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When Every Word Matters: Al-Samarra'i's Rhetorical Exegesis and the Architecture of Meaning

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Abstract: This study examines the contribution of Fādil Al-Samarra'i to modern Qur'anic exegesis through his application of *Manhaj Bayani*, a rhetorical-linguistic method that highlights the Qur'an's stylistic and semantic intricacies. Beginning with the theoretical framework developed by scholars such as Amin al-Khuli and Bint al-Shati', Al-Samarra'i extends the approach by integrating philological analysis, rhetorical devices, and contextual sensitivity into his interpretive model. Methodologically, this research adopts a qualitative-textual analysis of Al-Samarra'i's work *Ala Tariq al-Tafsir al-Bayani*, drawing on both primary and secondary sources. The analysis focuses on features such as contextual reading (*siyāq*), semantic differentiation (e.g., *aʿṭā* vs *ātā*), and structural cohesion through literary devices like repetition and parallelism. The findings reveal that Al-Samarra'i's method effectively uncovers layered meanings and theological implications embedded in the Qur'anic language. While his approach excels in rhetorically rich texts, its applicability to more straightforward or legalistic verses may be limited. Nonetheless, his work significantly revitalizes classical tafsir by aligning it with the demands of contemporary discourse. The study affirms the continued importance of linguistic and rhetorical analysis as essential tools for understanding the Qur'an's spiritual, moral, and communicative depth.

Keywords: *Manhaj Bayani, Al-Samarra'i, Linguistic Tafsir, Qur'anic Rhetoric*

INTRODUCTION

The Qur'an, as the central text of Islam, has continuously stimulated the development of interpretative methodologies that reflect the evolving spiritual, cultural, and intellectual landscapes of Muslim societies. Throughout history, interpreters have sought methods that preserve the sanctity of the divine message while simultaneously engaging with the socio-historical realities of their audiences. Among these methodologies, *Manhaj Bayani*—the rhetorical-linguistic approach—has emerged as a significant paradigm that foregrounds the aesthetic and linguistic features of the Qur'an. Its focus on style, structure, and rhetorical devices underlines the intricate artistry of the Qur'anic discourse and its capacity to convey

multilayered meanings. As such, contemporary scholarship has increasingly turned to rhetorical analysis as a means to explore the Qur'an's enduring eloquence and relevance.

Historically, the foundations of *Manhaj Bayani* were laid by scholars such as Amin al-Khuli and Bint al-Shati'. Al-Khuli emphasized the inseparability of language and meaning, arguing that the Qur'an's linguistic and rhetorical features constitute the core of its miraculous nature (*i'jaz al-Qur'an*). His method integrates rhetorical analysis with literary theory to unravel the semantic complexities embedded in the Qur'anic text (al-Khūlī, 1961; Din et al., 2022). This perspective has been influential in positioning rhetorical strategies—such as parallelism, metaphor, and syntactic variation—as central interpretive tools. Bint al-Shati' further developed this methodology by situating Qur'anic rhetoric within a contemporary context. Her interpretive framework underscored the importance of thematic and moral cohesion while addressing modern socio-cultural issues (ʿAbd al-Raḥmān, 1977; Ahmad, 2023). By anchoring Qur'anic ethics in rhetorical structures, she illustrated how classical expressions could retain their spiritual potency in modern discourse.

Recent advancements in Qur'anic studies reinforce the significance of linguistic-rhetorical analysis. Contemporary scholars have identified numerous stylistic features—such as repetition, parataxis, and semantic precision—that enhance both the aesthetic and theological dimensions of the text. These rhetorical tools function not only to beautify the Qur'an's expression but also to emphasize its moral directives and thematic coherence (Hasan, 2020; Nawaya et al., 2023). The layers of meaning derived from such devices affirm the Qur'an's capacity for multidimensional interpretation, particularly when coupled with attention to historical and linguistic context. This emphasis on contextuality has revitalized the study of rhetorical coherence, which is increasingly seen as essential for navigating the complexities of modern interpretation (Din et al., 2022).

