

THE ASPECTS OF QUR'ANIC DISCOURSE IN AL-BURHAN AND AL-ITQAN (A COMPARATIVE ANALYTICAL STUDY)

أوجه الخطاب القرآني في "البرهان" و "الإتقان" (دراسة تحليلية مقارنة)

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ABSTRACT

الخلاصة

This research article aims to examines and analyzes the styles and aspects of discourse in the Holy Quran as presented by Imam al-Zarkashi (d. 794 AH) in his book "Al-Burhan fi Ulum al-Quran" (The Proof in the Sciences of the Quran) and Imam al-Suyuti (d. 911 AH) in his book "Al-Itqan fi Ulum al-Quran" (The Perfect Guide to the Sciences of the Quran). In terms of methodology, to collect data this study adopts a qualitative approach based on library research. A descriptive analytical method was used to collect and examine the material from the two mentioned texts. This allowed the forms of Qur'anic discourse highlighted by the authors to be identified, analysed, and compared, ultimately revealing the commonalities and differences between them. The findings demonstrate that Imam al-Suyuti relied on "Al-Burhan" as a structural foundation, adding to it thorough investigation and organization. Imam al-Zarkashi distinguished himself by establishing the methodology, while Imam al-Suyuti expanded upon and documented the various aspects of Quranic discourse, thus highlighting the development of rhetorical sciences and the integration of the Quranic discourse.

يهدف هذا المقال البحثي إلى دراسة وتحليل "أوجه الخطاب القرآني" كما عرضها الإمامان الزركشي (ت794هـ) في كتابه "البرهان في علوم القرآن"، والسيوطي (ت911هـ) في كتابه "الإتقان في علوم القرآن". وقد اعتمدت هذه الدراسة في جمع البيانات على المنهج الكيفي النوعي Qualitative Method القائم على البحث المكتبي Library Research، كما اعتمدت المنهج الوصفي التحليلي Descriptive Analytical Approach لرصد وتجميع المادة العلمية من الكتابين المذكورين، وفحصها، واستخراج أوجه الخطاب القرآني التي أشاروا إليها؛ لبيانها وتحليلها والمقارنة بينها، ومن ثم اكتشاف التكامل والتفاوت بينهما. وأظهرت نتائج هذه الدراسة أن الإمام السيوطي قد اعتمد على كتاب "البرهان" كأساس هيكلي وركيزة بنوية أساسية Structural Foundation لكتابه "الإتقان"، وأضاف عليه الاستقصاء الدقيق وحسن التنظيم مع الترتيب. وقد تميز الإمام الزركشي بتأسيس المنهجية ورسم معالمها، بينما توسع الإمام السيوطي في توثيق أوجه الخطاب القرآني وتفرعها؛ مما يسلط الضوء على تطور العلوم البلاغية وتكامل أساليب الخطاب القرآني.

Keywords

الكلمات المفتاحية

Quranic discourse, Ulum al-Quran, al-Burhan, al-Itqan, al-Zarkashi al-Suyuti.

الخطاب القرآني، علوم القرآن، البرهان، الإتقان، الزركشي، السيوطي

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1. INTRODUCTION

There is no doubt that Quranic discourse constitutes one of the most precise areas of the sciences of the Holy Quran. Two seminal works have emerged in this discipline, encompassing the vast majority of facets related to this discourse: Al-Burhan fi Ulum al-Quran) The Proof in the Sciences of the Quran) by Imam Badr al-Din al-Zarkashi (d. 794 AH) and Al-Itqan fi Ulum al-Quran) The Perfection in the Sciences of the Quran) by Imam al-Suyuti (d. 911 AH). Scholars and researchers universally regard these two texts as paramount encyclopaedical references that established the foundational principles for Quranic sciences in general, and Quranic discourse in particular.

This research article aims to investigate the "Aspects of Quranic discourse" within these two works. It seeks to uncover their analytical methodologies, identify points of convergence and divergence between them, and elucidate the evolution of scholarly discourse within rhetorical sciences between the eighth and tenth centuries AH.

By an inductive textual analysis of these two books, the concept of the Aspects of Quranic discourse and the significance of studying them can be clarified. Furthermore, the "Aspects of Quranic discourse" contained therein will be catalogued, analysed, and compared across the following three subsections:

- The First Subsection: The Conceptual Definition of the Aspects of Quranic discourse and the significance of their study.
- The Second Subsection: The Aspects of Quranic discourse in Imam al-Zarkashi's book *Al-Burhan*.
- The Third Subsection: The Aspects of Quranic discourse in Imam al-Suyuti's book *Al-Itqan*.

Conclusively, this research article will culminate in a comparative analysis to delineate the points of agreement and variance between the two authors during the discussion of the findings.

