

# *The Transformation of Balaghah Theory in the Tradition of Qur'anic Interpretation*

## **Transformasi Teori Balaghah dalam Tradisi Penafsiran Al-Qur'an**

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### **Abstract**

*Balaghah science is a discipline of Arabic language that plays an important role in the interpretation of the Qur'an in order to reveal the greatness of the grammar of the Qur'an. This science also plays a role for someone to know and understand how to communicate using beautiful, effective, targeted language and situations. This article attempts to reveal the phases of the development of balaghah science, reveal the relationship between the taste of the language of the Qur'an and its relationship to balaghah science, and the role of balaghah science in classical and contemporary interpretations. This article uses a bibliography writing methodology using descriptive and scientific analysis methods. The results of this study indicate that balaghah science has been inherent in the culture of the Arab Jahiliyah nation, as well as after the revelation of the Qur'an so that scholars classified it into three major themes in this study; bayan science, badi' science and maani science. The existence of the science of balaghah as a response to the beauty of the language of the Qur'an so that the theories in the science of balaghah known as kinayah, isti'arah, majaz mursal and other theories are applied in revealing the beauty of the taste of the verses of the Qur'an, so that the balaghah of the Qur'an reveals the Secret of the Qur'an which is very abundant, while human capabilities are very limited.*

**Keywords:** *Balaghah Theory, Interpretation, Qur'an.*

### **Abstrak**

Ilmu Balaghah merupakan disiplin ilmu bahasa Arab yang memiliki peran penting dalam penafsiran al-Qur'an demi mengungkap keagungan tata

bahasa al-Qur'an. Ilmu ini juga berperan seseorang untuk mengetahui dan memahami cara berkomunikasi menggunakan bahasa yang indah, efektif, tepat sasaran maupun situasi. Artikel ini berusaha mengungkap fase-fase perkembangan ilmu balaghah, mengungkap kaitan cita rasa bahasa al-Qur'an dan kaitannya dengan ilmu balaghah, serta peran ilmu balaghah dalam penafsiran klasik dan kontemporer. Artikel ini menggunakan metodologi penulisan kepustakaan dengan menggunakan metode analisis deskriptif dan bersifat ilmiah. Hasil penelitian ini menunjukkan bahwa ilmu balaghah sudah melekat pada budaya bangsa Arab Jahiliyah, begitu pula pasca turunnya al-Qur'an sehingga ulama melakukan klasifikasi kepada tiga tema besar dalam kajian ini; ilmu bayan, ilmu badi' dan ilmu maani. Keberadaan ilmu balaghah sebagai respon terhadap keindahan bahasa al-Qur'an sehingga teori teori dalam ilmu balaghah yang dikenal dengan istilah kinayah, isti'arah, majaz mursal dan teori teori lainnya teraplikasi dalam mengungkap keindahan cita rasa ayat ayat al-Qur'an, sehingga balaghah al-Qur'an mengungkap Rahasia Al-Quran yang sangat melimpah, sedangkan kemampuan manusia amatlah terbatas.

**Kata kunci:** *Teori Balaghah, Penafsiran, Al-Qur'an.*

## **Introduction**

The science of balaghah, which is an integral part of linguistic studies in the Arabic scientific tradition, has a significant contribution to the process of understanding and interpreting literary texts, especially religious ones such as the Qur'an. This science not only provides an aesthetic framework to examine the beauty of language expression in the text of revelation, but also functions as an analytical instrument in revealing the implicit and deep dimensions of meaning, thus enabling a more comprehensive and theologically nuanced reading of the text.<sup>1</sup>

In the context of Qur'anic interpretation, the science of balaghah serves as a means to explore the hidden meanings of the holy verses. Through rhetoric and stylistic analysis, scholars can uncover layers of meaning that may not be apparent at first glance.<sup>2</sup>

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<sup>1</sup> Abdul Qadir Habiburrahman, Rohanda, "Ilmu Bayan Perspektif Filsafat Ilmu," *Jurnal Ilmu Pendidikan Dan Pembelajaran* 07, no. 1 (2025): 205.

<sup>2</sup> Imam Subchi, *Antropologi Al-Qur'an* (Sleman: Deepublish Digital, 2024), 19.

This shows that this discipline has a strategic role in revealing the deep meanings contained in the sacred text. This is because understanding the Qur'ān requires not only mastery of the grammatical and semantic aspects of the Arabic language, but also the stylistic and rhetorical dimensions that include *ma'ānī*, *bayān*, and *badī'*. This approach allows the interpreter to explore the contextual meaning, aesthetic nuances, as well as the more subtle communicative intent of a verse, so that the resulting interpretation becomes more comprehensive.

In the last few decades, scientific studies related to *balaghah* have shown rapid progress. The indicator is seen in the increasing number of academic works that specifically review the various dimensions of *balaghah*, including its application in *tafsir* studies. According to data compiled by the Association of Arabic Language Scholars, the number of articles published on *balaghah* increased by 35% between 2018 and 2022 (Association of Arabic Language Scholars, 2022). This increase indicates a growing interest among scholars to understand more about *balaghah* and its application in the interpretation of texts.<sup>3</sup>

With the increasing academic attention to multidisciplinary approaches in Qur'ānic studies, the study of the contribution of *balāghah* in interpretation is increasingly relevant. This article aims to provide a theoretical explanation of the development of *balāghah* science in the context of Qur'ānic interpretation by exploring the various approaches used and reviewing related literature. It is hoped that this study can make a scientific contribution to the development of *tafsir* studies and strengthen awareness of the importance of *balāghah* as a foundation in understanding the divine message as a whole.

