only on the general claim that its style is beautiful. Rather, it lies in the fact that Qur'anic discourse achieves expressive perfection while remaining free from linguistic defects that classical rhetoricians identified as obstacles to eloquence, including *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās*.<sup>14</sup>

Early discussions of *i'jāz al-Qur'ān* already show that the Qur'an's inimitability was not treated merely as a theological assertion detached from linguistic analysis. Al-Rummānī linked Qur'anic inimitability to rhetorical excellence, arguing that the Qur'an surpasses ordinary speech through the force of its expression, arrangement, brevity, clarity, and persuasive power.<sup>15</sup> Al-Khaṭṭābī likewise understood the Qur'an's miracle through the inseparable relation between

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<sup>14</sup> Abu al-Hasan Ali ibn Isa al-Rummani, "Al-Nukat Fi i'jaz Al-Qur'an," in *Thalath Rasa'il Fi i'jaz Al-Qur'an*, ed. Muhammad Khalaf Allah Ahmad and Muhammad Zaghlu Sallam, 3rd ed. (Dar al-Ma'arif, 1976); Abu Sulayman Hamd ibn Muhammad al-Khattabi, "Bayan i'jaz Al-Qur'an," in *Thalath Rasa'il Fi i'jaz Al-Qur'an*, ed. Muhammad Khalaf Allah Ahmad and Muhammad Zaghlu Sallam, 3rd ed. (Dar al-Ma'arif, 1976); Abu Bakr Muhammad ibn al-Tayyib al-Baqillani, *I'jāz Al-Qur'ān*, n.d.

<sup>15</sup> al-Rummani, "Al-Nukat Fi i'jaz Al-Qur'an."

word, meaning, and communicative effect, emphasizing that Qur'anic expression achieves a degree of precision that cannot be reduced to either poetic ornament or ordinary prose.<sup>16</sup> Al-Bāqillānī developed this argument further by insisting that the Qur'an's distinction lies in its unique composition, which does not conform to known poetic meters or conventional prose patterns, yet remains internally coherent, forceful, and rhetorically unsurpassed. These classical positions show that *i'jāz* was historically discussed as a problem of language, composition, and meaning, not only as a doctrine of belief.<sup>17</sup>

Within this framework, *faṣāḥah* functions as an analytical threshold for understanding the Qur'an's exceptional linguistic status. Speech cannot be considered fully eloquent if its letters are difficult to pronounce in sequence, if its vocabulary is obscure without interpretive justification, or if its forms violate accepted linguistic usage. The categories of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* therefore provide negative criteria: they identify what eloquent Arabic must avoid. The Qur'an's linguistic miracle may then be described not simply as the presence of beauty, but as the absence of these defects alongside the presence of semantic density, structural precision, and rhetorical force. Al-Sakkākī's systematization of rhetorical sciences and al-Qazwīnī's later clarification of *balāghah* categories help demonstrate that eloquence depends on the disciplined relation between sound, form, meaning, and context.<sup>18</sup>

This reading also refines modern scholarship on Qur'anic linguistics. Abdul-Raof's studies show that Qur'anic meaning emerges through the interaction of syntax, semantics, pragmatics, and discourse structure rather than through isolated lexical items.<sup>19</sup> However, a *faṣāḥah*-based approach adds a more specific classical vocabulary for examining the micro-linguistic foundations of Qur'anic eloquence. While contemporary discourse analysis often focuses on coherence, textual relations, and thematic organization, the classical theory of *faṣāḥah* directs attention to smaller but crucial features: the phonetic suitability of letters, the intelligibility of words, and the normative acceptability of forms. This does not contradict modern Qur'anic linguistics; rather, it deepens it by recovering the evaluative framework through which Muslim scholars historically explained the Qur'an's linguistic superiority.<sup>20</sup>

Theoretically, this finding suggests that *i'jāz lughawī* should be approached as a layered linguistic phenomenon. At one level, it concerns phonetic harmony and ease of articulation. At another, it concerns lexical clarity and semantic richness. At a further level, it concerns conformity to Arabic linguistic norms without becoming predictable or ordinary. This layered understanding prevents two reductive readings: one that treats Qur'anic inimitability as a purely devotional claim beyond analysis, and another that reduces it to modern stylistic description without engaging the classical Islamic sciences that first articulated

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<sup>16</sup> al-Khattabi, "Bayan i'jaz Al-Qur'an."

