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A REVIEW OF QURANIC RHETORIC STUDIES: TECHNIQUES AND LINGUISTIC FEATURES

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Abstract:

The Qur'an is the divine word of Allah, filled with guidance and advice that remains relevant to Muslims around the world. Most of the advice is conveyed through rhetorical approaches, namely Ilm Balaghah. The beauty and depth of this rhetorical art, however, call for comprehensive analysis to uncover the implied meanings embedded in the language. This study highlights the rhetorical richness of the Quran that demands special attention due to its complexity as a discipline, which requires a deep understanding of linguistic, cultural and contextual aspects for the proper interpretation of its message. The main objective of this paper is to review previous works that study the language style of the Qur'an, with a special focus on the rhetorical aspect, as well as to examine the need for further studies in the field. The study employs a qualitative method by conducting a scoping review, following the five core stages of Arksey and O'Malley's (2005) framework to ensure a systematic and transparent approach in exploring Qur'anic rhetorical studies. This study has generally examined how the rhetorical art of balaghah is conveyed and interpreted in the Qur'an. Among the surahs analyzed are Surah al-A 'raf, Surah Yasin, Surah Ali 'Imran, and Surah al-Wāqī'ah, all of which contain profound rhetorical elements. These elements include the use of rhetorical questions and deviations, as well as the application of the Ilm Ma'ani. These findings highlight not only the comprehensive nature of the Quran's rhetorical knowledge but also reveal the existence of gaps in the study of other Surahs as well as unexplored rhetorical aspects. Therefore, further studies are needed to specify rhetorical meanings contained in every verse of the Holy Quran in a more comprehensive and systematic manner.

Keywords:

Rhetorical, Quranic Verses, Arabic Language, Deviation, Interrogation

Introduction

The Arabic language is closely associated with the comprehension of the Qur'an. This is due to the fact that the language employed in the Qur'an is Arabic. Nevertheless, it should be noted that the Arabic language that is used in the Quran is not synonymous with the language used by Arabs in their day-to-day interactions (Fadillah et al., 2023). The language of the Qur'an is characterised by a distinctive and elevated linguistic sophistication, which distinguishes it from standard Arabic. The Qur'anic text represents a unique literary achievement, combining metric and non-metric speech in a manner that is both innovative and distinctive. Hanik Mahliatussikah (2020) noted that the Quran's style is a literary art form characterized by vivid imagery and emotional resonance. This combination of methods is evident throughout the text, contributing to its rich and varied content. The Qur'an comprises a diverse array of information, addressing a range of subjects including religious and moral guidance, teachings derived from the lives of previous nations, treatises of the Prophets and Messengers of Allah, and historical accounts of significant events. The content of the Qur'an is conveyed with remarkable literary rhythm and brilliance, further enhancing its appeal and impact. It is evident that these artistic elements are not present within any Arabic text (Ahmad. 2020).

Due to the richness of language art found in the Quran, it requires a deeper study in unravelling the meaning behind the Quranic verses, especially for those who are not Arabs. Humaidi et al. (2020) said "Non-Arab Muslim translators may commit mistranslation as a result of their lack of the deep knowledge of the potential of Arabic prepositions of alternating with one another in the Holy Qur'an for rhetorical functions". This coincides with a study conducted by Wardani & Setiawan in the same year, which found that many people who do not understand Arabic tend to understand the translation of the Quran word for word and thus miss the deeper meaning of the Quran. This clearly shows that the translation of the Quran is not only about understanding the meaning, but it must also take into account the rhetorical and linguistic aspects in order to achieve the true meaning. For those engaged in the study of the Quran, particularly non-Arab Muslims, it is imperative to consult Arabic heritage sources and Quranic commentaries that are dedicated to the exploration of the rhetorical purpose of literature. This facilitates the identification of implicature and the selection of an appropriate transfer of a pronoun to ensure a more suitable translation of a verse.

The beauty of language and meaning in the Qur'an is summarised and studied in one of the many scientific disciplines, the science of Balaghah. It focuses on the beauty of an expression, the depth of meaning, its emotional impact on the listener, the care in choosing different varieties of a similar word, and the accuracy in choosing a word or expression that is appropriate to the place, time, and subject (Nastiar, 2023). The choice of appropriate words is very important in giving impact to the message conveyed, especially in the Qur'an. The application of rhetoric in the Qur'an is so extensive that it has become a scientific discipline used by linguists to this day. The presence of the Qur'an has breathed new life into the science of rhetoric and contributed greatly to its development (Ashidiqi et al., 2024). This is what makes the language of the Qur'an different from other languages. Although most of the Arabs were very fond of using rhetorical arts in entertainment such as poetry, rhymes and other poetic words, they were not able to match the art of language in the Qur'an. So much so, that Allah Himself has said in His Book: (If mankind and the jinn were together to produce the like of this Quran, they could not produce the like of it, even if they helped each other) (The Quran 17:88). This clearly shows the miracle of the Qur'anic language, which is high and

incomparable, so that no creature is able to speak the way the language of the Qur'an was formed.

Problem Statement

According to Hussain et al. (2020), rhetoric is a rather difficult science to research because it has different merits and explanations. Its science is very broad and dynamic, which causes its discussion to be improved day by day. Arabic employs a variety of rhetorical devices, such as metaphors and similes, which can be challenging to translate accurately due to their cultural specificity (Nada & Ahmed, 2016). Therefore, studies in the rhetorical aspect are very necessary to unravel the complex meanings especially in the Quran. Obeidat et al (2020) state that translating the meaning of the Quran requires extensive knowledge of Arabic linguistics, Arabic culture, Islamic culture and in-depth knowledge of the meaning of the Quran. The unique rhetoric of the Quran includes precise words, rich literary features and distinctive collocations. The choice of words in the Qur'an enriches the Arabic language with many new word combinations that did not exist in classical Arabic. This is a clear indication that a thorough study of the verses of the Qur'an is very essential, especially for Muslims all over the world.