In this intellectual climate, the need for exegetical methods that transcend literalism and static interpretations is urgent. Modern challenges—such as pluralistic readerships, linguistic barriers, and ethical dissonance—require interpretative strategies that are both flexible and rooted in classical integrity. Linguistic-rhetorical approaches have proven particularly adept at addressing these challenges. They enable interpreters to unveil subtle shifts in meaning, decode narrative tensions, and engage in deeper theological reflection. As Elshafey (2021) notes, rhetorical methods bridge the cultural and temporal gap between the Qur'an's seventh-century milieu and its twenty-first-century readers. These methods offer hermeneutic tools that maintain fidelity to the Qur'an's textual form while unlocking its contemporary ethical relevance (Ghozali, 2022; Ali & Khalaf, 2023).

Al-Samarra'i represents a leading figure in the contemporary refinement of *Manhaj Bayani*. While maintaining allegiance to classical rhetorical traditions, his exegesis is marked by a rigorous linguistic inquiry that explores the interdependence between language, context, and moral implications (al-Samarra'ī, 2002). What distinguishes his approach is not only its analytic depth but also its engagement with the socio-cultural dimensions of the text. Unlike predecessors who focused exclusively on literary artistry, Al-Samarra'i synthesizes linguistic features with ethical reflection, arguing that the Qur'an's rhetorical constructs are intimately tied to its societal vision (Thohari, 2009). He reframes *i'jaz al-Qur'an* not merely as a literary marvel but as a vehicle for ethical transformation, thus extending the scope of rhetorical tafsir beyond aesthetics toward moral pedagogy (Siregar, 2022).

However, despite these innovations, scholarly engagement with *i'jaz* often remains anchored in classical frameworks, limiting its applicability to modern contexts. Many contemporary studies celebrate rhetorical beauty but fail to interrogate its implications for

modern theology, social justice, or moral reasoning (Rukmana & Yuzar, 2023). Furthermore, there remains a gap in applying contemporary linguistic theories—such as pragmatics, discourse analysis, or cognitive semantics—to the Qur'anic text. Al-Samarra'i's work partially addresses this void, but a broader scholarly movement that integrates rhetoric with modern ethics, culture, and language theory is still lacking (Permadi et al., 2024).

The Qur'an's literary structure plays an essential role in its interpretative richness. Studies have shown that narrative arrangements, syntactic variation, and the use of parables serve not merely as literary flourishes but as theological devices that encode moral imperatives (Jannah, 2018). The rhetorical juxtaposition of past communities, divine injunctions, and eschatological themes form a coherent moral vision that is meant to resonate across temporal divides. This narrative strategy allows for interpretative flexibility, enabling readers to derive insights that respond to contemporary dilemmas. Stylistic dynamism, thus, becomes a means of ensuring both the preservation and evolution of the Qur'anic message (Salsabila et al., 2023).

Within this framework, the present study seeks to explore the methodological construction and application of *Manhaj Bayani* as articulated by Al-Samarra'i in his magnum opus *Ala Tariq al-Tafsir al-Bayani*. The aim is twofold: first, to critically examine how Al-Samarra'i operationalizes rhetorical-linguistic principles in Qur'anic interpretation, and second, to assess the methodological and philosophical implications of his approach within contemporary Qur'anic discourse. The study argues that Al-Samarra'i offers a holistic framework that bridges the aesthetic precision of classical tafsir with the ethical urgency of modern interpretation (al-Samarra'ī, 2002).

This research contributes to the ongoing evolution of Qur'anic studies by reaffirming the centrality of language in divine communication and highlighting the necessity of rhetorical literacy for contemporary understanding. By situating Al-Samarra'i's methodology within a broader intellectual tradition while attending to its unique innovations, the study provides new insights into how the Qur'an can be read in ways that are both faithful to its origins and responsive to the moral questions of our time.

