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# “THE REQUIRED CONSTRUCTION IN TAFSER AL-QUR’AN AL-MAJED FOR AL-TABRIZI INTERROGATION, ADDRESS, AND WISH AS EXAMPLES”

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## ABSTRACT

*This study aims to highlight the importance of al-Tabrīzī’s tafsīr in the science of ‘Ilm al-Ma’ānī within Qur’anic studies. To achieve its objectives, the study adopts an inductive method alongside a descriptive-analytical approach. The findings reveal that al-Tabrīzī applied al-Jurjānī’s theory of nazm in his tafsīr, combining the aesthetic-literary school with the theological school in ‘Ilm al-Ma’ānī, while also relying on al-Zamakhsharī’s method of analysis and elucidation of the Qur’anic structure. Keywords: al-Tabrizi, Talbiyah, composition, rhetoric, semantics, interpretation, Holy Quran.*

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**KEYWORDS:** Up to 8 Comma-separated Keywords or Key Phrases.

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## 1. INTRODUCTION

Indeed, God Almighty has honored this (nation) with this Great Qur'an. For this reason, both earlier and later scholars have devoted great attention to this noble Book, approaching it with study and care, drawing from its pure spring, and extracting from its treasures and precious gems.

Among the most important duties of students of knowledge toward this great Book is to uncover the aspects of its inimitability and the secrets of eloquence it contains, by which the speech of Truth surpasses all human speech. This field of research into the Qur'an's miraculous nature is an inexhaustible source; the Qur'an remains ever fresh and vibrant—its wonders never come to an end, nor do scholars ever tire of it. It stands as a miracle to the eloquent, silencing the masters of rhetoric. Glory be to Him who revealed it as a spirit by His command and as a miracle for His Prophet. In light of what has been established, this study comes under the title: "Imperative (Requestive) Construction in the Interpretation of the Noble Qur'an by al-Tabrīzī."

### 1.1. Study Problem

The study problem is summarized in answering the following main question:

What is al-Tabrīzī's methodology in presenting the rhetoric of the Noble Qur'an—particularly imperative (requested) constructions from the science of 'Ilm al-Ma'ānī—in his Qur'anic exegesis?

### 1.2. Significance of the Study

The significance of this study lies in the following points:

1. It addresses one of the prominent approaches in Qur'anic exegesis, namely the rhetorical approach—'Ilm al-Ma'ānī—as presented by a distinguished authority among the exegetes, Imam al-Tabrīzī.
2. It reveals the most important aspect of the Qur'an's inimitability: the eloquence of Qur'anic composition, which constitutes the core subject of this study and research.
3. Al-Tabrīzī's exegesis is based on the major classical works of Qur'anic interpretation that paid special attention to rhetorical issues, such as those of al-Zamakhsharī and al-Bayḍawī. He synthesized these works and added to them, making his interpretation a comprehensive study of Qur'anic eloquence.
4. The study is of particular importance to postgraduate students in Qur'anic studies and the sciences of the Qur'an, to those especially interested in Qur'anic rhetoric, and to students

of knowledge in genera

### 1.3. Objectives of the Study:

The objectives of this study are as follows:

1. To highlight the importance of al-Tabrīzī's Qur'anic exegesis in the field of 'Ilm al-Ma'ānī.
2. To highlight al-Tabrīzī's applications and methodology regarding imperative (requestive) constructions—namely interrogation, vocative, and wish (istifhām, nidā', and tamannī)—in his exegesis.
3. To clarify the scholarly value of the rhetorical approach in al-Tabrīzī's Qur'anic interpretation.

## 2. PREVIOUS STUDIES

Based on a survey of the available sources, periodicals, and references consulted—whether academic or otherwise—the researcher did not find any study addressing rhetoric and its features in al-Tabrīzī's Qur'anic exegesis. This is particularly due to the fact that the exegesis has not yet been fully critically edited, and some students of knowledge are still engaged in undertaking this task.

## 3. METHODOLOGY

1. The inductive method: by tracing and collecting the rhetorical aspects related to 'Ilm al-Ma'ānī in al-Tabrīzī's Qur'anic exegesis.
2. The descriptive-inferential method: by describing, classifying, and evaluating these aspects in light of what has been established by scholars of rhetoric.
3. The analytical method: by presenting al-Tabrīzī's views and evidence, analyzing and discussing them, and weighing the differing opinions.

The study primarily focused on two main aspects:

First, al-Tabrīzī's remarks on, and critiques of, what al-Zamakhsharī and al-Bayḍawī presented regarding rhetorical subtleties, and the manner in which he engaged with their views.

Second, those contributions in which al-Tabrīzī was distinctive, including the efforts he added to the field of rhetorical studies and the rhetorical insights he offered concerning issues of 'Ilm al-Ma'ānī related to imperative (requestive) constructions that had not been previously addressed, the first aspect predominates in many instances.

### 3.1. Reasons for Choosing the Study

First: To live in the realm of the Qur'an and to explore the aspects of its inimitability and its

rhetorical secrets that have rendered the eloquent and the masters of rhetoric powerless this being the ultimate aspiration of every researcher in the field of Qur'anic inimitability.

Second: To uncover al-Tabrizi's efforts in elucidating the rhetoric and inimitability of the Qur'an.

Third: To clarify the contributions al-Tabrizi added to the field of rhetorical studies, particularly in 'Ilm al-Ma'ānī with regard to imperative (requested) constructions.

Fourth: To demonstrate how al-Tabrizi revived the methodological approach of the two masters, 'Abd al-Qāhir al-Jurjānī and al-Zamakhsharī, in the study of Qur'anic rhetoric. He combined both the applied and theoretical dimensions: the applied dimension being represented by 'Abd al-Qāhir and al-Zamakhsharī, and the theoretical dimension by al-Sakkākī, al-Khaṭīb al-Qazwīnī, and al-Taftāzān.

### 3.2. Delimitations of the Study

This study is confined to the rhetorical approach, specifically 'Ilm al-Ma'ānī, focusing on the section of imperative (requestive) constructions in Imam al-Tabrizi's Qur'anic exegesis, particularly the topics of interrogation (istifhām), vocative (nidā'), and wish (tamannī). The topics of command and prohibition have already been addressed in previous research. This delimitation aims to highlight al-Tabrizi's methodology in 'Ilm al-Ma'ānī and its practical applications, while providing commentary on the aspects of this science as treated by him.

## 4. STUDY PLAN

The nature of the study necessitated structuring it into an introduction, two main sections (maqāṣid), and a conclusion, as follows: Introduction: This includes the study problem, its significance, objectives, previous studies, research methodology, the difficulties encountered by the researcher, and the reasons for choosing the topic.

**First Section:** Introduction to al-Tabrizi and His Exegesis

**Second Requirement:** Introduction to his Qur'anic exegesis

**Third Requirement:** The motivation behind composing the exegesis

**Second Section:** al-Tabrizi's Methodology in the Field of Imperative (Requestive) Constructions.

**First Requirement:** al-Tabrizi's methodology in interrogation (istifhām) and its rhetorical purposes

**Second Requirement:** al-Tabrizi's methodology in vocative (nidā') and its rhetorical purposes

**Third Requirement:** al-Tabrizi's methodology in

wish (tamannī) and its rhetorical purposes.

