The Words of the Qur'an: Concise in Expression yet Comprehensive in Meaning, A Perspective from *Khaṣā'iṣ al-Qur'ān* by Fahd bin 'Abdurraḥmān ar-Rūmī

Inayatul Mufidah*

Email: Innaya0610@gmail.com

Ma'had Aly Walindo Pekalongan, Indonesia

Ali Burhan

Email: aliburhan@uingusdur.ac.id

UIN KH Abdurrahman Wahid Pekalongan, Indonesia

*Corresponding author

Abstract: This study is motivated by the distinctive linguistic style of the Qur'an, which conveys profound meanings through concise expressions. Such a characteristic reflects the dimension of i'jāz bayānī, namely the combination of rhetorical beauty and the persuasive power of revelation. The research focuses on the correlation between brevity of expression (ījāz al-lafẓ) and breadth of meaning (tawassu' al-ma'nā) as elaborated by Fahd bin 'Abdurraḥmān al-Rūmī in his work Khaṣā'iṣ al-Qur'ān. Employing a qualitative descriptive design, this study applies content analysis to both primary and secondary sources. The findings demonstrate that the Qur'an is able to present clarity (bayān) together with depth of meaning in concise form (ijmāl). This unique balance confirms the miraculous nature of the Qur'an, which surpasses human linguistic capacity. The novelty of this research lies in its focused analysis of the integration of ijmāl and bayān according to al-Rūmī, showing not only the Qur'an's linguistic dimension but also its practical relevance for Qur'anic exegesis, Islamic preaching, and education in contemporary contexts that demand messages which are brief yet rich in meaning.
Keywords:. Qur'an, i'jāz bayānī, concise expression, profound meaning, Fahd bin 'Abdurraḥmān ar-Rūmī.

Abstrak: Kajian ini dilatarbelakangi oleh keunikan gaya bahasa Al-Qur'an yang mampu merangkum pesan mendalam dalam susunan kata yang ringkas. Karakteristik tersebut merupakan wujud dari i'jāz bayānī, yakni perpaduan antara keindahan estetika bahasa dan kekuatan argumentatif wahyu. Penelitian ini memfokuskan perhatian pada keterkaitan antara ringkasnya ungkapan (ījāz al-lafẓ) dan keluasan makna (tawassu' al-ma'nā) sebagaimana dijelaskan oleh Fahd bin 'Abdurraḥmān ar-Rūmī dalam karya Khaṣā'iṣ al-Qur'ān. Metode yang digunakan adalah kualitatif deskriptif dengan analisis isi terhadap literatur primer maupun sekunder. Hasil penelitian menunjukkan bahwa Al-

Qur'an mampu menyajikan kejelasan (bayān) sekaligus kedalaman makna dalam bentuk ungkapan yang singkat (ijmāl). Kemampuan ini menegaskan kemukjizatan Al-Qur'an yang melampaui kapasitas bahasa manusia. Kontribusi penelitian ini terletak pada analisis khusus mengenai integrasi ijmāl dan bayān menurut ar-Rūmī, yang tidak hanya memperlihatkan sisi linguistik Al-Qur'an, tetapi juga membuka relevansi aplikatifnya dalam pengembangan tafsir, dakwah, dan pendidikan Islam, terutama pada era modern yang menuntut penyampaian pesan yang ringkas namun sarat makna.

***Kata Kunci**: Al-Qur'an, i'jāz bayānī, lafaz ringkas, makna mendalam, Fahd bin 'Abdurraḥmān ar-Rūmī.*

Introduction

The Qur'an serves not only as the primary source of Islamic teachings encompassing law, ethics, and guidance for life, but also as a sacred text distinguished by its remarkable linguistic qualities. One of its unique features is its ability to convey expressions that are concise in wording yet rich in meaning. This phenomenon reflects the dimension of i'jāz bayānī the Qur'an's miraculous eloquence in merging linguistic beauty with the persuasive power of divine revelation. In the science of Arabic rhetoric (balāghah), this mastery is identified as ījāz al-lafẓ (brevity of expression) combined with tawassu' al-ma'nā (breadth of meaning).[1] Such a distinctive quality enables the Qur'an's message to resonate profoundly with both the intellect and the heart of its readers.