<sup>17</sup> Al Fiqri Ardiansyah and Marhamah Annazah Tambunan, "From Normative Citation to Critical Analysis: Evaluating Methodological Problems in Contemporary Indonesian Qur'anic Scholarship," *Dialogues in Qur'anic and Hadith Studies* 1, no. 1 (2026): 1–26, <https://journal.bahsisfkr.or.id/index.php/DQHS/article/view/12>.

<sup>18</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm: Al-Qazwīnī, Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

<sup>19</sup> 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*.

<sup>20</sup> El-Awa, *Textual Relations in the Qur'an: Relevance, Coherence and Structure*; Sinai, *Key Terms of the Qur'an: A Critical Dictionary*.

its linguistic logic. Methodologically, the use of *faṣāḥah* allows the article to connect classical *balāghah* with contemporary Qur'anic Studies in a more focused way.

The academic contribution of this subsection is therefore to reposition *faṣāḥah* as a central analytical category for studying the linguistic miracle of the Qur'an. By beginning with *faṣāḥah*, the discussion establishes the conceptual ground for examining *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās* in the following sections. This approach shows that the Qur'an's miracle is not only found in macro-level discourse structure, but also in the precision of its smallest linguistic choices. In this sense, classical *balāghah* remains indispensable for any account of *i'jāz al-Qur'ān* that seeks to be linguistically exact, historically grounded, and hermeneutically responsible.<sup>21</sup>

### **Phonetic Harmony and the Absence of *Tanāfur al-Ḥurūf* in Qur'anic Expression**

The principal finding of this subsection is that Qur'anic expression demonstrates linguistic inimitability not only through meaning and structure, but also through the remarkable absence of *tanāfur al-ḥurūf*, namely phonetic disharmony that makes speech heavy, awkward, or difficult to articulate. In classical *balāghah*, *tanāfur al-ḥurūf* is treated as one of the defects that prevents an utterance from reaching *faṣāḥah*. A phrase may be grammatically correct and semantically intelligible yet still fail rhetorically if the sequence of sounds produces excessive hardness, forced articulation, or discomfort in pronunciation. This criterion is important for understanding *i'jāz lughawī* because it shows that the Qur'an's eloquence operates at the micro-level of phonetic arrangement, where letters, rhythm, and articulation contribute directly to the reception of meaning.<sup>22</sup>

Ibn Jinnī's linguistic theory is especially useful for explaining why sound cannot be separated from meaning in Arabic. His attention to the relation between phonetic form, morphological structure, and semantic force shows that Arabic words are not neutral containers of meaning; their sound patterns participate in the production of linguistic effect. This insight is consistent with the later rhetorical concern of al-Sakkākī and al-Qazwīnī, who position *faṣāḥah* as a condition of eloquent speech. In their framework, a rhetorically excellent expression must avoid harsh phonetic clustering, obscure word choice, and defective formation. The Qur'an's linguistic distinction can therefore be examined through its ability to combine ease of articulation with intensity of meaning, without falling into either flatness or artificial ornamentation.<sup>23</sup>

Textually, Qur'anic discourse often displays a close relation between phonetic texture and semantic atmosphere. In passages of consolation, warning, oath, eschatological imagery, or moral argument, sound arrangement helps shape the listener's affective response. For example, the opening movement of Sūrat al-Ḍuḥā creates a soft and consoling rhythm through open vowels and flowing sound transitions, matching its theme of reassurance and divine care (Q 93:1–5). By contrast, Sūrat al-Qāri'ah employs strong consonantal pressure and repeated striking sounds that correspond to its portrayal of eschatological shock and disruption (Q 101:1–5). These examples suggest that Qur'anic phonetic harmony

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<sup>21</sup> al-Baqillani, *I'jāz Al-Qur'ān*; al-Rummani, "Al-Nukat Fi i'jaz Al-Qur'an"; al-Khattabi, "Bayan i'jaz Al-Qur'an"; Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

<sup>22</sup> Abū al-Faṭḥ 'Uthmān ibn Jinnī Ibn Jinnī, *Al-Khaṣā'is*, ed. Muḥammad 'Alī al-Najjār (Dār al-Kutub al-Miṣriyyah, 1952), <https://search.worldcat.org/search?q=Ibn+Jinni+Al-Khasa%27is+Muhammad+Ali+al+Najjar+1952>.

<sup>23</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm*; Al-Qazwīnī, *Al-Idāḥ Fī 'ulūm Al-Balāgha' Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

is not merely musical beauty; it is a rhetorical mechanism through which sound supports semantic force and emotional orientation.

