

**RHETORIC AND BALAGHAH:  
THE SIGNIFICANCE OF ZAMAKHSHARI'S CONTRIBUTIONS TO  
LINGUISTIC STUDIES**

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**ABSTRACT**

That is precisely what the article did with the examples of al-Zamakhsharī, a popular mufasssīr known for their highly rhetorical interpretation of the Qur'an, as reflected in his famous Tafsir, al-Kashshaf. This Tafsir extracts the astonishing and incredible power of the Qur'anic speech and the language of the Qur'an from words through the rhetorical tools of i'jaz, tasbīh, and Cobham. It seeks to elucidate the text's meaning and allow for an exploration of the implication and linguistic aesthetics that exist within the revelation. Henceforward, his Tafsir contributes more widely to Qur'anic linguistic and rhetorical context, complementing and enriching the field of Tafsir in Islamic scholarly history. The study employs a qualitative text analysis to identify the rhetorical strategies practised by al-Zamakhsharī in his Tafsir and their correlation to classical balaghah theories that emerged through the development of Islamic scholarship. The results indicate that al-Zamakhsharī's Tafsir explains the meanings of Qur'anic verses and profoundly explores the beauty of aesthetics and their moral messages. This Tafsir is very informative and persuasive because he uses rich rhetorical devices that lead to a deeper understanding of the verses of the Quran. The rhetorical Tafsir provides a fresh perspective on the Qur'an, revealing the beauty and depth embedded in its text and consequently opening new horizons in contemporary Tafsir. Moreover, the balaghah employed by al-Zamakhsharī is based on a crucial foundation for various critiques and analyses in tafsir studies and classical Arabic literature. This approach makes it easier to contextualise reading the Qur'an. It can also act as a model of interpretation for modern scholars to follow for a more nuanced and profound understanding of the Qur'an.

**Keywords:** *Rhetoric, Balaghah, Zamakhshari, Linguistic Studies, Qur'anic Interpretation*



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## Introduction

This Tafsir that we have now, it turns out that it has gone through a long journey; from Tafsir based on the narrations, which is as the Shahabat and Tabi'in, and then at the stage of Tafsir in the nuances of the al-hadith Pentateuch period so that tafsir books arranged according to the chapter contained in the book of hadith, as compiled by Yazid bin Harun al-Silmiy (d.117 H) (Al-Dhahabi, 1995). The third stage is the separation of interpretation from the hadith. Here, the Tafsir becomes an independent science and is arranged according to the order in the mushaf, such as the Tafsir compiled by Jabir al-Thabariy (d. 310 H.) and Abu Bakr bin at-Mundzir al-Naisaburiy (d. 318 H.) (Khaldun, 1985). The next stage is the development of the problem that arises, along with the expansion of Islamic wisdom on the one hand and the limited narration on the other. The mufasssir is also inspired to devote their entire intellectual faculties to rendering their understanding of the Qur'an and the problems it focuses on. This phase has persisted since the Abbasid Empire until today. The author of the book Al-Kashshaf was Al-Zamakhshari (Al-Zarkashi, 2006).

Al-Zamakhshari has always commanded respect as a great linguist and rhetorical genius through his exegesis of the Qur'an, which is reflected in his seminal work, al-Kashshaf. The paper deals explicitly with the introduction of tools of balaghah (rhetoric) by al-Zamakhshari, which were mixed to open up the eloquence of the Qur'anic language and its different structural levels. In contrast to many classical readings that engage in textual linguistics, al-Zamakhshari's exegesis methodology emphasises the language's beauty and profundity. His utilisation of linguistic components, including i'jaz (linguistic miracle), tasbih (parables), and obscurity, enables further insight into the meanings of the Qur'an, uncovering insights rarely discussed in traditional commentaries (Rahman, 2018). His method offers new pathways for refining Qur'anic understanding and contributes to Qur'anic studies writ large while profoundly expanding the field of Arabic linguistics, especially classical rhetoric.

Al-Zamakhshari, however, goes beyond the bare mechanics of the Qur'anic narrative; his Tafsir is part of a grander quest for the artistic merit of the Qur'anic language. This engagement opens up an aesthetic and moral dimension of the Qur'an that has always been central to classical Arabic rhetoric and remains so. Al-Zamakhshari's effort is remarkable for establishing a relationship between theories on balaghah and Qur'anic interpretation, pushing forth a unique,

comprehensive interpretive framework. The book is an amalgamation of linguistic accuracy and poetic loquacity needed to appreciate the inimitable eloquence of the Qur'an properly. So far, al-Kashshaf has been the subject of multiple studies, but few, if any, have emphasised the overt rhetorical strategies he applied in his exegesis. This study articulates these methods and their significance forafsir and Arabic language scholarship (Ali, 2020; Hallaq, 2019).