**Fourth Requirement:** Distinctive Features of al-Tabrizi's Method in Interpreting 'Ilm al-Ma'ānī in the Qur'an.

**Conclusion:** This includes the study's findings and recommendation.

**First Section:** Introduction to al-Tabrizi and His Exegesis

**First Requirement:** An Introduction to al-Tabrizi.

He is Imam 'Abd al-Bāqī al-Tabrizī (Mu'jam al-Buldān, 1995), also known as al-Mawlawī (Ibn Manzūr; al-Zabīdī, 1414 AH), al-Zabīdī, and al-Baghdādī—a Qur'anic exegete, Sufi, poet, man of letters, and a highly skilled calligrapher. He is attributed to Tabriz as it was his birthplace, while his attribution to Baghdad is due to his travel there, his studies in the city, and the completion of his Qur'anic commentary there. The name of his father has not been found in biographical sources, nor has the date of his birth (al-Aṣbahānī, 1403 AH).

As for his upbringing, he was raised in Tabriz, where he learned the Noble Qur'an, the fundamentals of religion, and the Islamic legal sciences. He completed memorization of the Qur'an at a young age. Among the titles by which he was well known is "Dānishmand," a Persian title meaning the great shaykh, a designation befitting the leaders and elites of the people, due to his profound mastery of the religious sciences (al-Sam'ānī, 1382 AH).

As for his death, there is disagreement regarding the exact year, with opinions ranging between 1038 AH and 1039 AH. The more accurate view is that he died in Isfahan, since upon completing his Qur'anic commentary he dated it close to this time. He was buried there after Shah 'Abbās invited him to return to Tabriz (al-Aṣbahānī; al-Zahrānī, 1403 AH).

The scholarly career of al-Tabrizi can be divided into two phases: The first phase marks the beginning of his scholarly life and corresponds to the period of his residence in Tabriz, his original homeland. During this time, he devoted himself to the study of the natural sciences, literature, poetry, philosophy, calligraphy, and the religious sciences, until he became well-established and deeply learned. As for his teachers, biographical sources do not mention any of his instructors except his calligraphy teacher, the renowned calligrapher of his era, 'Alā' Beg al-Tabrizī (Rummān, 2022).

The second phase corresponds to the period of his residence in Baghdad, where he became acquainted with the Mawlawī (Mevlevi) order (al-Zabīdī, 1414 AH) through the shaykh of the order at that time, Shaykh Muṣṭafā Dede. Among his teachers in

Baghdad was Sayyid Amīrẓā Ibrāhīm al-Hamadhānī (al-Hamadhānī, 1408 AH), the well-known theologian and ḥadīth scholar known as Qāḍī Zāda al-Hamadhānī. In Baghdad, he completed his Qur'anic commentary entitled *Tafsīr al-Qur'ān al-Majīd*. After Shah 'Abbās conquered Baghdad, he returned to Isfahan, where he remained for a short period until his death (al-Bahnāsī, 1995).

Among his works are a commentary on *Nahj al-Balāghah* and a commentary on *al-Ṣaḥīfah al-Sajjādiyyah*, both of which remain in manuscript form. It appears that al-Tabrizī followed the Ḥanafī school in jurisprudence and the Ash'arī school in theology, adopting a moderate stance without fanaticism toward his school. This is evident from an inductive study of his Qur'anic commentary (al-'Abwīnī, 2022).

However, he did not explicitly state this in his commentary, nor did the sources clearly specify his juridical or theological affiliation. The fact that his biography is largely confined to Shi'i references is due to many of his books and writings being in Persian and preserved in Persian libraries, as well as his authorship of a commentary on *Nahj al-Balāghah*, attributed to 'Alī ibn Abī Ṭālib (may Allah be pleased with him) (Ibn Taymiyyah, 1986).

Second Requirement: An Introduction to the *Tafsīr* (Qur'anic Commentary).

The manuscript was found to be untitled due to the loss of its title page, and al-Tabrizī did not clearly or explicitly state its name within the body of his commentary. As for the claim that the identification of the book's title emerged from the introduction to the commentary, al-Tabrizī states therein: "Then I was informed and made aware that the noble Mathnawī contains the secrets of the Glorious Qur'an" (al-Tabrizī, 2001).

This statement may be interpreted as a description of the Qur'an rather than an explicit declaration of the title. However, by consulting works devoted to this matter—such as biographical dictionaries that discuss al-Tabrizī and explicitly mention the title of the commentary and agree upon it, without attributing to it any other title (al-Isfahani, 1403 AH). As for the commentary itself, its attribution to its author, 'Abd al-Bāqī al-Tabrizī, has been unanimously established through a body of corroborating evidence affirming this attribution, as noted by Rummān (2022).

The author's explicit declaration of his name and attribution of the commentary to himself in both the introduction and the conclusion of the work. In the introduction, he states: "Thus says the weak servant in need of his Mighty Lord, 'Abd al-Bāqī al-Tabrizī

al-Mawlawī" (al-Tabrizī, 2001). In the conclusion, he states: "Said its author, the poor 'Abd al-Bāqī al-Tabrizī al-Mawlawī, the least of servants, humbly supplicating his Lord" (al-Tabrizī, 2001). The consensus among those who wrote biographical accounts of al-Tabrizī regarding the attribution of the commentary to him, such as al-Isfahani in *Riyāḍ al-'Ulamā'* and Āghā Buzurg in *al-Dharī'a ilā Taṣānīf al-Shī'a*, in addition to what is mentioned in bibliographical index works (Ballūṭ, 2001).

Al-Tabrizī clarified the motive for composing his commentary in its introduction, stating that the impetus and driving force behind writing the work was his attempt to reconcile the outward (ẓāhir) and the inward (bāṭin), as well as exegesis (tafsīr) and interpretation (ta'wīl).

This was to be achieved through comparison, preference, and differentiation between *Anwār al-Tanzīl* by al-Bayḍāwī and *al-Kashshāf* by al-Zamakhsharī. He states: "My aim was to distinguish between the two commentaries, considering the points of agreement and disagreement between them; thus, I examined them with the intention of differentiation and preference, following the path of clarification and elucidation, and ascending the method of investigation and refinement."

He then adds: "I exerted myself in clarifying the points of agreement between them through a certain mode of exposition, and in distinguishing the points of disagreement to the extent of my ability and capacity. I recorded in writing what I benefited from and clothed it in the form of expression, so that before its completion it became a work of great volume and extended scope" (al-Tabrizī, 2001). However, although this was al-Tabrizī's initial motivation, he did not confine himself to mere comparison between the two commentaries; rather, he went further, expanded upon them, added material not found in either work, and introduced original contributions in his own commentary.

**Section Two:** Al-Tabrizī's Methodology in the Category of Imperative (Requestive) Construction.

Rhetoricians have stated that some restrict speech to two types: declarative (khabar) and non-declarative (ghayr khabar) (al-Baṭalyawsī, 1986). Non-declarative speech is construction (inshā'). Al-Sakkākī states: "What is primarily considered in Arabic speech consists of two things: declaration and request, which—by inductive analysis—are confined to five categories: command, prohibition, wish, vocative, and interrogative" (Al-Sakkākī, 1407 AH).

