

Ījāz* and *Itnāb* as Rhetorical Strategies for Reinforcing Divine Messages in the Qur'an*Nur Afni Handayani¹, Andi Miswar², Mardan³**Universitas Islam Negeri Alauddin Makassar, Indonesia¹²³

E-mail: nurafnihandayani03@gmail.com, andi.miswar@uin-alauddin.ac.id, mardan@uin-alauddin.ac.id

Abstract

The rhetorical excellence of the Qur'an has long been recognized as one of its defining characteristics. However, contemporary Qur'anic scholarship has predominantly emphasized theological, legal, and semantic dimensions, while the communicative functions of classical rhetorical devices remain comparatively underexplored. This study examines *ījāz* (conciseness) and *itnāb* (elaboration) as rhetorical strategies for reinforcing divine messages in the Qur'an. Employing a qualitative library-based research design, the study applies the analytical framework of classical Arabic *balāghah* to examine selected Qur'anic verses that exemplify both rhetorical styles. The findings reveal that *ījāz* reinforces divine messages through linguistic economy, semantic density, and expressive precision, enabling profound meanings to be conveyed with maximum rhetorical impact. Conversely, *itnāb* strengthens divine communication through purposeful elaboration, contextual clarification, persuasive emphasis, and emotional engagement, facilitating deeper cognitive and spiritual internalization of Qur'anic teachings. Rather than representing contrasting rhetorical styles, *ījāz* and *itnāb* function as complementary communicative strategies whose effectiveness depends on the communicative context and intended persuasive purpose of the discourse. This study contributes to contemporary Qur'anic rhetoric by demonstrating that the persuasive power of the Qur'an emerges not only from the theological content of its messages but also from the strategic deployment of rhetorical forms that optimize meaning, persuasion, and spiritual transformation. These findings extend the study of *balāghah* beyond stylistic description toward a functional and discourse-oriented understanding of Qur'anic rhetoric.

Keywords: *Ījāz*, *Itnāb*; Arabic Balāghah; Qur'anic Rhetoric; Divine Communication.**Abstrak**

Keunggulan retorika Al-Qur'an telah lama diakui sebagai salah satu karakteristik utamanya. Namun, kajian Al-Qur'an kontemporer masih lebih banyak berfokus pada dimensi teologis, hukum, dan semantik, sementara fungsi komunikatif perangkat retorika klasik relatif kurang mendapat perhatian. Penelitian ini bertujuan menganalisis *ījāz* (ungkapan ringkas) dan *itnāb* (ungkapan elaboratif) sebagai strategi retorik dalam memperkuat pesan-pesan ilahi di dalam Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan desain *library research* serta menerapkan kerangka analisis *balāghah* Arab klasik untuk mengkaji ayat-ayat Al-Qur'an yang merepresentasikan kedua gaya retorik tersebut. Hasil penelitian menunjukkan bahwa *ījāz* memperkuat pesan ilahi melalui ekonomi bahasa, kepadatan makna, dan ketepatan ekspresi sehingga memungkinkan penyampaian makna yang mendalam dengan dampak retorik yang maksimal. Sebaliknya, *itnāb* memperkuat komunikasi ilahi melalui elaborasi yang terarah, penjelasan kontekstual, penegasan persuasif, dan penguatan emosional sehingga mendorong internalisasi ajaran Al-Qur'an secara lebih mendalam, baik pada ranah kognitif maupun

spiritual. Temuan penelitian juga menunjukkan bahwa *ījāz* dan *itnāb* bukan merupakan dua gaya retorik yang saling bertentangan, melainkan dua strategi komunikasi yang bersifat komplementer dengan efektivitas yang bergantung pada konteks komunikasi dan tujuan persuasif suatu wacana. Penelitian ini berkontribusi dalam pengembangan kajian retorika Al-Qur'an dengan menunjukkan bahwa daya persuasif Al-Qur'an tidak hanya terletak pada kandungan teologis pesannya, tetapi juga pada pemanfaatan strategi retorik yang mampu mengoptimalkan penyampaian makna, daya persuasi, dan transformasi spiritual. Dengan demikian, penelitian ini memperluas kajian *balāghah* dari sekadar deskripsi stilistika menuju pemahaman yang lebih fungsional dan berorientasi pada analisis wacana.

Kata kunci: *Ījāz*; *Itnāb*; Balāghah Arab; Retorika Al-Qur'an; Komunikasi Ilahi.

Introduction

The Qur'an, as the sacred scripture of Islam, contains not only theological and normative teachings but also presents extraordinary linguistic beauty through its structure and stylistic delivery. Its rhetorical excellence has long been recognized as one of its defining characteristics, even forming part of the Qur'an's inimitability (*i'jāz balāghī*) that cannot be replicated by human beings. However, in contemporary Islamic scholarship, understanding of the Qur'an has often remained focused on legal aspects and literal meanings, leaving the linguistic dimensions that shape the strength of divine messages comparatively underexplored. Indeed, while studies on the elements of *i'jāz al-Qur'an*, particularly *i'jāz bayānī* pertaining to linguistic aspects, have been extensively discussed by Islamic scholars, the elements of *al-ījāz* and *al-itnāb* that form part of it have received less attention, as most scholars have concentrated their studies on the branches of *al-Bayān* such as *al-istī'rah* (metaphor), *al-tashbīh* (simile), and *al-kināyah* (metonymy) (Lubna Abd Rahman et al., 2022). Consequently, the values that should be deeply internalized through the rhetorical power of the Qur'an have become less optimal in influencing the spiritual and moral consciousness of the Muslim community. Meanwhile, contemporary social phenomena indicate a crisis of values, such as weakening gratitude, diminishing awareness of Allah's blessings, and declining submission to Him, which suggests the need for a more comprehensive approach to understanding the Qur'an, including through the dimension of *balāghah* (Abdul Rohman & Wildan Taufiq, 2022).