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<sup>3</sup> Robby Jundi Lestari, *Strategi Belajar Bahasa Arab Di Perguruan Tinggi (Teori & Praktik)* (Indramayu: Penerbit Adab, 2020), 19.

## Method

This research can be categorized as a literature review, which is a type of research in which the sources are obtained from books, research, journals and notes related to the subject of research.<sup>4</sup> As for the data that researchers find, data grouping is carried out, looking for data that is in accordance with the topic of the problem, described, and finally making conclusions with descriptive-analytical methods.

The data sources that researchers get are data as material for conducting research on knowledge of balaghah science. The search for data is only carried out around the definition, history, and application of balaghah science in the Qur'an. Data analysis of this research is through in-depth description and analysis of the results of reading literature sources. Examination of the data is done with thoroughness to understand the data as a whole and comprehensively. Balaghah science data becomes the main data in order to reveal the findings in the research.

The qualitative approach as an approach to this research is discussed in the form of taking data from the literature, in the sense that this research does not conduct interviews or field observations, but focuses on analyzing data from the results of an in-depth study of reading. Qualitative research contains several characteristics, namely, the researcher as the main key to research, there is meaning content, the description is done descriptively, and is scientific in nature.<sup>5</sup>

## Result and Discussion

### Definition of Balaghah Science

Balaghah is derived from the word balagha-yablughu-balaghah which means anchoring, ending, and reaching. In other words, the

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<sup>4</sup> Milya Sari, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): 41–53.

<sup>5</sup> Muhammad Rijal Fadli, "Memahami Desain Penelitian Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21 (2021): 38.

science of balaghah is the science of explaining and clarifying ignorance or ambiguity by using sentences that are easy to understand.<sup>6</sup> As a science of language, balaghah contains a high level of understanding of the Arabic sciences, this is because so that the spoken language has similarities with the language atmosphere in which it is spoken.<sup>7</sup> The effectiveness of communication in a verbal interaction requires the creation of mutual understanding between the communicator and the communicant. This condition is a prerequisite so that the message conveyed can be fully received and properly understood by the recipient of the information.

The dynamics of Balaghah Science, which began since its birth until the present era, has a definition affixed by scholars, including Musthafa Amin and Al-Jarimi explaining that balaghah is actually an effort to express meanings clearly and sublimely through various expressions that are true and clean and provide traces that have an impact on the soul in the conditions and atmosphere of someone who is asked to communicate. Meanwhile, Abdurrahman Hasan in the book *al-balaghah al-arabiyyah*, elaborates that balagah means the suitability between speech and the condition of the human being who speaks as well as the fluency of sentences and words.<sup>8</sup> The two definitions are indeed delivered with different sentence structures, but basically have the same meaning. Both refer to an effort to convey understanding to the interlocutor so that the speaker's intention can be understood, taking into account the communication situation and using polite and appropriate language.

In line with the definition above, H. Gasim Yamani in his book entitled, *Balaghah al-Qur'an*; also provides an understanding of the

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<sup>6</sup> Juhdi Rifai, "Pendekatan Ilmu Balaghah Dalam Shafwah Al-Tafâsîr Karya 'Ali Al-Shabuny," *Jurnal Ulunnuha* 8, no. 2 (2020): 245–66.

<sup>7</sup> Akhsan Akhsan, "علم المعاني في كتاب البلاغة الواضحة لعلي الجارم ومصطفى أمين," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 1, no. 1 (2020): 1–10.

<sup>8</sup> Abdul Rohman and Wildan Taufiq, "Ilmu Ma'ani Dan Peranannya Dalam Tafsir," *Jurnal Al-Fanar* 5, no. 1 (2022): 84–101.

definition of Balaghah Science is a branch of linguistics that serves to shape the ability of individuals to convey ideas, ideas, and views politely, aesthetically, and in harmony with the values of communication ethics. This skill not only fosters clarity of meaning in the delivery of messages, but also brings aesthetic satisfaction to the listeners. Furthermore, the science of balaghah plays an important role in deepening the understanding of the Qur'an, especially in terms of the beauty of language, the cohesiveness of sentence structure, the accuracy of information, and the ethical dimension in conveying divine messages. Through the balaghah approach, the glory and majesty of the revelation text is revealed, which can not only be understood rationally, but is also able to arouse a sense of amazement and deep admiration in the hearts of the listeners, both among humans and jinn.<sup>9</sup> This sense of amazement, fascination and awe is also reflected in the response of a group of jinn, as described in the Qur'an when they listen to the chanting of divine revelation and feel the depth and beauty of the message it conveys. Allah Swt. describes such people in Surah Al-Jin (72: 1):

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا<sup>١</sup>

*Say (Prophet Muhammad), "It has been revealed to me that a group of jinn have listened to (the Qur'an that I recite)." They said, "We have listened to a marvelous recitation",*

From all the above definitions, it shows that the science of balaghah in this context provides insight with its main purpose as a tool to understand and know the form of communication to others that must be done by using language that is in accordance with the conditions, situations, beautiful, right on target, and effective.