There are many studies that have urged the continuation of research into the art of rhetoric found in the Quran to achieve a more accurate understanding of the text (Nawaya et al., 2023). Inaccurate interpretations of the Quran's rhetoric might result in a skewed perception of Islamic teachings, compromising the legitimacy of Islam and possibly leading adherents astray from the core principles of the religion (Lufaei, 2018). This assertion is validated by recent research findings concerning rhetorical misunderstandings in the Quran, which have the potential to result in misinterpretation, given that the listener's comprehension may not align with the speaker's intended meaning. This challenge underscores the significance of context and intention in accurately interpreting indirect speech in the text. (Zakaria et al., 2024). Despite the Quran's rich and intricate rhetorical structure, many aspects remain under-researched, particularly in the areas of Ma'ani and Bayan (Qobti & Almohaimeed, 2024). This lack of in-depth understanding poses challenges for translators and interpreters, leading to possible misinterpretations that may affect the integrity of Islamic teachings. The complexity of Quranic rhetoric, as highlighted by various scholars, and the limited existing studies underscore the urgent need to revisit and deepen the study of balaghah in the Quran.

Therefore, the objective of this literature review is to provide a deeper understanding of language arts, particularly the rhetorical aspects as used in the Quran, as well as to examine the need for further studies in the field. The review also aims to provide a basis for future research by identifying areas that have been explored as well as gaps that have not been given attention and need to be studied in greater depth.

Methodology

This study employs a qualitative approach through the scoping review method, guided by the framework proposed by Arksey and O'Malley (2005). A comprehensive literature search on rhetorical studies of the Qur'an was conducted using two open-access databases: Google Scholar and Scopus. The search focused on publications from the past five years to ensure the relevance and currency of the findings. Articles were screened systematically at the title and abstract level, followed by full-text assessment. The entire review process took approximately three months. To enhance the validity and reliability of the findings, five core stages of Arksey

and O'Malley's (2005) framework were systematically implemented, as detailed below:

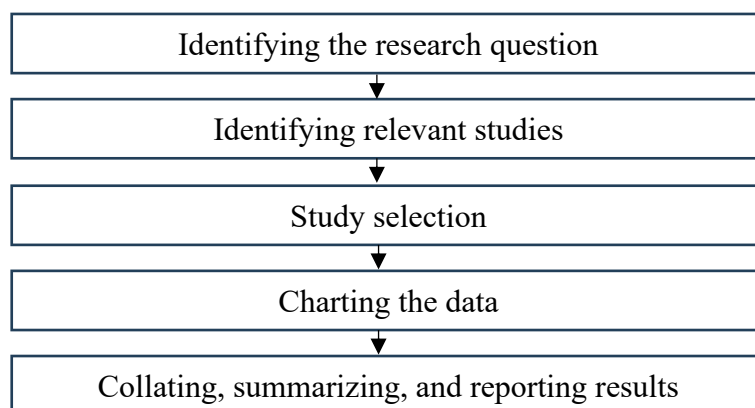


Figure 1: Arksey and O'Malley's (2005) Five-Stage Framework

In the first stage, the research questions were formulated to explore how rhetorical knowledge is developed and applied in the Qur'an, along with identifying key trends and gaps in the literature.

The second stage involved identifying relevant studies through a comprehensive search of journals, books, conference papers, and academic databases from Google Scholar and Scopus. The search focused on literature from the past five years to ensure relevance and currency.

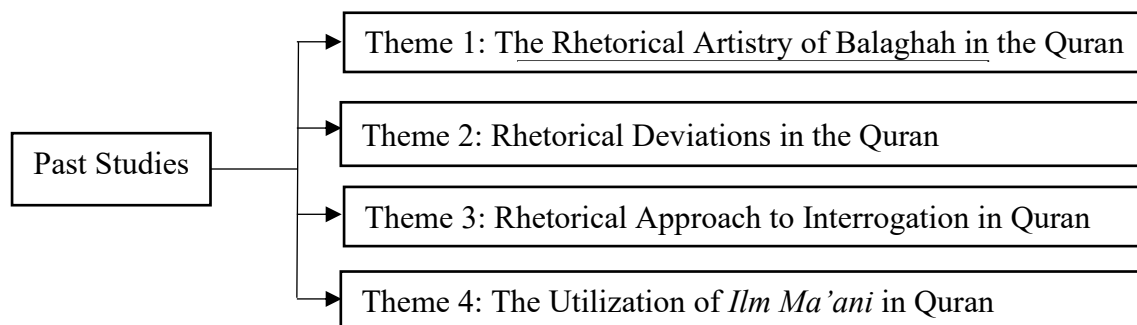
In the third stage, study selection was conducted systematically by screening titles and abstracts, followed by full-text reviews to ensure the inclusion of relevant sources.

During the fourth stage, key data were extracted and organised into themes such as the development of *Balaghah*, rhetorical artistry, rhetorical deviations, rhetorical approach to interrogation, and the use of *Ilmu Ma'ani* in Qur'anic interpretation.

In the final stage, the findings were synthesised to highlight common patterns, key arguments, and research gaps, offering a structured overview of the current state of Qur'anic rhetorical studies.

Results and Finding

The findings of this literature review reveal that the Qur'an contains extraordinary rhetorical richness conveyed through various styles of language in the science of *Balaghah*, particularly the science of *Bayan* and *Ma'ani*. This study found that surahs such as Surah al-A'raf, Surah Yasin, Surah Ali 'Imran, and Surah al-Waqi'ah display profound rhetorical elements, including the use of rhetorical questions, stylistic deviations, and complex verse structures. Hence, the review is categorized into four main themes, including the rhetorical artistry of *Balaghah* in the Quran, rhetorical deviations in the Quran, the rhetorical approach to interrogation in the Quran, and the utilization of *Ilm Ma'ani* in the Quran.