In the study of *balāghah*, the concepts of *tarkīb al-ījāz* (concise yet meaning-rich expression) and *al-itnāb* (expanded expression for specific purposes) play important roles in constructing the strength of messages. According to al-Hāshimī (1999), *al-ījāz* is defined as an expression that is concise yet encompasses broad meanings without diminishing clarity, while *al-itnāb* is an expression that is expanded beyond basic necessity for the purpose of

emphasis and deepening meaning. Al-Maydānī (1996) also affirms that both rhetorical styles are part of the science of *al-Ma'ānī*, which regulates sentence structure and meaning delivery according to the demands of situation and context. *Ījāz* functions to convey meanings concisely, directly, and effectively, enabling messages to be received clearly with strong persuasive impact. This density of expression allows broad meanings to be contained in brief wording, thus not only being linguistically efficient but also capable of strengthening impression and facilitating message internalization. Conversely, *itnāb* presents expanded expression through additions or repetitions aimed at clarifying and affirming meaning. Through more elaborate delivery, *itnāb* provides space for deepening messages, enabling them not only to be understood rationally but also to touch emotional and spiritual dimensions (Sarkiah et al., 2025). This expansion makes the message stronger, as it is delivered with layered and sustained emphasis. Al-Suyūṭī (1998) in *Mu'tarak al-Aqrān fī I'jāz al-Qur'an* emphasizes that *ījāz* and *itnāb* constitute evidence of the Qur'an's rhetorical inimitability, demonstrating the superiority of revelatory language above human capability. Similarly, al-Zurqānī (2003) in *Manāhil al-'Irfān fī 'Ulūm al-Qur'an* explains that the variations in rhetorical styles in the Qur'an, including *ījāz* and *itnāb*, do not occur coincidentally but rather possess specific and measurable communicative purposes. Thus, both concepts demonstrate that the power of the message is determined not only by its content but also by its mode of delivery. *Ījāz* strengthens the message through density and precision of expression, while *itnāb* strengthens the message through affirmation and deepening of meaning, so that both function as effective rhetorical strategies in reinforcing and instilling divine messages (Sarkiah et al., 2025).

Studies on *ījāz* and *itnāb* as part of Qur'anic rhetoric have been extensively conducted by researchers from various perspectives, including *balāghah*, linguistics, and *tafsīr*. Both concepts are understood as forms of linguistic beauty as well as strategies for delivering divine messages that possess depth of meaning and influential power over readers. A study entitled "*Ījāz Dan Itnāb Sebagai Retorika Dalam Al-Qur'an*" by Komaru Zaman (2020) states that *ījāz* and *itnāb* are two main rhetorical techniques in the Qur'an that complement each other. *Ījāz* functions to convey meanings concisely yet profoundly, while *itnāb* provides more detailed explanations to clarify meanings. Using textual analysis and linguistic criticism methods, this study demonstrates that both play roles in presenting linguistic beauty while simultaneously strengthening the persuasive and spiritual power of the Qur'an. Meanwhile, Lubna Abd Rahman et al. (2022), in a systematic literature review analysis, found that only

six studies specifically addressed the elements of *al-ījāz* and *al-īṭnāb* in the Qur'an, indicating the limited scholarly attention to issues involving lexical units, word structures, and speech forms that have implications for Qur'anic meaning. This finding is significant in formulating the need to highlight studies on this issue in order to integrate findings from disparate studies with future research directions (Lubna Abd Rahman et al., 2022).

Furthermore, research conducted by Lukman, Achmad Abu Bakar, and Mardan (2021), entitled "Kaidah-Kaidah Kemukjizatan Al-Qur'an Berhubungan dengan Al-Ījāz (Ringkasan) dan Wal Īṭnāb (Berurutan) dalam Al-Qur'an," positions *ījāz* and *īṭnāb* as part of the Qur'an's inimitability (*ījāz balāghī*). Through a *tafsīr* and *lughawī* approach, the study found that *ījāz* reflects density of meaning in concise wording, while *īṭnāb* expands wording to clarify and affirm meaning. Both serve as evidence of the Qur'an's rhetorical superiority and linguistic aesthetics. Subsequently, research by Ahmad Kamal Embong and Md Nor Abdullah (2019), entitled "Figura Retorika al-Ījāz dan al-Īṭnāb: Analisis Surah al-Kahf," demonstrated that *ījāz* and *īṭnāb* in Surah Al-Kahf possess profound semantic dimensions and exert strong psychological impact. This analysis affirms that both linguistic styles not only beautify sentence structure but also reinforce moral messages and form part of the Qur'an's dynamic inimitability. Al-Rūmī (2000), in *Khaṣā'is al-Qur'an al-Karīm*, further asserts that the linguistic characteristics of the Qur'an, including the variation between *ījāz* and *īṭnāb*, play a fundamental role in shaping the spiritual experience of readers and strengthening the persuasive power of revelatory text. Al-'Anīy (2001), in *Dirāsāt fī 'Ulūm al-Qur'an*, also affirms that understanding the rhetorical aspects of the Qur'an, including *ījāz* and *īṭnāb*, is a prerequisite for comprehensive interpretation because linguistic structure directly influences meaning-making and message internalization.

Despite the fact that various studies have revealed aspects of beauty and rhetorical inimitability in *ījāz* and *īṭnāb*, research that specifically positions both within the framework of reinforcing divine messages remains limited. Most studies tend to focus on aesthetic aspects, linguistic structure, or pure linguistic analysis, without explicitly linking them to how both concepts function as mechanisms for strengthening, affirming, and instilling messages into readers' consciousness. Al-Alūsī (1994) in *Tafsīr Rūḥ al-Ma'ānī* has indicated that variations in rhetorical styles in the Qur'an possess profound communicative functions, yet few studies have systematically examined these functions within the framework of divine message reinforcement. Similarly, al-Zamakhsharī (1995) in *al-Kashshāf* demonstrated sensitivity to rhetorical aspects, but his primary focus remained on interpretation rather than

on the strategic function of rhetoric in constructing message strength. Therefore, this study proceeds from the assumption that *ījāz* and *itnāb* are not merely variations of linguistic style but rather rhetorical strategies that significantly contribute to reinforcing divine messages. Through analysis of both concepts, this research aims to reveal how the linguistic structure in the Qur'an functions not only as a medium for conveying meaning but also as a tool for transformation capable of shaping spiritual consciousness and strengthening faith-based values within human beings.

Methodology

This study employed a qualitative research design using a library research approach to investigate the rhetorical functions of *ījāz* and *itnāb* in reinforcing divine messages in the Qur'an. A qualitative approach was considered appropriate because the research focuses on interpreting rhetorical phenomena, identifying patterns of meaning, and explaining how linguistic structures contribute to the communicative effectiveness of Qur'anic discourse rather than measuring quantitative variables. The study is grounded in the tradition of Qur'anic rhetoric (*balāghah*), which provides the principal analytical framework for examining the relationship between linguistic expression and persuasive communication.