One of the most significant aspects of al-Zamakhsharī's work is his entanglement of the linguistic sciences with interpretative methodologies. Drawing on the Mu'tazilite school of thought to construct an approach highlighting the rational and linguistic aspects of Qur'anic interpretation (Al-Zamakhsharī, 1134). Using *balaghah*, al-Zamakhsharī demonstrated the tension between literal and more profound meanings and the advanced linguistic arrangements that enable the Qur'an's rhetorical excellence (Mustafa, 2001). He shows how, as significant tools to unveil the message of the Divine text, we use metaphor, antithesis, and allusion.

Al-Zamakhsharī's use of *i'jaz* is highly notable. This is the concept of Qur'anic inimitability, an essential factor in the theological discourse in Islam (Abdul-Raof, 2018). By avoiding a narrative-centric reading of the Qur'an, instead approaching its raw linguistics, he explains how these facets would render anyone incapable of {\em ``great modelling"}, with less pursuit of manfrica{"proof"} or manbeautiful{"understanding"}. His thorough analysis of syntax, phonetics, and semantic subtleties emphasises the intricacy and precision of Qur'anic Arabic and confirms that the text's eloquence is inimitable (A. Samarrai, 2022). This analysis contributes to our comprehension of Qur'anic discourse and serves as a performance model for contemporary linguistic studies of holy scripts.

Tasbih also forms the basis for another crucial rhetorical device used in al-Zamakhsharī's interpretation. Employing parables and analogies, he makes abstract concepts approachable and intellectually stimulating. This technique makes it easier for readers to comprehend theological and ethical messages and supports the pedagogic aspect of the Qur'an (Al-Zamakhsharī, 1134). Additionally, his use of obscurity profoundly contributes to the layering—of meaning—that the reader must consider and grapple with (Abdul-Raof, 2018). The Qur'an intentionally left certain expressions ambiguous to invite continual scholarly reflection, which al-Zamakhsharī masterfully draws out his Tafsir (D. H. Al-Jubouri, 2016; Mustafa, 2001).

And though al-Zamakhsharī's most prominent treatises on Tafsir and balaghah are well acknowledged, little attention has been paid to how his distinct techniques in rhetoric and style have perhaps translated to the fields in the broader context of Al-Lughah or Tafsir (M. K. Samarrai, 1999). Despite his mastery of linguistic analysis, the pedagogical implications of his approaches have garnered little to no exploration among contemporary tafsir scholars. His work can bring classical Arabic rhetoric closer to studies of modern linguistic theories, resulting in better comprehension of the Qur'anic text (Abdul-Raof, 2018; F. Al-Jubouri, 2012).

One of the central premises of this paper is that al-Zamakhsharī's rhetorical devices not only embellish the text but pave the way for the interpretation of the text on a fundamental basis. He shows, through the use of balaghah devices, the construction and transmission of meaning in the Qur'an, offering a much deeper appreciation of its linguistic art (Al-Khuli, In doing so, this study asserts that it is of utmost importance for both classical and modern exegetes to pay close attention to the rhetorical elements in the text, as it enables one to transcend a literal translation of the words and language used. This shows that linguistic aesthetics, foundational to Tafsir, contradicts some contemporary interpretations of Qur'anic rhetoric that focus on dogmatic or legalist aspects (Hassan, 2015).

Al-Zamakhsharī's al-Kashshaf: A Classic of Qur'anic Exegesis Poetry and Rhetoric — a welcome addition to the scholarship on Qur'anic exegesis. His incorporation of balaghah methods enriches the interpretive endeavour and highlights the Qur'an's linguistic and aesthetic refinement. Hence, by focusing on stylistic techniques such as i'jaz, tasbih, and obscurity, he offers a broader reliance to frame the goals of the sacred text. (Al-Baqi, 2017) Even if a few texts like al-Baqi have advanced in this sense with some modern exegesis and in the manner of linguistic research, al-Zamakhsharī as a philologist remains a vital reference and a clear one albeit under the layer of Arabic linguistics in the context of Qur'ān. Further studies might investigate how his rhetorical means may enlighten the subsequent readings under the conditions of new linguistic perspectives and streams in hermeneutics, with data to be collected throughout and to October 2023. By embracing rhetorical analysis as a domain within tafsir studies, future scholars can continue marvelling at and understanding the depth and beauty of the Qur'anic language across generations and scholarly advancement.

## Method

This study used a qualitative approach with a correspondent analysis method to find Al-Zamakhsharī's *taraf* contribution to the tradition of Tafsir, especially in terms of the *al-qanat ba darsana* and *al-qanat bi der* translated from the rhetoric approach. Tafsir entails placing the Qur'an on a metaphorical mathematical balance to ensure the balance toward righteousness. It can be done using rhetorical techniques to point out the aesthetic properties of the verses in the Quran and their relationship in a thematic context (Bayram, 2022). One of the most famous examples of this rhetorical Tafsir can be found in al-Zamakhsharī's *al-Kashshaf*. It is considered a masterpiece of classical Islamic scholarship, exploring the depth of the Qur'ān from avenues of linguistic eloquence to theological depth.