First: Definition of Construction (Inshā'): Linguistically, inshā' means beginning, creating, or originating; God created creation, that is, He initiated

their creation (Ibn Manẓūr, 1414 AH). In technical terminology, *inshā'* is one of the rhetorical modes of speech that denotes the calling forth of something not yet realized in order that it may come to be (al-'Alawī, 1423 AH). In other words, it is any speech that does not in itself admit truth or falsity, because prior to its utterance there is no external reality corresponding or not corresponding to its verbal meaning (Maṭlūb, 2002).

It thus becomes clear that the fundamental difference between declarative speech and construction is that declarative speech has an external relation that may or may not correspond to the verbal relation, whereas construction has no external relation.

**Second:** Types of Construction.

Construction (*inshā'*) is divided into two categories:

**First:** Imperative (Requestive) Construction (*al-inshā' al-ṭalabī*). This is speech that calls for something that does not yet exist at the moment of utterance. Rhetoricians have confined imperative construction to five categories: command, prohibition, wish, interrogation, and vocative. I shall follow this approach by discussing, in each category, its intended meaning, forms, meanings, and rhetorical purposes, supporting this with examples cited by al-Tabrizi in his commentary.

**Second:** Non-Imperative (Non-Requestive) Construction (*al-inshā' ghayr al-ṭalabī*).

This is speech that does not call for something to occur at the moment of utterance, such as expressions of wonder, praise and blame, and contractual formulas. Rhetoricians have not given much attention to non-imperative construction, nor have they included it within the sciences of rhetoric, due to the limited number of its issues related to rhetoric. Moreover, most of its discussions were originally declarative statements that were later transferred into the realm of construction. Such forms do not generate additional rhetorical meanings within their contexts of occurrence, but rather suffice with their original meanings (Al-Taftāzānī, 1973).

**First Requirement:** Al-Tabrizi's Methodology in Interrogation and Its Rhetorical Purposes

**First:** Definition of Interrogation: Linguistically, *istifhām* (interrogation) is derived from the root f-h-m; the letters *fā'*, *hā'*, and *mīm* denote knowledge or understanding of a thing (Ibn Fāris, 1993).

In *Lisān al-'Arab*, *fahm* (understanding) is defined as knowing something with the heart; "I understood the thing" means I comprehended and knew it. *Istafhamahu* means he asked him in order to understand, and "the matter was made clear to me,

so I made it understood and understood it fully" (Ibn Manẓūr, 1414 AH). From the above, it is evident that *istifhām* is derived from the notion of understanding and is intended to seek knowledge and its acquisition.

Technically, interrogation has been defined in general terms, such as Ibn Fāris's definition: it is the request for information that the inquirer does not possess (Ibn Fāris, 1993). Al-Sakkākī and al-Taftāzānī define it as the request for the occurrence of something in the mind; what is sought to occur is either a judgment of something about something else or not.

The former is *taṣḍīq* (assent), which cannot be separated from the conception of the two terms, while the latter is *taṣawwur* (conception), which may be separated from assent (al-Sakkākī, 1407 AH). Al-Qazwīnī adds that interrogation is effected through specific particles (al-Qazwīnī, 2002).

It is thus clear that, in technical usage, interrogation revolves around a single meaning: seeking knowledge of something unknown by means of specific particles. This falls into two categories. The first is interrogation concerning the perception of a relation—that is, a judgment (*taṣḍīq*), namely, the attribution of the predicate to the subject, as in: "Did 'Alī travel?" where the issue is whether the travel occurred or not; hence the answer is "yes" or "no."

The second is interrogation concerning the perception of a single entity, which is *taṣawwur*, such as: "Did 'Alī or Khālid travel?" Here one assumes that travel occurred from one of them but seeks to identify which one it was; therefore, the answer is by specification, such as: "'Alī," for example (al-Qazwīnī, 2002).

**Second:** Interrogative Particles

Al-Taftāzānī states that the particles designated for interrogation are: *hamza*, *hal*, *mā*, *man*, *ayy*, *kam*, *kayfa*, *ayna*, *annā*, *matā*, and *ayyān* (al-Taftāzānī, 1973). The two most important interrogative particles are the *hamza* and *hal*. As for the remaining interrogative particles, they belong to the domain of logic rather than the core of rhetoric; therefore, the major works of rhetoric usually mention them only in passing. *Hal* is used to seek either *taṣawwur* (conception) or *taṣḍīq* (assent). As for the characteristics of the *hamza* of conception: the relation is known to the addressee, while one of its two terms is unknown; what is inquired about directly follows it, as in: "Did Zayd stand or 'Amr?" when there is doubt concerning who stood. In this case, *am* following it can only be the connected *am* (Ibn Hishām, 1885). The response to the *hamza* of conception is by specification, not by "yes" or "no."

As for *taṣḍīq*, the relation is not known to the inquirer. If *am* follows it, it is the disconnected *am* (al-Sakkākī, 1407 AH). What is asked about is what immediately follows it, and the answer is “yes” or “no,” as in: “Did you strike Zayd?” *Hal* is used exclusively to seek *taṣḍīq*, such as: “Did your friend come?” The answer is “yes” or “no.” For this reason, it does not allow the mention of an alternative, and one cannot say: “Did your friend come or your enemy?” since that would be for *taṣawwur*, that is, for determining specification, and thus interrogation by *hal* is not permissible in such a case.

**Third:** The Purposes of Interrogation and Its Rhetorical Meanings According to al-Tabrizi

The basic function of interrogation is to convey its literal meaning, namely, seeking understanding. This, however, is impossible with respect to God Almighty, for He is All-Knowing and His knowledge is absolute and unrestricted. Consequently, interrogation departs from its original meaning to convey other meanings understood from the context.

Affirmation (al-*taqrīr*): This is the act of compelling the addressee to acknowledge and admit something that is already established in his mind (al-Zarkashī, 2008). An example of this is the Almighty’s saying: “Indeed, those who disbelieve – it is the same for them whether you warn them or do not warn them – they will not believe.” [al-Baqarah: 6]. Al-Tabrizi states that the hamza here has been stripped of its interrogative meaning; rather, it is used to convey the meaning of affirmation of equality and to emphasize it. He then cites Sibawayh’s statement: “This has proceeded according to the interrogative particle just as it has proceeded according to the vocative particle in your saying: *Allāhumma ighfir lanā ayyatu-hā al-‘iṣābah*” (al-Khānjī, 1988). By this he means that the expression takes the form of an interrogative without actually being an interrogation, just as that expression takes the form of a vocative without actually being a vocative (al-Tabrizi, 1402 AH).

Al-Tabrizi relies here on al-Kashshāf and transmits Sibawayh’s words from it (al-Zamakhsharī, 1407 AH). Thus, although the discourse outwardly appears to be interrogative, it is in fact declarative. The implied meaning is: it is the same for them whether you warn them or do not warn them. The interrogative hamza and the disjunctive *am* function to express the meaning of equivalence with respect to the disbelievers. It may also imply consolation to the Prophet for the aversion of those upon whom wretchedness has been decreed.

