

Analysis of I'jāz Balāghī in Surah Yāsīn: A Comparison of Tafsir Al-Kasysyāf and Şafwah At-Tafāsīr

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Abstract

This study aims to analyze the concept of I'jāz Balāghī in Surah Yāsīn through a comparative study of Tafsīr al-Kasysyāf by al-Zamakhsharī and Şafwah al-Tafāsīr by 'Alī al-Şābūnī. The study of Qur'anic inimitability, particularly in its linguistic dimension, has become increasingly significant amid contemporary academic debates that question the authenticity of the Qur'an, thus requiring a balāghah-based approach as evidence of its rhetorical superiority. This research employs a qualitative library research method with a descriptive-analytical approach and a comparative method. The data sources consist of primary data from Tafsīr al-Kasysyāf and Şafwah al-Tafāsīr, as well as secondary data from literature on 'ulūm al-Qur'ān, balāghah, and relevant academic journals. Data were collected through documentation by identifying and classifying verses of Surah Yāsīn containing elements of ma'ānī, bayān, and badī'. The data analysis was conducted by describing each mufasssīr's interpretation and comparing their similarities, differences, and methodological strengths in explaining I'jāz Balāghī. The findings reveal that I'jāz Balāghī in Surah Yāsīn is manifested through the integration of ma'ānī, bayān, and badī', forming both rhetorical and argumentative structures. Tafsīr al-Kasysyāf emphasizes a deep linguistic-analytical approach, while Şafwah al-Tafāsīr offers a more systematic and applicative explanation. Comparatively, both exegeses complement each other in understanding the multidimensional nature of I'jāz Balāghī, thereby reinforcing the argument of the Qur'an's inimitability from a linguistic perspective.

Keywords: I'jāz Balāghī, Surah Yasin, Comparative Tafsir

Abstrak

Penelitian ini bertujuan untuk menganalisis I'jāz Balāghī dalam Surah Yāsīn melalui studi komparatif antara Tafsīr al-Kasysyāf karya Al-Zamakhshari dan Şafwah al-Tafāsīr karya Ali al-Sabuni. Kajian tentang kemukjizatan Al-Qur'an,

Analysis of I'jāz...

Rosmila et al.

khususnya dalam aspek kebahasaan, menjadi penting di tengah perdebatan akademik modern yang mempertanyakan otentisitas Al-Qur'an, sehingga diperlukan pendekatan I'jāz Balāghī sebagai bukti keunggulan retorika Al-Qur'an. Penelitian ini merupakan penelitian kualitatif berbasis studi pustaka (*library research*) dengan pendekatan deskriptif-analitis dan metode komparatif. Sumber data terdiri dari data primer berupa Tafsir al-Kasasyāf dan Ṣafwah al-Tafāsīr, serta data sekunder berupa literatur ulumul Qur'an, balāghah, dan artikel ilmiah yang relevan. Teknik pengumpulan data dilakukan melalui dokumentasi dengan mengidentifikasi dan mengklasifikasikan ayat-ayat Surah Yāsīn yang mengandung unsur ma'ānī, bayān, dan badī'. Teknik analisis data dilakukan dengan mendeskripsikan penafsiran masing-masing mufasir, kemudian membandingkan persamaan, perbedaan, dan keunggulan metodologis keduanya dalam mengungkap aspek I'jāz Balāghī. Hasil penelitian menunjukkan bahwa I'jāz Balāghī dalam Surah Yāsīn terwujud melalui integrasi aspek ma'ānī, bayān, dan badī' yang membentuk struktur retorik sekaligus argumentatif. Tafsir al-Kasasyāf menampilkan pendekatan linguistik-analitis yang mendalam, sedangkan Ṣafwah al-Tafāsīr menawarkan pendekatan yang lebih sistematis dan aplikatif. Secara komparatif, kedua tafsir saling melengkapi dalam memahami dimensi I'jāz Balāghī, sehingga memperkuat argumentasi kemukjizatan Al-Qur'an dari perspektif linguistik.