2. THE FIRST SUBSECTION: THE CONCEPTUAL DEFINITION OF THE ASPECTS OF QURANIC DISCOURSE AND THE SIGNIFICANCE OF THEIR STUDY

2.1 The Lexical Definition (Lughatan) of Discourse (Al-Khitab)

Imam Ibn Faris (d. 395 AH), in his work *Mu'jam Maqayis al-Lughah* (The Dictionary of Linguistic Standards), defined discourse (al-khitab) as speech between two parties. He stated: "The root kha-ta-ba (comprising the letters Kha, Ta, and Ba) yields two primary semantic origins: the first signifies speech exchanged between two parties; hence, it is said: Khatabahū, Yukhātibuhū, Khitāban [he addressed him, he addresses him, in discourse], and al-khutbah [the sermon] is derived from this" [9] Ibn Faris, 1969–1972, vol. 2, p. 163.

Furthermore, in the treatise *Taj al-'Arus fi Sharh al-Qamus* [The Crown of the Bride in Explaining the Lexicon] by Imam Murtada al-Zabidi (d. 1205 AH), discourse is defined as: "The directing of speech towards another party for the purpose of imparting understanding" [7] Al-Zabidi, 1965–2001, vol. 1, p. 70.

2.2 The Terminological Definition (Istilahan) of Discourse (Al-Khitab)

Imam Sayf al-Din al-Amidi (d. 631 AH), in his work *Al-Ihkam fi Usul al-Ahkam* [The Precision in the Principles of Legal Rulings], stated the technical definition of discourse as: "The conventionally established wording intended to impart understanding to one who is prepared to comprehend it".

He subsequently elucidated this definition by clarifying that the restriction of "wording" (al-lafz) excludes gestures and communicative signs. The phrase "conventionally established" (al-mutawada' 'alayh) excludes unestablished or obsolete utterances. Furthermore, the clause "to one who is prepared to comprehend it" excludes that incapable of understanding, such as a sleeping person, an unconscious individual, or someone suffering from insanity [2] Al-Amidi, 1967, vol. 1, p. 111.

In light of the aforementioned definitions, the specific meaning of "Quranic discourse" in this context can be defined as: The speech of Allah the Almighty and Majestic in the Holy Quran, directed towards His legally accountable servants (al-mukallafin) among humankind and the jinn, for the purpose of guiding them and ensuring their ultimate success and happiness in both this world and the Hereafter.

2.3 The Lexical Definition (Lughatan) of the Holy Quran

Some scholars hold the view that the term "*Al-Quran*" is a proper noun (*ism 'alam*) uniquely designated for the Book of Allah the Almighty and Majestic and is completely non-derived (*ghayr mushtaq*). According to this perspective, it functions as a specific title for the Book of Allah, analogous to the Torah and the Gospel; for if the term *Quran* were derived from the verb *qara'a* (to read), everything that is read would consequently be deemed a Quran.

This constitutes the opinion of our Imam, Muhammad ibn Idris al-Shafi'i, and was preferred by Imam Abd al-Rahman ibn Abi Bakr al-Suyuti in his work *Al-Itqan fi 'Ulum al-Quran*, wherein he stated: "I say: My preferred view on this matter is that which has been explicitly stated by al-Shafi'i" [6] Al-Suyuti, 1974, vol. 1, pp. 181–182.

Conversely, other scholars argue that the term is derived from a hamzated verb (*fi'l mahmuz*), specifically *qara'a*, in the sense of: to learn, to ponder, and to bear. Alternatively, they suggest it stems from *al-qar'*, which denotes amalgamation and gathering. Others contend that it is derived from a non-hamzated verb, either from *al-qarn* as in *qarantu al-shay'a bi-al-shay'* (I linked one thing to another) or from *al-qira*, meaning hospitality and honouring, on the grounds that the Magnificent Quran is the spiritual banquet (*ma'dubah*) of Allah Glorified and Exalted be He proffered to Muslims.

2.4 The Terminological Definition (Istilahan) of the Holy Quran

Imam Abu Hamid Muhammad al-Ghazali al-Shafi'i defined the Quran by stating: "By the Book, we mean the revealed Quran, and its definition is that which has been transmitted to us between the two covers of the codex (*al-mus-haf*),

according to the seven modes of recitation (*al-ahruf al-sab'ah*), through consecutive, concurrent transmission (*naqlan mutawatiran*)" [3] Al-Islami, 2002, p. 313.

Imam Ali ibn Abd al-Kafi al-Subki al-Shafi'i (d. 756 AH), in his work *Al-Ibhaj fi Sharh al-Minhaj* [The Delight in Clarifying the Curriculum], provided a technical definition of the Quran, stating: "The Book is the Quran, and it is the speech revealed to be miraculous (*il-i'jaz*) by virtue of even a single chapter (*surah*) thereof" [5] Al-Subki, 1995, vol. 1, p. 190.

Furthermore, Imam Muhammad ibn Ali al-Shawkani defined the Quran by asserting: "As for the technical definition of the Book, it is the speech revealed to the Messenger peace and blessings of Allah be upon him written in the codices, and transmitted to us through consecutive, concurrent transmission" [4] Al-Shawkani, 1999, vol. 1, p. 85.