A similar usage appears in the Almighty’s saying: “And [mention] when your Lord took from the

children of Adam – from their loins – their descendants and made them testify of themselves, [saying], ‘Am I not your Lord?’ They said, ‘Yes, we have testified.’ [Al-A‘rāf: 172]. Here too, the interrogative form serves a rhetorical purpose beyond mere inquiry, namely affirmation and acknowledgment.

It appears, then, that God made them bear witness against themselves and affirmed their acknowledgment, as He says: “Am I not your Lord?” They said, “Yes, we have testified.” [al-A‘rāf: 172]. That is: “You are our Lord; we have testified against ourselves and confirmed Your Oneness.” Al-Tabrizi relied here on al-Zamakhsharī and al-Bayḍāwī (al-Zamakhsharī, 1407 AH). It seems there is a consensus among the commentators that the interrogation in this verse serves the purpose of affirmation (*taqrīr*), though they differ on whether it is literal or figurative (al-Ṭabarī, 2001).

Another rhetorical function of interrogation is to convey rebuke or admonition. This is exemplified in the verse: “Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?” [al-Baqarah: 44]. Here too, al-Tabrizi draws on the commentary of al-Zamakhsharī and al-Bayḍāwī (al-Bayḍāwī, 1418 AH). In this case, the interrogative form is not seeking knowledge but is rhetorically used to reprimand the addressees for their inconsistency and negligence.

It appears that interrogation is most frequently used for affirmation, rebuke, and wonder, more so than for other purposes. Al-Tabrizi explains this in the context of the behavior of the Jewish scholars (*aḥbār*), who would command their relatives and followers to do good while failing to practice it themselves. God affirms their obligation (*taqrīr*) and rebukes them (*tawbīkh*) for the discrepancy between their words and deeds. From this rebuke arises a sense of wonder (*ta‘ajjub*) at their condition: they desire good for others while neglecting themselves.

Since this contradiction between speech and action is irrational – because reason prevents a person from committing the prohibited – God reprimands them for their lack of understanding, saying: “Will you not reason?” [Al-Baqarah: 44]. In another verse: “And they say, ‘Never will the Fire touch us, except for a few days.’ Say, ‘Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?’ [Al-Baqarah: 80].

Al-Tabrizi comments that the interrogative particle *am* can either be connected, meaning it functions equivalently to the interrogative hamza and indicates that both possibilities are affirmed

rhetorically (taqrīr) rather than literally seeking information, because the speaker already knows the reality. Or it can be disconnected, functioning as *bal* ("rather"), with the hamza not equivalent to *bal*, conveying affirmation and rebuke instead. In this case, the hamza serves the purpose of denial or criticism. Al-Tabrizi relies here on the works of al-Zamakhsharī and al-Bayḍawī (al-Zamakhsharī & al-Bayḍawī, 1407 AH). In short, interrogation in these examples is not a genuine request for information; it is used rhetorically to affirm, reproach, and evoke reflection.

It appears that the exegetes linked the meaning of the interrogative hamzah in the verse to the type of *am*. The majority of them hold that if *am* is conjunctive (*muttasilah*), the interrogative is for affirmation, whereas if it is disjunctive (*munqaṭi'ah*), the interrogative is for denial. What emerges from the Qur'anic structure, however, is that the interrogative serves the purposes of affirmation, reproach, and rebuke. This is because the opening of the verse recounts the Jews' claim that the Fire would not touch them except for a limited number of days. God Almighty therefore commanded His Prophet to demand proof from them through this rhetorical mode that reproaches and rebukes them. They were asked to clarify the source of their claim, and it is well known that they spoke about God without knowledge; thus, their falsehood is exposed. Accordingly, the interrogative conveys affirmation accompanied by denial and reproach.

Affirmation that conveys wonder: as in the Almighty's saying: "Have you not considered those who left their homes in many thousands, fearing death?". [Al-Baqarah: 243]. This is an affirmation addressed to those among the People of the Book and others who had heard their story and the accounts of earlier peoples, and it expresses amazement at their situation. It may also be directed to those who neither saw nor heard of them, because this expression has come to function like a proverb in conveying wonder (al-Tabrizī, 2001). I have found that he transmitted this view from Al-Zamakhsharī and al-Bayḍawī (al-Zamakhsharī, 1407 AH). If the story was known to the Prophet before the revelation of the verse—as appears to be the case based on the reports transmitted from the early authorities in its exegesis (al-Ṭabarī, 2001), then the interrogative serves the purposes of affirmation and wonder: God Almighty affirms His Messenger's knowledge of the story of those people and causes him to marvel at their affair. If, however, the story was not known to him prior to the revelation of the verse, then the interrogative serves the purposes of drawing attention and

wonder. This is achieved by likening the state of one who has not seen the matter to that of one who has seen it, on the basis of the claim of its clarity and manifest nature, such that both the witness and the absent are equal in their perception of it. The discourse is then conducted with him as it would be with one who has seen it, with the intent of emphasizing its notoriety and the depth of amazement it evokes (Abū al-Su'ūd, 1419 AH).

Affirmation that conveys rebuke: as in the Almighty's saying: "And ask them about the town that was by the sea, when they transgressed in [the matter of] the Sabbath" [al-A'rāf: 163]. The meaning of this question is affirmation and rebuke for their long-standing disbelief and their transgression of God's limits, as well as informing them of knowledge that can only be known through revelation and learning, thereby serving as a proof of the miracle (Al-Abwaini, 2022). I have found that he relied on al-Zamakhsharī and al-Bayḍawī in this regard (al-Zamakhsharī, 1407 AH).

That is to say, their disobedience to you is nothing unprecedented; rather, it is an old and ingrained habit among them. This is not a question asked for the sake of acquiring information, because the Messenger had already been informed of it by his Lord, the Exalted. For questioning in Arabic discourse is of two types: the more common type is that the questioner asks about something he does not know in order to learn it; the other is to ask by way of affirmation, when the questioner knows that the matter inquired about has occurred, and the addressee also knows that the questioner is aware of it, and that he is asking only in order to elicit acknowledgment (Ibn 'Ashūr, 1984).

Denial: This is called the denotative interrogative (al-istifhām al-inkārī), derived from *inkār* meaning rejection or denial. It is an interrogative of negation; that is, it negates the occurrence of that which is being inquired about (al-Zarkashī, 2008). The difference between it and the affirmative interrogative is that in the affirmative interrogative one seeks to establish and confirm a matter, or to extract the addressee's acknowledgment and admission, whereas in the denotative interrogative one does not seek to affirm anything for the addressee, but rather to denounce and disapprove of what occurred in the past or what may occur in the future ('Abbās, 2007).

Al-Qazwīnī divides denial in the interrogative into two types:

The first type: Reproachful denial, which occurs in several forms; it is:

- Denial intended as rebuke for an act that occurred in the past, meaning that such an act

ought not to have taken place. An example is saying to someone who has committed an unjustifiable act of disobedience: "Did you disobey your Lord?"

- Denial intended as rebuke for an act occurring in the present, or feared to occur in the future. In this case, the meaning is that the act ought not to occur, such as saying "Do you disobey your Lord?" to one who is engaged in wrongdoing or who is on the verge of committing it, with the sense that it should not happen from you at present or issue from you in the future. Denial in both of these cases is termed reproachful denial (al-inkār al-tawbīkhī) ('Atiq, 1982).

