

The Role of ChatGPT in Qur'anic Rhetorical Analysis: A Comparative Study with Traditional Approaches

Kur'ân Belâgatı Çözümlemesinde ChatGPT'nin Rolü: Geleneksel
Yaklaşımlarla Karşılaştırmalı Bir İnceleme

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Abstract

This study examines the role of ChatGPT in Qur'anic rhetorical analysis by comparing its output with traditional scholarly approaches rooted in classical Arabic rhetoric. Focusing on Sūrah Ibrāhīm (14:24), noted for its rich metaphorical imagery and precise structure, the research evaluates the strengths and limitations of AI-driven interpretation. The Encyclopedic Rhetorical Interpretation provides a contextually grounded analysis drawing on centuries of accumulated linguistic and exegetical scholarship, while ChatGPT demonstrates efficiency in identifying rhetorical devices and simplifying complex concepts. Although ChatGPT can serve as a valuable tool for preliminary analysis and educational purposes, it lacks theological depth, contextual sensitivity, and the nuanced aesthetic appreciation essential for understanding Qur'anic inimitability (i'jāz). The study proposes a hybrid model integrating AI's speed with human expertise's interpretive depth. It concludes that AI, when trained on classical rhetorical sources and supervised by scholars, could significantly enhance research and pedagogy, but human scholars remain indispensable for preserving the spiritual, theological, and linguistic integrity of Qur'anic rhetorical studies.

Keywords: Rhetoric, Qur'anic Studies, Artificial Intelligence, ChatGPT, Qur'anic Rhetorical Analysis.

Öz

Bu çalışma, ChatGPT'nin klasik Arap belâgat geleneğine dayalı geleneksel yorum yaklaşımlarıyla karşılaştırmalı olarak Kur'an belâgat analizindeki rolünü kapsamlı biçimde incelemektedir. Mecazi zenginliği, etkileyici teşbihleri ve belirgin yapısal özellikleriyle öne çıkan İbrahim Suresi 24. ayet üzerine odaklanan araştırma, yapay zekâ temelli yorumun güçlü ve zayıf yönlerini ayrıntılı olarak değerlendirmektedir. Ansiklopedik Belâgat Tefsiri, yüzyıllara dayanan dilbilimsel, tefsirî ve retorik uzmanlığa dayalı derin, bağlamsal ve çok boyutlu analizler sunarken, ChatGPT retorik unsurları hızlıca tespit etme, karmaşık kavramları sadeleştirme ve daha geniş bir kitleye ulaştırma açısından önemli bir etkililik göstermektedir. Ancak ChatGPT, Kur'an'ın i'câzını (benzersizliğini) anlamak için gerekli olan teolojik derinlik, tarihsel bağlam bilgisi ve estetik takdiri tam anlamıyla sağlayamamaktadır. Çalışma, yapay zekânın hız ve veri işleme kapasitesini insan uzmanlığının eleştirel yorum derinliği ile birleştiren hibrit bir model önermektedir. Sonuç olarak, klasik belâgat kaynaklarıyla eğitilmiş, bağlam duyarlılığı geliştirilmiş ve uzman denetimi altında kullanılan yapay zekâ modellerinin araştırma ve eğitimde önemli katkılar sunabileceği, ancak Kur'an belâgat çalışmalarında manevi, teolojik, tarihsel ve dilsel bütünlüğün korunmasında âlimlerin vazgeçilmez olduğu açıkça vurgulanmaktadır.

Anahtar Kelimeler: Belâgat, Kur'an Çalışmaları, Yapay Zekâ, ChatGPT, Kur'an Belâgat Analizi Belâgat ve Belâgat Analizi ,birbirini kapsıyor, tercihte bulunulabilir.

Genişletilmiş Özet

Bu çalışma, modern yapay zekâ teknolojilerinin Kur'an belâgat analizinde ne ölçüde ve hangi yönlerden kullanılabileceğini derinlemesine incelemek amacıyla yapılmıştır. Çalışmanın merkezinde, OpenAI tarafından geliştirilen ChatGPT modeli ile klasik Arap belâgat geleneğine dayalı geleneksel tefsir yaklaşımlarının sistematik ve çok katmanlı bir şekilde karşılaştırılması yer almaktadır. Araştırma, İbrahim Suresi'nin 24. ayetini odak noktası olarak seçmiştir. Bu ayet, iman gibi soyut bir kavramı somut bir teşbih aracılığıyla "kökleri sağlam, dalları göğe yükselen" güzel bir ağaçla betimlemekte hem dilsel hem de estetik açıdan çok katmanlı, derin ve etkileyici bir yapı sunmaktadır. Ayetin seçilme nedeni, içerdiği mecaz ve teşbihlerin zenginliği, ayetin yapısal bütünlüğü, ayetin bağlamındaki anlam örgüsü ve Kur'an'daki temsili anlatımın güçlü ve örnek niteliğindeki bir yansıması olmasıdır. Böyle bir metin hem yapay zekâ temelli hem de geleneksel analiz yöntemlerinin güçlü ve zayıf yönlerini ortaya koymak için elverişli ve sağlam bir karşılaştırma zemini sağlamaktadır.

Çalışma, günümüzde giderek önem kazanan dijital beşerî bilimler, doğal dil işleme teknolojileri ve özellikle Arap dili işleme (Arabic NLP) alanlarındaki gelişmeleri, Kur'an ilimleri bağlamında uygulama girişimi olarak da değerlendirilebilir. QALB, CAMEL Tools ve NYU Abu Dhabi Arabic NLP Lab gibi projeler, Arapça metinler üzerinde dilbilgisel analiz, morfolojik çözümleme, sözdizimsel yapı tespiti ve anlam çözümlemesi gibi alanlarda önemli başarılar elde etmiştir. Ancak bu girişimler, genellikle yüzeysel dil çözümlemeleriyle sınırlı kalmış; belâgatın derinlikli unsurları olan mecaz, kinaye, istiare, teşbih-i temsili, hazif, takdim-tehir gibi üst düzey retorik sanatların analizi konusunda yeterli düzeyde çalışma ortaya koymamıştır. Bu nedenle, söz konusu boşluğu doldurmak amacıyla bu araştırma, klasik kaynaklara dayalı insan merkezli belâgat geleneği ile yapay zekânın hızlı veri işleme kapasitesini doğrudan, kapsamlı ve karşılaştırmalı bir şekilde analiz etme yoluna gitmiştir.

Araştırma yöntemi, betimsel-analitik ve karşılaştırmalı yaklaşımın birleşiminden oluşmaktadır. Öncelikle Ansiklopedik Belâgat Tefsiri'ndeki ilgili ayet yorumu ayrıntılı olarak incelenmiş, kullanılan retorik ölçütler, mecaz türleri, teşbih yapıları, kelime tercihleri, cümle düzenleri ve diğer belâgat teknikleri tespit edilmiştir. Ardından ChatGPT'ye aynı ayet, aynı ölçütler çerçevesinde analiz ettirilmiş ve ortaya çıkan yorumlar karşılaştırılmıştır. Karşılaştırma sonucunda, geleneksel yaklaşımın ayeti hem bağlamsal hem teolojik hem de dilbilimsel açıdan çok yönlü ele aldığı, buna karşın ChatGPT'nin daha çok yüzeyde görünen retorik unsurlara odaklandığı tespit edilmiştir.

Geleneksel yorum, ayetteki "أَمْ تَرَىٰ" ifadesini hem **hitap, vurgu ve bilgi pekiştirme** işlevi açısından ayrıntılı şekilde ele alırken; ChatGPT bu ifadeyi daha

çok dikkat çekme ve düşünmeye sevk etme işlevi üzerinden yorumlamıştır. Ayrıca mecâz-ı mürsel, istiâre-i temsiliyye gibi ileri düzey belâgat sanatlarının tespitinde ChatGPT'nin sınırlı kaldığı, dolayısıyla bazı ince anlam katmanlarının eksik yansıtıldığı görülmüştür. Bununla birlikte, ChatGPT'nin teşbih ve mecazları hızlıca tespit edebilmesi, karmaşık yapıları sadeleştirerek ifade edebilmesi ve bu yolla daha geniş bir kitleye ulaşabilmesi dikkate değer bir avantaj olarak değerlendirilmiştir. Bu tür avantajlar, özellikle eğitim ortamlarında öğrencilerin Kur'an belâgatına ilgi duymasını sağlayacak, öğrenme sürecini kolaylaştıracak ve öğretim sürecine yenilikçi bir boyut katacaktır. Bu bağlamda, yapay zekânın sunduğu erişim kolaylığı ve hız, özellikle genç kuşak araştırmacıların ve öğrencilerin klasik belâgat metinlerine daha kolay ulaşmasına ve anlamasına imkân tanıyabilir. Ancak, yorumların derinlik düzeyi, bağlamsal bütünlük ve klasik metodoloji ile uyumluluk açısından hâlâ insan uzmanlığının süzgecinden geçmesi gerekmektedir.