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<sup>9</sup> Gasim Yamani, *Balaghah Al-Qur'an: Mendaki Ketiinggian Bahasa Al-Qur'an Mendalami Kandungan Maknanya* (Palu: Penerbit Anwarul Qur'an, 2023), 19.

Referring to the definitions previously outlined, Tafsir Balaghi can be conceptualized as an interpretive approach to the Qur'an that focuses on elucidating the meaning, legal implications, and wisdom contained therein. This approach inherently adapts the language style to suit the audience (*Al-Mukhatab*) so that it is easily accessible and comprehensible. The analysis in Tafsir Balaghi integrates the three main dimensions of Balaghah Science, namely Al-Bayan (eloquence and rhetoric), Al-Ma'ani (semantics and syntax), and Al-Badi' (linguistic aesthetics and stylistics).

More broadly, Tafsir Balaghi is a style of interpretation that explicitly emphasizes the study of linguistic aspects in the interpretation process. The methodological foundation of this interpretation is rooted in the interpretive practices of the Prophet and his companions as reflected in the Sunnah and Atsar. In addition, this interpretation also refers to the linguistic richness of pre-Islamic Arabia, especially the dialects and semantic variations used by various ancient Arab tribes.<sup>10</sup>

### **The existence of Balaghah**

The science of balaghah did not emerge suddenly and immediately perfect, but went through a long historical process, from its emergence, development, to its decline. Initially, it was not recognized as a separate branch of the Arabic language, focusing instead on literature and grammar. Over time, the science of balaghah underwent a transformation and developed into three main branches: ma'ani science, bayan science, and badi' science. In general, the history of the development of the science of balaghah can be divided into three phases: before the revelation of the Qur'an, after the revelation of the Qur'an, and the period of its development until now.

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<sup>10</sup> Sidiq Samsi Tsauri, Ahsin Sakho Muhammad, and Adha Saputra, "Corak Tafsir Balaghi ( Studi Analisis Tafsir Al-Kassiyaf 'An Ghawamiid Al-Tanzil Wa 'Uyün Al-Aqawil Fi Wujüh Al- Ta'Wil Karya Abu Al-Qasim Az-Zamakhsyari )," *Jurnal Zad Al-Mufassirin* 3, no. 1 (2021): 1–20,

## 1. Pre-Revelation Period of the Qur'an

The period before the revelation of the Qur'an is often referred to as the growth period, which is the initial phase of the entire historical series of the development of the science of *balaghah*, especially the science of *al-bayan*, among the Arabs. This period stretches from the time of ignorance to the beginning of Islam, and lasts until the end of the second century Hijri, when the emergence of figures such as *al-Jahizh* who is known as the founder of the science of *al-bayan*.<sup>11</sup>

At this time, the Arabs were accustomed to using language of high literary value-beautiful, dense, and rhetorical. This is reflected in their works of poetry, prose, and verse that show the sophistication of language. The tradition of poetry and quoting each other's works is evidence that the embryo of the science of *balaghah* was already alive in their midst, although it had not yet been standardized in terms or scientific systems as it was known afterwards.<sup>12</sup> This phenomenon is corroborated by the tradition of the pre Islamic Arabs who routinely held an event called *aswaq adabiyah* (literary market).<sup>13</sup> This activity was prioritized for poets or anyone who wanted to express and showcase their literary works of undoubted eloquence and beauty. Arabs at that time who were articulate and smart in choosing words when facing problems would have the image and potential to become the head of the tribe or leader in any event. The poets of the time also utilized their expertise in word choice, diction, and sentence construction to create interesting meanings and give a strong impression, so as to attract people's attention and use their skills as a source of daily livelihood.<sup>14</sup>

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<sup>11</sup> Ahmad Thib Raya, *Rasionalitas Bahasa Al-Quran* (Jakarta: Fikra Publishing, 2006), 30.

<sup>12</sup> Syauqi Dzaif, *Al-Balaghah, Thtawwur Wa Al Tarikh* (Kairo: Dar al-Ma'rifah, t.t.), 9.

<sup>13</sup> Fayyad Jidan, "Perkembangan Ilmu Balaghah," *Jurnal Imtiyaz* 6, no. 2 (2022): 142–50.

<sup>14</sup> Sulkufli, "Sejarah 'Ilmu Balaghah, Tokoh-Tokoh Dan Aspek-Aspeknya," *PELITA Jurnal Pendidikan Dan Keguruan* 2, no. 1 (2024): 195–205.



Ahmad Thib Raya, quoting Syauqi Dheif's view, states that the Arab community in the pre-Islamic era had shown high linguistic maturity, especially in the aspects of *balaghah* and *bayan*. These rhetorical skills are reflected prominently in their literary works, both in prose and poetry. A researcher who critically and deeply examines the Arabic literary heritage of that time will undoubtedly find a remarkable level of eloquence and beauty in language, reflecting their expressive ability to articulate thoughts aesthetically and stylistically.<sup>15</sup>

Thus, the science of *balaghah* which focuses on the aspects of eloquence, precision, and beauty in language-has been an important element in the oral tradition and verbal expression of Arab society since the pre-Islamic era. This mastery of rhetoric and stylistics is clearly reflected in the literary works of classical Arab poets, especially during the *jahiliyyah* period. Among the central figures who stand out in the ancient Arabic poetic tradition is Amrul Qais, who lived about 150 years before the *hijra* and is known by the title *maliku al-mulūk fi al-syi'r* (king of kings in poetry).<sup>16</sup> In addition, there are also names such as Tarafah bin 'Abid, Harith bin Hillizah, Amru bin Kultsum, Zubair bin Abi Sulmā, Antarah bin Shaddād, and Labīd bin Rabī'ah. This last poet occupies a special position because he lived in two important periods, namely before and after the advent of Islam. Therefore, he is classified as *al-mukhaḍramūn*, which is a group of poets who bridged the *jahiliyyah* and Islamic eras and gained special respect in the history of Arabic literature.<sup>17</sup>