The Evolution of Balaghah and Its Impact on Quranic Interpretation

The science of rhetoric is said to be a living science, in the sense that it is subject to development and renewal over time. The origins of rhetoric as a discipline of knowledge can be traced back to the pre-Jahiliyyah era among the early Arabs, who exhibited expertise in poetry and versification. The study titled "*Balaghah; Antara Pengetahuan Dan Disiplin Ilmu (Telah Kritis Terhadap Sejarah Perkembangan Bahasa & Sastra Arab)*", written by Ashidiqi et al. (2024) highlights how Balaghah, a key element of Arabic rhetoric, evolved from pre-Islamic poetry into a formal discipline following the revelation of the Quran. The Quran's rhetorical excellence not only shaped this field but also continues to influence modern linguistic studies. Although the early Arabs often used Balaghah as a tool for expressing beauty in their language, it had not yet developed into a formalized system. However, with the revelation of the Quran, characterized by its exceptional linguistic excellence, it laid the foundation for a new discipline known as the science of Balaghah. The study emphasizes that Balaghah is a dynamic and evolving field. Understanding its history is essential for appreciating its growth and potential for future development. The continued scholarly interest in Balaghah ensures it remains relevant and adaptable to modern linguistic and literary challenges.

In addition, a further study on the evolution of rhetoric has been proven by Syakhrani & Rahli (2022) in their work "*Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya. Mushaf Journal*". They asserted that the science of rhetoric, comprising its three divisions, emerged and gained recognition during the second Abbasid period, spanning the third and fourth centuries of the Hijri. Its development is intricately intertwined with the revelation of the Quran. Ahmad Thib Raya quoted Syauqi Dheif, who stated that the Arab nation during the Jahiliyyah period had reached a high level of proficiency in Balaghah and Bayan. However, the advent of the Al-Quran, accompanied by a remarkable miracle, surpassed all Jahiliyyah Arabic literary works in terms of precision and elegance of its language. From the fifth century onward, rhetoric evolved further, intertwining with the concept of I'jaz al-Qur'an (the inimitability of the Quran), which led to the emergence of two distinct schools of Balaghah: the literary school and the philosophical school. These two strands differ in their approach to rhetoric. The philosophical school assessed language through the lens of logic and philosophy, while the literary school emphasized artistic and aesthetic dimensions. (Syakhrani & Rahli, 2022). Over time, rhetoric has predominantly been shaped by the philosophical approach, characterized by its constraints in word usage and definitions.

The beauty of this language lies in the meaning behind the messages it conveys. This is especially true for the language of the Qur'an, which stands unmatched in its eloquence and literary brilliance. To truly understand the messages from the Creator, it's essential to explore

Balaghah. The importance of Balaghah in interpreting Quranic text is also explored by Shabriyah & Nuruddien (2022) in their study namely "*Kontribusi Ilmu Balaghah Terhadap Makna Dan Sastra Yang Terkandung Dalam Ayat-Ayat Al-Qur'an*". It explores how the science of Balaghah contributes to understanding the meanings and literary aspects of the Qur'an. Balaghah helps people appreciate the Qur'an's linguistic and rhetorical excellence. This clearly shows that the science of Balaghah plays a significant role in understanding and appreciating the literary and linguistic elements contained within the Quran. It is especially beneficial for people who have limited understanding of the Arabic language. However, the author notes a lack of comprehensive research on how Balaghah, as a whole, enriches the interpretation of the Quran. Most studies tend to focus on applying Balaghah principles to specific Surahs without delving into the purpose and function behind these principles. Therefore, future research should focus more on exploring the objectives and contributions of Balaghah in understanding the Quran, rather than merely identifying its presence within the text.

Theme 1: The Rhetorical Artistry of Balaghah in the Quran

The Quran is embraced not only as a textual revelation but also through its contextual and intertextual dimensions, all aimed at uncovering the deeper meanings within its verses. This is closely tied to the concept of Balaghah, which revolves around effectively conveying ideas and messages to others. It reflects the harmony between the intended meaning and the circumstances or conditions in which the expression is made (Shabriyah & Nuruddien, 2022).

The study titled "*Stilistika Alqur'an; Keindahan Dan Kedalaman Bahasa Ilahi*" by Hasanah et al. (2024), identified five stylistic features used in the Quran to demonstrate its beauty. These stylistic features significantly contribute to Muslims' understanding and appreciation of the Quran as a divine scripture. The first feature is **rhythm and rhyme**, where the Quran's orderly rhythm and rhyme create a melodious effect. Many Surahs in the Quran share similar end rhymes, enhancing their harmony and evoking an emotional impact when recited. The second feature is **metaphors and symbols**, which the Quran uses to convey complex messages in a way that is easily understood. For instance, the Quran often uses the metaphor of light to represent Allah's presence and guidance, illuminating human hearts and minds. This use of tangible examples helps clarify abstract meanings. Next, the study highlights **allusions and intertextuality**. Many Quranic verses contain references to historical events, stories of prophets, and earlier scriptures. These allusions create a rich and layered structure that reinforces the moral and spiritual messages of the Quran. The fourth feature is **parallelism and contrast**, techniques frequently employed to emphasize moral and spiritual lessons. Parallelism involves repeating similar grammatical structures to strengthen the message, while contrast highlights sharp differences between two concepts. These techniques effectively clarify distinctions, such as good versus evil or reward versus punishment. Finally, there is **the structure and sequencing of verses**. The Quran's arrangement and logical flow of verses enhance the coherence of its narrative. This strategic organization helps readers grasp the context and depth of the messages conveyed. In summary, all these stylistic features highlight Quran linguistic beauty and its profound ability to deliver clear and impactful messages.