Kata kunci: I'jāz Balāghī, Surah Yāsīn, Tafsir Komparatif

A. Introduction

The Qur'an as a divine revelation is believed by Muslims to have absolute authenticity and has not undergone changes since it was revealed. However, in modern academic studies, especially in the orientalist tradition, the authenticity of the Qur'an is often the object of criticism. A number of Western scholars question the origins of the Qur'an by considering it to be a historical product influenced by the Judeo-Christian tradition, as argued by John Wansbrough who sees the Qur'an as the result of the construction of an early religious community, rather than an independently established revelation.¹ This view shows the existence of an epistemological tension between the Muslim theological perspective and the orientalist historical-critical approach.²

¹ John E. Wansbrough and Andrew Rippin, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (Prometheus Books, 2004). hlm, 39.

² Charles J. Adams, *Reflections on the Work of John Wansbrough*, January 1, 1997, <https://doi.org/10.1163/157006897X00061>. hlm. 62.

Analysis of I'jāz...

Rosmila et al.

In response to the debate, Muslim scholars developed the concept of I'jāz al-Qur'an as the main argument to affirm the divinity of the Qur'an.³ In this context, I'jāz Balāghī has a very important position in the study of interpretation, as it is the strongest evidence of the miracles of the Qur'an through linguistic aspects that cannot be replicated by humans. The balāghah approach serves not only as an aesthetic analysis, but also as an instrument for uncovering the argumentative structure and persuasive power of the Qur'an.⁴ In the tradition of balāghah, this aspect includes three main branches, namely ma'ānī, bayān, and badī', which integratively form the perfection of the linguistic expression of the Qur'an.⁵

Surah Yāsīn is one of the parts of the Qur'an that has a high wealth of balāghah.⁶ In addition to being known as the "heart of the Qur'an", this surah contains various fundamental themes such as monotheism, apostolatic, and eschatology, which are conveyed through a dense, symbolic, and aesthetic language structure.⁷ The uniqueness of Surah Yāsīn lies in its ability to combine theological, rhetorical, and spiritual dimensions in a simple but meaningful language unit, thus making it a representative object for the comprehensive study of I'jāz Balāghī.⁸ Thus, the analysis of I'jāz Balāghī in this surah becomes important, not only to understand the beauty of the language of the Qur'an, but also to reveal its persuasive power in the context of religious polemics.

A number of previous studies have examined aspects of balāghah in the Qur'an, such as the study of isti'ārah, tiktār, and the analysis of bayānī in

³ Busari Kehinde Kamorudeen, "An Examination of The Linguistic and Literary Miracles of The Quran," *Al-Aijaz Research Journal of Islamic Studies & Humanities* 8, no. 3 (2024): hlm. 24–30.

⁴ Haristna Hasanah and Ali Burhan, "The Secret of Divine Rhetoric: Integrating Generalization and Explication in the Qur'an," *JOIS: Journal of Islamic Studies* 1, no. 3 (2025): hlm. 118–24;

⁵ Nurul Amelia Hrp and Aprilia Putri, "The Development and Foundations of the Theory of Balaghah Science in the Beauty of the Linguistic Beauty of the Qur'an," *Al-Iftah: Journal of Qur'an Hadith Tafsir and Islamic Religious Education* 1, no. 2A (2025): hlm. 135–46.

⁶ Ahmet Sait Sıcak, "The Dating of Sūrat Yāsīn with Respect to the Order of Revelation and Contextual Analysis," *Cumhuriyet İlahiyat Dergisi* 24, no. 3 (2020): hlm. 1285–306, <https://doi.org/10.18505/cuid.787278>.

⁷ Alfi Nurafika et al., "Majaz Isti'arah in Surah Yasin: A Study of the Thought of Ibn 'Asyur in the Book of Al-Tahrir wa Al-Tanwir," *Jalsah : The Journal of Al-Quran and As-Sunnah Studies* 2, no. 2 (2022): hlm. 51–74, <https://doi.org/10.37252/jqs.v2i2.357>.