## 2. Phase after the Descent of the Qur'an

*Balaghah* existed long before the Qur'an and continued to develop after it. The exploration of the subtlety and beauty of language

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<sup>15</sup> Ahmad Thib Raya, *Rasionalitas Bahasa Al-Quran*; Lihat juga Dzaif, *Al-Balaghah, Thtawwur Wa Al Tarikh,.....*, 9.

<sup>16</sup> Hilman Fitri, Para Penyair Zaman Jahiliah, <http://kajianfahmilquranhd.wordpress.com>, diakses pada tanggal 22 Maret 2025.

<sup>17</sup> Wikipedia, Ensiklopedia, <http://ar.m.wikipedia.org/wiki>, diakses pada tanggal 22 Maret 2025.

has produced many beautiful and meaningful expressions, especially in literary works after the Qur'an. The Qur'an is the main source of ideas about the subtlety and beauty of language. The Qur'an is considered to be one of the basic sources of beauty for Islamic poets and prose writers. *Al-Namuzaj al-Mithali* is considered to be the basis of poetry, and the Qur'ān is the pinnacle of balaghah (*nahj al-balaghah*).<sup>18</sup>

The Qur'an's emergence as a divine revelation with its extraordinary linguistic structure, high literary rhetorical richness, and depth of meaning of its verses, had aroused deep admiration among Arab poets in the pre-Islamic period. The reaction to the Qur'ān's linguistic idiosyncrasies and content did not only come from human beings with expertise in classical Arabic literature, but was also felt by beings from among the jinn, as recorded in the narrative of the revelation itself.<sup>19</sup> Therefore, the Qur'ān served as a source of inspiration for Arabic poets and linguists in formulating and developing the various branches of Arabic. These sciences were designed to understand and explore the aspects of beauty found in the Qur'an. This is where the embryo of the science of balaghah came from.

Some Arabic literary experts, with full awareness and rigor, tried to match and even surpass the beauty of the Qur'anic language. These efforts were made as a response to the challenge of the Qur'an that so moved the hearts of the linguists and literary experts who had the courage among them. However, all these efforts never bear fruit. The challenge of the Qur'an actually attracted their attention even more, especially because the deep love for the beauty and glory of language has been deeply rooted in their souls since the time before the revelation of the Qur'an. One prominent example of the beauty of

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<sup>18</sup> Hadi Yasin, "Sisi Balaghah Dalam Tafsir Al-Baidhawiy," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 2 (2020): 41–61.

<sup>19</sup> Gasam Yamani, *Balaghah Al-Qur'an: Mendaki Ketiinggian Bahasa Al-Qur'an Mendalami Kandungan Maknanya*,.....16.

balaghah can be found in QS Hud (11: 44), which has a very high literary value,

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى  
الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ

*It was said (by Allah), "O earth, swallow up your water and O heavens, cease (from pouring rain)." The waters were dried up and the matter (of the destruction of the wrongdoers) was settled, and the ship anchored on Mount Judi, and it was said: "Destruction is for the wrongdoers."*

The verse structurally contains four rhetorical elements at once: two imperative forms (a call to the earth to swallow the water and to the heavens to stop the rain), two declarative forms or narrative information (the receding water and the end of the divine command), one form of good news (the anchoring of the ark on Mount Judi), and an expression of hope implied in the condemnation of the wrongdoers. This variety of language styles in one verse shows the high aesthetic and rhetorical quality of the Qur'an, which also emphasizes its position as the main source in the development of the study of balaghah.<sup>20</sup>

### 3. Development Phase

After the emergence of the science of balaghah in the early Jahiliyyah, before the revelation of the Qur'an, as well as its development after the Qur'an was revealed, scholars and Arabic linguists complemented and enriched the scientific treasures in the field of balaghah. Until finally, other experts in the field of balaghah, such as Abu 'Ubaidah Ma'mar bin al-Mutsanna (d. 208 AH), wrote the book *Majaz al-Qur'an*. In the study of the science of al-Ma'ānī, the first figure who systematically compiled it as a discipline has not been found. Nevertheless, the discourse on this science has surfaced in the thoughts of classical scholars, especially in the work of al-Jahiz (d. 255

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<sup>20</sup> Abdul Wahab Syakhrani and Saipul Rahli, "Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2022): 59–71.