Bulgular, yapay zekânın Kur'an belâgat çalışmalarında tamamen dışlanmaması gerektiğini, ancak tek başına nihai ve bağlayıcı yorum kaynağı olarak kullanılmasının sakıncalar taşıdığını ortaya koymaktadır. ChatGPT gibi modeller, ön analiz, veri işleme ve kavramsal taslak oluşturma aşamalarında araştırmacılara ciddi zaman kazandırabilir; eğitim ortamlarında ise belâgat kavramlarını daha anlaşılır hale getirerek pedagojik fayda sağlayabilir. Fakat teolojik derinlik, tarihsel bağlam bilgisi, kelime estetiği ve klasik retorik geleneğinin nüanslarını aktarma konusunda insan uzmanlığı hâlen vazgeçilmezdir.

Bu nedenle çalışma, hız ve erişilebilirlik gibi teknolojik avantajları, derinlikli ve bağlamsal insan yorumuyla birleştiren hibrit bir model önermektedir. Bu modelde, yapay zekâ araçlarının *Delâilü'l-İcâz, Keşşâf, İcâzü'l-Kur'an* gibi klasik eserlerle özel olarak eğitilmesi, mecaz, kinaye, hazif gibi sanatları ayırt edebilme kabiliyetinin artırılması, ayrıca Kur'an bütünlüğü içinde anlam ilişkilerini kurabilecek bağlam farkındalığının kazandırılması öngörülmektedir. Böylece, yapay zekâ destekli analizler yalnızca yüzeysel betimlemelerle sınırlı kalmayacak, klasik belâgat geleneğinin metodolojik derinliğiyle uyumlu sonuçlar üretebilecektir.

Ayrıca, yapay zekâ tarafından üretilen yorumların akademik doğruluk, güvenilirlik ve bağlamsal bütünlük açısından mutlaka uzman denetiminden geçirilmesi zorunludur. Böyle bir akademik süzgeç, hem yanlış veya eksik yorumların ayıklanmasını sağlayacak hem de YZ'nin bilimsel güvenilirliğini artıracaktır. Bu tür bir entegrasyon hem araştırma verimliliğini yükseltecek hem de Kur'an belâgatının öğretiminde yenilikçi ve erişilebilir yöntemler sunacaktır.

Sonuç olarak, bu çalışma, teknolojik gelişmelerin Kur'an ilimleri ile dengeli bir şekilde bütünleştirilmesinin mümkün ve faydalı olduğunu, ancak bunun

güçlü bir akademik denetim ve klasik kaynaklara dayalı sağlam bir metodoloji ile desteklenmesi gerektiğini vurgulamaktadır. Böyle bir yaklaşım, bilimsel derinlikten ödün vermeden araştırma süreçlerini hızlandıracak hem Kur'an belâğatının anlaşılmasına hem de öğretilmesine yenilikçi bir katkı sağlayacaktır. Çalışma, dijital beşerî bilimlerle Kur'an araştırmaları arasında köprü kurarak gelecekteki akademik projelere hem metodolojik hem de uygulamalı bir zemin sunmaktadır.

Introduction

The field of Digital Humanities has seen significant advancements over the past two decades, particularly in computational linguistics and digital religious studies. In Qur'anic scholarship, researchers have increasingly employed computational tools for text parsing, tagging, and linguistic analysis. Notable scholarly contributions include Dutton's work on the Qur'ân's legal and linguistic structures,¹ and Al-Sulaiti and Atwell's development of large-scale Arabic corpora.² With the advent of Arabic Natural Language Processing (NLP), projects such as the QALB corpus for grammatical error correction,³ CAMEL Tools for morphological analysis,⁴ and the NYU Abu Dhabi Arabic NLP Lab⁵ have underscored the complexity of Arabic texts and the need for specialized analytical frameworks.

While these efforts have primarily focused on linguistic structure and grammar, more recent studies have begun to explore the role of artificial intelligence in engaging with the deeper semantic and rhetorical features of religious texts. Particularly, models like ChatGPT have attracted scholarly attention for their potential to interpret and generate religious discourse. For example, Cançelik, Şen, and Yakut⁶ demonstrated that when guided by structured prompts,

¹ Yasin Dutton, *The Origins of Islamic Law: The Qur'an, the Muwatta and Madinan Amal* (Richmond: Curzon Press, 2004), 45.

² Latifa Al-Sulaiti and Eric Atwell, "The Design of a Corpus of Contemporary Arabic," *International Journal of Corpus Linguistics* 11/2 (January 2006): 135–171, <https://doi.org/10.1075/ijcl.11.2.02als>.

³ Behrang Mohit, Alla Rozovskaya, Nizar Habash, Wajdi Zaghouni, and Ossama Obeid, "The First QALB Shared Task on Automatic Text Correction for Arabic," in *Proceedings of the EMNLP 2014 Workshop on Arabic Natural Language Processing (ANLP)*, ed. Nizar Habash and Stephan Vogel (Doha, Qatar: Association for Computational Linguistics, October 2014), 39–47, <https://aclanthology.org/W14-3605>.

⁴ Ossama Obeid, Nasser Zalmout, Salam Khalifa, Dima Taji, Mai Oudah, Bashar Alhafni, Go Inoue, Fadhl Eryani, Alexander Erdmann, and Nizar Habash, "CAMEL Tools: An Open Source Python Toolkit for Arabic Natural Language Processing," in *Proceedings of the Twelfth Language Resources and Evaluation Conference* (Marseille, France: European Language Resources Association, 2020), 7022–7032. <https://aclanthology.org/2020.lrec-1.868>.

⁵ NYU Abu Dhabi. "Arabic Natural Language Processing." *Computational Approaches to Modeling Language Lab*. Accessed April 17, 2025. <https://n9.cl/1cj1ef>.

⁶ Ali Cançelik et al., "Chatgpt 4.0'in Türk İslam Edebiyatı Metin Şerhinde Doğruluk Değerlendirmesi," *Dinbilimleri Akademik Araştırma Dergisi* 24/3 (December 31, 2024), 69–91. <https://doi.org/10.33415/daad.1582602>.

ChatGPT significantly improved its ability to interpret classical Turkish Islamic poetry—specifically verses devoted to Sultan Selim I—capturing thematic coherence and rhetorical nuance. Similarly, Ünal⁷ compared the responses of ChatGPT, Google Gemini, and Microsoft Copilot to ritual-related religious inquiries, revealing general alignment with foundational principles but notable divergences in specific rulings, which emphasized the importance of grounding AI outputs in traditional jurisprudential frameworks. In a related vein, Çakır⁸ assessed AI's applicability to Hādīth studies, finding potential in data processing but cautioning against the model's limited contextual awareness. Alhaydar⁹ further examined AI's capacity to interpret metaphors and idioms across English and Turkish, observing a strong grasp of linguistic form yet clear limitations in cultural and interpretive depth.

Despite this growing body of research, the use of AI in analyzing Arabic rhetorical theory—particularly within the Qur'anic context—remains largely underdeveloped. While AI models can detect surface-level rhetorical devices such as similes and metaphors, their ability to access the deeper layers of Qur'anic hermeneutics and semiotics has yet to be rigorously tested. These studies collectively suggest that while AI may serve as a valuable supplementary tool, it cannot yet substitute for the nuanced, tradition-bound methods of classical exegesis. This study builds on that insight by investigating the extent to which AI, specifically ChatGPT, can meaningfully engage with Qur'anic rhetorical complexity, using verse from Sūrah Ibrāhīm (14:24) as a focused case study.

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This study addresses a critical gap in the application of AI to Qur'anic rhetorical analysis, focusing on Sūrah Ibrāhīm (14:24), a verse renowned for its multi-layered rhetorical devices, including metaphor, simile, and syntactic precision. The core problem lies in the tension between AI's computational efficiency and the nuanced, context-dependent interpretations of traditional scholarship, as exemplified by the *Encyclopedic Rhetorical Interpretation*.¹⁰ This verse was selected due to its rich parable style, which vividly illustrates abstract concepts like faith through tangible imagery, making it a suitable case for comparing AI and traditional approaches. The study employs a descriptive-analytical and comparative methodology to evaluate ChatGPT's rhetorical analysis against classical methods, posing the question: To what extent can AI replicate the

⁷ Sevim Ünal, "İbadetlerle İlgili Fetvalar ve Yapay Zekâ Uygulamaları: Karşılaştırmalı Bir Analiz," *Dinbilimleri Akademik Araştırma Dergisi* 24/3 (December 31, 2024), 161–192.