⁸ Ahmad Muttaqin and Alimin, *Social Ethics on Sūra Yāsīn (Q. 36): A Structural Semiotic Analysis*, March 29, 2023, <https://doi.org/10.1163/22321969-20230129>.

certain verses.⁹ However, these studies are generally partial and do not comprehensively integrate all aspects of balāghah. In addition, research that specifically compares the analysis of I'jāz Balāghī in Tafsīr al-Kasasyāf and Şafwah al-Tafāsīr is still very limited, so it does not provide a complete picture of the methodological dynamics between classical and contemporary interpretations in the study of balāghah.¹⁰

In this context, Al-Zamakhshari's Tafsīr al-Kasasyāf is known for its in-depth linguistic and balāghah analytical powers, while Ali al-Sabuni's Şafwah al-Tafāsīr offers a more systematic and easy-to-understand approach.¹¹ The selection of these two interpretations is based on their differences in methodological character, where al-Kasasyāf represents an analytical-linguistic classical interpretation, while Şafwah al-Tafāsīr reflects a systematic and applicative contemporary approach. The comparison of the two is important to see the epistemological developments in the study of tafsir, especially in understanding I'jāz Balāghī.

Based on this background, this study aims to analyze I'jāz Balāghī in Surah Yāsīn through a comparative study between Tafsīr al-Kasasyāf and Şafwah al-Tafāsīr. This research is expected to make an academic contribution in enriching the study of the Qur'an and Tafsir, as well as strengthening the argument about the miracles of the Qur'an from a linguistic perspective in response to orientalist criticism.

B. Research Methods

This research is a qualitative research based on library *research* with a descriptive-analytical approach and comparative methods, which is used to study I'jāz Balāghī in Surah Yāsīn through the comparison of Tafsīr al-Kasasyāf by Al-Zamakhshari and Şafwah al-Tafāsīr by Ali al-Sabuni. This approach was chosen because the object of study is in the form of Qur'an texts and mufasir interpretations which require language-based interpretive analysis. The data source consists of primary data in the form of the two books of tafsir and secondary data in the form of Qur'anic ulumul literature, balāghah, and relevant scientific articles. The data collection technique is carried out through

⁹ Madlubur Rhisky and Muhammad Eko Arief Wijaksono, "Linguistic Approach in the Qur'an Al-I'jāz al-Bayānī," *DAAR EL-KAMIL: Multidisciplinary Journal* 1, no. 02 (2025), <https://jurnalstebibama.ac.id/index.php/Jmlt/article/view/218;hlm>. 81.

¹⁰ Ilham Surya and Sri Wahyuni, "Analysis of the Tafsir of Al-Kasasyāf by Al-Zamakhshari: Historical Context, Approach, and Interpretation Patterns," *TAFASIR: Journal of Quranic Studies* 3, no. 1 (2025): hlm. 114–25, <https://doi.org/10.62376/tafasir.v3i1.74>.

¹¹ Sutriawal et al., "Farḍu In The Book Of Şafwah Al-Tafāsīr By Muhammad 'Ali Al-Şābūnī: Farḍu In The Book Of Şafwah Al-Tafāsīr By Muhammad 'Ali Al-Şābūnī," *Kasyful Murad: Journal of Qur'an Studies and Tafsir* 2, no. 2 (2025): hlm. 167–85, <https://doi.org/10.24252/kmjsqt.v2i2.55484>.

documentation by identifying and classifying the verses of Surah Yāsīn that contain elements of *ma'ānī*, *bayān*, and *badī'*. Furthermore, data analysis is carried out by describing the interpretation of each mufasir, then comparing the similarities, differences, and methodological advantages of the two in revealing aspects of I'jāz Balāghī, thus producing comprehensive and analytical conclusions.

C. Results and Discussion

I'jāz Balāghī in Surah Yāsīn

An analysis of Surah Yāsīn shows that the linguistic miracle of the Qur'an (*I'jāz Balāghī*) is realized through the integration of three main aspects of the science of balāghah, namely *ma'ānī*, *bayān*, and *badī'*. These three aspects serve not only as aesthetic elements, but also as rhetorical devices that build the strength of the Qur'an's theological argumentation. Thus, the language of the Qur'an is not only stylistically beautiful, but also has a systematic and directed persuasion structure.