METHOD

This research adopts a qualitative-descriptive approach centered on textual analysis, with particular emphasis on linguistic and rhetorical dimensions. The primary focus is to explore the structure of meaning in Qur'anic verses through close reading, assessing lexical nuance, syntactic variation, and contextual coherence (*siyaq*). This method follows established practices in Qur'anic linguistic studies, especially those that examine how textual form and contextual placement shape layered meanings (Nirwana et al., 2024).

Philological and linguistic methods are applied to investigate classical Arabic expressions found in exegetical discourse. Special attention is given to lexical choices, synonym selection, and morpho-syntactic construction, all of which contribute to the formation of theological and ethical meanings. Rather than relying on digital tools or qualitative software such as NVivo, this study emphasizes interpretive depth grounded in traditional, text-based analysis (Abdullah & Kamil, 2024).

To enrich the analysis, the study also incorporates comparative perspectives, identifying key methodological contrasts and thematic orientations across diverse exegetical frameworks. These comparisons highlight how different interpretive models address contemporary concerns—such as ethics, social values, or gender—through varied hermeneutical strategies (Ghoni et al., 2024; Nasrullah et al., 2024; Alfani et al., 2025).

FINDING AND DISCUSSION

Core Framework of Al-Samarra'i's Bayani Method

Al-Samarra'i's conceptualization of *Manhaj Bayani* represents a refined integration of linguistic and rhetorical analysis aimed at unveiling the Qur'an's inimitable nature (*i'jaz al-Qur'an*). Central to his model is the assertion that the Qur'an's rhetorical and stylistic structure is not ornamental, but rather essential for grasping its communicative and spiritual potency. His approach focuses on how lexical selection, syntactic arrangement, and rhetorical devices—such as metaphors, parallelism, and alliteration—coalesce to produce a unique aesthetic and semantic impact (Din et al., 2022).

One of the defining features of Al-Samarra'i's framework is the prioritization of linguistic architecture as a vehicle for meaning. Each verse is approached as a composition in which the arrangement of words, the positioning of clauses, and the rhythmic cadence are integral to its interpretive depth. Rather than treating language as a static medium, he reads it as a dynamic and responsive system through which divine intent is revealed. The analysis often begins with the deconstruction of sentence structures and progresses toward the identification of rhetorical elements that shape both explicit messages and subtle theological themes (Din et al., 2022; Nawaya et al., 2023).

Importantly, Al-Samarra'i integrates historical and socio-cultural context into his analysis, recognizing that the Qur'an was revealed within particular temporal and social conditions that influence the resonance of its language. He argues that these contextual layers are crucial in uncovering the subtleties of Qur'anic diction, tone, and rhetorical emphasis. This fusion of textual and contextual scrutiny situates his method within a broader interpretive spectrum that acknowledges both the literary and situational richness of revelation (al-Samarra'ī, 2006a).

Another key component of his methodology is sensitivity to audience reception. Al-Samarra'i underscores that the rhetorical power of the Qur'an lies in its capacity to address diverse audiences across different eras. His model invites reflection on how various social segments interact with the text, enabling a flexible yet faithful approach to meaning. This audience-centered lens is especially vital in making Qur'anic teachings applicable to contemporary ethical, social, and intellectual challenges, while maintaining their rootedness in the original message (Din et al., 2022; Ahmad, 2023; al-Samarra'ī, 2006b).

The concept of *i'jaz* is treated by Al-Samarra'i not merely as literary mastery, but as evidence of a communicative miracle that transcends human capability. This notion aligns with modern scholarly views that interpret *i'jaz* through a multifaceted linguistic-rhetorical lens. Scholars argue that the Qur'an's inimitability is not confined to its stylistic perfection, but extends to its ethical impact, theological coherence, and capacity to provoke reflection and transformation (Hasan, 2020 ; Elshafey, 2021). Through narrative patterns, strategic repetition, and compelling argumentation, the Qur'an asserts its divine authorship by producing intellectual engagement and emotional resonance that no human composition can match.