The same linguistic miracle of *tasbih*, parables, and *Mariya* (customer or ambiguity) also results in realism, the purpose of art, and urban and expository themes. This is an exercise in genre analysis on the writer's part and a trigger for reflection and rumination because the essence of genius is brevity. Such tools reveal the hidden significances inscribed in the sacred text that may otherwise be unnoticed yet deepen our understanding of and admiration for the religious message (Al-Khateeb, 2017). By employing these rhetorical strategies, al-Zamakhsharī can accomplish aesthetic beautification of the Qur'anic text and interpretive enrichment. He has carefully attended, as I say, to language and structure in a way indicative of a commitment to establish Qur'anic inimitability, a key concept in Islamic theological discussion.

The data for this study is based on a thorough investigation of *al-Kashshaf*. These were chosen to show the specific applications of *balaghah*, how this man uses this particular *balaghah* to create images and depth from the Qur'an, i.e., how it makes the Qur'an alive. In his Tafsir, he then lays out the ayat to highlight their congruity and intricacy, resulting in a bolstered rhetorical depth of Qur'anic discourse. Using classical *balaghah* theories that developed in the context of Islamic scientific studies, each selected verse was analysed so that a comprehensive understanding of the extent to which al-Zamakhsharī's interpretations practised, developed, or diverged from traditional rhetorical scaffolding of rhetoric could be understood (Rao, 2020).

This study uses qualitative text analysis to investigate the linguistic structure and intention behind *al-Kashshaf*. This methodological framework

systematically studies the operation of rhetorical mechanisms in al-Zamakhsharī's exegesis. Drawing on theories locates the practical application of balaghah techniques. It suggests that although al-Zamakhsharī was preoccupied with accurate textual interpretation, his Tafsir still imbues elements of linguistic beauty and moral emphasis (M. A. Al-Jubouri, 2019; Rao, 2020). This simultaneous engagement with meaning and beauty shows the complex dialectics of rhetoric and exegesis in classical Islamic learning.

Thus, one of the main contention of this research is that al-Zamakhsharī's rhetorical strategy does not serve simply as a decorative embellishment of the Qur'anic text. Instead, it is a conceptual method to illuminate further and engage the recipients through the scripture. His attention to linguistic economy guarantees that much of the Qur'anic message is delivered in maximal depth, and his use of rhetorical devices assists in elucidating complex theological and legal ideas. For instance, the concept of i'jaz he employs stresses the miracle of the Qur'an, offering an assertion of its divine origin that simultaneously challenges sceptics who questioned its authenticity. In a manner identical to this, his use of tasbih comes up with relatable illustrations, which makes the abstract concepts easier for readers to grasp.

Moreover, al-Zamakhsharī's approach has had a lasting impact on future scholars, laying the foundation for subsequent developments in the Qur'anic rhetoric and interpretation. Later, commentators cited and elaborated his Tafsir, reflecting its enduring legacy. Consequently, this study enters into a broader conversation about reinterpretation or evolution within tafsir traditions by discussing how rhetorical techniques remain present in classical Arabic exegesis and Islamic scholarship.

The significance of the findings of this study not only underlines the contributions of al-Zamakhsharī but also showcases the relevance of some classical argumentative techniques to modern-day Qur'anic interpretation. This study emphasises the significance of balaghah in tafsir studies by elucidating the nexus between linguistic artistry and theological inquiry. The same is true for contemporary interpreters as it liberates further exploration of how classical rhetorical methods synthesise into contemporary hermeneutical possibilities of meaning-making".

Therefore, this study highlights al-Zamakhsharī's contribution to developing rhetorical Tafsir by applying balaghah techniques. When one studies al-Kashshaf al-Zamakhshari, it becomes clear that his reading of the Qur'an is



based on linguistic exactness and rhetorical erudition. Most importantly, his work demonstrates how rhetoric elides textual meaning with aesthetic expression, which enriches the reader's reception of sacred text. Further comparison of his methods to other classical and contemporary exegetes would also be beneficial in exploring the style set up by his style of Tafsir (interpretation) within this field of the dynamic relationship between rhetoric and Tafsir. It is a critical study that broadens our understanding of classical and modern readings and interpretations of the Qur'an and catches the continuing effect of al-Zamakhshari's method of exegesis in Islamic thought.

### **Result And Discussion**

Through the rhetorical and *balaghah* approach of al-Zamakhshari in al-Kashshaf, we find the depth and complexity of the interpretation of the Qur'an (El-Sayed, 2017) that investigate the impact of linguistic studies. Two early Islamic scholars who played a critical role in producing the Qur'an were al-Zamakhshari almost at the end of the Islamic Golden Age; most of his work is lexicography, syntax, and morphology of the Arabic language, but he was also one of the first to combine the linguistic in-depth analysis with theological, linguistic analysis which yielded more profound study of Arabic and so Qur'an. His engagement with classical Arabic rhetorical theory—*balaghah*, or "the science of effective communication"—not only provided new insight into the divine semantic strategy of the Qur'an but uncovered the beauty of its embedded language. With this, al-Zamakhshari presents an intellectually thorough taste that is seemingly elegant toward Qur'anic appreciation (Mohammad, 2021).