This finding refines modern studies of Qur'anic linguistics that emphasize the interdependence of syntax, semantics, pragmatics, and discourse structure. Abdul-Raof argues that Qur'anic meaning must be read through the interaction of linguistic levels rather than through isolated vocabulary or grammar.<sup>24</sup> A focus on *tanāfur al-ḥurūf* extends this argument by adding the phonetic dimension of *faṣāḥah* to contemporary Qur'anic analysis. While modern linguistic studies often examine cohesion, coherence, and semantic networks, classical *balāghah* reminds us that the auditory structure of Qur'anic Arabic is also interpretively significant. The listener does not encounter Qur'anic meaning as abstract information alone, but as articulated discourse whose sounds guide attention, emotion, and comprehension.<sup>25</sup>

This analysis also challenges the reduction of Qur'anic phonetic beauty to aesthetic impression. The absence of *tanāfur al-ḥurūf* is not simply a subjective judgment that the Qur'an "sounds beautiful." Rather, it reflects a classical criterion for evaluating whether speech possesses articulatory balance and rhetorical suitability. In this respect, phonetic harmony becomes part of linguistic evidence for *i'jāz*. Qur'anic expression avoids the roughness that weakens eloquence, yet it does not sacrifice semantic density or rhetorical power. Its sound patterns remain accessible, memorable, and contextually appropriate. This is why the Qur'an can be recited, heard, memorized, and interpreted as a discourse in which phonetic form and semantic intention are deeply integrated.

The theoretical implication of this finding is that *i'jāz lughawī* must be understood as a layered phenomenon that includes sound, word, structure, and meaning. Methodologically, the category of *tanāfur al-ḥurūf* offers a precise classical tool for analyzing Qur'anic phonetic organization without reducing the Qur'an to modern stylistics or treating its miracle as inaccessible to scholarly examination. The academic contribution of this subsection lies in showing that the Qur'an's linguistic miracle begins at the level of articulation itself: its letters are arranged in ways that support clarity, rhythm, memorability, and rhetorical effect. Classical *balāghah* therefore provides a necessary framework for explaining how the Qur'an's sound structure participates in the construction of meaning and in the experience of revelation as linguistically inimitable.

### **Lexical Clarity and the Problem of *Gharābah* in Qur'anic Vocabulary**

The principal finding of this subsection is that the Qur'an's linguistic miracle is visible not in lexical simplicity, but in its ability to combine semantic density with communicative clarity while remaining free from defective *gharābah*. In classical *balāghah*, *gharābah* refers to lexical strangeness or unfamiliarity that obstructs understanding and weakens the eloquence of an utterance. A word may be grammatically acceptable and phonetically smooth yet still fail to achieve *faṣāḥah* if it is so rare, obscure, or semantically inaccessible that it disrupts communication. When applied to Qur'anic discourse, this criterion is important because the Qur'an contains words of great conceptual depth, but this depth should not be confused with lexical obscurity in the rhetorical sense. The Qur'an's

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<sup>24</sup> Putri Naomi et al., "Reassessing Ribā through Qur'anic Legal Ethics: The Moral Limits of Islamic Finance under Global Capitalism," *Journal of Qur'anic Legal Studies and Exegesis* 1, no. 1 (2026): 68–90, <https://journal.bahsisfkr.or.id/index.php/JQLSE/article/view/9>.

<sup>25</sup> Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

vocabulary is often semantically layered, but it is not arbitrary, unintelligible, or detached from the Arabic linguistic system.<sup>26</sup>

A crucial distinction must therefore be made between *gharābah* as a rhetorical defect and *gharīb al-Qur'ān* as a scholarly discipline. *Gharābah* in the theory of *faṣāḥah* refers to lexical oddity that damages eloquent communication. By contrast, *gharīb al-Qur'ān* refers to the exegetical and lexicographical effort to explain Qur'anic words whose meanings may be difficult for later readers because of historical distance, dialectal variation, semantic specialization, or the decline of direct familiarity with early Arabic usage. The existence of difficult Qur'anic vocabulary does not mean that the Qur'an contains defective *gharābah*. Rather, it shows that Qur'anic interpretation requires disciplined lexical inquiry. Classical lexicographical works such as *Mufradāt alfāz al-Qur'ān* and *Lisān al-'Arab* demonstrate that Qur'anic vocabulary remains traceable within Arabic semantic fields and cannot be treated as isolated or linguistically anomalous.