The linguistic uniqueness of the Qur'an lies not only in its precise and harmonious choice of words, but also in its ability to communicate complex ideas through concise and easily memorable expressions. Many verses may appear simple in their wording, yet they embody profound explanations encompassing theological concepts, legal principles, ethical values, and a comprehensive worldview.[2] This is what distinguishes the Qur'an from human literary works: while brevity in human language often restricts meaning, the Qur'an's brevity instead broadens the scope for interpretation and understanding.[3]

In his work Khaṣā'iṣ al-Qur'ān, Fahd bin 'Abdurraḥmān ar-Rūmī emphasizes that the Qur'an's capacity to combine clarity (bayān) with conciseness rich in meaning (ijmāl) is one of the signs of its miraculous nature. He explains that the Qur'anic style possesses a unique structure: on the one hand, it is accessible and easily understood by the general audience, yet on the other hand, it contains layers of depth that invite scholarly exploration. This distinctive quality serves as compelling evidence that the Qur'an is the word of Allah, not a product of human

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[1] Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008).

[2] Al-Bāqillānī, *I'jāz al-Qur'ān* (Kairo: Dār al-Ma'ārif, 1988).

[3] Muḥammad al-Ṭāhir ibn 'Āshūr, *al-Taḥrīr wa al-Tanwīr*, (Tunis: al-Dār al-Tūnisiyyah, 1984).

creation, and remains inimitable even for the most skilled masters of Arabic rhetoric.[4]

The interplay betweenījāz al-lafẓ (brevity of expression) and tawassuʻ al-maʻnā (breadth of meaning) exerts significant influence in the fields of Qur'anic exegesis, Islamic preaching, and education. In the context of daʻwah, a mode of communication that is concise yet rich in meaning reflects the Qur'anic style, enabling messages to be delivered effectively without diminishing their depth.[5] Within education, this principle can inspire teaching methods that integrate clarity of content with broad intellectual insight.[6] In the realm of tafsīr, understanding this concept equips exegetes with the tools to uncover the multiple layers of meaning embedded within the Qur'an's succinct linguistic structure.[7]

The research problem in this study revolves around three main questions: first, how the concepts of *ijmāl* and *bayān* are understood within the scholarly tradition of *ʻUlūm al-Qur'ān*; second, how Fahd bin ʻAbdurraḥmān ar-Rūmī elaborates on their integration in his work *Khaṣā'iṣ al-Qur'ān*; and third, what implications arise from this combination for strengthening the understanding of *i'jāz bayānī* in the Qur'an, particularly in the context of contemporary life. The novelty of this research lies in its attempt to provide a focused examination of the Qur'an's linguistic style, which uniquely harmonizes brevity of expression (*ijmāl*) with clarity of meaning (*bayān*), as explained by ar-Rūmī. Unlike previous studies that tend to address *i'jāz bayānī* only in general terms or within the framework of stylistic analysis, this study offers a more specialized approach by highlighting the relevance of the *ijmāl–bayān* synthesis both as a manifestation of Qur'anic inimitability and as a communicative model effective for Islamic preaching and education. Thus, this research aspires not only to enrich the field of Qur'anic exegesis, but also to make a practical contribution to the development of more contextual and applicable Qur'anic studies.

This study employs a descriptive qualitative method with a thematic approach and content analysis, conducted through library research. The primary source is Khaṣā'iṣ al-Qur'ān by Fahd bin ʻAbdurraḥmān ar-Rūmī, while secondary references include classical exegetical works such as those of al-Zarkashī and al-Suyūṭī, as well as contemporary exegesis like Tafsīr al-Miṣbāḥ by M. Quraish Shihab, along with relevant modern research. Data were collected

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[4] Al-Zarkashī, *al-Burhān fī ʻUlūm al-Qur'ān*, (Beirut: Dār al-Maʻrifah, 1994).

[5] M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2007).

[6] Aḥmad von Denffer, *ʻUlūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān*, terj. (Kuala Lumpur: Islamic Book Trust, 2009).

[7] Ibn Kathīr, *Tafsīr al-Qur'ān al-ʻAẓīm*, (Riyadh: Dār Ṭayyibah, 1999).

through documentation techniques involving examination, note-taking, and classification of pertinent texts.

The analytical process consisted of identifying verses containing elements of ijmāl and bayān, categorizing them thematically, analyzing their rhetorical and stylistic features, and interpreting them in light of both classical and contemporary exegetical perspectives. The findings were then synthesized to demonstrate the significance of the ijmāl–bayān interplay within the framework of i'jāz bayānī. To ensure validity, the study applied source triangulation, thereby enhancing the reliability and comprehensiveness of the results.