Along with that, Thonthowi et al. (2024) present a discussion entitled: "I'jaz Al-Quran in Linguistic Perspective and its Impact on the Readers". This study has revealed the beauty of the language of the Qur'an as it is a divine revelation that possesses both verbal and semantic richness. The objective of the authors is to define the meaning and comprehension of the I'jaz

Qur'an and secondly, to reveal the Qur'an's linguistic charm and beauty from a linguistic perspective, whilst also identifying the effects of the Qur'anic i'jaz on the reader. The study's primary sources are "*Kemukjizatan Al Quran (Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib)*" by M. Qurays Shihab, adopting a descriptive qualitative research approach. According to Al-Jurjani, the Qur'an can be considered a form of Balaghah as it serves to elevate language. The concept of I'jaz clearly highlights the Qur'an's superior status, emphasizing the impossibility of human beings producing a comparable work. Furthermore, this study posits that the linguistic aspects of I'jaz Al-Quran are evident in the arrangement of words and sentences, including tone, language style, conciseness, editorial balance, and the presence of palindromic elements. This unique inimitability enhances the Qur'an's effectiveness for its readers, deeply resonating with scholars, thinkers, philosophers, and the public. Additionally, its varied and engaging delivery, which aligns with human nature, is believed to enrich both the intellect and the soul.

Through the explanation above, it is clear that the understanding of the meaning behind the Quranic verses is influenced by several external factors. This is also supported by Zakaria et al. (2024) who have conducted a study on "Implicit Meanings in the Quran: A Pragmatic Perspective". The researchers propose that many utterances contain hidden meanings that cannot be understood through literal interpretation alone. This highlights the importance of considering the context and intentions of the speaker when interpreting dialogues in the Quran. Thomas's (1995) Speaker's Meaning Framework has been used as a guide in deciphering the implicit messages found in the dialogues between the Prophet and his followers. This framework helps in understanding the complexity of indirect speech and the nuances involved in communication. The conclusion that can be drawn from this effort is that the most efficient way to understand the speaker's meaning is to take into account various contextual factors, including physical, environmental, social, cultural and linguistic elements. This comprehensive approach is important for interpreting the Quranic text accurately. This research also emphasizes the need to understand Arabic rhetoric to fully understand the implied meaning of the Quran. The utilisation of rhetoric, such as metaphor and simile, is of paramount significance in the accurate interpretation of Quranic verses.

The Quran contains numerous examples that can be contemplated to understand the depth of their meaning. For instance, the term "*Azab*" is used in diverse ways throughout the Quran. Fitri (2022) has examined the term "*Azab*" as revealed to the Bani Israel and the rhetorical aspects (ma'ani) of the Quranic verses related to the term. The study titled "*Suwar Al-Maani Li Ayati Al-Adzab Al-Munazal Alaa Bani Israil Fii Al-Quran Al-Karim*" is significant in highlighting how rhetorical principles are used to convey specific meanings in the Quran. Fitri's analysis reveals that the term "*Azab*" appears 373 times in the Quran. The meanings of "*Azab*" in the Quranic verses revealed to the *Bani Israil* are found to encompass different connotations, including *Su'Al-Azab*, *Azab An-Naar*, *Azab Syadid*, *Azab Muhiin*, and *Azab Ba'iis*. The researcher concludes that the rhetorical imagery in verses related to the term "*Azab*" for the *Bani Israil* involves seeking predicates and constructions for conciseness and separation, as well as for redundancy and equivalence. The study underscores the critical role of rhetoric in conveying profound meanings and messages in the Quran.

To conclude, the studies conducted in this section have exposed the multifaceted linguistic techniques employed in the Quran that necessitate further interpretation. They offer significant insights into the interpretation of indirect speech in the Quran, underscoring the pivotal role of various factors in deciphering the implicit meanings embedded within the verses in Quran.

Theme 2: Rhetorical Deviations in the Quran

The concept of deviation in Arabic rhetoric within the Quran covers various linguistic and stylistic phenomena that enhance its eloquence and impact. This deviation is expressed through semantic, inflectional, and structural variations that serve specific rhetorical purposes, ultimately contributing to the Quran's unique literary status. The language of the Qur'an is so unique and precise that even the slightest change in a single letter can alter its entire meaning. Adam & Yusuf's (2020) work entitled "The Phenomenon of Al-Ibdal in the Qur'an (Morphological Analysis in Surah Ali Imran)" has described how subtle morphological changes in letters can change the meaning in the Quranic text. Al-Ibdal refers to the substitution of one letter for another in a word, which can change its meaning. The use of Al-Ibdal can be seen as a rhetorical device that enriches the text, contributing to the overall beauty and complexity of Arabic literature (Hadi, 2023). This is especially significant in the Qur'an, where such substitutions can give rise to profound theological and interpretive implications for the verses contained within. The findings of the research shed some light on the morphological feature of al-ibdal within the Qur'an, focusing precisely on Surah Ali Imran. It gives quite a magnified view of the occurrences and implications of the alternation of letters in Arabic, thus enhancing knowledge on Qur'anic linguistics, particularly on the uniqueness of the Arabic language. Unfortunately, there is a limitation in this study in the detailed function of al-ibdal in the Qur'an. This study has only analyzed the type and number of al-ibdal in Surah Ali Imran but not truly focused on the meaning of letter exchange. It emphasizes the procedure of ibdal while neglecting the broader implications of altering letters in the Quran. Therefore, it is suggested that future researchers analyze the function and meaning of letter exchange with such a morphological approach in the holy verses of the Qur'an.