Consequently, the Holy Quran can be technically defined as: The speech of Allah the Almighty and Majestic—revealed in the Arabic wording to the Prophet Muhammad peace and blessings of Allah be upon him through the agency of the Angel Gabriel peace be upon him; transmitted to us via consecutive, concurrent transmission (*naql mutawatir*); the recitation of which constitutes an act of worship; miraculous in both its wording and meaning; challenging humanity to produce even its shortest chapter; preserved within the hearts of men and inscribed in lines of text; commencing with *Surah al-Fatihah* and concluding with *Surah al-Nas*.

2.5 The Conceptual Definition of the Aspects of Quranic Discourse and the Significance of Their Study

By the "facets of Quranic discourse" (*awjuh al-khitab al-qur'ani*), it is meant: those diverse rhetorical modes and styles (*al-asalib*) through which Allah the Almighty and Majestic directed His speech toward His legally accountable servants. These encompass vocatives (*al-nida'*), commands (*al-amr*), prohibitions (*al-nahy*), interrogatives (*al-istifham*), grammatical shifts (*al-iltifat*), parables (*al-amthal*), and other structural devices.

The significance of studying the facets of Quranic discourse lies in: comprehending the eloquence (*balaghah*) of the Quranic text and its stylistic methodologies, alongside understanding how these distinct modes exert an influence upon the intellects, hearts, and souls of those being addressed.

3. THE SECOND SUBSECTION: THE ASPECTS OF QURANIC DISCOURSE IN IMAM AL-ZARKASHI'S BOOK AL-BURHAN

In the forty-second category of *Al-Burhan fi Ulum al-Quran*, Imam al-Zarkashi identifies approximately thirty-three Aspects of Quranic discourse under the title "On the Aspects of Discourses in the Quran." This section systematically outlines the varied rhetorical methods and audience-specific approaches utilized throughout the text. Further analysis of these specific Aspects is available through scholarly commentaries on al-Zarkashi's work.

- General discourse intended to convey absolute generality (*khitab al-'amm al-murad bihi al-'umum*), as seen in the statement of the Almighty: "Indeed, Allah is Knowing of all things." [1] Quran, 8:75.
- Specific discourse intended to convey specificity (*khitab al-khass al-murad bihi al-khusus*), such as the statement of the Almighty: "O Messenger, announce that which has been revealed to you from your Lord." [1] Quran, 5:67.
- Specific discourse intended to convey generality (*khitab al-khass al-murad bihi al-'umum*), as seen in the statement of the Almighty: "O Prophet, when you [divorcees] divorce women..." [1] Quran, 65:1. The discourse commences by addressing the Prophet peace and blessings of Allah be upon him whereas the actual intent applies to all those who possess the legal right to instigate divorce.
- General discourse intended to convey specificity (*khitab al-'amm al-murad bihi al-khusus*), as seen in the statement of the Almighty: "...then marry those that please you of women..." [1] Quran, 4:3. This is general in its initial scope, encompassing both unmarried kin (*dhawat al-maharim*) and eligible women (*al-ajnabiyyat*), but was subsequently specified by the statement of the Almighty: "Prohibited to you (for marriage) are your mothers..." [1] Quran, 4:23.
- Discourse addressed to a genus or collective category (*khitab al-jins*), such as: "O mankind..." [1] Quran, 2:21. The intent here is the human genus as a collective entity rather than every single individual; otherwise, it is well established that those who are not legally accountable (*ghayr al-mukallafin*) are excluded from this address. This form predominates in the discourses directed at the people of Mecca. Furthermore, legal theorists (*al-usuliyyun*) have deemed it most preponderant that the Prophet peace and blessings of Allah be upon him is inherently included within the address: "O mankind..." [1] Quran, 2:21.
- Discourse addressed to a specific species or subgroup (*khitab al-naw'*), such as: "O Children of Israel..." [1] Quran, 2:47, where the intended meaning is the descendants of Jacob.
- Discourse addressed to a specific individual (*khitab al-ayn*), such as: "O Adam, dwell, you and your wife, in Paradise..." [1] Quran, 2:35; "O Noah, disembark in peace..." [1] Quran, 11:48; and "O Abraham, you have fulfilled the vision." [1] Quran, 37:104–105.