⁸ Furkan Çakır, "Yapay Zekâ ve Hadis," *Şirnak Üniversitesi İlahiyat Fakültesi Dergisi* 32 (September 15, 2023), 109–131.

⁹ Abdulrahman Alhaydar, "NLP and Figurative Language: A Quantitative Study Exploring the Competence of AI-Powered Bots in Understanding Metaphors and Idioms," *Journal of AI* 9/1, 32–55.

¹⁰ Nukhbat min 'Ulama' Majma' al-Qur'an al-Karim bi-al-Shariqah, *Encyclopedic Rhetorical Interpretation* (Sharjah: Al-Qasimi Publications, 2023), 24/27–33.

interpretive depth of traditional scholarship, and can it be meaningfully integrated into Qur'anic studies without compromising theological integrity?

The significance of this study extends beyond Qur'anic studies to the broader discourse on AI and the humanities. By comparing ChatGPT's capabilities with the Encyclopedic Rhetorical Interpretation, the study highlights AI's potential as a supplementary tool for rapid text processing and preliminary analysis, while underscoring the irreplaceable depth of human scholarship. It proposes a hybrid model that combines AI's efficiency with traditional expertise, offering new avenues for research efficiency, educational applications, and interdisciplinary collaboration between computer scientists and Islamic scholars. This work contributes to the growing field of Digital Qur'anic Studies, emphasizing the need for a balanced approach that preserves the Qur'ān's spiritual and aesthetic dimensions while leveraging technological advancements. By addressing this underexplored domain, the study not only evaluates AI's role in rhetorical analysis but also fosters a dialogue on the evolving relationship between digital tools and sacred texts.

1. Theoretical Framework

1.1. Arabic Rhetoric and Its Role in the Analysis of Religious Texts

The prominent scholar Imām al-Khaṭīb al-Qazwīnī defined eloquence by stating, "As for the eloquence of speech, it is its conformity to the requirements of the situation along with linguistic fluency" (وأما بلاغة الكلام فهي: مطابقته لمقتضى الحال مع) ³⁸⁸ al-Qazwīnī emphasizes that the quality and acceptance of speech depend on its alignment with the appropriate context, and its weakness results from a lack of such conformity. He further connects this notion to the concept of *naẓm* "النظم" (ordering of words) as articulated by 'Abd al-Qāhir al-Jurjānī in *Dalā'il al-I'jāz*, asserting that eloquence is primarily related to meanings rather than mere word choice.¹¹

Arabic rhetoric serves as a key to understanding the miraculous linguistic nature of the Qur'ān, as it facilitates the analysis of linguistic styles and the extraction of aesthetic elements from Qur'anic discourse. Arabic rhetoric is built upon three main sciences that form the foundation for comprehending the Qur'anic inimitability: 'Ilm al-Ma'ānī, 'Ilm al-Bayān, and 'Ilm al-Badī'. Below is a brief overview of each discipline, its content, and its significance in studying Qur'anic eloquence.

1.1.1. 'Ilm al-Ma'ānī "علم المعاني"

¹¹ Jalāl al-Dīn Muḥammad ibn 'Abd al-Raḥmān al-Qazwīnī, *Al-Idāh Fi 'Ulum al-Balāgha* (Beirut: Dar al-Kutub al-'Ilmiyya, 2003), 20.

This discipline examines the appropriateness of speech according to context, ensuring that the selected style aligns with the intended meaning and the communicative situation. It addresses various rhetorical aspects such as brevity and elaboration, fronting and postponement, explicitness and omission, and the rhetorical function of ellipsis.¹² It is expected to reveal the rhetorical meanings of imperative, prohibitive, and interrogative forms, among others, and to provide rhetorical analyses that allow the learner to appreciate the rhetorical and stylistic meaning of the text.¹³

By analyzing the syntactic and contextual structure of Qur'anic verses, 'Ilm al-Ma'ānī reveals how Qur'anic expressions conform perfectly to the requirements of each context. Additionally, it highlights the precision in Qur'anic word selection and the impact of linguistic structures on conveyed meanings.

1.1.2. 'Ilm al-Bayān “علم البيان”

This field focuses on expressing a single meaning through multiple linguistic constructions with varying degrees of clarity and obscurity. It covers rhetorical devices such as simile “التشبيه”, metaphor “الاستعارة”, metonymy “الكناية”, and figurative language “الجاز”.¹⁴

'Ilm al-Bayān contributes significantly to understanding the Qur'anic miracle by illustrating how the Qur'ān employs figurative expressions and similes to convey profound meanings. It reveals the richness of Qur'anic semantics and the diverse methods of expressing ideas. Moreover, it aids in interpreting the rhetorical inimitability of the Qur'ān, particularly in cases where verses hold multiple layers of meaning depending on their rhetorical context. 389

1.1.3. 'Ilm al-Badī' “علم البديع”

This discipline explores techniques for enhancing speech and refining both words and meanings through rhetorical embellishments while maintaining clarity and strength of meaning.

Among the most notable rhetorical embellishments employed in the Qur'ān are *jinās* “الجناس”, *saj'* “السجع”, *ṭibāq* “الطباق”, *muqābala* “المقابلة”, and, *tawriyya* “التورية”.¹⁵

The significance of 'Ilm al-Badī' lies in its role in uncovering the artistic

¹² al-Qazwīnī, al-Īdāh, 4.

¹³ Nadir Edelbi, “Ilm al-Ma'āni: Ilm lam yanduj ba'd – al-Aghrad al-Balaghiyya lil-Amr wa al-Nahy Unmūdhan” *International Journal of Ihalat* 5 (June, 2020), 94.

¹⁴ al-Qazwīnī, al-Īdāh, 5.

¹⁵ al-Qazwīnī, al-Īdāh, 5.

beauty of the Qur'anic text. It assists in analyzing rhetorical aesthetics such as internal musicality, phonetic harmony, and stylistic eloquence, demonstrating how the Qur'ān's linguistic structure contributes to its inimitability.

1.2. The Evolution of Rhetorical Analysis Methodologies Across Eras

Rhetorical analysis methodologies have undergone significant development throughout history, from the early Islamic era to the modern period. Each era introduced distinct approaches to analyzing religious texts, particularly the Qur'ān, where rhetoric played a central role in understanding its miraculous nature. This section aims to trace the evolution of rhetorical analysis methodologies.

1.2.1. The Debate on Words and Meaning “اللفظ والمعنى”: The Starting Point

Rhetorical analysis in the early Islamic era focused on the Qur'anic style and its inimitability. Scholars debated the relationship between words and meaning, leading to various rhetorical theories. Al- Jāhiz (d. 255 AH) was among the first to explore this in al- Bayān wa al-T abyīn, arguing that eloquence lies in word choice, as meanings are accessible to all, but expression distinguishes great speech¹⁶.

Abū Hilāl al-‘Askarī (d. 395 AH) expanded on this in al- Šinā‘atayn, emphasizing refined wording: “Great speeches and poetry are not merely about meaning; even inferior wording can convey that. True eloquence lies in structure, elegance, and ingenuity”.¹⁷

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Conversely, Abū ‘Amr al-Shaybānī (d. 206 AH) and later al-Āmidī (d. 370 AH) prioritized meaning over words. Al- Āmidī argued that rhetoric stems from precise meanings, refined descriptions, and analogies, citing Imru’ al-Qais as an example of mastery in meaning.¹⁸

Abū al-Faṭḥ ‘Uthmān ibn Jinnī (d. 392 AH) in al- Khaṣā‘iṣ sought balance, asserting that refined wording serves meaning. He noted, “Arabs polish their expressions—whether in poetry, sermons, or prose—not for words’ sake, but to elevate meaning”.¹⁹

1.2.2. ‘Abd al-Qāhir al-Jurjānī and the Theory of Naẓm

Amid the scholarly debate on words and meaning, ‘Abd al-Qāhir al-Jurjānī

¹⁶ Abū ‘Uthmān al-Jāhiz, *al-Bayān wa al-Tabyīn*, ed. ‘Abd al-Salām Hārūn (Cairo: Maktabat al-Khānījī, 1968), 1/82.

¹⁷ Abū Hilāl al-‘Askarī, *al-Šinā‘atayn*, ed. ‘Alī Muḥammad al-Bājawī and Muḥammad Abū al-Faḍl Ibrāhīm (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabiyya, 1952), 55.

¹⁸ Abū al-Ḥasan ‘Alī b. ‘Isā al-Āmidī, *al-Muwāzana bayna Shi’r Abī Tammām wa al-Buḥturī*, ed. ‘Abd al-Raḥmān Badawī (Cairo: Dār al-Ma‘ārif, 1963), 420–421.