Another study that also states that some changes to words can affect the meaning of the message is through the research "Unlocking the Vague Meaning Al Qur'an Of Surah Al-Waqiah" which was done by Nashohih & Iqbaluddin in 2021. It focuses on Uslub Itifat, which involves changing the way things are expressed to keep the reader engaged and make the message more impactful. The authors use a qualitative approach, looking at books on Arabic rhetoric and Quranic interpretation to study these changes. They found that a few types of Itifat are used intentionally to make the Quran's message clearer and more meaningful. Among them are Itifat in the form (*ash-sighot*), numbers (*al-adad*), pronouns (*ad-dhomir*) in the form (*al-adawat*) in Surah Al-Waqiah. The study highlights how this language techniques make the Quran's message powerful and complex. This discovery provides an important contribution to the advancement of the field of Balaghah studies. However, there are several drawbacks that need to be noted. Among them, the researcher only explains the changes that occurred without explaining the function of the changes. This function's explanation is crucial since it can clarify the distinction that determines whether a change is required or not. Without the justification, the change may be considered insignificant and has no effect on the meaning. Therefore, more thorough and in-depth research in this area is required in order to clearly appreciate its relevance, particularly for Muslims who wish to gain a deeper comprehension of the Quran.

The book titled "*العدول التركيبي في القرآن الكريم (سورة الواقعة موضوعاً)*" by Budir (2021) explores the intricate concept of *Al-udul At-Tarkibi* within the Quran, with a specific focus on Surah Al-Waqi'ah. The study employs a descriptive and analytical approach to investigate the occurrences and functions of *Al-udul At-Tarkibi* in Surah Al-Waqi'ah. Based on this study, the author mentions a few *Al-Udul* in the Quran, including *Al-Udul Souti*, *Al-Udul Sorfi*, *Al-Udul Dalali*, and *Al-Udul Tarkibi*. The primary focus of this study is *Al-Udul Tarkibi*, which includes deletion (omission of words for dramatic effect), reordering (changing word order for rhetorical impact), and substitution (replacing expected grammatical forms with alternatives). *Udul Tarkibi* refers to the deliberate alteration of standard grammatical structures to achieve specific rhetorical effects. This phenomenon has been a subject of extensive study by scholars due to its significant impact on the Quranic discourse. These deviations in Surah Al-Waqi'ah are used to convey deeper meanings and enhance the text's rhetorical and literary beauty, highlighting the Quran's linguistic excellence and aesthetic qualities.

Another area that also emphasizes the use of deviation in sentence formation is *Saja'* where it is the resemblance of the final letters of two words at the end of sentences. This phonetic similarity enhances the beauty and elegance of spoken Arabic, making it more pleasing to the ear (Qotrunnada et al., 2024). *Saja'* plays a significant role in the deviation of Arabic rhetoric by enhancing the aesthetic quality of language through its unique linguistic features. Bachtiar and Syamsudin (2021) have conducted research on Surah Al-Waqiah with regard to the aspect of ilmu badi', namely *Saja'*. This linguistic style is frequently employed in the Quran to enhance the aesthetic appeal of the language. Three types of *saja'* have been identified in Surah Al-Waqiah: 54 verses of *Saja' Mutharrafa* type, 10 verses of *Saja' Mutawaazi* type, and 4 verses of *Saja' Murashsha* type. The purpose of *Saja'* in this surah is to demonstrate the literary excellence of the Quran in terms of style, vocabulary, and meaning. It should be noted that the use of *Saja'* in the Quran differs from its usage in poetry and prose in the daily life of the Arabs. This is because the Quran is not one of them; it is the word of Allah SWT, which cannot be compared and equated with any source.

Moreover, the deviation can also be analysed by examining the various roles of the letter "Waw" in the Quran. Although its primary function is to connect words and phrases within a verse, it can also convey meanings that extend beyond its role as a mere connector. It is noteworthy that other studies have examined the use of the letter waw, albeit not in the context of connecting verses. Rather, these studies have explored waw's role in other linguistic phenomena. A notable example is the analysis of the letter waw in Surah Al-Waqiah and its strategies in Arabic Language Teaching, authored by Sumaiah (2021). This research aims to analyze the use of the letter waw in various contexts found in Surah Al-Waqi'ah. Based on their analysis, the reviewers identified four types of waw used in Surah Al-Waqi'ah: *waw a'tof* (conjunction), *waw qasam* (oath), *waw hal* (concerning), and *waw zaidah* (exaggeration). The letter waw is found 43 times in Surah Al-Waqiah but each of them carries its own purpose. This shows the miracle of the Quranic language where one letter can carry various meanings depending on the context.

To deduce, rhetorical deviations in the Quran are unique linguistic and stylistic features that can distinguish the text from other ordinary texts. These deviations, which include various rhetorical devices and narrative techniques, enhance the Quran's eloquence and depth. However, they can also pose challenges for translation and interpretation due to their complex

meanings. Therefore, further research is needed to better understand their function and significance in Quranic discourse.

Theme 3: Rhetorical Approach to Interrogation in Quran

Istifham is one of the branches in Ilm Ma'ani and falls under the category of Kalam Insha'i Talabi (inquisitive statements). In the concept of Ilm Ma'ani, Istifham does not necessarily take the form of direct questioning in conversation. At times, there is a shift in meaning from its original sense to a figurative or metaphorical sense. Istifham encompasses two types of meanings: literal (*hakiki*) and figurative (*majazi*). The literal meaning refers to genuine questions aimed at seeking unknown information, using specific question words or tools. On the other hand, the figurative meaning is used to express something beyond the direct question, adding depth or nuance to the communication.