This distinction has direct implications for the study of *i'jāz lughawī*. The Qur'an often uses words that are compact, polyvalent, and conceptually rich. Terms related to guidance, covenant, light, darkness, justice, mercy, disbelief, remembrance, and accountability do not function merely as dictionary entries; they operate within wider semantic networks. Sinai's study of Qur'anic key terms shows that Qur'anic vocabulary must be examined through conceptual development, contextual use, and interrelations among terms rather than through one-word equivalence.<sup>27</sup> Abdul-Raof similarly argues that Qur'anic semantics depends on lexical behavior in context, where meaning emerges through syntactic position, discourse environment, and semantic association.<sup>28</sup> These modern findings support the classical insight that true eloquence requires clarity without semantic poverty.

Textually, Qur'anic vocabulary frequently achieves a balance between accessibility and depth. The word *nūr*, for example, is intelligible at the lexical level as "light," yet its Qur'anic usage extends into theological, epistemic, and moral domains. Likewise, terms such as *hudā*, *taqwā*, *āyah*, and *fitnah* cannot be reduced to single English equivalents without losing their Qur'anic semantic force. Their richness does not represent *gharābah* because the words remain meaningful within the Arabic conceptual system and are clarified by their textual contexts. The difficulty lies not in lexical defect, but in interpretive responsibility. This is precisely why Qur'anic vocabulary demands semantic analysis rather than superficial translation.<sup>29</sup>

This finding refines contemporary Qur'anic Studies by showing that lexical analysis must avoid two extremes. The first is the assumption that Qur'anic language is always immediately transparent and therefore requires no deeper semantic investigation. The second is the claim that difficult Qur'anic vocabulary is obscure in a way that weakens communication. Classical *balāghah* offers a more precise position: eloquent discourse may be profound without being defective, and difficult words may require explanation without being rhetorically strange. This

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<sup>26</sup> Al-Rāghib al-Isfahānī, *Mufradāt Alfāz Al-Qur'ān*, ed. Ṣafwān 'Adnān Dāwūdī (Dār al-Qalam, 2009), <https://search.worldcat.org/search?q=Mufradat+alfaz+al-Quran+al-Raghib+al-Isfahani+Dar+al-Qalam>; Muḥammad ibn Mukarram Ibn Manẓūr, *Lisān Al-'Arab* (Dār Ṣādir, 1993), <https://search.worldcat.org/search?q=Lisan+al-Arab+Ibn+Manzur+Dar+Sadir>.

<sup>27</sup> Sinai, *Key Terms of the Qur'an: A Critical Dictionary*.

<sup>28</sup> Abdul-Raof, *Qur'anic Semantics: Corpus and Lexical Behavior*.

<sup>29</sup> T Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill-Queen's University Press, 2002).

approach supports modern semantic studies while grounding them in the classical evaluative framework of *faṣāḥah*.<sup>30</sup>

The theoretical implication is that the Qur'an's linguistic miracle should be understood as semantic precision under conditions of rhetorical clarity.<sup>31</sup> Methodologically, the category of *gharābah* allows researchers to distinguish lexical depth from lexical obscurity, and exegetical difficulty from rhetorical defect. The academic contribution of this subsection lies in showing that Qur'anic vocabulary is miraculous not because it avoids complexity, but because its complexity remains meaningful, contextually grounded, and semantically productive. In this sense, classical *balāghah* and modern Qur'anic semantics converge in affirming that the Qur'an's lexical choices are neither ornamental nor obscure, but part of a disciplined linguistic system through which revelation communicates meaning with extraordinary density and clarity.<sup>32</sup>

### **Normativity, Grammatical Precision, and the Absence of *Mukhālafat al-Qiyās* in Qur'anic Language**

The principal finding of this subsection is that Qur'anic language demonstrates rhetorical freedom without falling into *mukhālafat al-qiyās*, namely a violation of recognized morphological or grammatical norms in Arabic. In classical discussions of *faṣāḥah*, an utterance loses linguistic excellence when its form conflicts with accepted rules of usage, analogy, or grammatical regularity. Yet the Qur'an repeatedly employs unusual arrangements, shifts of address, ellipsis, foregrounding, delay, and syntactic variation without becoming linguistically defective. This distinction is crucial: what appears unusual in Qur'anic expression should not automatically be interpreted as deviation from grammar. In many cases, it represents a rhetorically motivated use of Arabic norms to produce emphasis, intensification, semantic precision, or discourse movement.<sup>33</sup>

The classical theory of *qiyās* provides the grammatical background for this argument. In the Arabic grammatical tradition, *qiyās* refers to analogical reasoning through which linguistic forms are assessed according to established patterns of Arabic usage. Sībawayh's *al-Kitāb* shows that Arabic grammar was not constructed as a rigid mechanical code, but as a system that accounts for attested usage, analogy, variation, and syntactic motivation. Ibn Jinnī further deepens this view by showing that linguistic forms often carry internal logic, even when they depart from the most common surface pattern.<sup>34</sup> Thus, a form may be unfamiliar or marked without being invalid. This insight is essential for Qur'anic interpretation because Qur'anic Arabic often uses marked constructions to guide the reader toward a specific interpretive effect.