¹⁹ Abū al-Faṭḥ ‘Uthmān b. Jinnī, *al-Khaṣā‘iṣ*, vol. 2, ed. Muḥammad ‘Alī al-Najjār (Cairo: Dār al-Kutub al-Miṣriyya, 1970), 2/217.

(d. 471 AH) introduced the groundbreaking nazm “النظم” theory. He argued that nazm was not just word arrangement but the intricate relationship between words and meanings that creates coherence and eloquence. Al-Jurjānī asserted that the Qur’ān’s inimitability lies in its nazm, rather than in individual words or meanings²⁰.

Al-Jurjānī asserted that nazm renders speech miraculous, as the Qur’ān’s rhetorical excellence stems from the harmonious alignment of word meanings by rational necessity. Without contextual meanings, no word would have priority over another, disrupting coherence. Thus, nazm binds words to meanings, ensuring structured speech.²¹

He explained that nazm involves precise grammatical application, including definitions, indefiniteness, word order, omission, repetition, ellipsis, and explicitness. Each element must be correctly positioned and serve its rhetorical function.²²

Al- Jurjānī illustrated nazm through the Qur’anic verse:

23 (وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ)

Al- Jurjānī demonstrated that this verse exemplifies the harmony between words and meanings, making it rhetorically miraculous. Removing “ابلعي” from its context would alter its precise meaning, as nazm ensures coherence.²⁴

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He highlighted how the verse begins with the imperative “ابلعي ماءك” addressing the earth directly. The vocative “يا” adds immediacy, enhancing the command’s impact. Using “ماءك” instead of “الماء” signifies possession, reinforcing divine authority. The parallel command “أقْلعي” to the sky strengthens balance and cohesion. The passive verb “غِيضَ” underscores divine will, emphasizing God’s control over nature.

The phrase “وقضى الأمر” signals finality, while the repetition of “قِيلَ” at the beginning and end creates structural symmetry, enhancing rhythmic and rhetorical harmony. Al-Jurjānī affirmed that the miracle of this verse lies in the precise relationship between words and meanings, making it unparalleled in eloquence.²⁵

²⁰ ‘Abd al-Qāhir b. ‘Abd al-Raḥmān al-Jurjānī, *Dalā’il al-I’jāz*, ed. Maḥmūd Muḥammad Shākīr (Cairo: Maktabat al-Khānjī, n.d.), 50–51.

²¹ al-Jurjānī, *Dalā’il al-I’jāz*, 52.

²² al-Jurjānī, *Dalā’il al-I’jāz*, 81–82.

²³ Hud 11/44.

²⁴ al-Jurjānī, *Dalā’il al-I’jāz*, 45–46.

²⁵ Mahmud Kaddum., “Features of The Methodology of Choosing and The Meaning of Meaning in

His naẓm theory revolutionized Arabic rhetoric, resolving the debate on words and meaning by asserting that Qur'anic inimitability stems from structure rather than isolated words. His influence extended to Bediuzzaman Said Nursi, who applied this theory in his work *Ishārāt al-Ījāz*.²⁶

As rhetorical studies advanced, later scholars critiqued and expanded upon earlier theories, introducing new perspectives on the Qur'ān's miraculous nature.

1.2.3. Muṣṭafā Ṣādiq al-Rāfi'ī and Musical Harmony in the Qur'ān

Muṣṭafā Ṣādiq al-Rāfi'ī (d. 1937 CE) was a key figure in modern Arabic rhetorical studies, analyzing the Qur'ān's stylistic uniqueness in *Ījāz al-Qur'ān wa al-Balāghah al-Nabawiyya*.²⁷

He identified two key features of Qur'anic inimitability:

Miraculous Conciseness: The Qur'ān conveys profound meanings with minimal words, maximizing impact.

Musical Harmony: Qur'anic verses exhibit a distinct phonetic balance, making them powerful even without full contemplation.

To illustrate the Qur'ān's rhetorical inimitability, al-Rāfi'ī analyzed the following verse:

(وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ)²⁸

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He highlighted the qalqalah in “وَلَقَدْ” and “بَطْشَتَنَا”, creating a sharp auditory effect that enhances the verse's intensity. The fathah sequence in “بَطْشَتَنَا” and “تَمَارَوْا” ensures fluid articulation, while the ḍammah in “النُّذُرِ” forms a heavy phonetic stop, reinforcing the warning.

The repetition of “ر” in “تَمَارَوْا” and “النُّذُرِ” maintains rhythmic cohesion, while the ghunnah in “أَنذَرَهُمْ” and “النُّذُرِ” adds a melodic quality. These phonetic features together produce a distinctive rhythm, leaving a lasting impact on the listener.²⁹

Al-Rāfi'ī concluded that the precise phonetic arrangement in the Qur'ān ensures maximum rhetorical and semantic effect, making its composition

The Theory of Systems According To Al-Jurjani In His Book (Dalail Al-Ījāz),” *Turkish Studies-Language and Literature* 15/2 (June 27, 2020), 996-995.

²⁶ Bediüzzamān Sa'īd Nursi, *Ishārāt al-Ījāz fī Maẓān al-Ījāz*, ed. İhsān Qāsim al-Şāliḥī (Istanbul: Dār Suzelar, 2011), 5–6.

²⁷ Muṣṭafā Ṣādiq al-Rāfi'ī, *Ījāz al-Qur'ān wa-al-Balāghah al-Nabawiyya* (Beirut: Dār al-Kitāb al-'Arabī, 2005).

²⁸ el-Qamer 54/36.

²⁹ al-Rāfi'ī, *Ījāz al-Qur'ān wa-al-Balāghah al-Nabawiyya*, 157.

inimitable on both linguistic and auditory levels.

1.2.4. Bediüzzamān Sa‘īd Nursī and *Isharat al-I‘jaz* in the Qur’ān

Bediüzzamān Sa‘īd Nursī (d. 1960 CE) focused on the scientific inimitability of the Qur’ān, applying ‘Abd al-Qāhir al-Jurjānī al-Jurjānī’s naẓm theory in *Ishārāt Al-ijāz*. Through meticulous rhetorical analysis, he sought to link Islamic beliefs with the realities of existence. He argued that Qur’anic inimitability extends beyond naẓm to the Qur’ān’s guidance and instruction.³⁰

Nursī applied naẓm as more than word arrangement—it signifies the deep interrelation between words and meanings, ensuring coherence and harmony. He maintained that the Qur’ān’s miraculous nature lies in naẓm rather than in isolated words or meanings.

Furthermore, he highlighted that Qur’anic inimitability is not solely about eloquence but also about its role in guiding believers. The Qur’ān’s rhetorical miracle is not just verbal excellence but a source of practical instruction. Nursī demonstrated this through detailed analysis of Qur’anic passages.

One such example is his commentary on the verse:

{إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَا تُنذِرُهُمْ لَا يُؤْمِنُونَ} ³¹

Nursī explained that this verse highlights the Qur’ān’s instructive aspect, guiding believers on the necessity of warning and reminding others, even when disbelievers remain unresponsive. Here, guidance is not merely verbal instruction but also a practical directive for believers in their daily lives.³²

Similarly, in interpreting the verse:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ³³

Nursī argued that this verse demonstrates the Qur’ān’s instructive function by encouraging believers to contemplate God’s majesty and power. This guidance is not only verbal but also intellectual and spiritual.³⁴

1.2.5. Artistic Imagery in the Qur’ān According to Sayyid Quṭb

Sayyid Quṭb (d. 1966 CE) was a key modern scholar in Qur’anic rhetoric, pioneering the theory of artistic imagery. He argued that the Qur’ān conveys meaning through vivid imagery enabling readers to visualize scenes as if they were

³⁰ Nursī, *Ishārāt al-I‘jāz*, 5–6.

³¹ el-Bakara 2/6.

³² Nursī, *Ishārāt al-I‘jāz*, 72.

³³ Tâhâ 20/5.

³⁴ Nursī, *Ishārāt al-I‘jāz*, 175–176.

before them.