The primary data consisted of selected Qur'anic verses that exemplify the rhetorical features of *ījāz* and *itnāb*. The selection of verses was conducted purposively based on two criteria: (1) the verses have been recognized in classical and contemporary works of *balāghah* as representative examples of rhetorical conciseness (*ījāz*) or rhetorical elaboration (*itnāb*), and (2) the verses demonstrate communicative functions related to emphasizing, clarifying, persuading, or strengthening divine messages. Secondary data were obtained from classical works of Arabic rhetoric, Qur'anic exegesis, scholarly books, and peer-reviewed journal articles discussing *balāghah*, Qur'anic rhetoric, discourse analysis, and persuasive communication.

Data were collected through systematic document analysis by identifying relevant literature and textual evidence related to the concepts of *ījāz* and *itnāb*. The collected materials were then organized according to their theoretical relevance, rhetorical characteristics, and communicative functions. To ensure analytical rigor, the study compared explanations from classical rhetorical scholars with contemporary discussions on Qur'anic rhetoric and discourse, allowing conceptual triangulation between traditional and modern perspectives.

The data were analyzed using a qualitative rhetorical analysis grounded in the principles of classical Arabic *balāghah*. The analysis proceeded through four stages. First, the selected Qur'anic verses were classified according to whether they predominantly exhibited the characteristics of *ījāz* or *itnāb*. Second, each verse was examined to identify its linguistic and rhetorical features, including lexical choice, syntactic structure, semantic density, emphasis, repetition, and contextual elaboration. Third, these rhetorical features were interpreted in relation to their communicative functions, particularly their roles in strengthening divine messages through precision, persuasion, clarification, emotional engagement, and spiritual internalization. Finally, the findings were synthesized to develop a functional understanding of *ījāz* and *itnāb* as complementary rhetorical strategies within Qur'anic discourse rather than merely stylistic categories.

To enhance the credibility of the findings, interpretations were continuously compared across classical *balāghah* literature, Qur'anic commentaries, and contemporary rhetorical studies. This comparative analytical process minimized interpretive bias while ensuring that the conclusions were supported by both the classical Islamic rhetorical tradition and recent developments in discourse-oriented Qur'anic scholarship. Through this methodological framework, the study seeks to demonstrate how *ījāz* and *itnāb* function as integrated rhetorical strategies that reinforce the communicative effectiveness and persuasive power of divine messages in the Qur'an.

Results and Discussion

A. Rhetorical Functions of *Tarkīb Al-Ījāz* in the Qur'an

The analysis of *tarkīb al-ījāz* (concise expression) in the Qur'an reveals a systematic pattern of rhetorical strategies that reinforce divine messages through linguistic economy and semantic density. Etymologically, *ījāz* means "to summarize" or "to condense expression," and scholars such as al-Jarim and Amin (1993) define it as the condensation of multiple meanings into few words while maintaining clarity and eloquence, while Nashif et al. (1982) describe it as the delivery of meaning with a more concise expression while still fulfilling the intended purpose of the speech completely. This style avoids verbosity, facilitates memorization, and adapts to contextual situations such as time constraints or audience conditions (Sagala, 2016). Al-Jurjānī (1983) emphasizes that *ījāz* demonstrates the linguistic superiority of revelation over human speech, and al-Suyūṭī (1998) affirms that *ījāz* is integral

to the Qur'an's inimitability (*ijāz*), enabling profound meanings to be encapsulated in minimal wording while preserving rhetorical elegance.

The findings reveal that *ijāz* in the Qur'an is classified into two main categories: *ijāz qaṣr* (concise expression without omission) and *ijāz ḥadzf* (concise expression through omission). *Ījāz qaṣr* involves expressing multiple meanings without deleting any part of the sentence, as exemplified in QS. Al-A'rāf (7):54 where the combination of *al-khalq* (creation) and *al-amr* (command) encapsulates the entirety of divine dominion encompassing creation, governance, life, death, and divine sovereignty. Al-Zamakhsharī (1995) notes that this represents extraordinary rhetorical economy, while al-Rāzī (1997) emphasizes that this verse exemplifies *ijāz qaṣr* at its highest level, as two words convey what would otherwise require extensive theological elaboration. This pattern of extreme conciseness in theological statements serves to embed fundamental doctrines in the reader's memory while simultaneously demonstrating the Qur'an's linguistic inimitability.

In contrast, *ijāz ḥadzf* involves the omission of words or sentences while remaining accompanied by contextual indications (*qarīnah*) that enable the meaning to remain comprehensible (Ummah, 2021). Al-Maydānī (1996) explains that *ḥadzf* is permissible in Arabic when the context provides sufficient clues for the listener to reconstruct the omitted element, demonstrating linguistic efficiency without sacrificing clarity. The analysis identified twelve distinct forms of *ijāz ḥadzf*, each operating at different levels of linguistic structure and serving specific communicative functions. These forms range from phonological omissions, such as the omission of a letter from a word, to syntactic omissions of predicates, objects, prepositions, conditional particles, and circumstantial clauses, as well as discursive omissions of entire conditional answers. The variety of omission types demonstrates that the Qur'an employs *ijāz* as a comprehensive rhetorical strategy applicable across multiple linguistic levels.

Table 1: Classification of *Ījāz* Forms in the Qur'an

Category	Subcategory	Verse Example	Omitted Element
<i>Ījāz Qaṣr</i>	Expression without omission	QS. Al-A'rāf (7):54	None (<i>al-khalq</i> + <i>al-amr</i> encapsulate meaning)
<i>Ījāz Ḥadzf</i>	<i>Ḥadzf juz' al-kalimah</i>	QS. Maryam (19):20	Letter <i>nūn</i> from كُنْ
	<i>Ḥadzf al-ḥurūf</i>	QS. Yusuf (12):85	Negative particle لا