Results And Discussion

The Concepts of *Ijmāl* and *Bayān* in *'Ulūm al-Qur'ān*

In the discipline of *'Ulūm al-Qur'ān*, the term *ijmāl* derives from the root *jama-la* (ج-م-ل), which denotes summarizing or conveying in a concise manner. Within the Qur'anic context, *ijmāl* refers to the presentation of a message in a global yet meaningful form.[8] By contrast, *bayān* originates from the root *bāna–yabīnu* (ب-ي-ن), meaning clarity or detailed explanation, and in the Qur'an it is understood as an explicit, elaborated exposition that removes ambiguity.[9] These two concepts function as complementary modes of expression within the structure of divine revelation.

According to al-Zarkashī in his *al-Burhān fī 'Ulūm al-Qur'ān*, certain Qur'anic verses are sometimes presented in a general (*mujmal*) form, then elaborated either by other verses, the Sunnah of the Prophet ﷺ, or the juristic reasoning of scholars.[10] However, he does not specifically address the combination of *ijmāl* and *bayān* within a single verse. Meanwhile, al-Suyūṭī, in *al-Itqān fī 'Ulūm al-Qur'ān*, relates this concept to the categories of *muhkam* and *mutashābih*: *muhkam* verses are regarded as clear and self-explanatory, whereas *mutashābih* verses require further interpretation.[11] Yet, al-Suyūṭī's focus is more concerned with legal implications than with the linguistic style that fuses brevity of expression with breadth of meaning.

Contemporary scholarship has also given attention to this issue. Hussein Abdul-Raof (2001) argues that the Qur'an's linguistic structure possesses distinctive features that enable concise expressions to encompass profound

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[8] Fahd bin 'Abdurraḥmān ar-Rūmī, *Khaṣā'iṣ al-Qur'ān* (Riyadh: Maktabah al-Taubah, 1999).

[9] Louis Ma'lūf, *al-Munjid fī al-Lughah wa al-A'lām* (Beirut: Dār al-Mashriq, 2008).

[10] Badr al-Dīn al-Zarkashī, *al-Burhān fī 'Ulūm al-Qur'ān*, (Beirut: Dār al-Fikr, 1990).

[11] Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008).

meanings.[12] In his more recent work, *Qur'anic Stylistics* (2018), he emphasizes that the uniqueness of Qur'anic style lies in its enduring relevance, as every succinct formulation opens possibilities for broad interpretation and allows the text to adapt to diverse generational contexts.[13]

From a functional perspective, the interplay between *ijmāl* and *bayān* can be understood in four dimensions. First is the **rhetorical function**, which produces linguistic beauty through concise yet meaningful expression. Second is the **educational function**, which facilitates understanding: general verses stimulate curiosity, while explanatory verses (*bayān*) provide detailed guidance.[14] Third is the **argumentative function**, as concise statements are often used to affirm universal principles that are later reinforced by further clarification in other verses or in the Sunnah. Fourth is the spiritual function, since succinct expressions can leave a profound impression on the heart, while detailed explanations enrich one's contemplation of meaning.[15]

An example of this concept can be found in Qur'an, Surah al-Fātiḥah (1:5):

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

"It is You alone that we worship, and it is You alone that we ask for help."

This verse is concise yet firmly affirms the principles of *tawḥīd al-'ibādah* (devotion to God alone) and *isti'ānah* (seeking His help), thereby containing elements of both *ijmāl* and *bayān*. Another example can be found in Qur'an, al-Baqarah 183):

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

"O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may become God-conscious."

This verse presents the obligation of fasting in a general (*ijmāl*) form, which is then elaborated upon in the subsequent verses. Thus, *ijmāl* and *bayān* are not merely linguistic categories but rather a divine communicative strategy that integrates rhetorical beauty, legal clarity, pedagogical accessibility, and spiritual depth. Their coexistence reflects the dimension of *i'jāz bayānī* in the Qur'an, whereby concise expressions encompass an unparalleled breadth of meaning.[16]

Fahd bin 'Abdurraḥmān ar-Rūmī's Perspective

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[12] Hussein Abdul-Raof, "The Linguistic Architecture of the Qur'an," *Journal of Qur'anic Studies* 3, no. 2 (2001): 1–25.