Defining artistic imagery, he stated:

“Imagery is the Qur’ān’s preferred tool, expressing abstract concepts, psychological states, events, and human archetypes through vivid pictures. It animates these images, transforming meaning into movement, psychological states into tableaux, and human archetypes into tangible figures.”³⁵

Critics have recognized Quṭb’s distinct contribution to the study of Qur’anic imagery³⁶. Some Scholars acknowledge Quṭb’s contributions, noting that his theory complements al-Jurjānī’s *naẓm* theory, which focuses on rhetorical expression but does not fully encompass imagery, personification, and symbolic representation.³⁷

One example Quṭb analyzed is:

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾³⁸

He contrasted Qur’anic imagery with a purely intellectual approach, explaining that while an abstract statement would convey the impossibility of divine acceptance, the Qur’ān presents it through striking imagery: closed gates of heaven and a camel passing through a needle’s eye. This method embeds meaning deeply, engaging sensory perception rather than relying solely on abstraction.³⁹

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Quṭb’s theory highlights how the Qur’ān’s artistic imagery enhances clarity and impact, reinforcing meanings through sensory and imaginative channels. Critics view this as a major contribution to Qur’anic rhetoric, complementing *naẓm* by emphasizing representation and symbolism. Notably, Quṭb himself acknowledged his debt to ‘Abd al-Qāhir al-Jurjānī.⁴⁰

1.2.6. The Encyclopedic Rhetorical Interpretation of the Qur’ān

The Encyclopedic Rhetorical Interpretation constitutes a significant advancement in Qur’anic rhetorical analysis, combining classical Arabic rhetorical heritage with contemporary analytical tools. Published by the Qur’anic Complex in Sharjah, it offers a detailed exploration of the Qur’ān’s eloquence and semantic coherence through a structured methodology encompassing five key domains.⁴¹

³⁵ Sayyid Quṭb, *al-Taṣwīr al-Fannī fī al-Qur’ān* (Cairo: Dār al-Shurūq, 2005), 36.

³⁶ Šāliḥ al-Khālīdī, *Naẓariyyāt al-Taṣwīr al-Fannī ‘inda Sayyid Quṭb* (Amman: Dār al-Fārūq, 2016), 13.

³⁷ Faqīr Khaddā, “Rhetorical Research in the Holy Qur’ān among Advanced and Late Scholars,” *Journal of AI* 1/5 (2022), 13.

³⁸ el-A’rāf 7/40.

³⁹ Quṭb, *al-Taṣwīr al-Fannī*, 38.

⁴⁰ Quṭb, *al-Taṣwīr al-Fannī*, 33.

⁴¹ *Nukhbat min ‘Ulamā’ Majma’ al-Qur’ān al-Karīm bi-al-Shāriḥah*, *Encyclopedic Rhetorical Interpretation* (Sharjah: Al-Qasimi Publications, 2023), 24/27–33.

Contextual Relations Analysis identifies thematic links between surahs and verses, ensuring lexical and structural coherence without artificial connections.

Lexical Explanation interprets each word within its Qur'anic order and root meaning, clarifying its contextual function concisely.

Comprehensive Meaning Analysis provides accessible explanations of each verse's theme, message, and rhetorical impact.

Linguistic and Rhetorical Clarification includes syntactic and rhetorical analysis—examining structures, devices, and stylistic features such as metaphor, emphasis, and linguistic deviation (تعديل عن مقتضى الظاهر).

Lexical Distinctions compare Qur'anic terms with linguistic equivalents to highlight precise meaning, rejecting synonymy.

The Encyclopedic Rhetorical Interpretation represents a major advancement in rhetorical studies, transitioning from fragmentary analysis to a comprehensive approach that integrates linguistic and rhetorical sciences. Rooted in the traditions of scholars like al-Jurjānī and al-Zamakhsharī, it establishes a systematic methodology that serves as a cornerstone for contemporary studies in Qur'anic rhetoric, linguistics, and exegesis.

1.3. Digital Transformation in the Study of Religious and Rhetorical Texts

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The rapid advancements in artificial intelligence (AI) have led to a fundamental transformation across various fields, including the study and rhetorical analysis of religious texts. These technological innovations have introduced new tools that enable deeper and faster textual analysis. Below are some key aspects that illustrate this transformation:

1.3.1. Handling Large Volumes of Data

Modern technologies facilitate the analysis of vast amounts of textual data in a short period, allowing researchers to identify patterns and relationships that would have otherwise taken years to uncover manually.⁴² For instance, AI algorithms can analyze thousands of pages of Qur'anic exegeses within minutes, significantly enhancing the efficiency of scholarly research.

1.3.2. Linguistic and Rhetorical Pattern Analysis

Technologies such as Natural Language Processing (NLP) have improved the precise identification of rhetorical and linguistic patterns, including similes, metaphors, and metonymies. These tools enable researchers to detect rhythmic and

⁴² Hans Ole Hatzel et al., "Machine Learning in Computational Literary Studies," *It - Information Technology* 65/4–5 (August 1, 2023), 2.

aesthetic structures within religious texts that may not be easily discernible through traditional human analysis.⁴³

1.3.3. Analysis of Historical and Linguistic Contexts

AI can analyze texts within their historical and linguistic contexts, providing valuable insights into the evolution of language and meanings over time. This is particularly beneficial for studying religious texts that date back centuries.⁴⁴

1.4. Comparison Between Traditional and Computational Approaches in Text Analysis

Traditional textual analysis relies on human expertise to interpret texts within historical, cultural, and spiritual contexts—dimensions often challenging for computational models. This approach enables a deep, contextually rich engagement with texts but presents limitations, including:

- - Slow processing of large textual corpora.
- - Potential for subjective or cultural biases.
- - Limited capacity for detecting large-scale textual patterns.

Conversely, computational approaches using AI and NLP techniques offer rapid, large-scale text analysis. AI can identify rhetorical patterns such as metaphor and simile, analyze rhythmic structures, and trace linguistic evolution. However, 396 these methods also face challenges, including:

- - Inability to fully grasp spiritual or theological dimensions.
- - Potential biases in training data, leading to misinterpretations.

While traditional methods provide depth and contextual sensitivity, computational models enhance efficiency and pattern recognition. A combined approach leveraging AI's speed and human expertise's interpretative depth can offer a more comprehensive understanding of religious and rhetorical texts.

1.5. ChatGPT Model and Its Potential in the Analysis of Religious Texts

ChatGPT is an advanced artificial intelligence model developed by OpenAI, based on the **Generative Pre-trained Transformer (GPT)** architecture. This model is distinguished by its ability to conduct human-like conversations, answer

⁴³ Hyewon Jang et al., "Figurative Language Processing: A Linguistically Informed Feature Analysis of the Behavior of Language Models and Humans," in *Findings of the Association for Computational Linguistics: ACL 2023*, ed. Anna Rogers et al. (Toronto, Canada: Association for Computational Linguistics, 2023), 3, 5.

⁴⁴ Maruf A. Dhali, *Artificial Intelligence in Historical Document Analysis: Pattern Recognition and Machine Learning Techniques in the Study of Ancient Manuscripts with a Focus on the Dead Sea Scrolls* (Groningen: University of Groningen, 2024), 7.

questions, generate text, and provide interpretations across a wide range of topics.⁴⁵

1.5.1. Advantages of ChatGPT Compared to Other Models

Generating Natural Texts: ChatGPT can produce text that is fluent, coherent, and closely resembles human language. This feature makes it highly useful for applications such as content creation and interactive dialogue generation.⁴⁶

Versatility: ChatGPT can be employed in various fields, including translation, text summarization, coding, and data analysis. However, the quality of its outputs largely depends on the specificity of the prompts given to it—general prompts yield weaker responses, whereas well-structured and precise instructions significantly enhance the quality of results.⁴⁷

Learning from Feedback: The model continuously improves its performance through human feedback, increasing its accuracy and efficiency over time.⁴⁸

1.5.2. ChatGPT's Capabilities in Linguistic Text Analysis

ChatGPT demonstrates a high level of proficiency in Natural Language Processing (NLP), enabling it to analyze complex texts, extract meanings, and provide detailed explanations. This makes it a valuable tool in fields such as education and content generation.⁴⁹

1.5.3. Analysis of Religious and Rhetorical Texts

For religious text analysis, ChatGPT can provide explanations and interpretations, along with rhetorical analysis. However, it is essential to recognize that the model's accuracy in retrieving religious texts and providing reliable interpretations depends on the data it was trained on.

ChatGPT can serve as an assistant tool in the rhetorical analysis of religious texts by offering initial insights and suggestions. However, it is crucial to have these analyses reviewed by experts to ensure accuracy and reliability.

2. Research Methodology

2.1. Scope of the Study

This study focuses on the analysis of the following verse from Sūrah Ibrāhīm:

⁴⁵ OpenAI, "Introducing ChatGPT," March 13, 2024.

⁴⁶ Jude Brady et al., "Does ChatGPT Make the Grade?," *Research Matters*, (2024), 25.

⁴⁷ Hanneke Theelen et al., "Doing Research with Help from ChatGPT: Promising Examples for Coding and Inter-Rater Reliability," *International Journal of Technology in Education* 7/1 (February 4, 2024), 14.

⁴⁸ OpenAI, "Introducing ChatGPT," March 13, 2024.

⁴⁹ Tom B. Brown et al., "Language Models Are Few-Shot Learners," *arXiv*, September 2020, <https://arxiv.org/abs/2005.14165>.