Among its examples cited by al-Tabrīzī is the Almighty's saying: "But do they not know that Allah knows what they conceal and what they declare?" [Al-Baqarah: 77]. The hamzah here is for denial and rebuke, and the wāw is a conjunction linked to an implied clause toward which the mind is led by the contextual indication (Rizq, 2021). The interrogative, which is originally used to seek understanding, is employed here to convey denial; the contextual indicator is that the situation is one of denunciation and rebuke, not genuine inquiry.

**The second type:** denial intended for repudiation or nullification. This is that which conveys that what follows is not the case and that the one who claims it is lying (Al-Khaṭīb, 2010). Among its examples cited by al-Tabrīzī is what appears in the interpretation of the Almighty's saying: "And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the foolish have believed?' Unquestionably, it is they who are the foolish, but they do not know." [Al-Baqarah: 13]. The hamzah here is for denial, and the lām in al-sufahā' refers to the people. He transmitted this view from al-Zamakhsharī and al-Bayḍāwī (al-Zamakhsharī, 1407 AH). It appears that the interrogative in the verse serves the purposes of denial and mockery – denial of faith and mockery of the believers – as mentioned by al-Samīn al-Ḥalabī; and God knows best (al-Samīn al-Ḥalabī, 2008).

**Wonder:** The interrogative may convey wonder, as appears in the interpretation of the Almighty's saying: "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will place upon the earth a successive authority.' They said, 'Will You place upon it one who will cause corruption therein and shed blood?'" [Al-Baqarah: 30]. The interrogative here expresses amazement that one who causes corruption on the earth and sheds blood would be appointed as a vicegerent to cultivate and

reform it, or that the people of disobedience would be appointed in place of the people of obedience. It also seeks to uncover a wisdom that was hidden from them, in the manner of a student asking his teacher about something that stirs within his mind. It is not a denial or an objection to God, nor is it a disparagement of the Children of Adam in their absence, for the angels are far too exalted for such assumptions to be made about them (Rizq, 2021). We have found that this view relies on al-Zamakhsharī and al-Bayḍāwī (al-Zamakhsharī, 1407 AH). By consensus, the angels' question was not posed in objection, nor out of envy toward the Children of Adam, for such motives do not befit them. Rather, the interrogative conveys wonder at the act of succession and at the hidden wisdoms underlying it.

As appears in the interpretation of the Almighty's saying: "Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship?" [al-Baqarah: 258], the interrogative expresses wonder at Nimrod's disputation regarding God and his disbelief in Him. I have found that this view relies on al-Zamakhsharī and al-Bayḍāwī (al-Zamakhsharī, 1407 AH). This stylistic approach recurs in the Qur'an several dozen times. Al-Farrā', commenting on the verse "the one who argued with Abraham about his Lord", explains that the Arabs would insert "Alam tara" (Have you not seen) in this context to convey amazement, similar to when one says to a person: "Do you not see this?" The meaning implied is: "Have you ever seen the like of this?" or "Have you observed it thus?" (Al-Farrā', 1207 AH).

**Description of obstinacy and lack of fairness:** As appears in the interpretation of the Almighty's saying: "So if they argue with you, say, 'I have submitted myself to Allah [in Islam], and [so have] those who follow me.' And say to those who were given the Scripture and [to] the unlearned, 'Have you submitted yourselves?'" [Al 'Imrān: 20]. In this interrogative, there is an expression of stubbornness and lack of fairness, or of dullness and poor judgment (Rizq, 2021). This is the stronger view, because the beginning of the verse instructs the Messenger to abandon disputation, as there is no benefit in arguing with them.

**Encouragement:** As appears in the interpretation of the Almighty's saying: "So will they not turn to Allah in repentance and seek His forgiveness? And Allah is Forgiving and Merciful" [al-Mā'idah: 74]. This conveys encouragement toward repentance and seeking forgiveness, along with the promise of acceptance of their repentance (al-Tabrīzī, 1370 AH). The interrogative in the verse may indicate

encouragement and urging toward repentance, or it may express amazement at their failure to repent and seek forgiveness, and astonishment at their persistence despite being the most deserving of it.

**Verification (Emphasis):** As appears in the interpretation of the Almighty's saying: "Unquestionably, it is they who are the corrupters, but they perceive [it] not." [al-Baqarah: 12]. This verse responds to their claim of limiting themselves to reform with the strongest refutation, emphasizing the matter through the emphatic particle "alā" (unquestionably), which signals the certainty of what follows. Indeed, when the interrogative hamzah used for denial is applied to a negation, it conveys affirmation (al-Tabrizī, 1370 AH).

It has been found that he relied on al-Zamakhsharī and al-Bayḍawī (al-Zamakhsharī, 1407 AH). In the verse, the response is directed toward the hypocrites regarding their arrogance and their limitation of themselves to righteousness; he replies to them by a form of restriction, using the particle alā to draw attention, thereby declaring their description as corrupters.

It is noteworthy that interrogatives constitute a broad field in al-Tabrizī's exegesis. He exerted considerable effort to uncover the figurative meanings of interrogatives in the Book of Allah. He also discussed the connected (muttasilah) and disconnected (munqaṭi'ah) forms of am and the distinction between them. Al-Tabrizī demonstrates precision in identifying the figurative sense of interrogatives and in determining their intended meaning through the Qur'anic structure and context, which he calls the maqām. He indicated that interrogatives can convey affirmation, denial in its two forms (reproachful and repudiative), verification, wonder, encouragement, and rebuke.

His meticulousness is evident in that, in some instances, he assigns multiple figurative meanings to a single interrogative: sometimes three – affirmation, rebuke, and wonder – and sometimes two – affirmation and wonder – based on linking parts of the structure, considering the context, and assessing the suitability of the figurative meaning for the maqām. These subtle nuances do not conflict; a single context may encompass more than one figurative meaning, and what determines the preference among them is the maqām, context, and supporting indications.

Upon tracing the figurative uses of interrogatives that we have cited from his tafsīr and comparing them with the corresponding passages in al-Bayḍawī's and al-Zamakhsharī's tafsīr, it becomes evident that he transmitted from al-Bayḍawī in

sixteen instances and from al-Zamakhsharī in fifteen instances, out of twenty-three passages that were examined. In the remaining instances, he offered independent interpretations and indicated new meanings for interrogatives.

It should be noted, however, that he overlooked other meanings of interrogatives and other passages that were pointed out by other exegetes and scholars of rhetoric. He may differ from other commentators regarding some meanings of interrogatives, because some of these meanings are implied rather than explicit and depend on taste, insight, and understanding of the subtleties of the structure and maqām, which naturally leads to variation among scholars.

In some instances, he refers to subtle distinctions in figurative meanings, such as the difference between affirmation combined with rebuke and wonder, affirmation with wonder, and affirmation with reprimand. In certain passages, he engages with rhetoricians regarding the figurative meanings they proposed and the evidence they used, ultimately affirming what he considers most appropriate, as in verse 80 of Sūrat al-Baqarah.