H) entitled *I'jāz al Qur'ān*. Meanwhile, in the early phase of the development of the science of al Badī', the figures often regarded as pioneers were 'Abdullāh ibn al-Mu'tazz (d. 296 AH) and Qudāmah ibn Ja'far. On the other hand, al-Jaḥiẓ's significant contribution to the advancement of the science of balāghah as a whole, and the science of al-Bayān in particular, is evident through his influential work *al Bayān wa al-Tabyīn*.<sup>21</sup>

The development of the science of balāghah continues to make significant progress, characterized by more systematic and in-depth studies in this field. One of the central figures who contributed greatly to the maturation of the scientific structure of balaghah was Abu Bakr 'Abd al-Qāhir al-Jurjānī. He is widely known for his two monumental works, namely *Dalā'il al-I'jāz*, which comprehensively reviews aspects of 'ilm al-ma'ānī, and *Asrār al-Balāghah*, which examines in depth the dimensions of 'ilm al-bayān - the two main branches of the science of balaghah. *I'jāz al-Qur'ān* is also an important reference work that highlights the beauty of the language structure and context of meaning in the Qur'ān, showing the Qur'ān's unique style (uslūb) as evidence of its miraculous power.

The development of the science of balaghah reached a more systematic stage with the arrival of an important figure, Abu Ya'qub Sirājuddīn Yūsuf al-Sakkākī - better known as al-Sakkākī. He played a central role in establishing the science of balaghah as an established scientific discipline. His intellectual contribution is reflected in the encyclopedic work *Miftāḥ al-'Ulūm*, which not only reviews in depth the main branches of balaghah, but also covers various other disciplines in Arabic linguistic studies in a comprehensive manner.<sup>22</sup>

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<sup>21</sup> Abdul Wahab Syakhrani and Rahli, "Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya," .... 64-65.

<sup>22</sup> Gasim Yamani, *Balaghah Al-Qur'an: Mendaki Ketiinggian Bahasa Al-Qur'an Mendalami Kandungan Maknanya*, ... 24.

This development then continued into the era of integration with other disciplines, such as kalam and philosophy. This interaction gave birth to two major approaches: The Kalâmiyah Madrasah, which emphasized the rules and logical aspects of balaghah, and the Adabiyah Madrasah, which focused more on literary examples such as poetry and prose as a medium of rhetorical explanation.

However, after the golden age of al-Jurjani and al-Zamakhshari (5th century AH), the science of balaghah, especially the science of al-bayan, experienced a period of decline. This was marked by a decline in creativity in the development of new concepts. Later scholars, such as Fakhr al-Din al-Razi (d. 606 AH), al-Sakkaki (d. 626 AH), Ibn al-Athir (d. 637 AH), Yahya Ibn Hamzah, and Khathib al-Qazwini (d. 739 AH), did more to summarize previous works than to create new theories. Nevertheless, their efforts are still valuable in maintaining the continuity and preservation of the treasures of balaghah science in the midst of the dynamics of Islamic science.<sup>23</sup>

## **The Development of Balaghah During the Umayyad and Abbasid Periods**

### **1. Umayyad Period**

During this period, prominent linguistic developments were seen in the field of khitabah (speech), both in the form of warnings, parties, advice, and others. Famous preachers during this period included Sahban Wail, Ziyad, al Hajjaj, Galan ad-Dimasyqi, al-Bishri, and Wasil bin Atho'. In addition, poetry also progressed rapidly. Many poets competed to create verses that could be aligned with the works of other poets. Both of these contributed positively to the development of the science of balaghah. The development of poetry is also increasingly significant, especially due to the emergence of various sects and fanaticism that encourage the birth of poems praising their

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<sup>23</sup> Ahmad Thib Raya, *Rasionalitas Bahasa Al-Quran*, ...50.

own group and reproaching the opponent. This is where the basics of the rules of balaghah began to be arranged more systematically, although the practice has been known to the Arabs for a long time.<sup>24</sup>

## 2. The Abbasid Period

In the Abbasid era, the dynamics of the development of balaghah science showed no less significant progress than the previous period in the Umayyad period. The literary tradition that grew during this period was not only limited to poetry, but also included prose expressions that developed rapidly. Some of the factors that encouraged this progress included the increasing rational awareness of the people, the progress of civilization, and the emergence of an intellectual community that specifically pursued the study of language and literature. In addition, attention to debate, rhetoric, legal argumentation, and the study of expression and meaning (ta'bīr) also contributed significantly to the development of linguistics, including balaghah, at that time.

During this period, prose experienced rapid development, characterized by the emergence of scientific prose. Scholars began to master foreign works by translating them into Arabic, covering the fields of politics, literature, and philosophy. By the Abbasid period, the science of balaghah had also undergone a more systematic formation. The terms (mustholahat) in the study of balaghah began to be organized and explained neatly.

### **Exploration of the Scope of Balaghah Science**

#### 1. The science of bayan

This science is a branch of Arabic that specifically explores the way a person expresses an idea through various communication

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<sup>24</sup> Fayan Jidan, "Perkembangan Ilmu Balaghah,"... 147-48.

patterns.<sup>25</sup> In order for the speaker's intentions to be understood, the choice of words must be precise and contain compelling majas. In Arabic language studies, this is studied within the scope of *al-Bayan Science*.

Etymologically, bayan means explanation, description, and revelation. In terms of terms, the science of bayan is a rule that describes an intention with a variety of language styles to achieve the purpose conveyed. The style of language conveyed consists of *majaz*, *kinayah*, and *tasybih*.<sup>26</sup> These three forms of language style serve to convey meaning to the interlocutor. One example is the use of editorial language style, which is conveying something that is actually clear in meaning by equating it or associating it with something else.