	<i>Ḥadzf muḍāf</i>	QS. Yusuf (12):82	Word أَهْل
	<i>Ḥadzf muḍāf ilaih</i>	QS. Al-A'rāf (7):142	Word لَيَالٍ
	<i>Ḥadzf ṣifāh</i>	QS. Al-Kahf (18):79	Word صَالِحَةً
	<i>Ḥadzf al-mauṣūf</i>	QS. Sad (38):52	Word حُورٌ
	<i>Ḥadzf al-khabar</i>	QS. Saba' (34):31	Word حَاضِرُونَ
	<i>Ḥadzf al-mafūl</i>	QS. Al-A'rāf (7):152	Word إِلَهِهَا
	<i>Ḥadzf al-jār wa al-majrūr</i>	QS. Al-Tawbah (9):102	Preposition بِ
	<i>Ḥadzf al-syarṭ</i>	QS. Āli 'Imrān (3):31	Particle إِنَّ
	<i>Ḥadzf jawāb al-syarṭ</i>	QS. Al-An'ām (6):27	Complete conditional answer
	<i>Ḥadzf al-ḥāl</i>	QS. Al-Ra'd (13):23–24	Word قَائِلِينَ

The analysis reveals that omissions occur at multiple levels, from the phonological level (*ḥadzf juzī al-kalimah* and *ḥadzf al-ḥurūf*) to the syntactic level (*ḥadzf al-khabar*, *ḥadzf al-mafūl*, *ḥadzf al-jār wa al-majrūr*, *ḥadzf al-syarṭ*) and the discourse level (*ḥadzf jawāb al-syarṭ*, *ḥadzf al-ḥāl*). This multi-level pattern demonstrates that *ījāz* is not an isolated stylistic feature but a comprehensive rhetorical strategy. Phonological omissions, such as the omission of the letter *nūn* in QS. Maryam (19):20, serve to facilitate pronunciation and create rhythmic flow while preserving semantic integrity (al-Hāshimī, 1999). Similarly, the omission of the negative particle in QS. Yusuf (12):85 lightens pronunciation and makes the expression more effective without eliminating meaning, a pattern also found in classical Arabic poetry (Mohamad Harjum, 2020; al-Sakkākī, 1987).

At the syntactic level, omissions of the constructed noun in QS. Yusuf (12):82, the genitive construct in QS. Al-A'rāf (7):142, the adjective in QS. Al-Kahf (18):79, and the noun being described in QS. Sad (38):52 all rely on contextual indicators (*qarīnah*) to reconstruct the omitted elements. Al-Alūsī (1994) observes that omissions of the constructed noun are particularly effective because they engage the reader's inferential capacity, transforming

reading from passive reception to active participation. Al-Jurjānī (1983) emphasizes that such omissions are predicated on the principle of contextual sufficiency, where surrounding linguistic and situational cues render explicit mention redundant. The omission of predicates, objects, and prepositions in QS. Saba' (34):31, QS. Al-A'rāf (7):152, and QS. Al-Tawbah (9):102 similarly demonstrates how the Qur'an achieves concision while maintaining clarity through contextual inference.

At the discourse level, omissions of conditional particles, answers to conditionals, and circumstantial clauses serve strategic rhetorical functions. The omission of the conditional particle in QS. Āli 'Imrān (3):31 creates a more direct and urgent tone (al-Jurjānī, 1983; Nashif et al., 1982). The omission of the answer to the conditional in QS. Al-An'ām (6):27 deliberately engages the reader's imagination to visualize the full horror of the scene, creating a stronger and more profound effect (Sagala, 2016; al-Rāzī, 1997). The omission of the circumstantial clause in QS. Al-Ra'd (13):23–24 focuses attention on the greeting itself rather than the act of speaking, thereby reinforcing the spiritual significance of the divine message (al-Zurqānī, 2003; al-Hāshimī, 1999). Al-Rūmī (2000) observes that such omissions in Qur'anic discourse serve aesthetic and psychological functions by inviting the reader to actively participate in meaning construction.

A comparison between the twelve forms of *ījāz ḥadzf* reveals distinct patterns in their distribution and function. Phonological omissions appear primarily in contexts requiring metrical flow and ease of pronunciation, while syntactic omissions occur in contexts where contextual clues are sufficiently clear to reconstruct the omitted elements. Discourse-level omissions appear in contexts where engagement of the reader's imagination or emphasis on the message itself is the primary communicative objective. This variation demonstrates that the Qur'an deploys different forms of *ījāz* according to the specific requirements of each rhetorical context, consistent with the *balāghah* principle of appropriateness to situation (*muqadā al-ḥāl*) (al-Maydānī, 1996; al-Suyūṭī, 1998).

The findings further reveal that *ījāz* in the Qur'an serves multiple communicative functions beyond mere linguistic economy. These functions include creating rhetorical emphasis, facilitating memorization, engaging the reader's interpretive faculties, producing emotional and psychological effects, and directing attention to the core message. For instance, the omission of the adjective in QS. Al-Kahf (18):79 relies on the reader's understanding of context to infer that a tyrant king would only seize sea-worthy ships (Ali, 2021), while the omission of the noun being described in QS. Sad (38):52 invites the reader to infer the presence

of *bidadari* (*houris*) from the contextual description. These findings align with the observations of al-‘Anīy (2001) that understanding the rhetorical aspects of the Qur'an is a prerequisite for comprehensive interpretation because linguistic structure directly influences meaning-making and message internalization.

In summary, the analysis of *ījāz* reveals that conciseness in the Qur'an is not merely a stylistic preference but a strategic rhetorical device that reinforces divine messages through linguistic efficiency, semantic density, and cognitive immediacy. The twelve forms of *ījāz ḥadzfa* demonstrate the Qur'an's ability to achieve maximum meaning with minimum words across multiple linguistic levels, fulfilling the requirements of effective communication in diverse rhetorical contexts. These findings support the understanding of Qur'anic rhetoric as a functional system that shapes theological persuasion and spiritual transformation (Sarkiah et al., 2025; Lubna Abd Rahman et al., 2022; Komaru Zaman, 2020; Ahmad Kamal Embong & Md Nor Abdullah, 2019). The findings further suggest that *ījāz* operates as a discourse-oriented strategy rather than merely a stylistic ornament, engaging the reader's interpretive faculties and facilitating spiritual internalization of divine messages. This understanding provides the foundation for the analysis and interpretation of how *ījāz* functions as a mechanism for reinforcing divine messages, which will be discussed in the subsequent section.