Aisah (2020) has explored the use of Istifham in Surah Al-Waqiah. This study aims to explain the various meanings of interrogative questions in Surah Al-Waqiah and how they can be integrated into rhetorical teaching. By using a qualitative approach and library research, it is relevant to identify the various types of Istifham and their meanings in Surah Al-Waqiah. This study has identified seven types namely *Ta'zim* (Glorification or magnification of something), *Tahqir* (Humiliation or belittlement), *Ta'ajub* (Expression of astonishment or wonder), *Inkar* (Denial), *Istib'ad* (Considering something as highly unlikely or impossible.), *Amr* (Command), and *Tahwil* (Redirection). These are all uses of Istifham that deviate from the original meaning. These types of questions are more than just questions, but they enhance the message of the Quran. This discovery can add an example to learners of balaghah science to see the use of Istifham more clearly in the field of rhetoric while increasing understanding of the Quran. This study is of great merit, as the author provides a comprehensive account of the usage of diverse forms of Istifham in Surah al-Waqiah and situates it within the context of rhetorical teaching.

By the same token, there are other studies that lend further support to the hypothesis that the question word in this aspect of Ilm Ma'ani deviates from the original meaning of the interrogative, which originally aimed to know something that was not yet known. The study "Istifham in surah al-a'raf" by Nurjannah et al. (2024) has analysed the question word used figuratively in Surah Al-A'raf. The objective of the authors is twofold: firstly, to understand the content of the Quran, which contains Istifham (question sentences), and secondly, to identify the variety of meanings of Istifham contained in Surah Al-A'raf. The findings of this study identified ten types of Istifham forms that appear in 47 verses from this surah. These forms encompass questions that aim to *Inkar* (rejection), *Taqrir* (affirmation), *Taubikh* (reproach), *Nafi* (negation), *Tahsir* (regret), *Tamanni* (wishful thinking), *Tahkir* (insult), *Ta'zim* (glorify), *Makhzufah* (erased) and *At-taswiyah* (equating). Each of these forms conveys a distinct meaning, serving a specific purpose based on the context of the verse. However, it is important to note that all of these forms are not intended to be real questions. Thus, mastering this concept of Balaghah unveils the intricacies of the Arabic language and the miraculous aspects of the Quran and Hadith, allowing one to derive greater benefit from them.

In the same vein, Mohammed & Mahdi (2024) in their study have elaborated on the role of questions in the Quran. The aim of this study is to examine the frequency and distribution of speech types in questions in the Quran. Additionally, the study explores the distinctions between various types of questions and explores how each type serves a distinct

communication purpose in conveying specific meanings. The study employs a framework inspired by the speech act model proposed by Searle (1969) and the Linguistic and Stylistic Categories of Leech and Short (2007), providing a comprehensive analysis of the subject. The findings of this study demonstrate that questions in the Quran serve diverse functions and employ a range of stylistic elements. The analysis reveals that representative questions are the most dominant used in the Quran. It is employed to obtain information, confirm facts, and engage the reader. Expressive questions are less frequent but nevertheless play a role in conveying emotions and imparting knowledge. It contributes to the emotional and instructional aspects of Quranic discourse. Conversely, declarative and commissive questions appear rarely but remain significant in specific contexts. The utilisation of diverse question forms within the Quran serves as a highly effective communication tool, engaging the reader, challenging thinking, and providing guidance. The stylistic elements inherent in questions serve to enhance the beauty of rhetoric and reinforce the message, thereby rendering Quranic discourse more persuasive and meaningful in guiding individuals towards a more profound comprehension of faith and spirituality.

In short, Istifham used in Ilm Ma'ani goes beyond the original purpose of the interrogative sentence. In fact, it carries a figurative meaning that enriches the discourse of the Quran. The study of Istifham in different surahs highlights its various functions, such as affirmation, reproach, glorification, and many more. Understanding Istifham in this context deepens one's appreciation of Arabic rhetoric and the linguistic wonders of the Quran, contributing to a deeper understanding of its teachings.

Theme 4: The Utilization of Ilm Ma'ani in Quran

The science of rhetoric is very popular in the interpretation of the Qur'an, to the extent that some scholars of rhetoric state that rhetoric can produce great and clear meanings and can have an impressive effect on the hearts of its readers (Rohman & Taufiq, (2022)). Among the broad and significant branches of rhetoric to be analysed is the Ilm Ma'ani. Despite the diversity of subtopics within this broad field, all of which are ultimately directed towards a single, overarching objective, namely the revelation of the suitability of speech in relation to the circumstances and situations of the addressee, it is evident that the structure of the words employed by Allah in the verses of the Quran is nothing short of remarkable.

The field of Ma'ani science is vast and encompasses numerous sub-disciplines. A number of studies have been conducted on specific branches of Ma'ani, thereby substantiating the significance of balaghah in the Quran. In 2022, an Analytical Study of Types of Declarative Sentences and Their Purposes in Surah Al-Waqi'ah from the Perspective of Semantic Science was conducted by Muhammad Mufidz Masruri. Declarative speech is defined as a statement that contains either a true or false statement. If the statement is found to be in accordance with reality, then it is considered to be true. Conversely, if the statement is not found to be in accordance with reality, then it is considered to be false. The study used a qualitative approach, focusing on linguistic and rhetorical analysis of the text. The methodology involves careful reading of Surah Al-Waqi'ah, identifying, and categorizing examples of declarative speech. The results show that there are three types of declarative sentences in Surah Al-Waqiah. The total number of declarative verses in the surah is 43 verses, consisting of 32 *Khobar Ibtidai* (Simple Announcement Sentences), Four *Khobar Tolabi* (Interrogative Signal Sentences), and Eight *Khobar Inkariy* (Negative Announcement Sentences). The use of these types is very important in this surah as it describes the Day of Judgment and the rewards for believers and

disbelievers. By using these rhetorical methods, it increases the power of the message conveyed and impresses the listener.