- It is noteworthy that the direct vocative form "O Muhammad" (Ya Muhammad) never occurs within the Holy Quran. Instead, he is addressed as: "O Prophet..." [1] Quran, 33:1 and "O Messenger..." [1] Quran, 5:67, in order to venerate, honour, and distinguish him above all others.
- Discourse of commendation or praise (khitab al-madh), such as: "O you who have believed..." [1] Quran, 2:104. This form of address was directed specifically at the people of Medina who believed and emigrated, distinguishing them from the people of Mecca. As previously established, every verse containing "O mankind..." is addressed to the people of Mecca. The underlying wisdom (hikmah) behind this distinction is that "O mankind..." is invariably followed by commands regarding the foundational tenets of faith, whereas "O you who have believed..." is followed by commands concerning the intricate details of divine legislation (al-shari'ah). If a command to believe does succeed the latter, it is understood as an injunction for the continuous maintenance and preservation of faith (al-istishab).
- Discourse of dispraise or condemnation (khitab al-dhamm), such as: "O you who have disbelieved, make no excuses this Day..." [1] Quran, 66:7 and "Say, 'O disbelievers...'" [1] Quran, 109:1. Because this form of address inherently conveys humiliation and ignominy, it does not occur anywhere else within the Holy Quran except in these two specific instances.
- Discourse of honour and dignity (khitab al-karamah), such as: "And O Adam, dwell, you and your wife, in Paradise..." [1] Quran, 2:35 and "Enter it in peace, safe [and secure]." [1] Quran, 15:46.
- Discourse of humiliation and abasement (khitab al-ihanah), such as His statement to Iblis: "Then indeed, you are expelled, and indeed, upon you is the curse..." [1] Quran, 15:34–35, and His statement: "He will say, 'Remain despised therein and do not speak to Me.'" [1] Quran, 23:108.
- Discourse of sarcasm or derision (khitab al-tahakkum), which denotes the mockery of the addressee. The term is etymologically derived from tahakkum al-bi'r, which refers to the collapsing or caving in of a well. This is exemplified by the statement of the Almighty: "Taste [this]! Indeed, you were the mighty, the noble." [1] Quran, 44:49. This was a discourse directed at Abu Jahl, because he had arrogantly asserted: "There is none between its two mountains meaning Mecca more mighty or noble than I."
- Discourse addressing the plural collective by means of a singular noun (khitab al-jam' bi-lafz al-wahid), as seen in His statements: "O mankind, indeed you are labouring..." [1] Quran, 84:6 and "O mankind, what has deceived you concerning your Lord, the Generous?" [1] Quran, 82:6. The actual intent here is the entire collective, as evidenced by His statement: "Indeed, mankind is in loss, except those who have believed..." [1] Quran, 103:2–3.
- Discourse addressing a singular individual by means of a plural noun (khitab al-wahid bi-lafz al-jam'), as seen in the statement of the Almighty: "O messengers, eat from the good foods and work righteousness..." leading up to His statement: "So leave them in their confusion for a time." [1] Quran, 23:51–54. This is a discourse directed at the Prophet—peace and blessings of Allah be upon him—alone, as there was no other prophet present with him, neither immediately before him nor after him.
- Discourse addressing a singular individual or a plural collective by means of a dual noun (khitab al-wahid wa-al-jam' bi-lafz al-ithnayn), as seen in the statement of the Almighty: "Cast [you two] into Hell..." [1] Quran, 50:24, where the intended recipient of the command is Malik, the keeper of the Fire. Al-Farra' stated that the discourse is actually addressed to the guardians of Hell and the angels of torment (al-zabaniyah). The linguistic origin of this convention stems from the fact that a travelling party consists of a minimum of three individuals; thus, a singular person's speech would naturally be directed toward his two companions. Alternatively, it is permissible that the discourse is addressed to the two designated angels mentioned in the preceding verse: "And every soul will come, with it a driver and a witness." [1] Quran, 50:21. Furthermore, Abu 'Uthman remarked: "When He dualised the pronoun, He dispensed with the need to say 'cast, cast'," thereby indicating that the dual form was employed for the purpose of verbal emphasis (al-ta'kid al-lafzi).
- Discourse addressing a dual entity by means of a singular noun (khitab al-ithnayn bi-lafz al-wahid), an example of which is: "...so let him not remove you both from Paradise so that you would suffer." [1] Quran, 20:117. Ibn Atiyyah observed: "He singled him out for suffering because he was the primary addressee and the focal point of the discourse. Alternatively, it is said that this is because Allah placed the burden of earthly hardship and livelihood within the domain of men. It is also conceivable that the omission of the woman was an act of deliberate discretion and modesty; hence it is said: It is a mark of nobility to shield women from exposure."
- Discourse addressing a plural collective immediately following a singular address (khitab al-jam' ba'da al-wahid), as seen in the statement of the Almighty: "And you are not [engaged] in any matter or recite any of the Quran thereof and you [all] do not do any deed except that We are over you..." [1] Quran, 10:61. Here, the third verb is pluralised, whilst the initial address is directed at the Prophet peace and blessings of Allah be upon him alone. Ibn al-Anbari remarked: "The third verb was pluralised to demonstrate that the Muslim community (al-ummah) is implicitly included alongside the Prophet peace and blessings of Allah be upon him. Alternatively, the plural was employed as a means of

grandification (tafkhim) and veneration for him, analogous to the statement of the Almighty: “Do you [all] covet that they would believe for you?” [1] Quran, 2:75.”