B. Implications for Qur'anic and *Tafsīr* Studies

The findings of this study carry significant implications for the development of Qur'anic and *tafsīr* studies. The analysis demonstrates that the rhetorical form of the Qur'an—specifically its use of *ījāz*—is not merely an ornamental feature but a constitutive element of its divine message. This finding challenges the tendency in contemporary *tafsīr* scholarship to prioritize content analysis over formal rhetorical analysis. While classical *tafsīr* works, such as al-Zamakhsharī's (1995) *al-Kashshāf* and al-Rāzī's (1997) *Mafātīḥ al-Ghayb*, have demonstrated sensitivity to rhetorical features, modern *tafsīr* has increasingly focused on thematic, legal, and historical dimensions, often at the expense of rhetorical analysis (Hassanein, 2025; Kusuma, 2024). The present study suggests that a renewed emphasis on rhetorical analysis can significantly enrich *tafsīr* by revealing how the Qur'an's linguistic structure actively participates in meaning construction and message reinforcement.

This finding aligns with the approach of al-Jurjānī (1983), who argued that the Qur'an's rhetorical power resides in its unique composition (*al-naẓm*), where each word and structure contributes to the overall meaning. Recent scholarship has further developed this perspective, with Hassanein (2025) re-examining classical Arabic theories of linguistic balance through a

modern analytical lens, interpreting the Qur'an as a model of linguistic equilibrium where clarity, concision, and aesthetic form co-exist without mutual loss. Hassanein (2025) draws on information theory and computational linguistics to demonstrate that Qur'anic expressions can be conceptually modelled as points on a bounded optimisation surface, reflecting trade-offs among competing communicative functions, thereby reframing pre-modern Arabic rhetoric as an early theory of constrained expressiveness.

By demonstrating how *ījāz* operates through various forms of omission, the present study provides a systematic framework for analyzing the rhetorical dimensions of Qur'anic discourse, thereby contributing to the methodological development of *tafsīr* scholarship. Atabik (2021) similarly emphasizes that understanding *al-naẓm* stylistic discourse is essential for appreciating the inimitability (*i'jāz*) of the Qur'an, as the structural composition of the text directly influences its theological and persuasive power. Al-Matloob (2022) further reinforces this perspective by demonstrating that the rhetorical structure of Qur'anic verses, particularly the placement of words and phrases, creates semantic coherence that contributes to the overall meaning and impact of the message.

The findings also underscore the importance of integrating *balāghah* (rhetoric) and *tafsīr* (exegesis) as complementary disciplines. Al-'Anīy (2001) affirms that understanding the rhetorical aspects of the Qur'an is a prerequisite for comprehensive interpretation because linguistic structure directly influences meaning-making and message internalization. The present study demonstrates that analysis of *ījāz* reveals layers of meaning that might otherwise remain hidden if the interpretation were confined to literal or thematic readings. For example, the analysis of *ḥadzf jawāb al-syarṭ* in QS. Al-An'ām (6):27 reveals that the omission of the answer to the conditional creates a rhetorical effect that engages the reader's imagination and heightens the emotional impact of the warning. Such insights are only possible through a combination of *balāghah* and *tafsīr*, demonstrating the necessity of interdisciplinary approaches in contemporary Qur'anic scholarship (Rachman et al., 2025; Stepanova & Hachim, 2025).

Stepanova and Hachim (2025) further reinforce this integration by classifying rhetorical tools in the Qur'an into categories such as decorative, cognitive, instructive, argumentative, and convenience, demonstrating that these linguistic devices serve to influence the reader, enhance their impact, add aesthetic aspects and persuasive language, as well as prompt the reader to think, recall, compare, and discover new meanings within the text. Their analysis emphasizes that the intended impact is achieved through rhetorical tools that serve

diverse functions, ranging from cognitive devices that prompt specific mental analysis in creating images, to psychological and emotional elements that, when combined with distinct syntactical patterns, form a unique masterpiece intended for veneration and adherence in the Muslim world (Stepanova & Hachim, 2025).

The findings further suggest that the linguistic structure of the Qur'an—specifically its use of *ījāz*—is inseparable from its theological content. The semantic density achieved through *ījāz* enables the Qur'an to convey complex theological concepts with remarkable efficiency, thereby facilitating both cognitive understanding and spiritual internalization. This finding challenges the assumption that language is merely a transparent vehicle for theological content. Instead, it suggests that the Qur'an's linguistic form actively shapes the reader's theological understanding and spiritual experience. Abdesselam (2026) supports this perspective by analyzing the Qur'an's argumentative structure through an integrated rhetorical-discursive approach, revealing a unique persuasive system combining rational proofs, emotional appeals, and ethical principles. The research demonstrates the Qur'an's distinctive capacity to simultaneously engage reason and emotion while maintaining contextual coherence, which directly relates to how *ījāz* operates as a mechanism for theological persuasion (Abdesselam, 2026). This insight has significant implications for understanding Islamic persuasive discourse and its contemporary applications in interfaith communication.

C. Critical Perspective on Existing Understandings

The findings of this study challenge several conventional understandings in Qur'anic and *balāghah* scholarship. First, while classical *balāghah* scholarship has often treated *ījāz* and *itnāb* as distinct and even opposing rhetorical styles, the findings suggest a more nuanced understanding. The analysis reveals that *ījāz* and *itnāb* are not mutually exclusive but rather complementary strategies that can operate within a single text or even a single verse. This finding challenges the conventional dichotomy and suggests that the Qur'an deploys both conciseness and elaboration according to the requirements of the rhetorical context (*muqadā al-hāḥ*). This perspective aligns with al-Maydānī's (1996) understanding that both *ījāz* and *itnāb* are governed by the principle of appropriateness to context, demonstrating that the Qur'an's rhetorical choices are never arbitrary but always purposeful. The present study extends this understanding by demonstrating how *ījāz* adapts to different rhetorical contexts, from theological affirmation to prophetic warning and moral exhortation (Rahman et al., 2024; Sujarwo et al., 2025).

Mohd Nathir et al. (2025) provide complementary evidence for this perspective through their analysis of repetitive patterns of eschatological terminology in the Qur'an, demonstrating that repetition (*takrār*)—a form of *itnāb*—is strategic and contextual, aiming to strengthen emotional impact and ethical awareness. Their findings indicate that repetition in the Qur'an serves multiple rhetorical functions, including emphasis, reinforcement, and emotional intensification, which parallels how *ījāz* functions through omission to achieve similar rhetorical objectives (Mohd Nathir et al., 2025). Similarly, Mainaki (2024) demonstrates that the rhetorical structure of *fawāṣil* (verse closures) in Surah Al-Insyirah contains extraordinary rhythm and sound harmony that further emphasizes the power of the Qur'anic language in delivering divine revelation, suggesting that the integration of various rhetorical devices—including both conciseness and elaboration—contributes to the Qur'an's unique communicative power (Mainaki, 2024).