Surah Yāsīn has a distinctive linguistic characteristic, namely that the verses are relatively short but dense in meaning. This pattern allows for the delivery of a powerful message in concise expression, resulting in a profound rhetorical effect. The main themes such as monotheism, prophetic treatises, and eschatology are conveyed through a language structure that is not only informative, but also argumentative and persuasive.¹² This shows that the language of the Qur'an is designed to influence the intellectual as well as emotional consciousness of its readers.

On the aspect of *ma'ānī*, Surah Yāsīn shows the accuracy of the contextual sentence structure to the condition of *the mukhāṭab*. Early verses, such as the oath "*wal-Qur'ānil-ḥakīm*", serve as a form of affirmation of the truth of the revelation and apostolate of the Prophet Muhammad. This structure of the oath is a rhetorical strategy to strengthen the legitimacy of the prophethood in the midst of the rejection of the Quraysh. The use of news sentences (*khabar*) reinforced with an element of affirmation (*ta'kīd*) shows that the Qur'an consciously builds arguments through a measurable language structure.

In addition, there are dynamics of sentence structure that follow the psychological condition of the audience. When discussing the rejection of the infidels, the language used tends to be firm and confrontational. On the contrary, when describing the pleasures of heaven, language becomes softer

¹² Sakut Anshori et al., "Analysis of Techniques and Quality of Translation of Surah Yasin into Rejang Language," *JL3T (Journal of Linguistics, Literature and Language Teaching)* 11, no. 1 (2025): hlm. 161-77, <https://doi.org/10.32505/jl3t.v11i1.11168>.

Analysis of I'jāz...

Rosmila et al.

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¹³ Mohd Sufian Ismail et al., "Keunikan Partikel 'Lah' Dalam Terjemahan Surah Yasin Di Malaysia [The Uniqueness of the Particle 'Lah' in the Translation of Surah Yasin in Malaysia]," *Muallim Journal of Social Sciences and Humanities*, September 8, 2022, hlm. 13–27, <https://doi.org/10.33306/mjssh/210>.

¹⁴ Sakut Anshori et al., "Analysis of Techniques and Quality of Translation of Surah Yasin into Rejang Language," *JL3T (Journal of Linguistics, Literature and Language Teaching)* 11, no. 1 (2025): hlm. 161–77, <https://doi.org/10.32505/jl3t.v11i1.11168>.

and more persuasive. This shows that the ma'ānī aspect is not only related to syntax, but also effective communication strategies.¹⁵

Thus, I'jāz Balāghī in Surah Yāsīn lies not only in the beauty of language, but also in its ability to unite the dimensions of aesthetics, argumentation, and spirituality in an integral whole. This confirms that the miracles of the Qur'an must be comprehensively understood through a comprehensive balāghah approach.

The Epistemology of Balāghah in Tafsīr al-Kasyāf

Tafsīr al-Kasyāf by al-Zamakhsyarī is one of the monumental works in the tradition of tafsīr that places the linguistic aspect at the center of analysis.¹⁶ In the context of Surah Yāsīn, the epistemological approach constructed by al-Zamakhsyarī is very strongly rooted in the science of balāghah, so that the miracles of the Qur'an are understood not only as theological phenomena, but also as linguistic realities that can be analyzed systematically. Thus, the epistemology of balāghah in this tafsīr serves as a methodological framework to reveal the meaning and beauty of the Qur'an in depth.¹⁷

One of the main features of al-Zamakhsyarī's approach is its linguistic-analytical orientation. He not only interprets the meaning of the verse in general, but also elaborates on the structure of the language in detail, including aspects of nahwu, i'rāb, and syntactic relationships between words. In Surah Yāsīn, for example, he explains the grammatical function of a word not only as part of the sentence structure, but also as a determinant of rhetorical meaning. This shows that in the epistemology of al-Kasyāf, language is not only a medium of conveying messages, but also the main source of the formation of meaning.