Al-Zamakhshari's Tafsir has been considered one of the most eloquent commentaries on the Quran regarding rhetoric and its embedding in linguistic studies. His works follow the tradition of predecessors like Al-Muqatil, who produced one of the earliest and most influential Qur'an commentaries. In his Tafsir, he intensely applies the miracle of the Quran (i.e., *i'jaz*). This is found in this note: the same is prepared in a way in which the language of the Qur'an has greatness, other than the tenth of his kind, which is monumental, and Evidence of that will be given from what Al-Zamakhshari clarifies in the studies of the Qur'an and its mentions based on what profuse the impression of the Divine of its text—taken from 2. Through intricate structural and linguistic analysis, he demonstrated that the Qur'an cannot be equated with artificial texts.

Al-Zamakhshari's approach to Tafsir is best captured in his exegesis of verses that emphasise the uniqueness of the Qur'an's message. An illustration of this lies in his interpretation of Surah Al-Kahf verse 29, where Allah says: "And say (Muhammad), 'The truth comes from your Lord, so whoever wants — let him believe; and whoever wants — let him disbelieve.'" " At a glimpse, it appears that this verse expresses total liberty to people to believe or disbelieve. However, viewed from a rhetorical perspective, al-Zamakhshari disclosed that this verse includes a son of iltifat, a shift of language style that stresses the meaning implied in verse.

Although this ayah appears to speak of free choice, al-Zamakhshari, in his commentary, includes a warning for those unwilling to open their hearts to belief. The verse sets up a stark contrast between the options and the outcomes: those who reject the truth — those whom God denies to know the truth — will be judged severely. For al-Zamakhshari, this linguistic structure indicates the enforcement of the moral and theological messages in verse, exemplifying how linguistic structures augment and amplify the moral messages we take away from scripture.

Not only does the Balaghah and rhetorical approach in tafsir al-Zamakhshari weave through the verses individually, but it also gauges macro patterns and structures in the Qur'an. It enables the reader to see how the Qur'an employs various linguistic instruments (metaphors, analogies, stylistic shifts) to deliver divine messages in a more rhetorical and impactful tone. So, tafsir al-Zamakhshari was not only a scientific guide in understanding the Qur'an but also a school for scholars and scholars of different branches of Islamic science.

In general, al-Zamakhshari's intellectual legacy is such that it has contributed significantly to the study of Tafsir and the linguistics of the Qur'an. Through the integration of rhetorical analysis and balaghah, he successfully brings out all the beauty and depth of meaning within this sacred text. This methodology provided a deeper understanding of the Qur'an and laid the foundations for more vibrant linguistic and theological studies in the Islamic tradition. This is why al-Zamakhshari's work still matters, offering essential insights for those seeking to grasp the artistry of the Qur'an's language and message.

In al-Zamakhshari's interpretation of this verse, he points out an important but less obvious aspect of the choice of words. The use of conditional sentence structure in this verse indicates the greatness of God, who provides freedom for



humans to choose their destinies, as well as the consequences of the choices made. So, this verse not only presents choice but also implicitly warns those prone to disbelief (Al-Zamakhsharī, 1134).

He connects his understanding of the verses of the Qur'an to linguistic principles as well. In his commentary on Surah Al-Baqarah verse 2: {This book (Qur'an) does not doubt it, it is a guide for the righteous}, he dissects the phrase {la rayba fih} (there is no doubt in it). He points out that this form is a kind of absolute affirmation through negative constructs (Nafi) used in rhetoric to bolster an argument. In this way, the verse proves that there is not an ounce of possibility that the Qur'an contains errors, and it also shows that the quality of its language is superior over other tongues in delivering the truth openly and frankly (Al-Zamakhsharī, 1134).

Al-Zamakhshari's rhetoric is also evident in his Tafsir of Surah Ash-Shams ayah 1-10, where Allah swears by His creations: "For the sun and its morning brightness, and the moon when it follows it..." This ostentatious series of oaths strengthens the statement afterwards and demonstrates the wealth of language constructions that build a dramatic and emotional effect on the reader. This method in rhetoric is called qasam because an oath statement confirms a statement in such a way as to convince the reader and arouse a sense of admiration in him (Al-Zamakhsharī, 1134).

It should be noted that the aesthetics of rhetoric analysed by al-Zamakhshari, to which we will study its beauties, not only help clarify the message of the Qur'an but also prove the superiority of its structure. This study is a study of iltifat, nafi, and qasam from a theological and aesthetic point of view to understand how these are used and mixed in the two sacred texts to understand the peculiarities of the Qur'an, to see that when it speaks it is not only at the theological aspect but more towards to the elegance of the language as well. These characteristics make the method of al-Zamakhshari an effective means to reach the deep meaning of every word in every verse of the Qur'an.