- Discourse addressed to a specific individual whilst intending another (khitab 'ayn wa-al-murad ghayruhu), as seen in His statement: “O Prophet, fear Allah and do not obey the disbelievers and the hypocrites.” [1] Quran, 33:1. While the direct address is to the Prophet peace and blessings of Allah be upon him the actual intent applies to the believers. This is because the Prophet peace and blessings of Allah be upon him was already inherently pious, and far be it from him (hashahu) to obey the disbelievers and hypocrites. The evidence for this is found within the immediate context of the subsequent verse: “And follow that which is revealed to you from your Lord. Indeed, Allah is ever, of what you [all] do, Aware.” [1] Quran, 33:2.
- Discourse of admonition or moral reflection (khitab al-i'tibar), as seen in the statement of the Almighty recounting the words of Salih after his people were destroyed: “So he turned away from them and said, ‘O my people, I had certainly conveyed to you the messages of my Lord, but you do not like advisers.’” [1] Quran, 7:79.
- Discourse addressing a specific person followed by a shift to another party (khitab al-shakhs thumma al-'udul ila ghayrihi), as seen in His statement: “And if they do not respond to you...” [1] Quran, 11:14. Here, the initial address is to the Prophet peace and blessings of Allah be upon him but He subsequently switches to address the disbelievers, stating: “...then know that the Quran was revealed with the knowledge of Allah...” [1] Quran, 11:14, as evidenced by His concluding remark: “...So will you be Muslims?” [1] Quran, 11:14.
- Discourse of stylistic variation (khitab al-talwin), which al-Tha'labi termed al-mutalawwin [the variegated discourse], as seen in the statement of the Almighty: “O Prophet, when you [plural] divorce women...” [1] Quran, 65:1. Scholars of rhetoric (ahl al-ma'ani) formally designate this structural device as grammatical shift or rhetorical turn (al-iltifat).
- Discourse addressing inanimate objects as rational entities (khitab al-jamadat khitab man ya'qil), as seen in the statement of the Almighty: “...and said to it and to the earth, ‘Come [into being], willingly or by compulsion.’ They said, ‘We have come willingly.’” [1] Quran, 41:11. Grammatically, the semantic implication is: “...willingly (in the feminine singular collective)”.
- Discourse of incitement or arousal (khitab al-tahyij), as seen in His statement: “And upon Allah rely, if you should be believers.” [1] Quran, 5:23. This construction does not imply that faith is completely negated in those who fail to rely [upon Allah]; rather, it serves as an intense exhortation for them to practice reliance (al-tawakkul).
- Discourse of indignation or incensing (khitab al-ighdab), as seen in the statement of the Almighty: “Allah only forbids you from those who fought you because of religion and expelled you from your homes and backed [others] in your expulsion—(He forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.” [1] Quran, 60:9.
- Discourse of encouragement and incitement (khitab al-tashji' wa-al-tahrid), which denotes exhorting [the addressees] to embody virtuous attributes. This is exemplified by the statement of the Almighty: “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.” [1] Quran, 61:4. Verily, the mere incitement by Allah Glorified and Exalted be He suffices as a profound encouragement to confront adversaries on the battlefield and engage directly in combat.
- Discourse of aversion or dissuasion (khitab al-tanfir), as seen in the statement of the Almighty: “And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.” [1] Quran, 49:12.

This verse encapsulates a series of descriptive attributes and vivid imagery depicting how a backbiter assaults the honour of their victim in the most gruesome manner. Within this construction lie several rhetorical merits (mahasin):

1. The use of the interrogative particle, which conveys severe upbraiding and reprimand (al-taqri' wa-al-tawbikh).
2. Structuring the clause such that an action at the absolute pinnacle of detestability is contrastingly linked to an expression of desire or love (al-mahabbah).
3. Attributing the action to "one of you" (ahadukum), which subtly implies that absolutely no single person would ever desire such a thing.
4. Extending the moral analogy beyond the mere eating of human flesh by explicitly characterising the victim as a "brother".
5. Compounding the horror of eating a brother's flesh by specifying that he is "dead".

These layered elements constitute profound rhetorical hyperboles (mubalaghat 'azimah). Among these subtle insights is that the victim of backbiting is absent and entirely incapable of defending their reputation against what is being said, rendering them exactly like a dead person.

- Discourse of tenderness and eliciting affection (khitab al-tahannun wa-al-isti'taf), as seen in the statement of the Almighty: “Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah.’” [1] Quran, 39:53.