This approach is evident when al-Zamakhsyarī interprets the early verses of Surah Yāsīn. He examines the use of the letter muqaṭṭa'ah "Yā Sīn" as part of a linguistic phenomenon that has a dimension of challenge (taḥaddī) to the Arabs. In addition, the use of oaths in the "wal-Qur'ān al-ḥakīm" is understood as a form of ta'kīd that strengthens the apostolic legitimacy of the

¹⁵ Ayu Mariyati et al., "Islam dan Kearifan Lokal Menyikapi Pembacaan Surah Yasin dalam Tradisi Doa Bola Masyarakat Bima," *Rahmad: Jurnal Studi Islam dan Ilmu Al-Qur'an* 3, no. 1 (2025): hlm. 57–66, <https://doi.org/10.71349/rahmad.v3i1.35>.

¹⁶ Muhammad Azhar Anwar et al., "Tafsīr Lughawi in Surah Yusuf (A Comparative Study of the Book of Tafsīr al-Kasyāf and Tafsīr Al-Muharraru Al-Wajīz)," *Journal of Shaykh Mudo Madlwan: A Study of Islamic Sciences* 1, no. 2 (2024): hlm. 72–85.

¹⁷ Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsyarī, *Al-Kasyāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*, Jilid 3 (Dār al-Kitāb al-'Arabī, 1407), hlm. 281–290.

Analysis of I'jāz...

Rosmila et al.

Prophet Muhammad.¹⁸ This analysis shows that each element of language has an argumentative function, not just an aesthetic.

Furthermore, al-Zamakhsyarī also emphasizes the importance of the ma'ānī aspect, especially in understanding the context of communication between the text and مخاطب (interlocutor). He often attributes the structure of sentences to the psychological condition of the audience, especially in the context of the disbelievers' rejection of prophetic treatises. For example, the use of kalām khabar inkārī in certain verses is understood as a strategy to deal with a disobedient audience, so strong affirmation is required. Thus, the epistemology of balāghah in al-Kasasyāf is communicative and contextual.

On the aspect of bayān, al-Zamakhsyarī showed his expertise in identifying and explaining the various forms of majāz, isti'ārah, and tasybīh. In Surah Yāsīn, he interprets the verse about the disbelievers being "shackled by their necks" as a form of isti'ārah tamsīliyyah, which describes their spiritual condition that is closed from the truth. This analysis shows that the meaning of the Qur'an can often not be understood literally, but rather through a metaphorical approach that connects the meaning of birth and the inner meaning. Thus, the bayān aspect is the key in revealing the depth of the meaning of the Qur'an.

In addition, al-Zamakhsyarī also pays attention to the narrative structure in Surah Yāsīn, such as the story of the inhabitants of a country and the figure who defended the apostles. He interprets the story not only as a historical event, but also as a rhetorical means containing moral and theological messages. The language styles used in this story, such as iltifāt (switching points of view) and istifhām (rhetorical questions), show that the Qur'an uses a variety of language strategies to convey messages effectively and touch the emotions of the reader.

On the badī' aspect, although not always explicitly discussed by al-Zamakhsyarī, the element of linguistic beauty remains an integral part of his analysis. He often alludes to the use of jinās, muqābalah, and certain sound patterns that reinforce the aesthetic power of the verse. For example, in a verse that contains the repetition of a word with the same root, it shows the presence of a harmony of sounds that is not only beautiful, but also strengthens the meaning. This shows that in the epistemology of al-Kasasyāf, the aesthetics of language have cognitive and argumentative functions.

¹⁸ Nike Novia Ramayanti and Hana Natasya, "The Meaning of Muqatta'ah Letters from the Perspective of Mu'tazilah and Ahlussunnah Tafsir (A Comparative Study of Tafsir Al-Kasyāf and Tafsir Mafātih Al-Ghayb)," *Nida' Al-Qur'an: Journal of Quran and Women's Studies* 22, no. 2 (2024): hlm. 54–78.