[13] Hussein Abdul-Raof, *Qur'anic Stylistics: A Linguistic Analysis* (London: Routledge, 2018).

[14] M. Quraish Shihab, *Kaedah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-ayat Al-Qur'an* (Tangerang: Lentera Hati, 2013).

[15] 'Abd al-Karīm al-Khaṭīb, *al-I'jāz al-Bayānī li al-Qur'ān* (Kairo: Dār al-Ma'ārif, 1972).

[16] Al-Būṭī, *Min Rawa'i' al-Qur'ān* (Damaskus: Dār al-Fikr, 1994).

In his work *Khaṣā'iṣ al-Qur'ān*, Fahd bin 'Abdurraḥmān ar-Rūmī highlights that one of the Qur'an's unique characteristics lies in its ability to integrate two seemingly opposite linguistic modes: *ijmāl* (concise expression rich in meaning) and *bayān* (explicit and lucid explanation). He regards this capacity as a manifestation of *i'jāz bayānī*—the Qur'an's rhetorical inimitability—because in ordinary human discourse brevity often comes at the expense of clarity, while clarity tends to diminish brevity. The Qur'an, however, achieves both simultaneously, maintaining the full strength of each without compromise.[17]

As an illustration, ar-Rūmī refers to Qur'an, al-Baqarah 212.

وَٱللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

"And Allah provides sustenance to whom He wills without measure."

This verse conveys clarity of meaning (*bayān*), affirming that God is the ultimate provider of sustenance, unrestricted by human limitations. At the same time, the phrase *"without measure" (bighayri ḥisāb)* embodies an element of *ijmāl*, as it opens multiple layers of interpretation. Some exegetes understand it as referring to provision unlimited in quantity, others interpret it as the immeasurable reward of the Hereafter, while still others view it as a sign of divine generosity not bound by worldly causes. All of these interpretations remain valid and complementary, reflecting the Qur'an's richness of meaning.[18]

Ar-Rūmī emphasizes that this synthesis reflects the Qur'an's role as guidance for all of humanity. Through its *ijmāl*, the Qur'an remains accessible to both the layperson and the scholar, while its *bayān* ensures that the core message of revelation is conveyed with clarity, leaving no room for misunderstanding.[19]

From this, it may be concluded that, in ar-Rūmī's view, the Qur'an's ability to unite *ijmāl* and *bayān* stands as concrete evidence of its miraculous nature. This phenomenon demonstrates that the Qur'an is not merely a literary masterpiece but divine revelation, timelessly relevant, with a message that retains clarity while continuously offering new depths of meaning to be explored by every generation.[20]

Ar-Rūmī's perspective aligns with several findings in contemporary academic studies. Boullata (1979) observes that the Qur'an's rhetorical miracle lies in its ability to merge linguistic simplicity with profound depth of meaning—

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[17] Fahd bin 'Abdurraḥmān ar-Rūmī, *Khaṣā'iṣ al-Qur'ān al-Karīm* (Riyadh: Maktabah al-Taubah, 1998).

[18] Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 1981).

[19] Fahd bin 'Abdurraḥmān ar-Rūmī, *Dirāsāt fī 'Ulūm al-Qur'ān* (Riyadh: Dār al-'Āṣimah, 1994).

[20] Fahd bin 'Abdurraḥmān ar-Rūmī, *Khaṣā'iṣ al-Qur'ān al-Karīm*.

something unmatched by human literary works.[21] In his later research, Boullata (2000) further emphasizes that Qur'anic rhetoric transcends the boundaries of classical Arabic tradition, as it contains layers of meaning that remain relevant across time.[22] Similarly, El-Awa (2004) highlights that the density of Qur'anic expression underscores its stylistic distinctiveness while enhancing its rhetorical appeal to readers.[23]

When examined in the light of classical exegesis, Fahd ibn ʿAbd al-Raḥmān al-Rūmī's perspective reveals a distinctive emphasis. Fakhr al-Dīn al-Rāzī, for instance, in *Mafātīḥ al-Ghayb* regards the Qur'an's brevity as a rhetorical device intended to spark the reader's curiosity, thereby encouraging deeper reflection and inquiry into its meanings. In contrast, al-Qurṭubī in *al-Jāmiʿ li Aḥkām al-Qurʾān* directs greater attention to the legal dimension, stressing that verses expressed in a mujmal (general or unspecified) manner must be clarified by other Qur'anic passages, the Sunnah, or scholarly consensus to prevent ambiguity in the application of the law. Ibn Kathīr, in *Tafsīr al-Qurʾān al-ʿAẓīm*, combines these approaches by offering concise explanations while enriching them with relevant transmitted reports, thus making the meaning of the verse more transparent.