Moreover, al-Zamakhshari has shown that the linguistic meaning of exalted scripture is much higher than any human writing. Using classical rhetoric principles, he demonstrated that the Qur'an is not only a moral and spiritual teaching book but uses language tools to influence the perception of readers merely; it affects its reader's way of authorship, and so forth. [Evidence of i'jaz, or the miracle of the Qur'an, one of the central interests in the subject of interpretation].

Based on the above considerations, it is clear that al-Zamakhshari's approach to the rhetorical and *balaghah* of the Qur'an holds a special place in the study of Islamic linguistics. Extracting the language strategies within this sacred text set a foundation for the generations following it to understand the Qur'an more systematically and deeply. His insights into how language and theology are crucial to understanding the meaning of the Qur'an have inspired seekers of knowledge who seek to understand the book of Islam through the relationship between language, theology, and meaning.

Moreover, al-Zamakhshari points out how the designated objects in the Qur'anic oaths have a profound significance. The sun, moon, and other phenomena in these verses are not merely physical objects but also allegorical reminders of God's grandeur that signal Him. These two oaths in these verses confirm the meaning of the conveyed idea, and the reader also thinks of the relationship between the beauty of nature and the oneness of Allah (Al-Zamakhshari, 1134).

Besides the rhetorical consideration, Tafsir al-Kashshaf abounds with morphological and syntactic analysis. In his commentary for verses 3-4 of Surah Al-Mulk, which discusses the construction of a perfect sky, he notes that Allah swt used the word *future* (cracked or deformed). He maintains that the singular used here demonstrates that there is no lack of anything, not only in the broader sense but even on the micro level. This analysis proves that each word in the Quran has a profound meaning, both from the lexical meaning, rhetorical effect, and explicit meaning (Al-Zamakhshari, 1134).

Moreover, al-Zamakhshari frequently quotes classical Arabic verses in his commentary to explain the meaning of some verses. In his exegeses on verses that speak of perseverance and endurance during tests, for instance, he cites the verses of Arab poets to demonstrate that such concepts have been a legacy of Arab 言語 and literature. He argued that the Qur'an's language was the most eloquent one. Therefore, the Qur'an took advantage of pre-existing linguistic conventions to convey its message appropriately to its contemporary audience of Arabs (Al-Zamakhshari, 1134).

This is also evident in the use of Arabic poetry in its Tafsir in al-Zamakhshari's method of al-Kalafiyah, which states the *saqafah* of Arab society in the Qur'an. QQAL helps readers compare Qur'anic phrases with classical poetry, showing how the Qur'an adopts everyday lexis but with a substratum of much more extensive import and an elevated *telos*. This indicates that the Qur'an

does not only use wonderful words, but compared to other forms of speech, it uses better grammar (as mentioned in the science of rhetoric) (zaman[when]non-rectangular picture), thus having a more significant effect.

Tafsir al-Kashshaf al-Zamakhshari's approach shows us that the linguistic beauty of the Qur'an is not only due to its selection of words and sentence structure; it extends to the relationship between all linguistic elements to create the correct meaning. So, then, it is the function of the Qur'an to guide, and his analysis ascertains that the Qur'an is not only a tremendous theological work but a literary masterpiece that employs and utilises vast varieties of rhetorical, morphological, and syntactic devices to enhance its message. Hence, for those interested in a deeper poetic understanding of the Qur'an, its Tafsir is a significant source.

Through their rhetorical, morphological, and classical Arabic literary references, He has enormously contributed to the linguistic study of the Qur'an. Zamakhshari's methodology illustrates that not only is the Qur'an superior in the religious sense but also the transcendent beauty of its language. Its Tafsir remains a primary reference for Muslims studying Islamic interpretations and linguistics to this day and is insightful to anyone seeking to explore its language's meaning and privileges.

Besides linguistic analysis, his Tafsir often hints at theological implications as well. He talks much about divine justice, or al-'adl, especially free will and human responsibility. He was a Mu'tazilah, and this coloured his reading of the Qur'an and the role of humans, who have the full responsibility of decision-making in their actions. This is consistent with the theological position that Allah's justice demands that all people receive a pay-off (rain) proportional to their deeds, both rewards and punishments for good and bad deeds (Ghali, 2020).

This theological reading depicts al-Zamakhshari's connection between human freedom and God's immaculate justice system. In his commentary, he dismissed the concept of absolute determinism and highlighted the importance of human agency in shaping one's fate." Thus, he has also contributed to discussing Tafsir and Islam's concepts of destiny and freedom. Before creating, it is essential to understand that this perspective entails linguistic aspects of the Quran. It can be studied with theological principles, leading to a holistic approach to the divine message.

al-Zamakhshari had nearly made the study of linguistics and rhetoric his own, and his commentary is still a massive reference for scholars. This method

of linguistic analysis allows contextualisation with a dual goal – not only discovering the literal in the verses of the Qur'an but also uncovering their literary beauty. His analysis is relevant to the study of Islamic interpretation and linguistics, particularly in revealing the function of the Arabic language in delivering the message of revelation with profound clarity, accuracy, and aesthetic beauty (Ghali, 2020).