In addition to studying declarative sentences, Noui & Asy-Syarif (2021) has explored another field of Ilmu Ma'ani: the use of the rhetorical techniques of *Fasal* (separating ideas) and *Wasal* (connecting ideas) in Surah Al-Waqiah. He examined how these techniques are applied in the Quran to emphasize the surah's style and literary structure. The main focus is how this technique is used to reinforce and enhance the message of doomsday in the surah. The study is divided into two parts where the first part explains the meaning of "*fasl*" (separation) and "*wasl*" (connection) as understood by rhetorical scholars, along with their different types. The second part focuses on the use of this rhetorical technique in Surah Al-Waqi'ah, highlighting the way it is used in the surah. The study of Surah Al-Waqi'ah reveals that the use of *fasal* and *Wasal* techniques enhances its message and aesthetic appeal. The utilization of *Wasal*, frequently facilitated by the word "و" (and), links verses and ideas, creating flow and unity, while separation distinguishes different ideas or groups, emphasizing contrast, such as between the righteous and the wicked. These techniques, closely related to the surah's themes of resurrection, judgment, and the afterlife, strengthen its impact and highlight the literary brilliance of the Quran.

Delving into the next branch of Ilm Ma'ani, Sihoud (2021) has explored the use of brevity in the verses of Surah Al-A'raf, focusing on its powerful rhetorical impact. Her study highlights how the Quran masterfully uses concise language to convey profound meanings and elevate its rhetorical beauty. This approach not only enhances the text's expressive power but also reflects the sophistication of Quranic discourse. However, there are significant gaps in this study, particularly in the lack of clearly stated limitations. The researcher did not specify the number of verses selected for analysis in Surah Al-A'raf. Additionally, the study's findings were not systematically organized, such as in tabular form, which would have made the data clearer and easier to understand. These shortcomings should be addressed by future researchers to enhance the quality and effectiveness of similar studies.

Next, Riyadi (2022) also conducted an investigation into brevity, but in a different surah. He examined the application of *Ijaz* in Surah Al-Waqiah. *Ijaz* refers to the use of concise expressions that encompass a comprehensive range of implications. The relevance of Riyadi's research lies in its focus on Surah Al-Waqiah, which consists of verses that are brief yet profoundly meaningful. This study contributes to a deeper understanding of rhetorical strategies in the Quran, highlighting the sophistication and depth of meaning that can be conveyed through concise language. The analysis underscores the significance of *ijaz* in Quranic exegesis and its pivotal role in enriching textual interpretation.

In conclusion, existing studies show that scholars of Balaghah have been deeply engaged in comprehensive research on the art of the Arabic language, with particular emphasis on its application in the Qur'an. Specifically, rhetorical studies as illustrated in various surahs of the Qur'an have been examined in detail. However, there are still certain areas that remain unaddressed and require further in-depth exploration.

Table 1: Summary of Past Studies

Theme 1: The Rhetorical Artistry of Balaghah in the Quran

Author	Title	Findings	Research Gap
Hasanah et al. (2024)	<i>Stilistika Alqur'an; Keindahan Dan Kedalaman Bahasa Ilahi</i>	Five stylistic features used in the Quran: rhythm and rhyme, metaphors and symbols, allusions and intertextuality, parallelism and contrast, and structured sequencing.	The examples of the stylistic features to Quranic verses are very limited.
Thonthowi et al. (2024)	I'jaz Al-Quran in Linguistic Perspective and its Impact on the Readers	The findings underscore the Qur'an's linguistic i'jaz as a key aspect of its inimitability, focusing on its verbal and semantic beauty, stylistic features, and emotional impact on readers.	Existing research on the I'jaz Al-Quran often focuses on theoretical, historical and scientific opinions, with less emphasis on its linguistic dimension.
Zakaria et al. (2024)	Implicit Meanings in the Quran: A Pragmatic Perspective	The importance of context and rhetorical understanding in interpreting Quranic dialogues. By applying Thomas's Speaker's Meaning Framework, it demonstrates that accurate comprehension of the Quran requires considering implicit meanings, indirect speech, and the nuances of Arabic rhetoric.	There is still a need for further research examining indirect speech in other verses of the Qur'an, using this framework.
Fitri (2022)	<i>Suwar Al-Maani Li Ayati Al-Adzab Al-Munazal Alaa Bani Israil Fii Al-Quran Al-Karim</i>	The significant role of Arabic rhetoric in shaping the meanings of the term "Azab" in verses revealed to Bani Israil. Through rhetorical analysis, the study reveals that "Azab" carries various connotations such as Su' al-Azab, Azab An-Naar, and Azab Syadid. The findings affirm that rhetorical devices are essential in conveying complex and impactful messages in the Quran.	Rhetorical studies on semantic imagery need to be expanded beyond the word 'azab' to aid in the understanding of the verses of the Qur'an.