Modern exegetes have added their own perspectives. Muḥammad al-Ṭāhir ibn ʿĀshūr, in *al-Taḥrīr wa al-Tanwīr*, underscores that the Qur'an's conciseness demonstrates a semantic flexibility that allows its verses to remain meaningful across changing times and shifting social contexts. A comparable view is found in the work of M. Quraish Shihab, who argues that the Qur'an's compact language ensures its perpetual relevance across generations, since each verse can address readers according to their particular needs.

In comparison, al-Rūmī places greater weight on the Qur'an's miraculous nature (iʿjāz). For him, the unique ability of the Qur'an to express itself with both brevity and clarity is itself a manifestation of its divine inimitability. A critical reading of his position shows that al-Rūmī privileges the theological dimension by highlighting iʿjāz, whereas other exegetes, such as al-Rāzī or Ibn ʿĀshūr, focus more on epistemological concerns (methods of understanding the text) and its practical functions, whether legal or social. The strength of al-Rūmī's approach lies in its firm emphasis on the miraculous aspect of revelation, though it tends to give less attention to the practical applications elaborated by both classical and contemporary commentators.

Analysis of the Interplay between *Ijmāl* and *Bayān* in Qur'an 212:

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[21] Issa J. Boullata, "Miracle of the Qur'an and Its Rhetoric," *The Muslim World* 69, no. 1 (1979): 1–28.

[22] Issa J. Boullata, "The Rhetorical Interpretation of the Qur'an: I'jaz and Related Topics," dalam *Literary Structures of Religious Meaning in the Qur'an*, disunting oleh Issa J. Boullata, 1–16 (Richmond: Curzon, 2000).

[23] Salwa M.S. El-Awa, "Rhetorical Interpretation of the Qur'an: I'jaz and Related Issues," *Journal of Qur'anic Studies* 6, no. 2 (2004): 23–38.

وَاللّٰـهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

"And Allah grants provision to whomever He wills without measure."

At face value, this verse delivers a message that is both straightforward and unambiguous: Allah alone is the ultimate source of sustenance for humankind, and His provision is bestowed in boundless ways that transcend human calculation or limitation. This meaning is immediately accessible to the reader without the need for elaborate reasoning. Its concise formulation simultaneously underscores humanity's complete dependence on God, leaving no room for the assumption that human effort alone determines outcomes.

Beyond its apparent clarity, this verse carries a richness of interpretation that opens the door to multiple explanations, all of which remain valid and mutually reinforcing. Among these interpretations are the following: This verse underscores the principle that human sustenance is not solely determined by effort, diligence, or intelligence, but ultimately rests upon the will and wisdom of God. Many people labor tirelessly without attaining wealth, while others may receive provision from completely unexpected sources. Such realities highlight that divine decree and spiritual dimensions transcend the mere logic of human striving.[24]

The verse also reflects God's attributes as al-Ghaniyy (the Self-Sufficient, free of all need) and al-Karīm (the Most Generous). His abundance is infinite, and His giving is never diminished, regardless of how much is bestowed upon His creation. This demonstrates the perfection of His divine qualities, inviting humanity to acknowledge His greatness and boundless generosity in every aspect of life.[25] The verse also conveys both social and psychological implications. For the poor, it provides consolation by affirming that material scarcity does not diminish one's worth before God, since provision is solely His prerogative. For the wealthy, it serves as a reminder against arrogance, emphasizing that their wealth is not merely the product of effort but a divine gift that can be withdrawn at any time.[26]

Furthermore, the verse indicates that God's bounty is not confined to worldly life but also extends into the hereafter. For sincere and obedient servants, He promises immeasurable reward. Some scholars even interpret this verse as glad tidings of entry into Paradise without reckoning for chosen servants. In this sense, the spiritual aspect of the verse underscores its vast scope, embracing the

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[24] Abū Ja'far al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, (Beirut: Dār al-Fikr, 1405 H).