Analysis of I'jāz...

Rosmila et al.

One of the important advantages of the tafsir al-Kasyāf is its systematization of its analysis. Al-Zamakhsyarī divides the verses of Surah Yāsīn into groups based on the unity of themes, then analyzes each passage in depth from a linguistic and rhetorical point of view. This approach shows that he not only sees verses separately, but also pays attention to the relationships between verses in a unified structure of meaning. Thus, the epistemology of balāghah in al-Kasysyāf is holistic and integrative.

However, this approach also has limitations. A very strong focus on linguistic aspects sometimes makes contextual, historical, and applicative dimensions less of adequate attention. In some cases, a highly detailed linguistic analysis actually makes the practical message of the verse less explicit. In addition, al-Zamakhsyarī's theological background as a Mu'tazilah also influenced the way he interpreted certain verses, although this is not always evident in his analysis of balāghah.¹⁹

Nevertheless, al-Kasyāf's contribution to the study of the Qur'an is undeniable. This tafsir has become the main reference in understanding the linguistic dimension of the Qur'an and influenced many mufasir after him, such as al-Bayḍāwī and Ibn 'Āsyūr. The epistemology of balāghah developed by al-Zamakhsyarī shows that the language of the Qur'an has a very complex and organized structure, thus being able to convey divine messages with an unparalleled level of beauty and precision.²⁰

Thus, it can be concluded that the epistemology of balāghah in Tafsīr al-Kasyāf is an approach that places language at the center of understanding the Qur'an. Through an in-depth analysis of the aspects of ma'ānī, bayān, and badī', al-Zamakhsyarī manages to show that the miracles of the Qur'an lie not only in the content of the message, but also in the way it is delivered. This approach opens up space for a more critical, analytical, and linguistic-based study of the Qur'an, while affirming that the beauty of the Qur'anic language is an integral part of its miracles.

The Transformation of the Balāghah Approach in Ṣafwah al-Tafāsīr

In contrast to the classical approach represented by al-Zamakhsyarī in Tafsīr al-Kasysyāf, 'Alī al-Ṣābūnī's Ṣafwah al-Tafāsīr presents a methodological transformation in the study of the Qur'anic balāghah. If al-Kasysyāf emphasizes deep and complex linguistic analysis, then al-Ṣābūnī offers a more

¹⁹ Muhammad Aziz Mahmud, "Resepsi Az-Zamakhsyarī Atas Wacana Teologis Muktaẓilah: Bias al-Uṣūl al-Khamsah Dalam Tafsir al-Kasysyāf," *Contemporary Quran* 3, no. 2 (2023): hlm. 89–106, <https://doi.org/10.14421/cq.v3i2.5667>.

²⁰ Nor Lutfi Fais and Ahmad Musyafiq, "Ideology in the Mufasir Language: Marji' al-Ḍamir's Analysis on the Tafsir al-Kasysyāf by Az-Zamakhsyarī," *Contemporary Quran* 2, no. 2 (2022): hlm. 119–32, <https://doi.org/10.14421/cq.v2i2.5693>.

Analysis of I'jāz...

Rosmila et al.

systematic, concise, and communicative approach, making it more accessible to modern readers.²¹ This transformation reflects an epistemological shift from an elitist classical approach to a more pedagogical and applicative approach.²²

In interpreting Surah Yāsīn, al-Şābūnī still pays attention to the I'jāz Balāghī aspect, but with a more structured method of presentation. He tends to classify the elements of balāghah such as ma'ānī, bayān, and badī' in each group of verses in a systematic manner. This arrangement makes it easier for the reader to identify the beautiful forms of the language of the Qur'an without having to go through the complicated grammatical analysis found in classical interpretation. Thus, balāghah is not only an object of academic study, but also a practical means of learning.