**Second Requirement:** Al-Tabrizī's Method in Vocatives and Their Rhetorical Purposes

**First:** Definition of the Vocative (Call / Nida')

Linguistically: Nida' (vocative) refers to a sound, such as a call or a cry. The forms nāda, nādhā bihī, and nādāhū all mean "he called" or "he shouted" (Ibn Manẓūr, 1414 AH).

Technically / Terminologically: It refers to requesting the attention or turning of the addressee by a specific vocative particle, either expressed explicitly or understood (Zarkashī, 2008). In other words, it is the act of calling for the addressee to turn toward the caller using a particular particle. Essentially, the vocative is the act of signaling the addressee to respond to the caller through a particle rather than a full phrase.

**Second:** Vocative Particles

The main vocative particles are: yā, alif hamzah, ayy, ayyā, hayyā (Ibn Mālik, 1991). The addressee may be near, in which case the appropriate particles are 'alif hamzah and ayy, or distant, in which case the other particles are used. However, these particles may be substituted in certain contexts for rhetorical purposes (al-Marāghī, 1993).

The vocative belongs to the category of imperative-invitational constructions; whose purpose is to request attention or response. Such a request presupposes the existence of a real addressee who is capable of responding. Nevertheless, the vocative form and its expressions may depart from

their original, literal meanings to convey figurative senses, which are understood through contextual cues and surrounding circumstances. Al-Tabrizī mentions several such uses in his exegesis. (Yā): This particle is generally used for a near addressee. For example, in the Almighty's saying: "O mankind, worship your Lord, who created you and those before you, that you may become righteous" [Al-Baqarah: 21], the particle yā is employed to call the distant. It may also be used for a near addressee, elevating them to the status of a distant one—either due to their greatness, as in the invocation "O Allah", who is closer to the servant than the jugular vein, or to express the caller's own remoteness from the realms of nearness and the stations of the close, belittling himself and acknowledging his negligence toward God, while desiring the utmost response to his supplication (Rizq, 2021). I have found that he transmitted this explanation from al-Zamakhshari and al-Bayḍāwī (al-Zamakhshari, 1407 AH).

**Third:** Rhetorical Purposes of the Vocative According to al-Tabrizī

1. For Emphasis: As in the Almighty's saying: "O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds" [Al-Baqarah: 47]. The vocative "O Children of Israel" is repeated here, as in verse [al-Baqarah: 40], for the sake of emphasis, and to specify the mention of God's favor—which is one of the greatest blessings—after its general statement. Its benefit is clear: first, to encourage faith, and second, to instill a strong warning against ingratitude. Al-Tabrizī transmits from al-Taftāzānī that the repetition of the vocative and the command to remember God's favors serves to enumerate the blessings in detail. His aim is first to present the blessings in general terms, then to mention them specifically; it is not merely the desire to emphasize preference that necessitates this repetition (Rizq, 2012). He also cites al-Bayḍāwī (al-Bayḍāwī, 1418 AH). According to al-Tabrizī, the repetition of the vocative serves for emphasis and to combine encouragement and warning. After the first verse, a threat of punishment and torment is presented, while after the second, the blessings are mentioned, highlighting the totality of their heedlessness in all cases.
2. The Vocative Conveys Supplication (Du'ā'): As in the Almighty's saying: "Those will have a share of what they have earned, and Allah is swift in account" [al-Baqarah: 202]. "Those" refers to the second group who supplicate with the twofold good in the preceding verse: "But among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire'" [al-Baqarah: 201]. They are singled out by assigning them a portion of the reward, emphasizing their status (Rizq, 2021). Here, the vocative functions as supplication, since it represents the call from the servant to the Lord.
3. The Vocative Conveys Supplication with Humility (Tadarru'): As in the Almighty's saying: "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear" [Al-Baqarah: 286]. The repetition of the vocative between the petitions serves to highlight a greater degree of humility and earnest pleading. Although the first invocation alone would suffice, the repetition emphasizes additional submission and entreaty.
4. The Vocative Conveys Variation in Address (Talwīn al-Khiṭāb): As in the Almighty's saying: "O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers" [Āl 'Imrān: 100]. After addressing the People of the Scripture in the previous verse, the shift of address to the believers serves as a rhetorical variation and guidance directed at them, as part of the continuation of the statement (al-Ṭarizī, 1207 AH).  
The purpose of this variation is to warn the believers of the cunning of the People of the Scripture and their malevolent influence on the believers. It also emphasizes God's favor upon the believers by addressing them directly, in contrast to His address to the People of the Scripture, where He said: "Say, O People of the Scripture" [Āl 'Imrān: 99], rather than saying "Say, O you who have believed."
5. The Vocative Conveys Generalization of the Ruling: As in the Almighty's saying: "O mankind, fear your Lord" [Al-Nisā': 1]. The ruling applies to all accountable persons present at the time of revelation as well as those who come after, either literally or by way of generalization through external evidence (al-Tabrizī, 1207 AH). The verse may be understood to encompass all of humankind, both believers and disbelievers, from their

emergence on earth until the Day of Judgment.

6. The Vocative Refers to Something Considered with Its Completion: As in the Almighty's saying: "Our Lord, indeed we have heard a caller calling to faith" [Āl 'Imrān: 193]. Al-Tabrizī transmits from al-Bayḍāwī that the vocative and supplication, and the like, take the preposition "ilā" (to) and the lām because it implies the sense of completion and specification (al-Bayḍāwī, 1418 AH). He then critiques al-Bayḍāwī, noting that apparently this is not fully correct, because if the preposition lām implied specification, it should have taken yā' instead, as the particle of specification is only yā'.

He further transmits from al-Zamakhsharī: when the vocative refers to something, if one considers its completion, it takes ilā, but if one considers its specification, it takes lām (al-Zamakhsharī, 1407 AH). He then qualifies al-Bayḍāwī, saying that his statement can be interpreted in this sense, but the term "implication" (taḍamman) is a technical term that is not suitable to mention in this context.

7. The Vocative Conveys Encouragement (Targhib): As in the Almighty's saying: "O you who have believed, do not forbid the good things which Allah has made lawful for you" [al-Mā'idah: 87]. Here, the address to the believers serves to guide and encourage them to accept the divine commands and prohibitions (Rummān, 2022). Describing them as believers motivates them to comply with the commands and prohibitions and submit to them.
8. The Vocative Conveys Distress and Regret: As in the Almighty's saying: "He said, 'O woe to me! Have I failed to be like this crow and hide the corpse of my brother?'" [al-Mā'idah: 31]. The phrase "O woe to me" expresses grief and regret; it is as if he is calling out woe, meaning: "O my woe, come, for this is your time" (Rummān, 2022). It appears that al-Tabrizī transmitted this interpretation from al-Bayḍāwī (al-Bayḍāwī, 1418 AH). Here, the vocative is metaphorical, lowering woe to the level of something that can be called.
9. The Vocative Conveys Sorrow and Regret (Ta'assuf): As in the Almighty's saying: "And he said, 'O my people, I have conveyed to you the messages of my Lord and have given you sincere advice' [al-A'rāf: 93]. He said this with regret over them (al-'Abwīnī, 2022). It appears that al-Tabrizī relied on al-Bayḍāwī for this interpretation. The context shows that his

address to his people expresses sorrow and lamentation over their deeds.