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ﴾⁵⁰

This verse was selected due to its rich rhetorical features, making it an ideal model that combines analogical imagery, precise syntactic structures, and rhythmic and phonetic beauty. Additionally, this verse falls within the Qur'anic parable style, a frequently used rhetorical technique in the Qur'ān to convey abstract meanings through tangible imagery that is easily grasped by the human intellect. This provides an opportunity to compare how both traditional methods and artificial intelligence approach Qur'anic rhetorical imagery.

2.2. Research Approach

This study employs:

The Descriptive-Analytical Approach: Essential for understanding and analyzing the rhetorical structure of religious texts based on precise linguistic methodologies.

The Comparative Approach: Since the research aims to examine the differences between two distinct rhetorical analysis methods (traditional analysis vs. AI-driven analysis).

2.3. Subjects of Comparison

The study compares two different methodologies in the rhetorical analysis of religious texts: 398

Traditional Approach: Represented by The Encyclopedic Rhetorical Interpretation, one of the latest interpretative projects that consolidates the contributions of classical Arabic rhetoricians in Qur'anic exegesis. This encyclopedia serves as a highly authoritative reference in rhetorical analysis and provides a rigorous academic framework for evaluating rhetorical interpretations.

Artificial Intelligence Approach: Represented by ChatGPT, which was employed to analyze the selected verse using the same rhetorical parameters outlined in The Encyclopedic Rhetorical Interpretation. This allows for an objective assessment of AI's ability to mimic traditional rhetorical interpretation.

2.4. Comparison Procedure

The researcher compiled the rhetorical interpretations of the selected verse from The Encyclopedic Rhetorical Interpretation and extracted the rhetorical parameters used by its scholars. The same parameters were applied to an AI-generated analysis using ChatGPT.

The interpretations from both sources were then compared based on

⁵⁰ Ibrâhîm 14/24.

rhetorical accuracy, analytical depth, and interpretative capability. This comparison aimed to identify key differences between traditional and AI-driven rhetorical analysis, assess AI’s ability to replicate classical methods, and evaluate its potential as a supplementary tool in future linguistic and rhetorical studies.

2.5. Comparison Between Traditional Rhetorical Interpretation and ChatGPT-Based Interpretation

This section provides a comparative analysis Between Traditional Rhetorical Interpretation and the AI-based interpretation (ChatGPT).

Each of the following comparison points represents a key area of analysis, with a table detailing the interpretations from both perspectives.

2.5.1. The Relevance of the Verse to the Preceding Passages

Encyclopedic Rhetorical Interpretation	ChatGPT
After Allāh Almighty described the conditions of the wretched and the blessed, He presented a parable to illustrate the state of these two groups. This parable follows the discussion of their respective conditions as an additional means of clarification and reinforcement.	These verses illustrate the impact of faith in a person’s life in contrast to the consequences of disbelief. Allāh presents the parable of the good word and the evil word to distinguish the stability and abundance that result from true belief from the instability and eventual demise associated with disbelief.

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2.5.2. The Function of Resumption in the Sentence (أَلَمْ تَرَ)

Encyclopedic Rhetorical Interpretation	ChatGPT
The phrase (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا) is an introductory resumption that aligns with the preceding discourse on the conditions of the misguided and the guided, beginning from Allāh’s statement (وَوَيْزُوا لِلَّهِ جَمِيعًا) to (يَحْيِيهِمْ فِيهَا سَلَامًا).	The interrogative form at the beginning of the verse serves as an introductory rhetorical device designed to capture the audience’s attention and emphasize the importance of the forthcoming parable. It signals to the reader that what follows is a profound matter worthy of reflection and

contemplation.

2.5.3. The Purpose of the Interrogative in (أَلَمْ تَرَ)

Encyclopedic Rhetorical Interpretation	ChatGPT
<p>The Function of the Interrogative in (أَلَمْ تَرَ): The question serves to rebuke ignorance, as if the addressee is being treated as one who should have already known this reality.</p> <p>Alternatively, the question expresses astonishment that such a clear example could be overlooked.</p> <p>It also functions as an affirmation (تقرير), reinforcing the certainty of the message, which is commonly used in rhetorical style.</p>	<p>The Interrogative Style in (أَلَمْ تَرَ)</p> <p>The question is affirmative and rhetorical, meant to stimulate thought about the example being presented, as if the speaker is inviting the audience to engage in deep reflection.</p> <p>This structure carries a strong emphasis, as the “seeing” (رؤية) here refers to intellectual perception, requiring conscious recognition of the parable’s significance.</p>

2.5.4. The Use of the Jussive Present Tense in (أَلَمْ تَرَ)

Encyclopedic Rhetorical Interpretation	ChatGPT
<p>Alternatively, the question expresses astonishment that such a clear example could be overlooked.</p> <p>It also functions as an affirmation (تقرير), reinforcing the certainty of the message, which is commonly used in rhetorical style.</p> <p>The Use of the Present Tense in (أَلَمْ تَرَ): The present tense encourages the continual renewal of reflection upon the example of the</p>	<p>The verb (تَرَ) appears in the present subjunctive (مجزوم) following “أَلَمْ”, indicating a continuous and renewed process of awareness. This suggests that the message is not only directed at the Prophet ﷺ but also extends to all generations, suggesting that this parable remains vividly present in the minds of believers across time.</p>

good word.

2.5.5. The Significance of the Direct Address in the Verb (أَمْ تَر)

Encyclopedic Rhetorical Interpretation	ChatGPT
The Direct Address in (أَمْ تَر): Though initially directed at the Prophet ﷺ, the address extends to all rational beings capable of reflection.	The address in this verse is directed to the Prophet ﷺ as the immediate recipient, yet it extends to all listeners, making the parable universally applicable to anyone who contemplates the signs of Allāh’s power.

2.5.6. The Rhetorical Effect of Using Metaphor to Express Knowledge Through Vision

Encyclopedic Rhetorical Interpretation	ChatGPT
Expressing Knowledge Through the Verb “To See” (رؤية): This is a metaphor (مجاز مرسل) based on the relationship between cause and effect, as vision is one of the strongest means of acquiring knowledge.	<p>The Use of “Seeing” to Indicate Knowledge. The verb (تَر) (Do you not see?) is used metaphorically to mean “do you not know?”, which is an instance of metonymy (مجاز مرسل) based on a causal relationship—since visual perception often leads to intellectual understanding.</p> <p>The purpose of this figurative expression is to emphasize the clarity and certainty of the parable, as though it were something visibly apparent to the audience.</p>

2.5.7. The Secret Behind Using the Interrogative Particle (كيف)

Encyclopedic Rhetorical Interpretation	ChatGPT
The Purpose of the Interrogative (كيف) in (أَلَمْ تَرَ كَيْفَ): The use of “how” (كيف) suggests the unique nature of the parable’s rhetorical structure.	<p>The Choice of “How” Instead of “What” or “Is”. The interrogative “كيف” (How) is used instead of (ماذا) (What) or (هل) (Is), which indicates a focus on the manner and process of the parable’s realization rather than just its existence.</p> <p>The word (كيف) implies a detailed and precise inquiry into the nature of the parable, urging careful examination rather than a simple acknowledgment of its presence.</p>

2.5.8. The Intended Audience of the Address in the Sentence (أَلَمْ تَرَ)

Encyclopedic Rhetorical Interpretation	ChatGPT
The Intended Audience in (أَلَمْ تَرَ): The phrase addresses every rational being who is capable of understanding and contemplating.	While the verse directly addresses the Prophet ﷺ, its meaning extends to all who listen and reflect on the Qur’ān. This creates a sense of immediacy and relevance, making the parable feel vividly real, as if the audience is witnessing it firsthand.

2.5.9. The Wisdom Behind Attributing the Action to the Divine Name (الله)

Encyclopedic Rhetorical Interpretation	ChatGPT
In the phrase (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ (مَثَلًا), the verb ضَرَبَ is attributed to the	The verb “ḍaraba” (ضرب) has been attributed to the divine name “

Divine Name (الله) because:	Allāh " (الله) to impart strength and grandeur to the parable. Since it is Allāh who sets forth parables, they attain the highest levels of miraculousness and wisdom, thereby elevating the status of the parable and making it worthy of deep contemplation.
Allāh Himself revealed this parable to His Messenger ﷺ, affirming its divine origin.	
The Divine Name (الله) signifies the absolute and supreme entity, encompassing all attributes of majesty and beauty.	
The context of the verse rebukes ignorance of something that should be known, urging people to elevate their understanding to the level of certainty that is akin to visual perception.	
Attributing the striking of the parable directly to Allah conveys a sense of encouragement and exhortation, while also carrying a subtle tone of reproach for those who fail to recognize its significance.	