Theme 2: Rhetorical Deviations in the Quran

Adam Yusuf (2020)	& The Phenomenon of Al-Ibdal in the Qur'an (Morphological Analysis in Surah Ali Imran)	The phenomenon of <i>al-ibdal</i> in Surah Ali Imran shows how letter substitutions can affect meaning and enrich the rhetorical and linguistic beauty of the Qur'an. The research emphasizes the significance of these morphological changes in understanding Qur'anic language.	Limited to identifying the types and frequency of <i>al-ibdal</i> , without exploring the deeper semantic implications.
Nashohih & Iqbaluddin (2021)	Unlocking the Vague Meaning Al Qur'an of Surah Al-Waqiah	It explores the use of Uslub Iltifat in Surah Al-Waqi'ah: how shifts in form, number, pronoun, and expression enhance the impact and clarity of the Quranic message. These rhetorical shifts reflect the depth and complexity of Quranic language.	Lack of analysis on the function and significance of these shifts.
Budir (2021)	العدول التركيبي في القرآن الكريم "سورة الواقعة موضوعا"	It reveals how deliberate grammatical deviations such as deletion, reordering, and substitution, are used to achieve powerful rhetorical effects. The research underscores the importance of Al-Udul Tarkibi as a key element in Quranic discourse.	Future studies should compile all types of 'udul in another surah in Quran
Bachtiar & Bachtiar (2021)	<i>As-Saja' Fi Surah Waqiah</i>	The study identified three types of <i>saja'</i> in Surah Al-Waqiah: <i>mutharraf</i> , <i>mutawaazi</i> , and <i>murashsha'</i> . The research underscores how this stylistic device enhances the Quran's aesthetic, linguistic, and semantic richness.	The explanation for each type is brief and requires in-depth explanation to understand the Qur'an.
Sumaiah (2021)	تحليل حروف "الواو" في سورة الواقعة واستراتيجيتها في تعليم اللغة العربية	It highlights the multiple functions of the letter waw in Surah Al-Waqi'ah, identifying four types: waw 'atof, waw qasam, waw hal, and waw zaidah. Though often seen as a simple connector, waw carries diverse meanings depending on context, demonstrating the richness and miraculous nature of Quranic language.	The study of the use of the letter waw is limited to Surah al-Waqi'ah and needs to be expanded to other surahs.

Theme 3: Rhetorical Approach to Interrogation in Quran

Aisah (2020)	تحليل معاني الاستفهام في سورة الواقعة وارتباطها في تعليم البلاغة	It identifies seven rhetorical functions of Istifham in Surah Al-Waqi'ah, including ta'zim, tahqir, ta'ajub, inkar, istib'ad, amr, and tahwil. These interrogative forms go beyond simple questioning, serving to	The need for a study of the use of istifham in other surahs in the Quran
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		enhance the Quran's message and rhetorical impact.	
Nurjannah et al. (2024)	Istifham in Surah Al-A'raf	There are ten figurative forms of Istifham across 47 verses in Surah Al-A'raf, each serving rhetorical purposes such as rejection, affirmation, reproach, and glorification. These are not literal questions but stylistic tools that enrich the Quranic message.	The asbab nuzul is lacking; including this aspect can provide a deeper understanding of the meaning of interrogative words.
Mohammed & Mahdi (2024)	Questions in the Holy Quran: A pragma stylistic study	The study shows that questions in the Quran serve various communicative and rhetorical functions, with representative questions being the most common. Using frameworks by Searle and Leech & Short, the study demonstrate how these question types: representative, expressive, declarative, and commissive, can enhance the Quran's persuasive power and emotional depth.	Further exploration of the context, purpose, and audience of Quranic questions is needed.

Theme 4: The Utilization of Ilm Ma'ani in Quran

Masruri (2022)	Analytical Study of Types of Declarative Sentences and Their Purposes in Surah Al-Waqi'ah from the Perspective of Semantic Science	It identifies 43 declarative verses in Surah Al-Waqi'ah, which are: Khobar Ibtidai, Khobar Tolabi, and Khobar Inkari. These sentence types play a crucial role in conveying powerful messages about the Day of Judgment and the fate of believers and disbelievers. The rhetorical use of declarative speech enhances the impact and clarity of the Quranic message.	This study focuses solely on the eloquence of declarative statements in Surah Al-Waqi'ah and calls for further research on other rhetorical topics.
Noui & Asy-Syarif (2021)	الفصل والوصل في سورة "الواقعة"	The rhetorical techniques of Fasal (separation) and Wasal (connection) in Surah Al-Waqi'ah enhance both its literary style and thematic depth. It emphasizes contrasts the surah's message on resurrection and judgment is made more impactful, showcasing the Quran's rhetorical and aesthetic excellence.	The explanation of Fasal and Wasal is very comprehensive but limited to Surat Al-Waqi'ah.

Sihoud (2021)	بلاغة الإيجاز في آيات من سورة الأعراف. مجلة العلوم التربوية والإنسانية	The study emphasizes the powerful rhetorical impact of brevity in Surah Al-A'raf, showcasing how concise language enhances the Quran's expressive and literary strength.	The study lacks clarity in its scope and data presentation, highlighting the need for more structured and detailed analysis in future research.
Riyadi (2022)	الإيجاز في سورة الواقعة (دراسة تحليلية بلاغية من جهة علم المعاني)	It highlights the use of Ijaz in Surah Al-Waqi'ah, demonstrating how concise expressions convey deep and comprehensive meanings. This rhetorical strategy enriches Quranic interpretation and reflects the linguistic precision and sophistication of the Quranic text.	This study focuses on Ijaz in Surah Al-Waqi'ah, while its counterpart, Itnab, has yet to be explored.

Conclusion

This paper reviewed recent studies on the rich tradition of Arabic rhetoric, particularly its application in Quranic studies. As a profound source of balaghah, the Quran serves as a primary reference for studying linguistic beauty. The development of this knowledge from the pre-Quranic era to its recognition as a scientific discipline has demonstrated its significance and underscored the necessity for its sustained study and exploration. This paper has highlighted the studies that have been conducted on several Surahs in the Quran such as Surah al-Araf, Surah Yasin, Surah Ali Imran and Surah al-Waqiah and many more. However, this book of Allah that contains 114 surahs is impossible to be fully discussed in one study alone. Therefore, it is apparent that further research is necessary, focusing on other surahs that have not been addressed in this study and exploring the aspects of balaghah in depth. The vastness of rhetorical studies makes it difficult to cover it comprehensively. Among the areas explored in this paper study are the utilisation of rhetorical questions in the Quran, letter changes, and numerous other rhetorical techniques. However, there are still significant gaps in the extant literature, necessitating further research by future generations to expand the scope of study on the rhetorical sciences used in the Quran.

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