An example of the application of the rules in the Qur'an that contains elements of balaghah with bayan science is one of them in QS Al-Isra' (17: 24):

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا<sup>ق</sup>

*"Humble yourselves to them with compassion..."*

The element of balaghah (Bayan science) in the form of isti'arah (metaphor) is seen in the phrase "lower the wings of humility" which uses the figure of speech "wings" (حناج) to describe humility and respect. Although humans do not have literal wings, this verse likens humility to a bird lowering its wings as a symbol of obedience and affection. This metaphor not only embellishes the expression but also imparts a deep emotional message to the reader.

## 2. Ma'ani Science

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<sup>25</sup> Muhammad Ihsanuddin Masdaar, "Pengembangan Bahan Ajar Ilmu Bayan Berbasis Analisis Kontrastif Di Program Studi Pendidikan Bahasa Arab Sekolah Tinggi Ilmu Al-Qur'an" 11, no. 1 (2019): 31–46.

<sup>26</sup> Ali al-Jarim dan Mustfaha Amin, *Terjemahan Al-Balaghatul Wadhihah*, 15th ed. (Bandung: Penerbit Sinar Baru, 2018), 19.

The science of Ma'ani, which aims to discuss the beauty of sentence structure and the appropriateness of language styles to specific intentions and situations, includes several main sections, including *kalam khobar* and *kalam insya*.<sup>27</sup> Kalam Khobar (news sentences) aim to convey information or emphasize the truth, and Kalam Insya (non-news sentences) are used for commands, prohibitions, questions, hopes, or calls. Basically, speaking is important in making relationships with a person or group of people to obtain information or convey messages using language tools.<sup>28</sup> Ma'ani science includes various linguistic elements that play an important role in beautifying and strengthening the delivery of meaning. Among these are Qasr which serves to limit meaning to certain things, *Ithnab* which is used to emphasize meaning through long descriptions, and *Ijaz* which conveys broad messages in a concise manner. There is also *Musawah*, which maintains the balance of sentence structure, and *Taqdim wa Ta'akhir*, which organizes sentence structure to emphasize certain parts according to context. All of these elements enrich the expression of the Arabic language, making the message conveyed more effective and beautiful.

This shows that *ma'ani science* plays an important role in helping to interpret the Qur'an. The mufassir should master this linguistic science, in addition to other related sciences. In general, the science of ma'ani emphasizes the description of the sentence in the actual situation as the ability of the listener, as well as the verse of the Qur'an that was present when the Arabs so that there is no confusion in the interpretation, so a clear language is needed. Knowledge of ma'ani

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<sup>27</sup> Muhammad Zaky Sya'ban, "Kajian Balaghah Dalam Al-Qur'an Surat Luqman," *Al-Fathin* 2, no. 2 (2019): 197–210.

<sup>28</sup> M Kholison et al., "Pengembangan Bahan Ajar Bahasa Arab Dengan Pendekatan Kemahiran Berbicara," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 4, no. 1 (2023): 90–102.



science will have a good impact in order to give meaning to the meaning of the Qur'an.

Referring to the verses in the Qur'an, here is one example of ma'ani science that focuses on sentence structure and context suitability, namely in the Word of Allah QS. Al-Sura (42: 11):

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"...There is nothing like Him. He is All-Hearing, All-Seeing."

This verse contains an element of *ithnab* (addition of words to strengthen the meaning), namely in the word "*kamithlih*" (like His likeness) using the word "ka" which is actually not needed literally. However, this addition is used to emphasize the total rejection of the existence of Allah's likeness, thus strengthening the meaning of the beauty effect in the verse.

### 3. The Science of Badi'

In the language of badi' science is creation or innovation, while in terms of terminology badi' science is a science that teaches various models of stylistic features, ornaments in sentences intended to create a sentence to be beautiful, which when viewed from the meaning and words.<sup>29</sup> Ilmu badi' contains two discussions, namely *muhassinat lafdziyyah* (analyzing the beauty of word structure) and analyzing the splendor of the order of meaning (*muhassinat ma'nawiyah*).

The beauty of the lafaz, called *Muhassinat Lafziyah*, focuses on the aesthetic elements of sound or word form, such as *jinas* (*paronomasia*), which is the use of two words with similar sounds but different meanings, for example in the Qur'an

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ<sup>٥</sup> مَا لَبِثُوا غَيْرَ سَاعَةٍ<sup>٦</sup> كَذَلِكَ كَانُوا يُؤْفَكُونَ

<sup>29</sup> Iin Suryaningsih and Hendrawanto Hendrawanto, "Ilmu Balaghah: Tasybih Dalam Manuskrip 'Syarh Fi Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah,'" *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 1 (2018): 1.

*“And on the Day of Resurrection, the sinners swear that they did not stay [in the world] except for a moment - QS. Ar-Rum: 55).”*

In addition, there is sajak (final rhyme), as in the verse:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

*“So with orphans do not abuse, and with beggars do not rebuke” (QS. Adh-Dhuha: 9-10).*

Meanwhile, the beauty of meaning, or Muhassinat Ma'nawiyah, beautifies the message in the sentence. An example is tibatq (antithesis), which is the pairing of two opposite words in one verse, as in:

وَتَحْسَبُهُمْ آتِقَاطًا وَهُمْ رُقُودٌ ..