This framework, therefore, positions Al-Samarra'i's *Manhaj Bayani* as a comprehensive model that binds literary aesthetics with interpretive insight, audience responsiveness, and historical awareness. It not only preserves the integrity of the Qur'anic message but also reasserts its vitality in addressing the complexities of modern human experience.

Analysis of Contextual Meaning (*Siyāq*)

In Al-Samarra'i's linguistic-rhetorical framework, the principle of *siyāq*—contextual reading—occupies a foundational role in unveiling the Qur'an's layered meanings. Rather than treating linguistic expressions in isolation, he emphasizes the necessity of analyzing how a word, phrase, or sentence aligns with its broader textual, historical, and situational surroundings. This approach responds to the inherent complexity of the Qur'anic language, where seemingly minor shifts in structure or diction can yield substantial theological or moral implications.

According to Al-Samarra'i, ignoring context risks distorting or flattening the Qur'anic message. His methodology demonstrates that syntax and semantics must always be understood in light of *siyāq*, which includes not only the immediate linguistic sequence but also the social, historical, and narrative frameworks in which a verse appears. For example, in his analysis of the variation between *fanfajarat* and *fanbajasat*—both referring to water gushing from a rock in the story of Prophet Musa—he highlights how different verbs are employed in two surahs (Al-Baqarah 2:60 and Al-A'raf 7:160) to reflect distinct divine attitudes and narrative nuances. In Surah Al-Baqarah, *fanfajarat* implies a generous, overwhelming flow of water, emphasizing divine mercy; in contrast, *fanbajasat* in Surah Al-A'raf suggests a more restrained outflow, possibly reflecting the consequences of the Israelites' ingratitude. These divergent lexical choices illustrate how *siyāq* directs the interpretive trajectory of a verse, shaping theological and narrative outcomes.

Scholars affirm the significance of this approach. Khoiriyah (2019) emphasizes that understanding Qur'anic syntax requires a contextual lens, as word meanings often shift depending on syntactic surroundings and intertextual cues. Sweta et al. (2022) extend this by demonstrating how *siyāq* clarifies the distinct implications of otherwise synonymous terms. Without contextual awareness, subtle semantic differences risk being overlooked, resulting in reductive interpretations. Through a *siyāq*-based analysis, Al-Samarra'i is able to uncover nuanced meanings that would otherwise be missed in surface readings.

Context not only enhances linguistic clarity but also serves to differentiate theological emphases in verses with similar constructions. As Razavi et al. (2021) argue, a verse's situational backdrop—whether related to its audience, chronology of revelation, or narrative placement—can significantly influence its interpretation. This is particularly evident in Al-Samarra'i's treatment of cognitive or emotive vocabulary, where he explores how different word choices in similar theological contexts convey diverging divine intents. Al-Khawaldeh et al. (2024) note that the semantic richness of such terms often depends on surrounding textual cues, further supporting Al-Samarra'i's insistence on contextual fidelity.

Moreover, the concept of *siyāq* functions as a safeguard against interpretive errors. By situating expressions within their appropriate discursive environment, Al-Samarra'i prevents isolated readings that might obscure divine purposes or ethical messages. Abdel-Haleem, as cited by AlJahsh (2023), contends that overlooking context often results in theological distortion or misapplication, particularly in verses addressing law, ethics, or punishment. Al-Samarra'i's analytical rigor in this regard reinforces the Qur'an's rhetorical sophistication, wherein context is not merely informative but constitutive of meaning. In Al-Samarra'i's framework, *siyāq* is not a supplementary tool but a principal axis of interpretation. It bridges the linguistic precision of the Qur'an with the situational demands of revelation, enabling a more holistic engagement with the text. By integrating context with stylistic and semantic

analysis, his method deepens the exegetical process and highlights the Qur'an's enduring capacity to communicate across varied temporal and cultural landscapes.