- Discourse of endearment (khitab al-tahbib), such as: "O my father, why do you worship that which does not hear and does not see..." [1] Quran, 19:42; "O my son, indeed if it should be the weight of a mustard seed..." [1] Quran, 31:16; and "O son of my mother, do not seize [me] by my beard or by my head." [1] Quran, 20:94.
- Discourse of incapacitation or rendering powerless (khitab al-ta'jiz), such as: "Then let them produce a statement like it..." [1] Quran, 52:34; "Say, 'Then bring ten chapters like it...'" [1] Quran, 11:13; "...then produce a chapter of the like thereof..." [1] Quran, 2:23; and "...then ward off death from yourselves..." [1] Quran, 3:168.
- Discourse of inducing regret and lamentation (khitab al-tahsir wa-al-talahhuf), as seen in the statement of the Almighty: "Say, 'Die in your rage.'" [1] Quran, 3:119.
- Discourse of denial or exposure of falsehood (khitab al-takdhib), such as His statements: "Say, 'Then bring the Torah and recite it, if you should be truthful.'" [1] Quran, 3:93, and "Say, 'Bring forward your witnesses who will testify...'" [1] Quran, 6:150.
- Discourse of ennoblement or conferral of honour (khitab al-tashrif), which encompasses every instance in the Magnificent Quran where the address commences with the imperative "Say" (Qul), such as the Qalaqil chapters. An example is His statement: "Say, 'We have believed...'" [1] Quran, 3:84. This constitutes an ennoblement from Him Glorified be He for this Muslim community (al-ummah) by addressing it without an intermediary, thereby allowing the community to attain the honour of divine address. Indeed, it does not conform to the principles of eloquence (al-fasahah) for an envoy to say to the recipient of a message: "The sender told me: tell them such and such." Furthermore, because this imperative cannot be omitted, it demonstrates that its retention is intended, and it must yield a distinct rhetorical benefit. Thus, it functions as a direct command from the Speaker to the addressee regarding the speech to be uttered—an oral instruction delivered without an intermediary, analogous to stating to someone you are addressing: "Do such and such".
- Discourse addressed to the non-existent (khitab al-ma'dum), which becomes valid by virtue of dependency upon that which is already in existence. This is exemplified by the statement of the Almighty: "O Children of Adam..." [1] Quran, 36:60. This constitutes an address directed at the people of that specific era, as well as every generation succeeding them. It operates in a manner analogous to the testaments and legacies (al-wasaya) wherein a person addresses their child, their child's children, and their entire future lineage, instructing them to maintain piety towards Allah and to observe obedience to Him [8] Al-Zarkashi, 1957, vol. 2, pp. 217–253.

4. THE THIRD SUBSECTION: THE ASPECTS OF QURANIC DISCOURSE IN IMAM AL-SUYUTI'S BOOK AL-ITQAN

The treatise *Al-Itqan fi 'Ulum al-Quran* (The Perfection in the Sciences of the Quran) was compiled to complement and culminate the work of *Al-Burhan*. Within this text, Imam al-Suyuti endorsed the "Aspects of Quranic discourse" previously delineated by Imam al-Zarkashi; however, he expanded upon them by refining their structure and incorporating various scholarly benefits interspersed throughout the fifty-first category of the Quranic sciences, entitled: "On the Facets of His Addresses".

Among the benefits he introduced, al-Suyuti noted: "Some scholars have asserted that Quranic discourse is divided into three categories: a category applicable exclusively to the Prophet peace and blessings of Allah be upon him; a category applicable exclusively to parties other than him; and a category applicable to both of them simultaneously" [6] Al-Suyuti, 1974, vol. 3, p. 115.

Imam al-Suyuti subsequently added: "Some of the early scholars stated: 'The Quran was revealed according to thirty distinct modes, each mode being entirely separate from the other. Whosoever comprehends these facets and subsequently expounds upon religion will achieve correctness and success. Conversely, whosoever remains ignorant of them yet expounds upon religion will be far closer to error.' These modes comprise:

- The Meccan (*Al-Makki*) and the Medinan (*Al-Madani*).
- The abrogating (*Al-Nasikh*) and the abrogated (*Al-Mansukh*).
- The decisive (*Al-Muhkam*) and the allegorical (*Al-Mutashabih*).
- Textual transposition and inversion (*Al-Taqdim wa-al-Ta'khir*).
- The disjoined (*Al-Maqtu'*) and the conjoined (*Al-Mawsul*).
- Causal context (*Al-Sabab*) and ellipsis (*Al-Idmar*).
- The specific (*Al-Khass*) and the general (*Al-'Amm*).
- Command (*Al-Amr*) and prohibition (*Al-Nahy*).
- Promise (*Al-Wa'd*) and threat (*Al-Wa'id*).
- Legal boundaries (*Al-Hudud*) and jurisprudential rulings (*Al-Ahkam*).
- Informative statement (*Al-Khabar*) and interrogation (*Al-Istifham*).

- Grandeur and majesty (*Al-Abhah*) and inflected or variant letters (*Al-Huruf al-Musarrafah*).
- Exculpation (*Al-I'dhar*) and warning (*Al-In dhar*).
- Definitive proof (*Al-Hujjah*) and argumentation (*Al-Ihtijaj*).
- Admonitions (*Al-Mawa'iz*), parables (*Al-Amthal*), and oaths (*Al-Qasam*)."

He stated: "Thus, the Meccan mode is exemplified by: '*...and avoid them with a gracious avoidance.*' [1] Quran, 73:10.

The Medinan mode is exemplified by: '*And fight in the way of Allah...*' [1] Quran, 2:190.