It is notable that the vocative (al-nidā') is among the topics of imperative and exhortative composition in al-Tabrizī's Tafsīr, and he devoted considerable effort to uncovering the figurative meanings of the vocative in the Qur'ān. This is evident in his careful determination of its metaphorical sense, as well as in identifying its intended purpose through the textual arrangement and context, which he refers to as al-maqām. He discusses, for example, the use of a vocative for a distant addressee when addressing someone near, the vocative in the name of the Almighty ("Allāhumma"), the rhetorical purpose of repetition, the subtleties of implication within the vocative, and the broader rhetorical objectives of the vocative. His precision is apparent in some instances, where he distinguishes between supplication, humble entreaty (tadarru'), and seeking assistance (istighāthah) by linking the parts of the textual arrangement, considering appropriateness, and evaluating the metaphorical meaning in relation to the maqām.

It is observed that he generally agrees with classical rhetoricians regarding the figurative meanings of the vocative but also adds additional interpretations guided by the context and textual structure. After tracing the instances of figurative vocatives cited in his tafsīr and comparing them with the same passages in al-Bayḍāwī and al-Zamakhsharī, it becomes clear that he relied on al-Bayḍāwī in four instances and on al-Zamakhsharī in two instances, out of a total of eleven passages. At times, he critiques or modifies their interpretations, as in Āl 'Imrān [3:193], and at other times, he supports their views. In the remaining passages, he asserts his independent opinion and introduces new meanings for the vocative.

It should also be noted that he omits some meanings of the vocative and certain instances that other exegetes and rhetoricians have mentioned. Similar to his treatment of the interrogative (al-istifhām), differences with other exegetes may arise regarding some meanings of the vocative, because some interpretations are intuitive rather than explicit, depending on taste, sensibility, and understanding of the subtleties of textual arrangement and maqām. Consequently, variations in interpretation among scholars are natural. If you want, I can combine all your translations on al-Tabrizī's treatment of vocative and interrogative into a polished, continuous academic English chapter, preserving all references and nuances. This would make it publication-ready. Do you want me to do

that?

Third Requirement: Al-Tabrizī's Method in Tamannī (Expression of Wish) and Its Rhetorical Purposes

#### First: Definition of Tamannī

**Linguistically:** Tamannī refers to desiring the occurrence of a wished-for matter (Ibn Manzūr, 1414 AH).

**Terminologically:** Tamannī is the mental estimation and imaginative representation of something in the mind. This can be based on conjecture and supposition, or on observation and reasoned foundation. Since most instances are conjectural, it may carry the possibility of falsehood. Hence, much of tamannī involves imagining something that does not exist in reality.

The umniyah (wish) is the image formed in the soul by desiring something (al-Rāghib al-Aṣḥānī, 1998). Tamannī involves desiring the occurrence of a beloved matter without expecting that one will actually attain it (Abbās, 2007).

In other terms, the wished-for matter may be impossible, as in the poet's line: "Alas, if youth could return for one day. I would tell it what old age has done, "or it may be possible but difficult to attain, as in the Qur'ān: "Oh, would that we had like what was given to Qarun. Indeed, he is of great fortune" [Al-Qaṣaṣ: 79].

If the wished-for matter is attainable and can be hoped for, it is called tarjī', and it is often expressed using the particle 'asā (perhaps), as in: "But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful" [al-Mā'idah: 52], or la'alla (perhaps), as in:

"And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter" [Al-Ṭalāq: 1].

**Second:** Tools of Tamannī and Its Rhetorical Purposes According to al-Tabrizī

The primary particle used to express tamannī (wish) is "layta". In addition, other particles or letters used for regret (tandīm) or exhortation (taḥdīd) can accompany it to convey the meaning of tamannī. These include "law" "hal" ("alā," and sometimes mā is added to law to form "lawmā).

Tamannī can also be expressed through verbs that signify wishing, such as wadda, tamannā. Moreover, some forms of imperative composition—like interrogative, command, or prohibition—may be used to convey the sense of wishing (al-Sakāki, 1407 AH). The expression of tamannī occurs in Sūrat al-Baqarah, which al-Tabrizī comments on, in the verse:

"Say, [O Muhammad], 'If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful. But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers'" [Al-Baqarah: 94-95].

Tamannī is not solely an act of the heart that remains hidden. Rather, it manifests in their spoken words, such as saying "layta..." (I wish). If it were purely in the heart, one would say "we wished," because whatever is desired in the heart must be reflected outwardly in speech. It appears that al-Tabrizī relied on al-Zamakhsharī and al-Bayḍawī (al-Zamakhsharī, 1407 AH).

Al-Ālūsī explains the intended meaning of tamannī in this verse, stating:

"We do not concede that the tamannī here refers solely to a matter of the heart; rather, it is expressed in words like 'I wish...' or similar. Even if we accept it as a matter of the heart, this is mentioned to support argumentation and the demonstration of a miracle. Such matters must be manifested and verbalized, as when a man says to his wife: 'You are divorced, if I will or please.'

The declaration relies on being expressed, not hidden. Since they did not verbalize it, and had it occurred, it would have been transmitted and widely known, for such an event is of great magnitude, revolving around matters of prophethood. Therefore, considering that it did not occur confirms the truth of the miracle, and had it occurred, it would invalidate the claim to prophethood. Thus, it stands as a miracle supported by God" (al-Ālūsī, 1415 AH). Tamannī with the primary particle "layta".

As in the verse: "If you could but see when they are made to stand before the Fire and will say, 'Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers'" [Al-An'ām: 27].

Here, the wish is for a return to the worldly life. The verb is constructed with a hidden "an", to complete the wish, meaning: "if we were returned, we would not deny and would be among the believers". Al-Tabrizī relied on al-Zamakhsharī for this explanation (al-Zamakhsharī, 1407 AH).

Law" in the sense of wishing: As in the verse: "One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do" [Al-Baqarah: 96]. The verb yud, expresses the desire of each individual, and law functions like layta to indicate a wish. Here, al-Tabrizī cites both al-Zamakhsharī and al-Bayḍawī (Al-Zamakhsharī, 1407

AH).

Similarly, in the verse: "Those who followed will say, 'If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.' Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire" [Al-Baqarah: 167], law again expresses a wish. The answer is implied with *fa-* (أ) as a response to the wished-for scenario, since their desire to disassociate would no longer affect them in the Hereafter. relies on *al-Bayḍāwī* (*al-Bayḍāwī*, 1418 AH).

"Hal" and "aw" in the sense of wishing: As in the verse: "So are there [now] any intercessors to intercede for us, or could we be sent back to do other than we used to do? They will have lost themselves, and lost from them is what they used to invent" [al-A'raf: 53]. Here, they seek either intercession or return to the worldly life to perform good deeds. The expression *aw nuradd*, is equivalent to *hal nurad* – a wish for being returned (*Al-'Abwīnī*, 2022). *Al-Tabrizī* references *al-Zamakhsharī* and *al-Bayḍāwī* here.

"Yudd" in the sense of wishing: As in the verse: "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them" [al-Baqarah: 109]. Here, *yudd* conveys a wish: the learned among the People of the Book desire to return the believers to disbelief. Observations on *al-Tabrizī's* treatment of *tamannī*: The study of *tamannī* is the smallest among the compositional (*inshā'ī*) topics in *al-Tabrizī's* exegesis, compared to interrogatives, imperatives, and prohibitions.