[25] Ismā'īl Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998).

[26] Muḥammad ibn Aḥmad al-Qurṭubī, *al-Jāmi' li-Aḥkām al-Qur'ān*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1967).

conviction in life beyond death.[27] In certain settings, the verse also functions as a divine assurance of support for believers facing hardship, such as in moments of missionary struggle or during warfare. Here, sustenance is not limited to material wealth but also includes victory, relief, and inner tranquility that arrive from unexpected sources. This serves to strengthen faith by affirming that God's help comes precisely when it is most needed.[28]

Comparison with Contemporary Scholars

Several contemporary scholars have also highlighted the concise nature of Qur'anic expression. Muḥammad al-Ṭāhir ibn ʿĀshūr, in his *al-Taḥrīr wa al-Tanwīr*, explains that the brevity of Qur'anic wording is not a limitation but rather a source of strength, allowing the text to remain adaptable across different historical and cultural contexts. In his view, every verse carries a flexibility of meaning that enables it to address the diverse needs of various communities while maintaining the integrity of its core message.[29]

A similar position is articulated by Dr. Quraish Shihab in *Membumikan Al-Qur'an*, where he affirms that the dense and layered meanings of the Qur'an ensure its perpetual relevance. He argues that the scripture speaks to each generation according to their level of knowledge, social conditions, and the challenges they encounter. Thus, the Qur'an functions not as a static text but as a dynamic source of inspiration, continuously resonating with changing times without compromising its essential truths.[30]

Within this framework, Fahd bin ʿAbdurraḥmān ar-Rūmī presents a distinctive contribution. His discussion extends beyond the linguistic interplay between conciseness and breadth of meaning, situating it within the doctrine of Qur'anic inimitability (*iʿjāz*). For him, the Qur'an's ability to unite *ijmāl* (succinctness) and *bayān* (clarity) demonstrates a divine quality unattainable through human language. This perspective underscores that the miraculous dimension of the Qur'an lies not only in its stylistic elegance but also in its enduring function and relevance as a living guidance throughout history.[31]

The Significance of Ijmāl and Bayān as a Form of Iʾjāz Bayānī

The presence of ijmāl (concise yet meaning-rich expression) combined with bayān (clear and detailed explanation) in the Qur'an holds profound significance in revealing the rhetorical inimitability (iʾjāz bayānī) of the text. This fusion

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[27] Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Riqāq, Bāb Yadkhulu al-Jannah bi-Ghayri Ḥisāb (Beirut: Dār Ṭawq al-Najāḥ, 1422 H).

[28] ʿAbd al-Raḥmān al-Saʿdī, *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān* (Riyadh: Dār al-Salām, 2002).

[29] Muḥammad al-Ṭāhir Ibn ʿĀshūr, *al-Taḥrīr wa al-Tanwīr*, (Tunis: Dār Saḥnūn, 1997).

[30] M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1992).

[31] Fahd bin ʿAbdurraḥmān ar-Rūmī, *Khaṣāʾiṣ al-Qur'ān al-Karīm* (Riyadh: Maktabah al-Taubah, 1999).

demonstrates that the Qur'an is not merely a work of linguistic beauty but a divine revelation that unites expressive power, depth of meaning, and universal relevance.[32]

First, from a linguistic perspective, the interplay of ijmāl and bayān produces a distinct rhetorical elegance. Ijmāl imparts strength through succinct expressions that are easy to remember, while bayān ensures that the meaning remains precise and unambiguous. As a result, Qur'anic verses are composed in a manner that is concise, fluent, aesthetically pleasing, and simultaneously rich in expansive meaning evidence that its linguistic beauty cannot be rivaled by human works.[33]

Second, in terms of law and jurisprudence, ijmāl functions as a foundational principle encompassing the core rules, whereas bayān provides the necessary details to ensure clear application. This strategy allows Islamic law to remain solid in principle while flexible in implementation, making the Qur'an a universally applicable yet practical guide for life.[34] Third, from a spiritual dimension, ijmāl evokes a profound impact on the heart through concise expressions, while bayān enriches understanding with more detailed elaboration. This enables Muslims to contemplate the message of revelation progressively, moving from grasping basic principles to reflecting on deeper spiritual meanings.[35] Fourth, regarding universal relevance, ijmāl allows the Qur'an's message to reach people of all backgrounds, from laypersons to scholars, while bayān ensures that the essence of the teachings remains clear and free from ambiguity. Consequently, the Qur'an remains relevant across all eras, as its fundamental meaning is preserved while its interpretive richness allows adaptation to evolving knowledge and social contexts.[36]