*“You think they are awake, but they sleep” (QS. Al-Kahf: 18)*

There is also muqabalah (balanced opposition), as in:

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

*“So let them laugh a little, and weep a lot” (QS. At- Taubah: 82)*

In addition, iqtibas (quotation) is often used to embellish sentences, for example the expression:

.....لِكُلِّ أَجَلٍ كِتَابٌ

*“..... For every age there is a prescribed book” (QS. Ar-Ra'd: 38)*

Another beauty is husn al-ta'lil, which explains causes beautifully and imaginatively, as in the verse:

وَالصُّبْحُ إِذَا تَنَفَّسَ

*“By the morning when it breathes” (QS. At-Takwir: 18)*

With the combined elements of Muhassinat Lafziyah and Muhassinat Ma'nawiyah, Ilmu al-Badi' aims to enrich the aesthetics of

the Arabic language, as also found in the Qur'an, so that divine messages are conveyed with beauty and strength of meaning.<sup>30</sup>

### **The Language of the Qur'an and the Role of the Science of Balaghah**

The Qur'an is regarded as a major miracle that confirms Muhammad's prophethood through three main dimensions: the aesthetic excellence and precision of its language structure, the delivery of supernatural information beyond the reach of ordinary human knowledge, and the content of scientific cues that are relevant to the development of science. Of these three aspects, the linguistic dimension especially stylistic beauty and editorial precision has a close correlation with the development of the science of balaghah, which is an important instrument in analyzing the rhetorical features of the Qur'an.<sup>31</sup>

The study of balaghah emerged as a response to the beauty of the Qur'anic language, which had a major influence on the development of linguistics among the Arabs. The Arabic language in the Qur'an is considered to have extraordinary appeal and depth of meaning. In terms of theory, balaghah is divided into three main branches, namely: ma'ani (sentence structure), bayan (language styles such as metaphor and majaz), and badi' (beauty of language ornamentation). These three branches help understand the aesthetic and rhetorical power of the Qur'an.

The development of the science of balaghah cannot be separated from the contributions of important figures. Abd al-Qahir al-Jurjani is known as the early formulator of ma'ani and bayan, while al-Zamakhshari is considered by scholars such as Abd al-Aziz Atiq as a complement to al-Jurjani's theories. Al Zamakhshari enriched the concept of balaghah with additional forms of kinayah, isti'arah, majaz mursal, and majaz aqli, and showed his superiority in applying the

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<sup>30</sup> Al-Jarim and Amin, *Terjemahan Al-Balaghahtul Wadhihah*,... 399.

<sup>31</sup> M. Quraish Shihab, *Membumikan Al-Qur'an*, 26th ed. (Bandung: Penerbit Mizan, 2003), 29.

theory directly to the verses of the Qur'an, as expressed by Syauqi Dhaif. (aesthetic beauty in the use of words). This is also elaborated by Imam Suyuthi in his book, among others:

### 1. Hakikat and Majaz

The Qur'an combines *hakikat and majaz* to strengthen the message. Hakikat is used to convey clear literal meanings, such as the rules of worship in QS. Al-Ma'idah: 6. On the other hand, *majaz* gives a deep figurative dimension, as in QS. Al-Baqarah: 257, which describes Allah as the "*Guardian of those who believe.*" Majaz also often utilizes *tab'idh* (partial) or *tashrif* (transfer of meaning) techniques, as in QS. Al Hijr: 87, to symbolically describe the attributes of the Qur'ān. Another example that contains elements of the use of hakikat and majaz is in QS. An-Nur: 35 "*Allah is the light of the heavens and the earth*". As for the majaz in this verse is the use of the term "*light*" to describe His guidance figuratively.<sup>32</sup>

### 2. Tasbih and Isti'arah

Tasybih (simile) and isti'arah (metaphor) are important tools for visualizing spiritual messages. An example of their use in the Qur'an is found in QS. Al-Baqarah: 261 which uses tasybih to describe good deeds as a seed that grows into seven stalks, emphasizing the multiplied blessings. Meanwhile, QS. An-Nur: 35 describes Allah as the "Light of the heavens and the earth," which is an isti'arah for divine guidance. Isti'arah is also used to describe the victory of truth over falsehood in QS. Al-Anbiya: 18.<sup>33</sup>

### 3. Kinayah and Ta'ridh

The Qur'an uses kinayah (indirect expression) and ta'ridh (innuendo) to convey meaning in a subtle yet powerful way. Allah's words in QS. Al-Isra: 29, which reads "Do not make your hands tied around your necks," is a kinayah to describe stinginess. Ta'ridh is used

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<sup>32</sup> Imam Suyuthi, *Al-Itqan Fi Ulumul Qur'an*, 1st ed., vol. 2 (Surakarta, 2009), 255.

<sup>33</sup> Imam Suyuthi, *Al-Itqan Fi Ulumul Qur'an*,...29.

in QS. An-Nisa: 58 as an allusion to an unjust leader. These two techniques add a dimension of depth and aesthetics to the Qur'an, so that the reader is encouraged to ponder its meaning more deeply.<sup>34</sup>

#### 4. Ijaz and Ithnab

Ijaz, the beauty of conciseness, and ithnab, the expansion of sentences, provide a unique balance in the Qur'anic style. The ijaz aspect is seen in QS. Al-Kafirun: 6, which briefly conveys religious tolerance. Meanwhile, ithnab is used to provide clear details, as in QS. An-Nahl: 90, which explicitly mentions aspects of justice and kindness. This balance shows the flexibility of the Qur'anic language that is able to convey universal messages without losing rhetorical beauty.<sup>35</sup>