2.5.10. The Purpose of the Indefiniteness of the Object (مثلاً)

Encyclopedic Rhetorical Interpretation	ChatGPT
The object (مثلاً) appears in an indefinite form in the phrase (أَمْ تَرَىٰ كَيْفَ ضَرَبَ (الله مثلاً) to arouse curiosity and anticipation for its explanation, which follows immediately: (كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ). The moment the listener reaches the interpreted parable, its meaning becomes deeply rooted in their understanding, ensuring greater cognitive and emotional impact.	The word “mathalan” (مثلاً) appears in an indefinite form to signify magnification and glorification, indicating that Allāh has presented a parable of great significance and wonder, deserving of reflection.
In classical Arabic rhetoric, a parable (مثلاً) is a concise and eloquent statement that	

captivates the mind and stimulates intellectual reflection due to its powerful imagery and precision. Similarly, the term (مَثَل) can denote an extraordinary characteristic, or it can refer to a widely known aphorism, named as such because its application parallels multiple scenarios.

Since the concept of a parable inherently includes multiple layers of meaning, it was appropriate to introduce it in a summarized form before elaborating on it in Allāh’s statement: (...كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ).

2.5.11. The Purpose of Omitting the Implied Subject (هي)

Encyclopedic Rhetorical Interpretation	ChatGPT
The omission of the subject in (كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ) creates a concise expression that immediately directs attention to the analogy. Since the context makes the intended meaning clear, there is no need to explicitly mention the omitted subject pronoun (هي). The verse swiftly moves to the comparison, emphasizing the continuous benefit and endurance of the “good tree.”	In the phrase (أصلها ثابت), the pronoun referring to the tree is omitted and inferred from the context. This omission shifts the focus from merely defining the subject to emphasizing the predicate, prompting the reader to concentrate on the tree's attributes rather than its identification.

2.5.12. The Function of the Simile Particle (كَ) in (كَشَجَرَةٍ)

Encyclopedic Rhetorical Interpretation	ChatGPT
Although the verse is introduced as a parable (مَثَل), it	The letter “kāf” (كَ) serves as an instrument of representative

employs the simile particle (ك) rather than the explicit term (مثل) to reinforce the simplicity and ease of understanding. The particle (ك) in (كشجرة) functions adverbially, meaning “in the state of being likened to a tree,” ensuring immediacy and clarity in the analogy.	analogy, indicating that the word is not compared to just any tree but rather to a tree with specific characteristics, enhancing clarity and depth of meaning.
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2.5.13. The Function of the Separation Between (أصلها ثابت) and the Preceding Phrase

Encyclopedic Rhetorical Interpretation	ChatGPT
Allāh’s statement: (أصلها ثابت) describes (كشجرة), emphasizing stability and permanence. The Qur’ān is similarly established through proofs and arguments, highlighting its significance.	The phrase is presented independently from the previous simile, indicating special emphasis and its own distinct importance. The firmness of the root is the fundamental element in the tree’s success and the continuity of its benefits.

2.5.14. The Reason for Using Nominal Sentences in the Verse

Encyclopedic Rhetorical Interpretation	ChatGPT
The tree’s qualities reflect the meaning of (الكلمة الطيبة) (the good word), showing its inherent virtue, free from impurity or disappearance and Allāh knows best.	The nominal sentences in (أصلها ثابت) and (فروعها في السماء) signify stability and continuity, implying that these attributes are perpetual and unceasing, rather than being a temporary state.

2.5.15. The Function of Defining the Subject Through Possessive Construction

Encyclopedic Rhetorical Interpretation	ChatGPT
The root anchors the tree, providing stability. Without it, the tree would perish. For the tree (المشبه) to serve as a fitting analogy for good word (المشبه), its deep roots must be firmly established, symbolizing how the good word deeply penetrates the believer’s soul, reinforcing conviction.	In (أصلُها ثابِتٌ) “its root is firmly established”), the word (أصلُ)(root) is annexed to the pronoun (ها) “its” to emphasize the inseparable connection between the root and the tree, as if the root itself inherently possesses stability rather than being an independent entity.

2.5.16. The Reason for Placing (أصلُها ثابِتٌ) Before (وَفَرَعُهَا فِي السَّمَاءِ)

Encyclopedic Rhetorical Interpretation	ChatGPT
Qur’anic meanings follow a precise order, prioritizing cause over effect. The phrase (أصلُها ثابِتٌ) serves as the basis for (وَفَرَعُهَا فِي السَّمَاءِ). A tree’s deep roots lead to high-reaching branches, reflecting the Qur’anic structure—stability at the base and elevation above. The conjunction “و” (wa) links the clauses, emphasizing both rootedness and height, illustrating the tree’s abundance in virtues.	The Word Order in (أصلُها ثابِتٌ وَفَرَعُهَا فِي السَّمَاءِ) is placed first because stability is the foundation—roots provide the tree’s strength, just as faith is the foundation of righteous deeds. وَفَرَعُهَا فِي السَّمَاءِ follows to illustrate the lofty outcomes of faith and its far-reaching influence.

2.5.17. The Function of the Coordinating Conjunction (وَ) in (وَفَرَعُهَا فِي السَّمَاءِ)

Encyclopedic Rhetorical Interpretation	ChatGPT
The phrase (وَفَرَعُهَا فِي السَّمَاءِ) highlights two aspects of perfection: strong branches signifying deep roots, and elevation distancing it	The conjunction “وَ” (wa) conveys a sense of integration between stability and elevation, rather than contradiction. In fact, the

from impurities, ensuring pure, visible fruits.	more firmly rooted the tree, the higher it ascends and spreads. This linguistic structure underscores the harmony between faith and righteous deeds, affirming that steadfast belief naturally leads to spiritual and moral elevation.
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2.5.18. The Rhetorical Purpose of the Possessive Construction in the Coordinated Sentence

Encyclopedic Rhetorical Interpretation	ChatGPT
The term “فرع” (branch) conveys elevation and extension. The phrase (وَفَرَعُهَا) likely refers to branches collectively, as the Qur’ān often uses annexation (الإضافة) to highlight noble attributes. Just as (أَصْلُهَا) signifies the root’s distinction, (وَفَرَعُهَا) reinforces the sacred and beneficial nature of the tree, extending skyward, laden with virtues.	In the phrase “وَفَرَعُهَا فِي السَّمَاءِ” (and its branch is in the sky), the annexation (الإضافة) conveys a sense of continuity and organic connection—the branch is not separate from the root but rather a natural extension of it. This linguistic structure reinforces the idea that spiritual and moral elevation stems from a firmly rooted foundation.

2.5.19. The Function of the Preposition (في) Indicating Spatial Context in (في السَّمَاءِ)

Encyclopedic Rhetorical Interpretation	ChatGPT
The preposition “في” in (في السَّمَاءِ) conveys directionality toward height and ascension rather than enclosure. It signifies elevation, akin to describing a mountain as “tall in the sky,” emphasizing prominence rather than physical containment.	In this context, (في) does not function as a marker of strict locative presence but rather indicates a directional orientation—“toward the sky.” Additionally, the preposition suggests deep immersion in elevation, implying that the branches do not merely rise but fully extend and penetrate into the heights of the sky, embodying an expansive and

profound upward growth.

2.5.20. The Significance of the Definite Article in (السَّمَاءِ)

Encyclopedic Rhetorical Interpretation	ChatGPT
The definite form (السَّمَاءِ) refers specifically to the sky rather than its broader linguistic meaning of “a covering above.” The verse highlights the grandeur of the branch extending toward the lofty sky, enhancing the imagery of the tree’s splendor. This reinforces the elevated and noble status of the “good word,” symbolized by the tree.	The use of the definite (السَّمَاءِ) suggests either the literal sky or any exalted and towering place, metaphorically signifying the lofty outcomes of faith and the far-reaching impact of its blessings.

2.6. Comparative Analysis of Traditional Rhetorical Interpretation and ChatGPT-Based Exegesis

2.6.1. Points of Similarity Between the Two Analyses

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A comparative examination reveals several key similarities between the rhetorical interpretation found in the Encyclopedia of Rhetorical Exegesis and the analysis provided by ChatGPT, including:

- Both analyses identify the analogy in the verse as an illustrative simile, where faith is likened to a fruit-bearing tree with firm roots and extended branches.
- Both interpretations emphasize the meaning of “its root is firmly fixed” as a reinforcement of doctrine, highlighting that firm faith leads to positive outcomes.
- Both analyses agree that “Have you not considered” carries an affirmative and emphatic function, drawing the listener’s attention to the truth being presented.
- Both interpretations explain key terms such as “the good word,” “the good tree,” “its root is firmly fixed,” and “its branches are in the sky,” emphasizing their connotations of faith’s stability and the exalted nature of righteous deeds.