Al-Zamakhshari does something more than interpret the sacred text; he demonstrates that the corpus of Qur'anic knowledge, like any human education (especially revelation), does not exist in a vacuum; the Qur'an cannot be understood without understanding the structure within the purpose of divine communication intended to teach humanity. Through his exhaustive analysis, he takes readers through the variable lenses behind which one could see the Qur'an as a supreme work of literature containing a spiritual message and a fantastic beauty of rhetoric unparalleled by any other text. In so doing, he could connect linguistic studies with theological studies within his interpretation.

Al-Zamakhshari, however, through his work of *Al-Kashshaf*, proved to humanity that the Qur'an is not only its book of orders but also a series of commands and a work of art. His interpretation of Qur'anic verses remains a matter of study among scholars, linguists, and theologians who desire to grasp the depth of the Qur'an's expression. Thanks to these efforts, he left a significant scientific legacy demonstrating that studying language is essential in understanding the divine message and how it translates into human life.

In sum, al-Zamakhshari's ideas and methodologies of linguistic and theological exegeses somehow have made him one of the most prominent muftis throughout Islamic history. His writings are still the primary resource for those interested in discovering the beauty and grasping how meaningful and precise use of the language of the Qur'an conveys God's message. Its legacy, therefore, flourishes in modern-day Islamic studies, and indeed, the language and meaning of the Qur'an were not limited to the period but rather best suited for a time into the future.

For instance, when discussing the phrase "Ka'nna' ala al-Bahari ye'tamimu al-'ayn," al-Zamakhshari explains how it was used with "سَخَّرَ" (*sakhkhara*) as an example of his teachings. This word typically means submission or devotion, but al-Zamakhshari says its sense is more general to the interactive arrangement of the components of the universe and humanity. He assured that the Almighty Allah always reminded people with His word: "Ala kola they're Qadir" – "He is

the one who enables the earth for you, so traverse in its slopes and eat from His provision" (Surah Al-Mulk 67:15). This presentation is to demonstrate that this concept of linguistic and the linguistic analysis of the Qur'an is one way for the two worlds of theological studies meets, as the magic of language contained in the Qur'an (Razak, 2018).

Al-Zamakhshari's view on the concept of i'jaz (miracles of the Qur'an) is how the Qur'an's language demonstrates the manifest power of the divine it describes. As for the language of the Qur'an, he explains that the aesthetic of the language does not stem from its form through the verses but rather from its quality as a divine revelation. Al-Zamakhshari guides the reader's focus to specific language and diction that leads them to view the Qur'an as a theological text and a work of literature in which so much aesthetic value is hidden. A significant argument of the i'jaz concept is still part of modern studies of the features of the linguistic nature of the Qur'an, where scholars detail how the language is truthful to its divinity (Hussein, 2014).

Al-Zamakhshari uses the rosary (parable) technique in his commentary as a powerful rhetorical device. He frequently uses my metaphor and analogy to explain abstract theological concepts in hopes that readers will be able to comprehend them more easily. A significant case in point is from Surah Ar-Rahman (55:13) — where the rhetorical question "So which favour of your Lord are you lying about?" is repeated many times. The repetition is a linguistic device with an underlying spiritual message, al-Zamakhshari adds. Businesses become rubbish, while the Quran has forced people to ponder the blessings God has provided and accept mercy (Khan, 2020).

Al-Zamakhshari guides his audience through this process, demonstrating how far language can impart information, emotion, and spiritual awareness. That repetition of God also better translates to a reader's heart, the centre of gratitude. It also demonstrates how the Qur'an employs unique linguistic strategies to elicit particular psychological and theological responses from its audience. So, the rhetoric of the Qur'ān does not just inform the human soul; it also draws it closer to divine instructions.

There is also a need for attention, given al-Zamakhshari's manner in which each linguistic feature in the Qur'an is seen as having a precise semantic charge and intentionality. Word choice is intentional, and each line and rhetorical device serves a purpose in underscoring the divine message. This makes its commentary a valuable resource for any who wishes to learn how the Qur'an's

linguistic beauty and theological content are fused. This method also highlights that language is a communication vehicle and a medium to establish a bond between man and God through profound reflection.

His legacy in studying the linguistics and rhetoric of the Qur'an is still very influential in the study of Islam, more generally. This study method helps one understand the Qur'an's verses in detail and exhibits the best linguistic miracle of this holy book. Thus, his thought is still relevant to the generation of scholars and knowledge seekers wishing to continue exploring the beauty and depth of the concept of the Qur'an both linguistically and theologically.

Al-Zamakhshari masterfully connected abstract theological notions with human experience through prayer beads (parabolas). Since the Qur'an typically delivers its lessons via parables and metaphors, its messages can resonate more efficiently and be more deeply felt by its readers. Presenting examples that can immediately be experienced thus makes the Qur'anic text intellectually engaging and appeals to the emotional aspect. Participating in this rosary is an example of conveying spirituality within the text of the Qur'an in a way that speaks to the hearts and minds of its readers.