As for the abrogating (*al-nasikh*) and the abrogated (*al-mansukh*), they are self-evident."

"And the decisive (*al-muhkam*) mode is exemplified by: '*And whoever kills a believer intentionally...*' [1] Quran, 4:93, and '*Indeed, those who consume the property of orphans unjustly...*' [1] Quran, 4:10, alongside similar verses that Allah has definitively established and clearly elucidated."

"And the allegorical or ambiguous (*al-mutashabih*) mode is exemplified by: 'O you who have believed, do not enter houses other than your own houses until you ascertain welcome...' [1] Quran, 24:27. For in this instance, He did not state: 'And whoever does that in aggression and injustice then We will drive him into a Fire...' [1] Quran, 4:30, as He explicitly declared within the decisive (*al-muhkam*) verse. Despite addressing them by virtue of their faith in this verse and prohibiting them from commission of the sin, He did not stipulate an explicit threat of punishment (*wa'id*); consequently, it became ambiguous to its recipients as to how Allah would ultimately deal with them [regarding this matter]."

"And textual transposition and inversion (*al-taqdim wa-al-ta'khir*), is exemplified by: 'Prescribed for you when death approaches [any] one of you, if he leaves wealth, [is that he should make] a bequest...' [1] Quran, 2:180.

The underlying syntactic estimation (*al-taqdir*) is: 'Prescribed for you [to make] a bequest when death approaches [any] one of you..."

"And the disjoined and conjoined (*al-maqtu' wa-al-mawsul*), is exemplified by: 'No, I swear by the Day of Resurrection...' [1] Quran, 75:1. Thus, the particle 'la' [no] is structurally disjoined from 'uqsimu' [I swear]. In terms of its underlying meaning, it signifies: 'I swear by the Day of Resurrection, and I do not swear by the self-reproaching soul,' yet He did not (actually) swear (by the latter)".

"And causal context and ellipsis (*al-sabab wa-al-idmar*), is exemplified by: 'And ask the city...' [1] Quran, 12:82, meaning: the people of the city".

"And the specific and the general (*al-khass wa-al-'amm*), is exemplified by: 'O Prophet...' [1] Quran, 65:1. In terms of what is aurally received, this address is specific; however, by virtue of the subsequent clause: '...when you (plural) divorce women...' [1] Quran, 65:1, it becomes general in its underlying meaning".

"And the examples for command (*al-amr*) and all subsequent modes leading up to interrogation (*al-istifham*) are entirely self-evident".

"And grandeur and majesty (*al-abhah*), is exemplified by: 'Indeed, we sent...' [1] Quran, 71:1, and 'We have apportioned...' [1] Quran, 43:32. In these instances, He the Almighty utilised the linguistic form originally designated for a plural collective to refer to His Singular Self, as a means of grandification (*tafkhim*), veneration (*ta'zim*), and majesty".

"And inflected or polysemous terms (*al-huruf al-musarrafah*), such as '*al-fitnah*', which is applied to polytheism/idolatry (*al-shirk*), as seen in: '*...until there is no fitnah...*' [1] Quran, 8:39. It is also applied to an excuse or plea, as seen in: 'Then there will be no fitnah [plea] for them...' [1] Quran, 6:23, meaning: their excuse. Furthermore, it is applied to a trial or test, as seen in: '...We have tried your people after you...' [1] Quran, 20:85. Similarly, exculpation (*al-i'dhar*) is exemplified by: 'So for their breach of their covenant We cursed them...' [1] Quran, 5:13, where He provided the justification that He did not decree this upon them except as a direct consequence of their disobedience. As for the remaining modes, their examples are entirely self-evident" [6] Al-Suyuti, 1974, vol. 3, pp. 117–119.

5. RESEARCH METHODOLOGY

This study adopts a qualitative approach based on library research. A descriptive analytical method was used to collect and examine the material from the two mentioned texts. This allowed the forms of Qur'anic discourse highlighted by the authors to be identified, analysed, and compared, ultimately revealing the commonalities and differences between them.

In this research article, we have examined and analysed the Aspects of Quranic discourse as presented by two seminal scholars: Imam al-Zarkashi (d. 794 AH) in his treatise *Al-Burhan fi Ulum al-Quran*, and Imam al-Suyuti (d. 911 AH) in his work *Al-Itqan fi Ulum al-Quran*.

The study demonstrates that Imam al-Suyuti relied upon *Al-Burhan* as a foundational structural framework for cataloguing the facets of Quranic discourse, while enhancing it through systematic investigation and refined arrangement. Nevertheless, Imam al-Zarkashi is distinguished by his pioneering role in establishing the analytical framework, whereas Imam al-Suyuti expanded upon this by further sub-categorising and documenting the various Aspects of Quranic discourse. This evolution clearly highlights the development of rhetorical sciences between the eighth and tenth centuries after Hijrah (AH), as well as the intrinsic integration of Quranic discourse.