2.6.2. Points of Difference Between the Two Analyses

Despite these overarching similarities, fundamental differences exist between the two interpretative approaches:

Aspect	Traditional Rhetorical Exegesis	ChatGPT-Based Analysis
Rhetorical Depth	Offers deep analysis of various rhetorical levels, including metaphor, simile, metonymy, brevity, ellipsis, and inversion.	Covers rhetorical aspects but lacks in-depth artistic analysis; provides general, easy-to-understand explanations.
Linguistic Evidence	Utilizes extensive linguistic and syntactic evidence from the Qur'ān and Arabic language.	Does not use linguistic evidence from Arabic heritage but relies on general contextual understanding.
Exegetical Approach	Relates interpretations to exegetes such as Ibn 'Abbās, Mujāhid, and Al-Tabarī, citing scholarly opinions.	Does not rely on classical exegetical sources; instead, provides general inferential analysis.
Theological and Jurisprudential Depth	Expands on the theological significance of monotheism and its impact on human life.	Focuses on rhetorical and comparative aspects without delving deeply into theological implications.
Lexical Interpretation	Analyzes words in terms of their original, figurative, and Qur'anic usage.	Provides direct interpretations of words without extensive analysis of their deeper connotations.
Academic Style	Scholarly and specialized, aimed at researchers and linguists.	Simplified and accessible, suitable for a general audience.

2.6.3. Strengths and Weaknesses of ChatGPT’s Analysis

A. Strengths

- The analysis is clear and accessible, making it suitable for non-specialists.
- It summarizes key rhetorical meanings without delving into complex grammatical and rhetorical details.
- It is not confined to a single exegetical school, striving instead to provide a holistic interpretation of the verse.

- It can serve as a preliminary tool for rhetorical analysis, quickly generating insights for further scholarly investigation.

B. Weaknesses

- It lacks in-depth rhetorical analysis, particularly in areas such as stylistic deviation, structural shifts, and rhetorical inimitability.

- It does not incorporate direct scholarly references, making it less authoritative compared to traditional exegetical works.

- It does not explore the deeper theological implications embedded in the choice of words.

- It lacks a detailed syntactic analysis and its rhetorical significance within the Arabic linguistic tradition.

2.7. The Potential of ChatGPT in Rhetorical Exegesis of Religious Texts

Although ChatGPT can be employed for rhetorical analysis of religious texts within certain boundaries, it cannot serve as a substitute for human exegetical expertise rooted in deep linguistic and theological scholarship. Nevertheless, the model demonstrates promising potential in several areas: it can offer preliminary insights into the rhetorical dimensions of Qur'anic verses, simplify complex rhetorical concepts to enhance accessibility, support researchers by generating initial interpretations that may later be refined through traditional sources, and facilitate pedagogical approaches to teaching rhetoric. Despite these advantages, ChatGPT cannot be regarded as a definitive scholarly reference in advanced rhetorical studies, as it lacks the interpretive depth and methodological rigor characteristic of classical exegesis.

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2.8. Recommendations for Enhancing ChatGPT's Rhetorical Analysis

To enhance the integration between ChatGPT's rhetorical analysis and that of human experts, further development in artificial intelligence is needed to improve both the depth and precision of its interpretations. This may include the creation of a specialized database encompassing interpretive, linguistic, and rhetorical sources to train the model for more coherent and reliable output. To this end, ChatGPT should be guided with explicit instructions, such as incorporating classical rhetorical works—like *al-Kashshāf* (al-Zamakhsharī), *Dalā'il al-I'jāz* (al-Jurjānī), and *I'jaz al-Qur'ān* (al-Rafī')—to enhance academic reliability. It should also deliver more nuanced rhetorical analyses that address metaphor types, rhetorical figures, syntactic structures, and ellipsis. Furthermore, it could offer syntactic analysis tied to rhetorical meaning, present scholarly debates on issues like the identity of the “good tree,” and provide supporting examples from both the Qur'ān and classical Arabic poetry. Such improvements would make AI-generated analysis more consistent with established rhetorical scholarship.

2.9. Prospects for Integrating Traditional and AI-Based Rhetorical Analysis

With the rapid advancement of AI technologies, it has become possible to merge human rhetorical analysis with computational capabilities, enhancing the study of religious texts. Rather than viewing AI as a replacement for traditional exegesis, it can serve as a complementary tool that maximizes the strengths of both approaches.

2.9.1. Areas of Integration

Artificial intelligence and human scholarship can complement one another in several key areas. AI models are capable of conducting preliminary analyses by rapidly processing large amounts of textual data, offering initial interpretations that scholars can later expand upon. In comparative exegesis, AI can retrieve diverse interpretations and facilitate comparisons between exegetical schools. It can also recognize rhetorical and stylistic patterns across Qur'anic passages, providing both quantitative and qualitative insights. Furthermore, AI tools can summarize extensive commentaries, giving scholars concise access to core interpretive ideas. Linguistically, AI can assist with proofreading and propose alternative readings based on syntactic parallels throughout the Qur'an. Lastly, AI-powered analysis can serve as a research aid in the academic study of linguistic patterns and rhetorical features, offering scholars enhanced support in identifying deeper textual structures.

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2.9.2. Challenges in AI-Human Integration

Despite the benefits of AI-human collaboration, several challenges hinder full integration. AI lacks contextual awareness, as it does not inherently grasp theological, historical, or doctrinal dimensions. Additionally, it falls short of the analytical creativity and depth found in human exegetical reasoning. Its interpretations are prone to errors and misreadings, highlighting the need for human supervision. Moreover, the effectiveness of AI analysis is highly dependent on the quality of its training data, which necessitates the use of carefully curated linguistic and exegetical resources to ensure interpretive accuracy.

2.9.3. Future Directions for AI and Rhetorical Studies

To fully realize the role of AI in rhetorical exegesis, targeted measures should be implemented. This includes developing AI models specifically designed for rhetorical and exegetical analysis, using a robust dataset grounded in classical Arabic rhetoric. AI should be positioned as a support tool within scholarly research rather than a replacement for human expertise. Human oversight must remain central to validate AI interpretations. Additionally, AI can be incorporated into educational contexts to simplify rhetorical analysis and deepen students'

engagement with Qur'anic discourse.

Results and Discussion

This study conducted a comparative analysis between traditional rhetorical interpretation, as represented by the Encyclopedia of Rhetorical Interpretation, and AI-based analysis using ChatGPT, focusing on verse 24 of Sūrah Ibrāhīm. The findings reveal that the encyclopedic approach excels in providing an in-depth rhetorical examination rooted in the heritage of classical Arabic scholarship. It offers precise classifications of rhetorical devices, ensuring comprehensive coverage of linguistic, structural, and contextual elements. This method achieves high accuracy in linking meanings to the overall Qur'anic composition, enabling a richer and more coherent interpretive outcome.

In contrast, ChatGPT demonstrates efficiency in identifying rhetorical patterns—such as metaphor, simile, and grammatical structures—and in processing textual data rapidly. However, its analysis remains at a surface level, lacking the contextual sensitivity and interpretive depth characteristic of traditional scholarship. The AI often simplifies implicit meanings and does not fully capture subtle rhetorical nuances. While it can serve as a useful tool for generating preliminary interpretations, these outputs require verification by human experts to ensure accuracy and depth.

The findings suggest that integrating AI tools with traditional scholarly methods could enhance research efficiency, particularly if AI systems are trained on specialized rhetorical and exegetical databases. Such integration enables the rapid processing of large volumes of rhetorical data while allowing precision to be maintained through scholarly oversight. Practical applications of this hybrid model include using AI as a supplementary instrument for initial rhetorical analysis, supporting academic institutions in accelerating research while preserving human oversight to maintain scholarly integrity. 412

Despite its potential, the study identifies certain limitations. The analysis was confined to a single Qur'anic verse, restricting the scope for broader generalization. Additionally, ChatGPT's interpretive capabilities are limited by the breadth of its training data, as it lacks access to specialized exegetical sources. The research also focuses exclusively on rhetorical aspects, without engaging with other interpretative dimensions such as jurisprudential or theological analysis.

In conclusion, the study highlights both the strengths and limitations of AI and traditional methods, emphasizing their complementary nature. The Encyclopedia of Rhetorical Interpretation stands out for its depth, contextual awareness, and precision, while ChatGPT offers speed and accessibility in initial data processing. Future research should refine AI models by incorporating classical rhetorical and exegetical corpora, enhancing their capacity to detect nuanced

rhetorical features, and improving contextual understanding. A well-structured hybrid approach—combining AI’s computational advantages with the analytical rigor of traditional scholarship—can advance the study of Qur’anic rhetoric and contribute to the broader field of religious text analysis.

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