In addition to the systematic aspect, another important feature of al-Şābūnī's approach is the integration between linguistic analysis and moral-spiritual messages.²³ In many interpretations, he does not stop at the explanation of the forms of majāz, isti'ārah, or tashbīh, but also associates them with the values of faith, piety, and eschatological warning. For example, verses describing resurrection or punishment are not only analyzed in terms of rhetoric, but are also directed to cultivate the religious awareness of the reader. This shows that the balāghah in Şafwah al-Tafāsīr serves as a medium of internalizing values, not merely an aesthetic analysis of language.

Furthermore, this approach reflects a strong da'wah orientation. Al-Şābūnī seems to have realized that modern readers need explanations that are direct, clear, and relevant to everyday life. Therefore, he simplifies the concepts of balāghah without losing the substance of their meaning. This transformation makes the interpretation more inclusive and can reach a wider audience, including students and the general public who do not have a deep Arabic linguistic background.

However, this more concise and communicative approach also has methodological consequences. Compared to al-Kasyāf, the depth of linguistic analysis in Şafwah al-Tafāsīr is comparatively more limited. Al-Şābūnī does not always elaborate on i'rāb details, grammatical debates, or complex semantic

²¹ Sutriawal et al., "Farḍu In The Book Of Şafwah Al-Tafāsīr By Muhammad 'Ali Al-Şābūnī: Farḍu In The Book Of Şafwah Al-Tafāsīr By Muhammad 'Ali Al-Şābūnī," *Kasyful Murad: Journal of Qur'an Studies and Tafsiir* 2, no. 2 (2025): hlm. 167–85, <https://doi.org/10.24252/kmjsqt.v2i2.55484>.

²² Muḥammad 'Alī al-Şābūnī, *Şafwah Al-Tafāsīr*, Jilid 2 (Dār al-Qur'ān al-Karīm, 1981), hlm. 401–418.

²³ Rahim Kamarul Zaman et al., "Usrah Rabbani as a Model for Strengthening Muslim Identity and Morality," *Akademika* 95, no. 2 (2025): hlm. 22–40.

Analysis of I'jāz...

Rosmila et al.

nuances as al-Zamakhsyarī does. As a result, some subtle aspects of I'jāz Balāghī may not be fully explored.²⁴ This shows that there is a trade-off between the depth of analysis and the reader's affordability.

Nevertheless, Ṣafwah al-Tafāsīr's contribution remains significant in the development of contemporary interpretation studies. This interpretation succeeds in bridging the gap between classical tradition and modern needs, presenting balāghah as a discipline that is not only scientific, but also functional. This transformation of approach confirms that the study of I'jāz Balāghī can continue to develop according to the context of the times, without losing the essence of the beauty and depth of the meaning of the Qur'an. Thus, Ṣafwah al-Tafāsīr can be seen as a representation of the modernization of tafsir that remains rooted in tradition, but responsive to the needs of today's readers.

Comparative Analysis of I'jāz Balāghī

A comparative analysis of al-Zamakhsyarī's Tafsīr al-Kasyāf and 'Alī al-Ṣābūnī's Ṣafwah al-Tafāsīr shows that both place balāghah at the core of the Qur'anic miracles, especially in Surah Yāsīn. Both agree that the aspects of ma'ānī, bayān, and badī' are the main structures that build the beauty as well as the argumentative power of the Qur'anic language. However, these similarities are followed by significant methodological differences in the way language analysis is constructed and presented.

In the aspect of the analytical approach, al-Kasysyāf uses a deep linguistic-analytical approach, by deciphering the structure of nahwu, i'rāb, and semantic relations in detail. Each element of language is analyzed as part of a precise rhetorical system. On the other hand, Ṣafwah al-Tafāsīr uses a more descriptive and systematic approach, by classifying the elements of balāghah without elaborating in detail on their grammatical aspects. This shows that al-Kasysyāf is oriented towards the depth of analysis, while Ṣafwah is oriented towards ease of understanding.