Semantic Precision and Synonym Differentiation

Al-Samarra'i places considerable emphasis on the Qur'an's use of synonym variation, regarding it not as incidental but as a deliberate rhetorical strategy that conveys distinct shades of meaning and theological nuance. His linguistic scrutiny reveals that the Qur'an's lexical richness serves not merely to embellish the text, but to embed layered connotations that speak to its divine origin and communicative precision. Central to this aspect of his method is the differentiation between words that appear similar on the surface yet function differently based on context, such as *aʿṭā* (أَعْطَى) and *ātā* (آتَى), both commonly translated as "to give."

Through close textual analysis, Al-Samarra'i argues that *aʿṭā* generally signifies a form of giving that is weighty, conclusive, and often linked to ownership or bestowal of significant benefit. In contrast, *ātā* can refer to giving in a broader or more general sense, sometimes devoid of the same intensity or formality. This subtle contrast is evident in verses like Surah Al-Kawthar, where Allah says: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ("Indeed, We have granted you al-Kawthar") [QS. Al-Kawthar: 1]. Here, *aʿṭā* emphasizes the magnitude and permanence of the divine gift, reinforcing the exceptional status of what is being given and to whom it is given. Al-Samarra'i contrasts this with verses such as وَآتَيْنَا دَاوُودَ زَبُورًا ("*And We gave David the Zabur*") [QS. An-Nisa: 163], where *ātā* implies a declarative form of endowment within a narrative context. The deliberate choice of diction in each case, he argues, aligns with the theological and narrative tone of the passage.

This semantic differentiation is not unique to Al-Samarra'i's approach but is supported by contemporary linguistic studies. Agustiar et al. (2023) note that variations like *aʿṭā* and *ātā* are not interchangeable; instead, they suggest varying degrees of emphasis, intimacy, or permanence. Recognizing such distinctions enables scholars to infer specific theological meanings—such as the degree of divine generosity or the nature of prophetic favor—and to appreciate the rhetorical precision of the text. Zitouni et al. (2023) add that these near-synonymous terms enrich the Qur'anic narrative by providing emotional depth and moral texture. In doing so, the Qur'an presents not only a legal or doctrinal framework but a spiritually immersive experience conveyed through deliberate linguistic choices.

Al-Samarra'i extends this method to other examples, including analysis of rain-related terms like *ghayth* and *matar*, where *ghayth* often connotes beneficial rain and divine mercy, while *matar* may be used in contexts denoting punishment or hardship. Such lexical pairings illustrate how the Qur'an assigns semantic value that goes beyond dictionary definition, tying word choice to divine attitude and ethical implication. This interpretive strategy corresponds with the Relation by Contrast Approach to Synonyms (RC-S), a model in which scholars examine the deployment of similar terms in varied contexts to explore their differential meanings (Albalawi, 2025). These analyses demonstrate how each synonym serves a distinct rhetorical or theological function, contributing to thematic coherence and narrative development.

Moreover, Al-Samarra'i's method consistently reinforces the Qur'an's inimitability (*iʿjaz*) by revealing how even minor lexical distinctions reinforce divine intentionality. When multiple verses utilize different synonyms to express similar ideas, contextual cues guide the interpreter toward understanding specific emphases. For instance, the difference in tone between a promise of reward and a threat of punishment might hinge on whether the verb of

"giving" used is *aʿṭā* or *ātā*, illustrating how word choice inflects moral resonance. Agustiar et al. (2023) emphasize that such shifts in diction reflect the Qur'an's engagement with varied audiences and contexts, enabling a dynamic and context-sensitive theology.

By uncovering these linguistic layers, Al-Samarra'i not only illuminates the Qur'an's stylistic mastery but also fosters a deeper theological and spiritual engagement with the text. His commitment to semantic precision reinforces the belief that every Qur'anic word is chosen with purpose, embedded with meaning that emerges fully only when read through a lens sensitive to context, nuance, and rhetorical design.