Along with the prayer beads, a feature often found in al-Zamakhshari's perspective is the obscurity language style—ambiguity where the language does not pin down specific terms or concepts and lets the readers reflect on them closely. In the Qur'an, for example, Allah is called alHayy—the Most Alive (Qur'an 2:255). Purposefully, vagueness in this phrase leads the reader to contemplate God's unquantifiable, eternal, and everlasting being. Such oblivion compels humans to rise above the limits of their rationale to the awareness of God's grandeur beyond human rationale (Nasr, 2003).

Thus, al-Zamakhshari opens the door for readers to act upon the message of the Qur'an as he does not tie everything down and leave some of the text open to interpretation. He says readers need time to reflect to explore further meanings of Qur'anic verses and glean insights at deeper levels. For this reason, the obscurity method serves the dual role of the rhetorical device and guiding tool for the reader to engage in a process of more profound comprehension of this sacred text.

This obscurity methodology emphasises the might and the maxims of Allah and helps the peruser experience the phenomena of the omnipotent. Those not elucidated in the Qur'anic text compel the reader to meditatively cogitate upon the restrictions of man's grasp of God's eternal traits. Consequently, this



approach teaches that man should always be humble in his attempts to understand God and His teachings.

Tafsir al-Zamakhshari not only participates in deepening theology understanding but also strengthens the spiritual authority of the Qur'an through obscurity. Some concepts are so obscure they invite the reader to engage with the text in reverence (and awe). This implies that the Qur'an—has been revealed clearly and as a way to know oneself spiritually. By allowing space for the unknown, the Qur'an inspires its readers to seek a greater understanding of their relationship with God.

In his commentary, al-Zamakhshari demonstrates that language in the Qur'an is not simply a tool but a tool carried and used to be a surface of majesty and divinity that can be felt in the human form. In addition to providing an aesthetic dimension to the Qur'an, the filtration of this Qur'an with the technique of rosary and obscurity in its Tafsir creates a profound spiritual experience for its readers. This is additional confirmation that the Qur'an is a book of guidance that leads to reflection and thoughtfulness in seeking to understand Divine teachings.

This is Tafsir al-Zamakhshari, which is a fusion of linguistics and theology. He used rhetorical tools such as *i'jaz*, beads, and obscurity to demonstrate language as a device and helped in spiritual dives. In his commentary, Balaghah elaborates on his knowledge, and it increases the way of praying along with the Qur'an, where the relation of text and the worship is structured in such a way that the one who reads not only understands the idea of the arrangement of the verses but he is also encouraged to worship. Thus, his Tafsir contributes not only to the intellectual dimension but also to the spiritual inspiration of readers in an endeavour to approach Allah (Mohammad, 2021).

This analysis is rhetorical and uncovers intellectual property in the Quran. He considered the text of the Quran himself to be an act of religious writing and a work of literature with elevated literary sophistication. Using the literary means of classical Arabic poetry and the science of rhetorical analysis, it reveals the aesthetic dimension of the Qur'an behind its theological and moral message. This, in turn, helps to reveal more or less the depth of the meaning of inscribed ayat.

The greatness of al-Zamakhshari's Tafsir comes from the fact that he was a great linguist, literaryist, and ethical commentator. Showing that the text of the Qur'an is architecturally designed to impact the moral framework and action of

the reader, he recounts the process of language as it has been transmitted. By attending to how each rhetorical device contributes to the ethical and moral teachings of the Qur'an, his commentary can be perceived not just as a work of theology but also as a guide to living a good life (El-Sayed, 2017).

Al-Zamakhshari focuses on the text in the Qur'an that he interprets, referring to the explicit and implicit meanings inherent in the linguistic construction. It clarifies the messages in the Qur'an and delivers the reading experience in a more detailed and profound way. Hence, his commentary teaches us about religious teachings and how language can bring about emotion and spiritual consciousness.

The distinctive characteristic of al-Zamakhshari's Tafsir is that it brings together the linguistic analysis and the dimension of spirituality. This demonstrates that the beauty of the Qur'anic language is more than an aesthetic privilege but a transference tool for divine wisdom, as shown by his discussion on *balaghah*. His commentary is, therefore, still valid for modern-day readers who wish to comprehend how linguistic systems can prop up the Qur'an's theological and moral messages to readers today.

His commentary successfully demonstrated that one of the extraordinary literary and spiritual depths and value of the Qur'an is a book that not only teaches law and creed. His basis paves the way for readers to recognise the Qur'an as a treasure of information as much as a form of divine revelation and an exquisite piece of literature. In doing so, he has given us a legacy of scientific thought relating to the link between the nature of interpretation, language, and spiritual meaning that is lasting and esteemed in the fields of interpretation and linguistics even today.

The rhetorical means implemented by al-Zamakhshari have had an impact that echoes beyond his age. The Tafsir is not only a reference for classical scholars but continues to be relevant in the study of modern interpretation. Modern scholars continue to employ the linguistic approach he developed to analyse the Qur'an. Al-Zamakhshari's focus on the prowess of the Qur'anic language made him an innovator in reading the holy book as a text with unfathomable linguistic and theological significance.