From the perspective of *balāghah*, grammatical precision is not identical with ordinary syntactic regularity. A construction may depart from the expected order while remaining grammatically legitimate and rhetorically superior.

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<sup>30</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm*; Al-Qazwīnī, *Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

<sup>31</sup> Warda Mardiana Tambunan, Tiara Hidayah B, and Miftahur Rahmah, "Recontextualizing Āyāt al-Aḥkām: Maqāṣid-Based Legal Hermeneutics in Contemporary Qur'anic Exegesis," *Journal of Qur'anic Legal Studies and Exegesis* 1, no. 1 (2026): 21–39, <https://journal.bahsisfikir.or.id/index.php/JQLSE/article/view/7>.

<sup>32</sup> al-Iṣfahānī, *Mufradāt Alfāz Al-Qur'ān*.

<sup>33</sup> Sībawayh, *Al-Kitāb*, ed. 'Abd al-Salām Muḥammad Hārūn (Maktabat al-Khānjī, 1988), <https://search.worldcat.org/search?q=Sibawayh+Al-Kitab+Abd+al-Salam+Harun+Maktabat+al-Khanji>.

<sup>34</sup> Ibn Jinnī, *Al-Khaṣā'is*.

Features such as *taqdīm wa-ta'khīr* foregrounding and postponement, *ḥadhf* ellipsis, pronominal shift, nominal-verbal alternation, and changes in address are meaningful precisely because they operate within the possibilities of Arabic grammar. For example, Qur'anic discourse may foreground an object, delay a subject, omit an element recoverable from context, or shift from third-person reference to direct address. These devices do not violate *qiyās*; they activate the expressive potential of Arabic structure. Al-Sakkākī and al-Qazwīnī treat such syntactic choices as central to *ma'ānī*, where the relation between grammatical form and contextual appropriateness determines rhetorical force.<sup>35</sup>

This finding is also supported by modern studies of Qur'anic discourse and syntax. Abdul-Raof argues that Qur'anic language must be interpreted through the interaction of syntax, semantics, pragmatics, and discourse context, because grammatical form frequently performs rhetorical work beyond ordinary propositional meaning.<sup>36</sup> Shah and Abdel Haleem similarly show that Qur'anic Studies increasingly requires attention to language, structure, and interpretive method rather than reliance on isolated lexical or doctrinal readings.<sup>37</sup> These studies refine the classical perspective by giving contemporary terminology to what *balāghah* had already recognized: Qur'anic syntax is not merely a vehicle for meaning, but one of the ways in which meaning is organized and intensified.

The absence of *mukhālafat al-qiyās* therefore becomes a strong indicator of *i'jāz lughawī*. The Qur'an's distinctive language does not achieve its force by breaking Arabic grammar, but by using the full elasticity of Arabic grammar with extraordinary precision. This is why unusual Qur'anic constructions should be read through rhetorical normativity, not through the assumption of irregularity. A syntactic form may be rare, marked, or surprising, but its validity depends on whether it remains accountable to Arabic usage and whether it produces a meaningful effect in context. Al-Jurjānī's theory of *nazm* is relevant here, because it locates eloquence not in isolated words but in the relational arrangement of meanings through grammatical structure.<sup>38</sup> In this sense, Qur'anic grammatical precision is inseparable from semantic arrangement.

This discussion challenges readings that treat non-ordinary Qur'anic constructions as exceptions requiring apology or as purely stylistic ornament without interpretive consequence. Classical *balāghah* offers a more rigorous alternative: it evaluates whether a marked construction is linguistically valid, contextually appropriate, and rhetorically productive. When these conditions are fulfilled, the form is not a violation of *qiyās*, but a sign of superior expressive control. Such an approach also prevents modern interpreters from imposing overly rigid grammatical expectations on Qur'anic Arabic while preserving the principle that revelation communicates through disciplined language, not arbitrary deviation.<sup>39</sup>

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<sup>35</sup> Al-Sakkākī, *Miftāḥ Al-'ulūm: Al-Qazwīnī, Al-Īdāḥ Fī 'ulūm Al-Balāgha: Al-Ma'ānī, Al-Bayān, Wa-Al-Badī*.