This is because these other topics carry a greater range of metaphorical meanings, while *tamannī* has fewer tools and fewer rhetorical variations. After tracing the figurative uses of *tamannī* in *al-Tabrizī's* commentary and comparing them with the same instances in *al-Bayḍāwī* and *al-Zamakhsharī*, it appears that he relied on them in most instances, sometimes quoting verbatim, sometimes by meaning. He agrees with other exegetes on the rhetorical functions of *tamannī* and does not offer independent opinions in this minor compositional category.

**Fourth Requirement:** Distinctive Features of *al-Tabrizī's* Method in Interpreting 'Ilm al-Ma'ānī in the Qur'an

*Al-Tabrizī's* approach to interpreting 'Ilm al-Ma'ānī in the Qur'an is distinguished by several methodological and scholarly aspects. The most prominent features can be summarized as follows:

1. Application of 'Abd al-Qāhir al-Jurjānī's Theory of Naẓm: *Al-Tabrizī* did not limit himself to theoretical transmission; rather, he applied the theory of *naẓm* in a practical manner in his interpretation of Qur'anic verses. He highlighted the relationship between syntactic structures and rhetorical meanings, and clarified the effects of word order, ellipsis and explicitness, and definiteness and indefiniteness in shaping meaning.
2. Combining Rhetorical Taste with Rational Analysis: His method is characterized by integrating the school of rhetorical taste and literary appreciation – which focuses on perceiving stylistic beauty – with the theological school concerned with rational argumentation and doctrinal defense. This synthesis created a balance between aesthetic interpretation and argumentative exegesis.
3. Critical Engagement with Earlier Approaches: Although *al-Tabrizī* relied on *al-Zamakhsharī* and *al-Bayḍāwī*, he was not a mere transmitter. He reformulated their views, selectively adopting what served his rhetorical objectives, while refining expressions and reducing theological polemics compared to *al-Zamakhsharī*.
4. Attention to Context and Communicative Situation: *Al-Tabrizī* paid particular attention to the context of the verse and the situation of discourse. He linked the understanding of directive meanings (such as command, prohibition, and interrogation) to the speaker, the addressee, and the rhetorical purpose, rather than to linguistic form alone.
5. Focus on the Semantic Function of Rhetorical Styles: He highlighted the rhetorical purposes of both declarative and non-declarative constructions – especially directive forms – demonstrating their shift from literal meanings to rhetorical functions such as glorification, threat, reproach, and affirmation.
6. Clarity of Method and Organization: His exposition is marked by clarity, conciseness, and systematic organization, with rhetorical ideas presented in an instructional manner. This made his *tafsīr* an effective link between rhetorical theory and exegetical practice.

## 5. CONCLUSION

In conclusion, *al-Tabrizī's* distinction lies in his success as a rhetorically oriented exegete who effectively applied the theory of *naẓm* in practice,

combined literary sensibility with rational analysis, and engaged thoughtfully with earlier scholarship without being subsumed by it.

In summary, the following key findings and contributions of al-Tabrīzī to the field of rhetoric in the study of *‘ilm al-ma‘ānī* (science of meanings) can be highlighted:

#### **Study Finding:**

1. Focus on Qur’anic Structure and Miraculous Eloquence: Al-Tabrīzī devoted much of his commentary to studying the Qur’anic nazm (coherence and structure) and unveiling the aspects of its miraculous eloquence. He meticulously applied the nazm theory of al-Jurjānī.
2. Attention to Contextual Appropriateness: He paid careful attention to the correspondence between textual elements and the situational context (*muqtaḍā al-ḥāl*), uncovering the Qur’anic structural secrets and aligning them with the aims and purposes of the text, as dictated by context and *maqām* (rhetorical setting).
3. Applied Rhetorical Analysis Rooted in Tradition: Most of his research on rhetorical purposes is applied and traces its origins to the school of Imam ‘Abd al-Qāhir al-Jurjānī, the proponent of nazm, and al-Zamakhsharī, author of *al-Kashshāf*.
4. Integration of Traditional and Analytical Approaches: Al-Tabrīzī did not neglect the methodology of classical rhetoricians. He transmitted their terminology and principles – drawing from sources such as al-Muṭawwal, al-Idāḥ, and the commentary on al-Talkhīṣ. However, he differed in application, employing a detailed analytical approach to rhetorical issues in light of al-Jurjānī and al-Zamakhsharī. This approach combines the theoretical, terminological perspective of later scholars with the analytical and applied approach of earlier exegetes.
5. Synthesis of Literary, Aesthetic, and Theological Approaches: In his commentary, al-Tabrīzī harmonized the literary and aesthetic appreciation of rhetoric with the theological approach to the science of meanings.
6. Method of Analysis and Discovery of Rhetorical Secrets: Following the method of al-Kashshāf, al-Tabrīzī’s approach relies on linking textual elements, understanding context within the overarching purpose, and observing the appropriateness of relationships

between clauses. This method enhances the practical study of Qur’anic rhetoric, revealing structural secrets while avoiding mere descriptive reporting.

7. Efforts in Uncovering Figurative Meanings of Compositional Constructions:

Al-Tabrīzī dedicated significant effort to identifying the figurative meanings of *inshā’ī* forms (imperatives, interrogatives, vocatives, wishes) and their relation to Qur’anic structure. In some instances, he revealed novel figurative insights driven by context and rhetorical setting, emphasizing the role of textual clues (*qurāna*) in discerning figurative meanings. Sometimes he briefly alludes to rhetorical secrets, while in other cases he fully elaborates the rhetorical purpose, either in absolute or conditional terms.

#### **Scientific and Rhetorical Significance:**

1. Conformance with Classical Rhetoricians: His work remains consistent with what classical rhetoricians outlined, and his efforts mainly focus on applying these principles to specific verses that previous scholars had not examined.
2. Scholarly Discussions with Classical Authorities: Al-Tabrīzī engages in meaningful discussions with other rhetoricians, demonstrating his deep understanding of *‘ilm al-ma‘ānī* in particular and the broader sciences of rhetoric.
3. Original Contributions: Although limited, his contributions include highlighting previously unexplored rhetorical secrets, offering unique insights in specific instances, and elucidating rhetorical aspects of certain verses. These instances represent the peak of his scholarly achievement.

#### **Recommendations**

1. Studying the Scholarly Legacy of Pioneering Exegetes: It is essential to study the heritage of eminent scholars such as al-Tabrīzī and the knowledge they left behind. Al-Tabrīzī is among the scholars whose contributions have largely remained overshadowed by history, making it necessary to bring his work into the scope of focused academic research in order to fully appreciate the scientific and rhetorical legacy he preserved.
2. Exploring the Rhetorical Dimensions of al-Tabrīzī’s Tafsīr: Al-Tabrīzī’s commentary continues to be rich with rhetorical insights. It is recommended that further studies be conducted on his tafsīr from a rhetorical perspective, examining its various aspects in

detail. Such studies can illuminate new dimensions of Qur'anic eloquence and

contribute to a deeper understanding of classical Islamic scholarship.

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