Al-Zamakhshari's analysis of *balaghah* contributed to studying Arabic linguistics and literature. His concepts of rhetoric remain the primary basis for modern beauty approaches in Qur'anic language studies. By applying this, he elucidated new dimensions in the structure and meaning of the tales of the

Qur'an, such that it is a book that, in addition to containing the rules of life, the Qur'an is also a literary work that adorns the beauty of eloquence.

Aside from providing an essential contribution to linguistic studies, al-Zamakhshari also added a philosophical perspective to his interpretation. It not only explains the manifest meaning of Qur'anic verses **﴿﴾** also makes some latent parts implicit where thought requires deep contemplation. It allows us to explore how we accomplish language, ultimately within divine disclosure of sacred text.

In this light, his work has also produced significant contributions to and great criticism of rhetoric and interpretation, with some arguing that a proper understanding of his philosophical aspects has been left out of modern studies. Indeed, the extent of al-Zamakhshari's artistry in his use of rhetorical devices expanded the horizons of what could be studied and taught in the way of forensic Qur'anic analysis; he stimulated the movement of exploratory Qur'anic studies as he provided a more aesthetic and scholarly mind concept of the holy book.

Al-Zamakhshari's legacy continues to be pertinent even now. Scholars and readers continue to examine those works, finding new meanings in his interpretations. His approach proves that linguistic inquiry can accompany, if not enhance, theological and spiritual engagement with the Qur'an—and provide much-needed insight into how the divine becomes intelligible through the complexities of language structure.

He is the one whose work made fundamental advancements in Tafsir and linguistics and paved the way for understanding the Qur'an. Indeed, his preference strengthens the understanding of the language of scripture and human language, and it also illustrates how the study of language and literature can become a vehicle for profound spiritual insight. Arrahman Arraheem<sup>3</sup> — His interpretation is timeless and thus would inspire generations to explore the essence of the beautiful message in the Qur'an.

## CONCLUSIONS

Rhetoric or Balaghah is amongst the most prominent forces of influence within the development of language studies, including the Qur'nic sphere. Based on the extent of the presence of this element in the Qur'an, by exposing the beauty of the style of the Qur'an and by displaying the beauty of the language and the beauty of metaphor, the best description of this role belongs to Al-

Zamakhshari. He trained as a linguist and interpreter and always felt that working in *balaghah* would impart the highest possible importance for a human. His work in *balaghah* enriched the understanding of Quranic interpretation and opened great horizons in linguistics and literature.

Al-Zamakhshari's Tafsir was heavily reliant on the nuances of language, and his employment of rhetorical devices highlighted the deeply multi-layered theological and linguistic architecture of the Qur'an. His interpretations made separating the Qur'anic language from human speech possible, affirming its divine source. The inimitability (*i'jaz*) of the Qur'an explains this claim; the Qur'an challenges its readers and reciters to produce the linguistic beauty of the Qur'an itself. His work opened the way for others to appreciate the rich depths of the Qur'anic language with linguistic and theological rigour.

One of al-Zamakhshari's key rhetorical devices was *tasbih* (parables), which are used to explain complex theological concepts more quickly. For example, "[So which of the favours of your Lord would you deny?" (Surah Al-Rahman 55:13) also functions here both as a rhetorical device and a spiritual prompt for readers to remember Allah's innumerable favours. Through this skilful analogy and metaphor, he addressed an essential gap in the Qur'anic delivery of abstract theological ideas that were otherwise dotting the horizon like a flashing beacon devoid of consequence on human experience.

A further important system of rhetoric found within al-Zamakhshari's Tafsir is obscurity, when specific ideas are deliberately left ambiguous to stimulate further thought. For example, in Surah Al-Baqarah (2:255), Allah mentions his attribute as "The Ever-Living" (*al-Hayy*) and opens the correct understanding of what it means to be infinitely present in a way that transcends human understanding. The use of obscurity by al-Zamakhshari is thus employed not only in a specific textual fashion but also to focus on the limits of human experience and guide readers towards appropriate, humble, or reverent attitudes towards the divine mysteries.

The continued influence of al-Zamakhshari's work on modern studies of linguistics and theology is significant, and this investigation illustrates how the Qur'an's rhetoric is more than mere embellishment; it is woven into its message. His discussions implemented the idea that the Qur'anic word/wording is a medium for communication and a spiritual instrument that gives way to an understanding and concept around ethical and moral construction. The legacy of his work remains to our great detriment when he was the source of an

understanding of the Qur'an that is damaging to contemporary Qur'anic exegesis, Literary studies, and Arabic linguistics as *balaghah* remains a pillar of Islam until our time. By all means, stressing about the survey of Qur'anic rhetoric, one cannot help but notice that his pathbreaking work makes for a field that continues to thrive and in which minds should constantly encounter that text of their intellect and spirit.

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