Second, the findings contribute to the understanding of the Qur'an's rhetorical inimitability (*i'jāz balāghī*) by demonstrating how *ījāz* operates as a mechanism for achieving semantic density and rhetorical economy that surpasses human linguistic capacity. Al-Suyūṭī (1998) and al-Zurqānī (2003) have both emphasized that *ījāz* is integral to the Qur'an's inimitability, as it enables profound meanings to be encapsulated in minimal wording while preserving rhetorical elegance. The present study extends this understanding by systematically analyzing the various forms of *ījāz* and demonstrating how each contributes to the Qur'an's unique communicative power. Dalky and Muqabla (2024) further develop this understanding by examining the reception of the Qur'an through the lens of "Balaghah al-Nur" (Eloquence of Light), concluding that the process of reception of the Noble Qur'an is governed by three icons: "Recitation - Discourse - Hearing." Their study interprets these icons on the basis that the Qur'anic verses, with their regular musical capabilities, constitute a rhythm resulting into the creation of a beautiful "pleasure" that drives the "reader/hearer" to enjoy the reception of the verses, and desire more (Dalky & Muqabla, 2024). This perspective aligns with how *ījāz* engages the reader's interpretive faculties and facilitates spiritual internalization.

Third, the findings challenge the tendency in some contemporary *tafsīr* scholarship to prioritize literal meaning over rhetorical understanding. The analysis of *ījāz* demonstrates that the Qur'an's meaning is often conveyed indirectly through omission, implication, and inference, requiring the reader to engage actively with the text. A purely literal reading, which focuses only on what is explicitly stated, fails to capture the full depth of the Qur'anic message. This insight has practical implications for *tafsīr* methodology, suggesting that effective

interpretation requires not only linguistic competence but also rhetorical awareness, enabling the interpreter to recognize and analyze the various forms of *ījāz* and their communicative functions (Al-Matloob, 2022; Rambe et al., 2023).

Zakaria (2024) provides additional support for this perspective through analysis of rhetorical elements in dialogues between parents and children in the Qur'an, demonstrating that understanding the secondary meanings of rhetorical styles is essential for comprehending the depth of Qur'anic teachings (Zakaria, 2024). Similarly, Masruroh (2024) emphasizes that understanding the rhetorical aspects of *amr* (command) in Surah Luqman is essential for grasping the full meaning and purpose of the verses, as the rhetorical structure directly influences how the message is received and internalized by the audience (Masruroh, 2024). Kusuma (2024) further demonstrates that analyzing the secondary meanings of *uslūb istifhām* (interrogative style) in Surah Ghafir is essential for understanding the depth of Qur'anic meaning, suggesting that rhetorical analysis should be integrated into Qur'anic education and *tafsīr* methodology (Kusuma, 2024).

D. Third Subtopic [Critical Discussion]

In this section, the author engages in a **critical discussion** regarding the implications of the research findings for **the development of Quranic and Tafsir studies** or other related issues. The purpose of this discussion is to demonstrate the relevance of the findings to the development of Tafsir studies or related disciplines, as well as to provide a critical perspective on how these findings can enrich or alter existing understandings within Tafsir research. Additionally, the discussion may include recommendations for future research or practical applications of the research findings.

Conclusion

This study has demonstrated that *ījāz* and *itnāb* function as complementary rhetorical strategies that reinforce divine messages in the Qur'an through distinct yet mutually supportive communicative mechanisms. Rather than representing contrasting rhetorical styles, both devices are strategically employed according to the communicative context (*muqtaḍā al-ḥāl*) to maximize the persuasive, cognitive, and spiritual impact of Qur'anic discourse. The analysis reveals that *ījāz* strengthens divine messages through linguistic economy, semantic density, and expressive precision, enabling profound theological and ethical meanings to be conveyed in concise formulations with remarkable rhetorical force. In contrast, *itnāb* reinforces meaning through purposeful elaboration, contextual clarification,

persuasive emphasis, repetition, and emotional engagement, allowing divine guidance to be understood more comprehensively and internalized more deeply. The dynamic interplay between rhetorical conciseness and strategic elaboration demonstrates that the effectiveness of Qur'anic communication lies not only in the substance of its teachings but also in the deliberate selection of rhetorical forms that correspond to different communicative objectives and audiences.

This study contributes to the development of contemporary Qur'anic rhetoric in three important respects. First, it offers a functional framework for understanding *ījāz* and *itnāb* as discourse-oriented rhetorical strategies rather than merely stylistic categories within classical *balāghah*. This perspective expands the study of Qur'anic rhetoric from descriptive analyses of linguistic beauty toward an examination of how rhetorical structures shape meaning, persuasion, and spiritual transformation. Second, the study strengthens the integration of *balāghah* and *tafsīr* by demonstrating that rhetorical analysis provides essential interpretive insights that cannot be fully captured through literal, thematic, or legal approaches alone. Understanding the communicative functions of rhetorical expression enables a more comprehensive appreciation of how the Qur'an conveys theological, ethical, and spiritual guidance. Third, the findings reaffirm the rhetorical inimitability (*i'jāz balāghī*) of the Qur'an by showing that its persuasive power emerges from the harmonious interaction between linguistic form and divine message, where both brevity and elaboration are employed strategically to optimize communicative effectiveness across diverse rhetorical contexts.

Nevertheless, this study has several limitations. The analysis is limited to selected Qur'anic verses that exemplify *ījāz* and *itnāb*, and therefore does not encompass the full distribution and variation of these rhetorical strategies throughout the Qur'an. In addition, the analytical framework primarily relies on classical *balāghah* while only selectively engaging contemporary theories of rhetoric and discourse analysis. Future studies may extend this research by conducting corpus-based analyses of *ījāz* and *itnāb* across the entire Qur'an, comparing these strategies with other rhetorical devices, and integrating contemporary approaches from discourse analysis, cognitive linguistics, pragmatics, and computational linguistics. Such interdisciplinary investigations would enrich the understanding of Qur'anic rhetoric and further demonstrate how rhetorical structures contribute to the enduring communicative, persuasive, and transformative power of divine messages.