<sup>36</sup> Abdul-Raof, *New Horizons in Qur'anic Linguistics: A Syntactic, Semantic and Stylistic Analysis*; Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis*.

<sup>37</sup> Shah and Haleem, *The Oxford Handbook of Qur'anic Studies*.

<sup>38</sup> 'Abd al-Qāhir Al-Jurjānī, *Dalā'il Al-I'jāz Fī Al-Qur'ān*, ed. Maḥmūd Muḥammad Shākīr (Maktabat al-Khānjī, 2004), <https://search.worldcat.org/search?q=Dalail+al-Ijaz+al-Jurjani+Mahmud+Muhammad+Shakir>.

<sup>39</sup> Riski Suriani Lubis, Jesimawati Jesimawati, and Ummatul Hasanah, "Reframing Qur'anic Hermeneutics Beyond the Text-Context Binary: A Dialogical Model for Contemporary Interpretation," *Dialogues in Qur'anic and Hadith Studies* 1, no. 1 (2026): 27–49, <https://journal.bahsisfikir.or.id/index.php/DQHS/article/view/13>.

The theoretical implication of this finding is that the Qur'an's linguistic miracle includes grammatical normativity as well as rhetorical creativity. Methodologically, *mukhālafat al-qiyās* provides a negative criterion that allows researchers to distinguish genuine linguistic defect from marked but meaningful Qur'anic usage. The academic contribution of this subsection lies in showing that Qur'anic language is neither grammatically ordinary nor grammatically anomalous. It is norm-governed, rhetorically flexible, and semantically precise. By integrating the grammatical tradition of *qiyās* with the rhetorical framework of *balāghah*, this analysis demonstrates that the Qur'an's inimitability is grounded not in the suspension of Arabic rules, but in their most powerful and context-sensitive realization.

## Conclusion

This study concludes that the linguistic miracle of the Qur'an can be more precisely understood through the classical *balāghah* framework of *faṣāḥah*, particularly through the three negative criteria of *tanāfur al-ḥurūf*, *gharābah*, and *mukhālafat al-qiyās*. These concepts show that Qur'anic eloquence is not merely a matter of literary beauty or theological affirmation, but a linguistically analyzable phenomenon grounded in phonetic harmony, lexical clarity, and grammatical precision. By reconstructing these concepts, the study answers its first objective: classical Arabic rhetoric provides a disciplined vocabulary for identifying the linguistic conditions that distinguish eloquent speech from defective expression.

The study also demonstrates that these three criteria are relevant for explaining *i'jāz lughawī* beyond general claims of Qur'anic eloquence. The absence of *tanāfur al-ḥurūf* shows that Qur'anic expression achieves articulatory balance and auditory force without phonetic harshness. The absence of defective *gharābah* indicates that Qur'anic vocabulary may be semantically dense and conceptually layered without becoming obscure or communicatively inaccessible. The absence of *mukhālafat al-qiyās* shows that Qur'anic language employs syntactic and morphological variation with rhetorical precision while remaining accountable to Arabic linguistic norms. Together, these findings synthesize the article's central argument: the Qur'an's linguistic miracle operates through the integration of sound, word, structure, meaning, and context.

The theoretical contribution of this article lies in repositioning *faṣāḥah* as a central analytical category in the study of *i'jāz al-Qur'ān*. Rather than treating *balāghah* as a decorative or supplementary branch of Arabic rhetoric, the study presents it as a rigorous hermeneutical and linguistic framework for understanding how Qur'anic discourse achieves exceptional expressive power. Its academic significance rests on bridging classical Arabic rhetorical theory and contemporary Qur'anic linguistics, particularly by showing that micro-linguistic criteria can enrich modern discussions of syntax, semantics, stylistics, and discourse structure.

The broader implication of the study is that Qur'anic Studies should not separate modern linguistic analysis from the classical sciences that first theorized the Qur'an's eloquence. A *balāghah*-based reading enables scholars to examine the Qur'an as a discourse that is aesthetically powerful, linguistically precise, and hermeneutically accountable. Future research may extend this framework by applying the three criteria to selected Qur'anic passages, comparing their treatment across classical rhetorical texts, or integrating *faṣāḥah*-based analysis with corpus-assisted studies of Qur'anic sound patterns, lexical behavior, and syntactic variation.

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