### **Classical and Contemporary Balaghah Approaches in interpreting the Qur'an**

#### 1. Classical Approach

This approach has been mentioned a lot in the description of the previous discussion, in the interpretation of the Qur'an rooted in the scientific tradition of scholars from the 2nd to the 7th century Hijri. The main focus of this approach is to reveal the beauty of the Qur'anic language through the three main branches of the science of balaghah, namely ma'ani (sentence structure and accuracy of word usage), bayan (language styles such as tasybih, isti'arah, and majaz), and badi' (the beauty of language ornaments such as rhyme and rhythm). Mufasssirs such as al-Jurjani, al-Zamakhshari, and Imam Suyuthi used these rules of balaghah to highlight the uniqueness and miracle of the Qur'anic language, and explain the hidden meaning of the verses through in depth linguistic analysis. This approach combines aspects of linguistics, classical Arabic literature, and logical argumentation.

#### 2. Modern Approach

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<sup>34</sup> Imam Suyuthi, *Al-Itqan Fi Ulumil Qur'a*,... 319.

<sup>35</sup> Imam Suyuthi, *Al-Itqan Fi Ulumil Qur'a*,... 351.

Along with the development of modern linguistics and hermeneutics, the balaghah approach in Qur'anic interpretation has also undergone a transformation. Today's scholars expand the study of balaghah with linguistic approaches such as structuralism, semantics, and stylistics, and emphasize aspects of communication, social context, and pragmatic meaning. Modern interpretation is also interdisciplinary, combining balaghah with thematic interpretation and discourse criticism. Figures such as Amin al-Khuli and Nasr Hamid Abu Zayd encourage the reading of Qur'anic balaghah contextually and relevant to the times.

### 3. The intersection of the two

The classical approach excels in the rigor of linguistic analysis and traditional Arabic rhetoric, although it is limited to normative literary contexts. In contrast, the modern approach offers flexibility by emphasizing contextual interpretation, interdisciplinarity, and social relevance. The synergy between the two can form a model of interpretation of the Qur'an that is more holistic and adaptive to the times.

### **Purpose and Function of Studying Qur'anic Balaghah**

The science of Balaghah has a significant contribution to the interpretation of the Qur'an, as well as influencing the literature and the meaning contained therein. The main objectives of the application of Balaghah in this context include:

1. Revealing the I'jaz side of the Qur'an; Balaghah science helps reveal the literary miracles (i'jaz) of the Qur'an through the study of ma'ani, bayan, and badi', and deepens the appreciation of the beauty and rhetorical power of the Arabic language in the Qur'an.<sup>36</sup>

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<sup>36</sup> 'Abd al-Qāhir Al-Jurjānī, *Asrār Al-Balāghah* (Beirut: Dār al-Ma'rifah, 1991).

2. Language Structure Analysis; Understanding linguistic rules such as *uslub* (language style), *ta'bir* (diction), and *dhawq* (sense of language) allows a deeper and more contextual examination of the meaning of the verse.<sup>37</sup>
3. Effective Communication: Balaghah makes the message of the Qur'an conveyed effectively and touches across cultures, strengthening the role of language as a bridge of global communication.<sup>38</sup>
4. Intellectual Pride: It is the heritage of Islamic scholarship, for through it, the glory of the Divine Speech is revealed in its aesthetic and scientific integrity.<sup>39</sup>

### **The function of Balaghah in verse interpretation**

#### 1. Capturing Deep Meanings

Balaghah helps to reveal the implied meaning of the Qur'anic verse, going beyond the literal meaning through the use of *majaz*, *kinayah*, and *isti'arah*.

#### 2. Understanding Aesthetic and Emotional Nuances

With stylistic devices, *balaghah* brings to life the nuances of beauty and emotional messages in verses, deepening the appreciation of meaning.

#### 3. Preventing Textualist Interpretation

Balaghah prevents the error of literal interpretation by considering the language context and communicative intent of the verse.

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<sup>37</sup> Al- Zamakhsyari, *Tafsir Al-Kasysyaf*, jilid 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, t.t.), 3.

<sup>38</sup> Nasr Hamid Abu Zayd, *Maḥmūm Al- Nass: Dirāsah Fī 'Ulūm Al-Qur'ān* (Beirut: al-Markaz al-Tsaqāfī al-'Arabī, 1994).

<sup>39</sup> Abī al-Qāsim al-Ḥusaini al-Rāgīb Al-Aṣfahānī, *Mufradāt Fī Garīb Al-Qur'an* (Kairo: Maktabah al-Taufiqiyyah, 2013).

## **Conclusion**

The science of balaghah plays an important role in the process of interpreting the Qur'an, both orally and in writing. Since the beginning of its development, this science has been the main concern of scholars. Balaghah includes three main branches, namely ma'ani, bayan, and badi', which help explore the deep meanings in the Qur'an. The beauty of the wording, the power of rhetoric, and the richness of the meaning of the Qur'an make it not only a prophetic miracle, but also the main reference in Arabic linguistic studies. Devices such as hakikat, majaz, tasybih, isti'arah, kinayah, and ta'ridh reinforce the moral and spiritual message of the Qur'an in a touching and deep way. The balaghah approach in tafsir serves to explain the depth of meaning and aesthetic value of the Qur'anic text. The classical approach excels in the rigor of traditional language structure and style, while the modern approach offers a contextual and interdisciplinary view. Both, if combined, can give birth to a more complete, relevant interpretation.



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