From this discussion, it can be affirmed that the Qur'an's ability to harmonize ijmāl and bayān constitutes tangible evidence of i'jāz bayānī. The combination of concise yet comprehensive expression, coupled with explicit clarification, simultaneously manifests beauty, clarity, and depth. This phenomenon demonstrates that the Qur'an is not merely a text to be read, but a living divine revelation that continually guides and inspires humanity throughout history.[37]

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[32] Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008).

[33] Badr al-Dīn al-Zarkashī, *al-Burhān fī 'Ulūm al-Qur'ān* (Kairo: Maktabah Dār al-Turāth, 1984).

[34] Abū 'Abdillāh al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006).

[35] M. Quraish Shihab, *Tafsir al-Miṣbāḥ: Pesan, Kesan, dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002).

[36] Muḥammad al-Ṭāhir Ibn 'Āshūr, *al-Taḥrīr wa al-Tanwīr* (Tunis: Dār Sahnūn, 1984).

[37] Fahd bin 'Abd al-Raḥmān al-Rūmī, *Khaṣā'iṣ al-Qur'ān* (Riyadh: Maktabah al-Taubah, 1996).

These findings gain further relevance when examined in light of contemporary research. Abdel Haleem (2019) emphasizes that the simplicity of Qur'anic language grants it the flexibility to address changing times without compromising the clarity of its core message.[38] Similarly, Mustansir Mir (2002) and Neal Robinson (2003) highlight the adaptability of the Qur'an's linguistic style, which allows each generation to interpret its meanings in accordance with their social context.[39] In Indonesia, Abdullah Saeed (2003) observes that the Qur'an's combination of density and clarity serves as a foundation for both Islamic preaching and educational practice, ensuring that the divine message remains relevant and applicable even as society evolves.[40]

Conclusion

The Qur'an serves not only as a guide for religious teachings, law, and ethics but also as a text of unparalleled linguistic excellence. One of its most remarkable features is its ability to combine two seemingly opposing forms of expression: *ijmāl* (concise statements rich in meaning) and *bayān* (clear, detailed exposition). In human language, brevity often risks ambiguity, while clarity usually demands extended elaboration. Yet, the Qur'an achieves both simultaneously, presenting expressions that are elegant, memorable, and deeply meaningful.

This unique characteristic renders the Qur'an relevant to diverse audiences. For laypeople, its messages are straightforward and accessible, while for scholars and intellectuals, it offers vast interpretive possibilities and opportunities for in-depth analysis. In this way, the Qur'an is not only universal in its teachings but also possesses layers of meaning that can be continually explored in accordance with the context of each era.

This study contributes by highlighting Fahd bin 'Abdurraḥmān al-Rūmī's view that the interplay of *ijmāl* and *bayān* constitutes tangible evidence of *i'jāz bayānī*. It adds a new perspective, suggesting that the miraculous nature of the Qur'an extends beyond aesthetic linguistic beauty to include functional value in preaching, education, and the advancement of Qur'anic studies in the modern era. For future research, this line of inquiry could be expanded using contemporary linguistic approaches, semiotics, or discourse analysis to further enrich understanding of the Qur'an's stylistic features. Additionally, comparative studies between classical and contemporary exegetical thought on *i'jāz bayānī* would be valuable in demonstrating the Qur'an's continuing relevance in addressing social, cultural, and intellectual challenges today.

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[38] M.A.S. Abdel Haleem, "Understanding the Qur'an Today," *Journal of Qur'anic Studies* 21, no. 2 (2019): 1–20.

[39] Mustansir Mir, "Language and Style of the Qur'an," dalam *Encyclopaedia of the Qur'an*, disunting oleh Jane Dammen McAuliffe, 109–135 (Leiden: Brill, 2002). Neal Robinson, *Discovering the Qur'an: A Contemporary Approach to a Veiled Text*, 2nd ed. (London: SCM Press, 2003).

[40] Abdullah Saeed, "Approaches to the Qur'an in Contemporary Indonesia," *Journal of Qur'anic Studies* 5, no. 1 (2003): 73–93.

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