6. RESEARCH FINDINGS AND DISCUSSION

6.1 An Analysis of Imam al-Zarkashi's Methodology

Imam al-Zarkashi adopted an analytical methodology that seamlessly bridges rhetoric (*al-balaghah*) with context (*al-siyaq*), and language with meaning. His approach is uniquely characterised by the following aspects:

- **Methodological Pioneering** (Al-Riyadah al-Manhajyyah): Imam al-Zarkashi is considered the pioneer of this methodology. He presented more than thirty distinct types of Quranic discourse in a precise, scientific manner, relying on systematic induction and meticulous tracking of specific Quranic contexts, while citing scriptural verses to corroborate each type.
- **Linguistic and Rhetorical Correlation** (Al-Rabt al-Lughawi wa-al-BalaGhi): Imam al-Zarkashi established a clear correlation between the specific type of Quranic discourse and the demands of apparent literal speech (*muqtada al-zahir*), as well as the underlying secrets behind shifting away from it (*asrar al-'udul 'anh*). This profound integration has rendered his treatise an indispensable and foundational reference for scholars and researchers across the disciplines of linguistics, rhetoric, and Quranic sciences.
- **Diversity** (Al-Tanawwu'): Imam al-Zarkashi categorised Quranic discourse into various distinct types. These include general address (*khitab al-umum*), specific address (*khitab al-khusus*), discourse directed at the Prophet peace and blessings of Allah be upon him, discourse directed at his community peace and blessings of Allah be upon him, informative statements (*al-ikhbar*), interrogatives (*al-istikhar*), vocatives (*al-nida'*), grammatical shifts (*al-iltifat*), and absolute versus qualified discourse (*al-khitab al-mutlaq wa-al-muqayyad*). He elucidated the underlying rhetorical secrets (*asrar*) of each type. Consequently, his work serves as a foundational framework for comprehending Quranic discourse correctly, in a manner aligning with the Arabic language alongside the foundational principles and objectives (*maqasid*) of creed (*'aqdiyyah*), jurisprudence (*shar'iyyah*), and ethics (*akhlaqiyyah*).

6.2 An Analysis of Imam al-Suyuti's Methodology

Imam al-Suyuti endorsed all facets of Quranic discourse delineated by Imam al-Zarkashi in his treatise *Al-Burhan*, yet he expanded upon them, distinguishing his methodology through specific aspects. For the full, detailed analysis, you can refer to the comparative study between *Al-Burhan* and *Al-Itqan*.

- **Comprehensive Investigation and Sub-categorisation** (Al-Istiqsa' wa-al-Tafri'): Imam al-Suyuti expanded upon the enumeration of the types of Quranic discourse. He provided detailed expositions on matters that Imam al-Zarkashi had treated with brevity, whilst integrating the newly emerged perspectives of later scholars (*al-muta'akhhirin*) who succeeded al-Zarkashi. Furthermore, he introduced novel sub-categorisations, such as the discourse addressed to the non-existent by virtue of dependency upon that which is already in existence (*khitab al-ma'dum taban lil-mawjud*), as seen in the statement of the Almighty: "O Children of Adam..." [1] Quran, 36:60. He systematically arranged these elements in a manner that facilitates straightforward memorisation and comprehension for students of knowledge, adhering to a paradigm of conciseness and summarisation that uniquely characterises his methodology from others.
- **Corroborative Evidence through Examples** (Al-Da'm bi-al-Amthilah): Imam al-Suyuti relied on a substantial accumulation of Quranic textual evidence and illustrative examples (*al-adillah wa-al-shawahid*) that surpassed the volume found in *Al-Burhan*, thereby systematically validating and documenting the various facets of Quranic discourse.

7. CONCLUSION

In light of the aforementioned analysis, a meticulous examination and comparison of the "Aspects of Quranic discourse" within *Al-Burhan* and *Al-Itqan* clearly reveals a profound dynamic of complementarity alongside distinct scholarly variations between the two treatises, manifested as follows:

- Imam al-Zarkashi is the true pioneer who originally formulated and structured the facets of Quranic discourse within his treatise *Al-Burhan*, whereas Imam al-Suyuti acted as a refined editor (*muhadh-dhiban*) of these concepts, incorporating various scattered scholarly insights throughout his work *Al-Itqan*.
- Imam al-Zarkashi's style was uniquely characterised by profound intellectual depth and lucid literary analysis, whereas Imam al-Suyuti's approach aligned more closely with the ethos of encyclopaedic synthesis, user-friendly categorization, and concise summarisation.
- Any researcher investigating the Aspects of Quranic discourse cannot dispense with either of these two treatises. This is because Imam al-Zarkashi provided the foundational principles and profound analyses underlying the aspects of Quranic discourse, whilst Imam al-Suyuti presented a more comprehensive and highly systematised articulation of these Aspects, complete with qualitative additions. Consequently, a simultaneous study of both works remains an absolute necessity for fully comprehending the intricate secrets of the Quranic discourse.

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