References

- Abdesselam, H. (2026). The Qur'an's argumentative structure: An integrated rhetorical-discursive approach. *Journal of Islamic Studies and Culture*, 14(1), 22-41.
- Abdillah, D. (2024). Analisis Ithnab dalam Surah Maryam Ayat 10 pengakuan Nabi Zakaria AS tentang dirinya. *Gudang Jurnal Multidisiplin Ilmu*, 2(12), 855-856.
- Abdul Rohman. (2022a). Ilmu Ma'ani dan peranannya dalam tafsir. *Jurnal Al-Fanar*, 5(1), 84-101. <https://doi.org/10.33511/alfanar.v5n1.84-101>
- Abdul Rohman. (2022b). Pendekatan komprehensif dalam memahami al-Qur'an melalui dimensi balaghah. In *Prosiding Konferensi Nasional Studi Islam* (pp. 45-58). LP2M UIN Sunan Gunung Djati.
- Ahmad, H. (2023). Mapping neo-modern and postmodern Qur'anic reformist discourse in the intellectual legacy of Fazlur Rahman and Mohammed Arkoun. *Religions*, 14(5). <https://doi.org/10.3390/rel14050595>
- Ahmad Kamal Embong. (2019). Figura retorika al-Ijaz dan al-Itnab: Analisis Surah al-Kahf. *International Journal of Civilizational Studies and Human Sciences*, 2(1), 48-61.
- Al-Batawiy, A. R. (2023). *Ilmu balaghah untuk pemula*. Pustaka BISA.
- Ali, M. (2021). *Balaghah al-Qur'an: Studi analisis gaya bahasa Al-Qur'an*. Pustaka Pelajar.
- Al-Matloob, N. A. (2022). The rhetorical cohesion of the Qur'an: A study of the placement of words and phrases in selected verses. *Al-Ustath Journal*, 61(3), 67-92.
- Al-Najjar, M. A. (2024). The psychology of Qur'anic rhetoric: How linguistic structures influence spiritual internalization. *Journal of Islamic Psychology*, 6(2), 123-145.
- al-Alūsī, A. F. (1994). *Tafsīr rūḥ al-ma'ūnī fī tafsīr al-Qur'an al-'azīm wa sab' al-mathānī*. Dār al-Kutub al-'Ilmiyyah.
- al-'Anīy, A. Q. D. (2001). *Dirāsāt fī 'ulūm al-Qur'an*. Research Management Centre, IIUM.
- al-Hāshimī, S. A. (1999). *Jawāhir al-balāghah fī al-ma'ūnī wa al-bayān wa al-badī'*. Maktabah al-'Aşriyyah.
- al-Jarim, A. (1993). *al-Balāghah al-wāḍiḥah*. Dār al-Ma'ārif.
- al-Jurjānī, A. Q. (1983). *Asrār al-balāghah*. Dār al-Madanī.
- al-Maydānī, A. R. (1996). *al-Balāghah al-'arabiyyah uşūṣuhā wa 'ulūmuhā wa funūnuhā*. Dār al-Qalam.
- al-Rāzī, F. A. R. (1997). *Mafūṭih al-ghayb (al-tafsīr al-kabīr)*. Dār al-Kutub al-'Ilmiyyah.
- al-Rūmī, F. A. R. (2000). *Khaṣā'is al-Qur'an al-karīm*. Maktabah al-Tawbah.
- al-Sakkākī, Y. A. (1987). *Miftāḥ al-'ulūm*. Dār al-Kutub al-'Ilmiyyah.
- al-Suyūṭī, J. A. R. (1998). *Mu'tarak al-aqrān fī i'jāz al-Qur'an*. Dār al-Kitāb al-'Ilmiyyah.
- al-Zamakhsharī, A. Q. M. (1995). *al-Kashshāf 'an ḥaqā'iq ghawāmiḍ al-tanzīl*. Dār al-Kutub al-'Ilmiyyah.
- al-Zurqānī, M. A. (2003). *Manāhil al-'irfān fī 'ulūm al-Qur'an*. Dār al-Salām.

- Anwar, M. (2018). *Ilmu balaghah: Teori dan aplikasi dalam studi Al-Qur'an*. Pustaka Setia.
- Atabik, A. (2021). Al-Naẓm stylistic discourse: A study of the inimitability of the Qur'an. *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis*, 22(1), 45-68.
- Aziz, A. (2025a). *Ilmu Ma'ani: Kajian struktur dan makna tuturan dalam balaghah Arab*. Jim Zam.
- Aziz, M. A. (2025b). Analisis Ījāz dan iṭnāb dalam syair Arab klasik. *Jurnal Sastra Arab*, 12(2), 145-162.
- Bahasa, F. A. (2019a). *Ilmu Maani*. CV Gerbang Media Aksara.
- Bahasa, T. (2019b). *Terjemahan Al-Qur'an dan tafsirnya*. Kementerian Agama RI.
- Dalky, A. (2024). Balaghah al-Nur: The reception of the Qur'an through the icons of recitation, discourse, and hearing. *Australian Journal of Islamic Studies*, 9(1), 78-95.
- Dewi Nurjannah. (2025a). Konsep Ījāz dalam Al-Qur'an: Analisis surat Maryam. *Jurnal Balaghah dan Studi Qur'an*, 8(1), 89-104.
- Dewi Nurjannah. (2025b). Ijaz dan Ithnab dalam QS al-Baqarah: Sebuah analisis kritis tentang efektivitas bahasa Al-Qur'an dalam mengkomunikasikan pesan ilahi. *JAEL: Journal of Arabic Education and Linguistic*, 5(1), 58-59.
- Farah, A. S. M. A. (2025a). *Balaghah*. PT. Kursus Unggulan Bahasa Arab.
- Farah, N. (2025b). *Studi Ījāz dan iṭnāb dalam Al-Qur'an*. Penerbit Universitas Islam Indonesia.
- Gasim Yamani, M. (2023a). *Balāghah Al-Qur'ān*. Pesantren Anwarul Qur'an.
- Gasim Yamani, M. (2023b). Retorika Al-Qur'an: Konsep Ījāz dan iṭnāb dalam perspektif balaghah. *Jurnal Ilmu Al-Qur'an dan Tafsir*, 9(2), 210-228.
- Hamidah, T. A. (2025). Al-Majāz al-Mursal in the Qur'an: A study of rhetorical effects and meanings. *Jurnal Al-Qur'an dan Tafsir*, 10(1), 34-56.
- Hassan, N. (2025). Computational approaches to Qur'anic rhetoric: Opportunities and challenges. *Digital Scholarship in the Humanities*, 40(1), 178-195.
- Hassanein, H. (2025). Re-examining classical Arabic theories of linguistic balance: The Qur'an as a model of constrained expressiveness. *Middle Eastern Literatures*, 28(1), 112-135.
- Intan, B. (2025a). Analisis Ithnab di Qs Yusuf Ayat 23-29 dalam perspektif. *JUPENSAL: Jurnal Pendidikan Universal*, 2(3), 93-94. <https://journalwbl.com/index.php/jupensal/article/view/460>
- Intan, S. (2025b). Al-iḥtirās dalam Al-Qur'an: Studi retorika preventif. *Jurnal Balaghah*, 11(1), 78-95.
- Komaru Zaman. (2020). Ījāz dan iṭnāb sebagai retorika dalam al-Qur'an. *Jurnal Studi Al-Qur'an dan Tafsir*, 5(2), 112-128.
- Kusuma, D. A. (2024). Analysis of the secondary meanings of uslūb istifhām in Surah Ghafir: A rhetorical study. *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, 11(1), 89-106.
- Lubna Abd Rahman. (2022). Analisis tinjauan literatur sistematik berkaitan al-Ijaz dan al-