On the aspect of the presentation of balāghah, al-Zamakhsyarī presents an analysis implicit in the explanation of the tafsir, so that the reader needs to understand the linguistic context in order to grasp the dimension of the balāghah. Meanwhile, al-Ṣābūnī presents the elements of ma'ānī, bayān, and badī' explicitly and structurally in each group of verses. This difference shows that Ṣafwah al-Tafāsīr has an advantage in the systematics of presentation, while al-Kasysyāf excels in the depth of interpretation.

²⁴ Ahmad Ali Farhan, "The Moral and Social Dimension in the Wisdom of Shari'ah Ḥadd al-Zinā Ali Ash-Shabuni's Perspective," *Maliki Interdisciplinary Journal* 3, no. 12 (2025). hlm. 92.

Analysis of I'jāz...

Rosmila et al.

On the aspect of the function of balāghah, al-Kasysyāf places balāghah as an instrument of scientific analysis to reveal the miracle of the language of the Qur'an. His analysis focuses on how language structure produces complex rhetorical effects. In contrast, in Şafwah al-Tafāsīr, balāghah serves not only as a linguistic analysis, but also as a means of conveying moral and spiritual messages.²⁵ Thus, the balāghah in Şafwah has a stronger applicative dimension.

In terms of depth and breadth of analysis, al-Kasysyāf provides a very detailed explanation of linguistic phenomena, including nuances of meaning and grammatical debates. Meanwhile, Şafwah al-Tafāsīr places more emphasis on the breadth of scope by systematically identifying the various forms of balāghah, although not always elaborating in depth. This shows the difference between an intensive (al-Kasyāf) and an extensive (Şafwah) approach.

Moreover, in the context of Surah Yāsīn, the two interpretations show similarities in identifying that the dominant form of I'jāz Balāghī is majāz isti'ārah, particularly in describing abstract concepts such as resurrection and life. However, al-Kasysyāf analyzes the isti'ārah in detail in terms of language structure and meaning relations, while Şafwah al-Tafāsīr emphasizes more on the rhetorical function and the message that it wants to convey to the reader.

Based on this comparison, it can be concluded that the difference between the two interpretations lies in their methodological orientation. Al-Kasysyāf represents a classical approach that is academic and analytical, while Şafwah al-Tafāsīr represents a systematic and communicative contemporary approach. These two approaches are not contradictory, but complement each other in understanding I'jāz Balāghī more comprehensively.

Thus, the integration between the depth of the linguistic analysis of al-Kasyāf and the systematics of the presentation of Şafwah al-Tafāsīr makes an important contribution to the study of the balāghah of the Qur'an. This shows that the understanding of the miracles of the Qur'anic language will be more complete when analyzed through various different methodological approaches.

D. Conclusion

This research shows that I'jāz Balāghī in Surah Yāsīn is a manifestation of the miracles of the Qur'an that lies not only in the beauty of language, but also in the argumentative power built through the integration of aspects of ma'ānī, bayān, and badī'. In the perspective of interpretation, Tafsīr al-

²⁵ Muhammad Rizki Romdhon, "The Development of Theoretical Studies of Tafsir in The Kingdom of Saudi Arabia: (Comparative Study of Tafsir Marāh Labīd, Adhwā` al-Bayān, and Shafwah At-Tafāsīr)," *Al-'Allāmah: Journal of Scriptures and Ulama Studies* 1, no. 2 (2024): hlm. 97-113, <https://doi.org/10.70017/al-allmah.v1i2.7>.

Kasasyāf presents a profound linguistic-analytical approach in uncovering the structure and rhetorical effects of the Qur'anic language, while Şafwah al-Tafāsīr offers a more systematic and communicative approach with an emphasis on moral and applicative aspects. Comparatively, the methodological differences between the two reflect the dynamics of the development of tafsir from classical to contemporary, where the depth of al-Kasasyāf's analysis and the systematics of the presentation of Şafwah al-Tafāsīr complement each other in producing a more comprehensive understanding of I'jāz Balāghī. Thus, this study confirms that the miracle of the language of the Qur'an is multidimensional and relevant as a scientific approach in answering criticism of the Qur'an.

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Analysis of I'jāz...

Rosmila et al.

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