- Itnab dalam al-Quran. *Journal of Abqari*, 27(1), 116-137. <https://doi.org/10.33102/abqari.vol27no1.477>
- Lukman. (2021). Kaidah-kaidah kemukjizatan al-Qur'an berhubungan dengan al-Ījāz (ringkasan) dan wal Iṭnāb (berurutan) dalam al-Qur'an. *Jurnal Ilmiah Al-Mu'ashirah*, 18(2), 210-225.
- Mainaki, H. (2024). Fawāṣil as a rhetorical structure: An analysis of Surah Al-Insyirah. *Jurnal Al-Bayan: Jurnal Qur'an dan Hadis*, 9(2), 134-152.
- Masruroh, S. (2024). The rhetorical aspects of amr in Surah Luqman: Implications for learning balaghah. *Jurnal Al-Ta'rib*, 12(1), 56-73.
- Mohamad Harjum, M. I. (2020a). *Balaghatsu Al-Qur'an: Kajian ilmu ma'ani*. Ide Press Yogyakarta.
- Mohamad Harjum, M. (2020b). Analisis ĩjāz ḥadzḥ dalam Al-Qur'an dan syair Arab. *Jurnal Linguistik Arab*, 7(2), 167-183.
- Mohd Nathir, M. N. (2025). Using ChatGPT in analysing repetitive patterns of eschatological terminology in the Qur'an. *Journal of Islamic Social Sciences and Humanities*, 45(1), 210-228.
- Muhammad, A. (2018). *'Ulūm al-Qur'an: Pengantar studi Al-Qur'an*. Kencana.
- Nashif, H. (1982). *al-Balāghah al-'arabiyyah*. Dār al-Ma'ārif.
- Noor, D. D. (2018a). *Pengantar ilmu ma'ani*. Institut Agama Islam Negeri Sultan Amai.
- Noor, H. (2018b). Dzīkr al-'ām ba'da al-khāṣ dalam Al-Qur'an: Kajian balaghah. *Jurnal Studi Qur'an*, 6(1), 55-72.
- Rachman, M. F. (2025a). The role of rhetorical devices in Qur'anic discourse: A cognitive linguistic approach. *International Journal of Islamic Studies*, 15(1), 67-89.
- Rachman, R. (2025b). The Qur'anic rhetoric of syajarah al-mubaharah: A study of stylistics and balaghah. *Journal of Islamic Studies*, 17(1), 45-67.
- Rahman, M. A. (2024). The role of uslūb al-Ḥiwār in the Qur'an: A study of psychological aspects of dialogue in the story of Musa and Khidr. *Jurnal Indo-Islamika*, 12(2), 156-178.
- Rambe, S. (2023). The concept of al-naẓm in the Qur'an: A study of the integrated interpretation of al-Jurjānī and Bint al-Shāṭi'. *Journal of Qur'anic Studies*, 25(1), 78-95.
- Sagala, R. (2016a). *Balaghah*. IAIN Raden Intan.
- Sagala, R. (2016b). Konsep ĩjāz dalam retorika Al-Qur'an. *Jurnal Ilmu Al-Qur'an dan Tafsir*, 3(2), 112-128.
- Sarkiah, M. A. (2025a). Strategi retorik ĩjāz dan iṭnāb dalam memperkuat pesan ilahi. *Jurnal Balaghah dan Studi Al-Qur'an*, 7(1), 78-95.
- Sarkiah, S. (2025b). Minimalisme, verbositas, dan keseimbangan: Analisis perbandingan antara Ijaz, Ithnab, dan Musawah dalam struktur kalam Arab. *Journal of Innovative and Creativity*, 5(2), 14994. <https://doi.org/10.33511/alfanar.v5n1.84-101.4>
- Stepanova, A. (2025). Rhetorical tools as a mechanism for the impact of Qur'anic discourse

on the reader. *Journal of Islamic Linguistics*, 8(1), 112-134.

Sujarwo, A. (2025). The contribution of language style and Balaghah science in hadith of Muslim: A study of Ibn Hajar al-Asqalani's perspective in Fath al-Bari. *Jurnal Ushuluddin*, 33(1), 89-108.

The Islamic Information Center. (2025). *Rhetoric in the Qur'an: A study of Balaghah and its role in interpretation*. Al-Hikmah Publications.

Ummah, F. (2021a). *Ḥadzf dalam Al-Qur'an: Kajian balaghah dan implikasinya dalam tafsir*. Pustaka Pelajar.

Ummah, S. R. (2021b). Penggunaan Balaghatul Qur'an sebagai alternatif pembelajaran ilmu balaghah. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 14(2), 171.

Wiwana, A. R. (2024a). Analisis Al-Ithnab bentuk tkrar pada Surah Al-Qashash sebagai bentuk penjelasan dan penegasan. *Gudang Jurnal Multidisiplin Ilmu*, 2(12), 537.

Wiwana, S. (2024b). Tīkrār dalam Al-Qur'an: Fungsi dan implikasi retorik. *Jurnal Balaghah*, 10(1), 45-62.

Zakaria, Z. (2024). Rhetoric in the dialogues between parents and children in the Qur'an: A study of secondary meanings. *Journal of Arabic Language and Linguistics*, 7(2), 145-167.