Structural and Thematic Cohesion

Al-Samarra'i's exegetical method places considerable weight on the structural and thematic coherence of the Qur'anic text, underscoring the interrelation between literary form and theological substance. He argues that the Qur'an's arrangement is neither arbitrary nor merely stylistic; rather, it embodies a sophisticated rhetorical architecture designed to reinforce its central messages. By analyzing repetition, parallelism, and structural balance, Al-Samarra'i reveals how the Qur'an weaves together moral, spiritual, and doctrinal themes into a cohesive narrative tapestry.

Repetition emerges as a pivotal literary strategy in this context. Al-Samarra'i highlights how the recurrence of specific words, phrases, or story elements across different surahs functions not only to reinforce divine instruction but also to cultivate a rhythmic engagement that prompts reflection and emotional resonance. For instance, the repetition of narrative motifs—such as divine mercy, punishment, and guidance—serves to engrain these themes within the reader's consciousness. Alhassen (2023) supports this by asserting that repetition in the Qur'an is a deliberate device used to build theological clarity and cohesion. Through repeated phrases or parallel structures, the Qur'an ensures its key principles are embedded in the listener's mind, fostering continuity of message even as the textual landscape shifts.

Parallelism, closely linked to repetition, also plays a central role in Al-Samarra'i's reading. Structural parallels between stories—particularly those involving prophets—allow the Qur'an to present complex theological ideas through mirrored narratives. This technique invites readers to compare and contrast divine responses to varied human behaviors, thus internalizing ethical and spiritual lessons through structural alignment. As noted by Alhassen (2023), such parallel constructions in prophetic narratives prompt the audience to extract shared moral insights while appreciating the unique circumstances of each account. This method heightens the communicative clarity of the Qur'an and affirms its relevance across differing contexts and audiences.

Beyond repetition and parallelism, Al-Samarra'i draws attention to deeper rhetorical elements such as dialogic coherence and syntactic independence. He demonstrates how the Qur'an maintains thematic unity even in passages that shift speakers, settings, or subjects without traditional markers like personal pronouns or explicit transitions. Abalkheel et al. (2025) describe this as dialogic coherence, wherein meaning flows naturally through the logic of the discourse itself, rather than external references. Al-Samarra'i views this as evidence of divine orchestration—every verse, despite apparent autonomy, aligns with the broader scriptural objective, enhancing the text's unity and spiritual resonance.

Symbolism and metaphor further elevate the Qur'an's structural and thematic integrity. Al-Samarra'i identifies instances where abstract theological concepts are rendered through vivid images, allowing for emotional and intellectual engagement that transcends literal

interpretation. For example, metaphors of light and darkness, or imagery involving water, mountains, and paths, often encapsulate notions of guidance, revelation, and moral direction. Oniyide (2024) emphasizes that such symbolism enriches the communicative impact of the Qur'an by inviting readers to reflect deeply on layered meanings that surpass surface readings. These rhetorical tools transform the text into a spiritually immersive experience, in which theological truths are communicated through resonant, often universal symbols.

Al-Samarra'i's attention to cohesion also includes how seemingly disparate verses interlink through diction, theme, and rhetorical form. His linguistic analysis traces how specific terms reappear across different contexts with nuanced connotations, contributing to thematic continuity. For instance, by mapping the recurrence of divine names or commands, he uncovers how individual surahs participate in a broader semantic and theological network. Rohman (2024) and Farhan & al-Juburi (2008) reinforce this approach by advocating thematic analysis as a means to draw connections between textual units, thereby highlighting the Qur'an's macro-level coherence.

Al-Samarra'i's engagement with structural and thematic cohesion affirms the Qur'an's inimitability not only in its linguistic form but in its architectural brilliance. The careful placement of themes, the strategic repetition of ideas, and the rhythmic interplay of parallel narratives all contribute to a unified, multi-dimensional text. Through this lens, the Qur'an is revealed as a meticulously composed discourse in which every structural element enhances the divine message, inviting readers into a continuous, reflective encounter with its guidance.

Contribution and Critical Reflections

Al-Samarra'i's application of *Manhaj Bayani* has made a distinctive contribution to contemporary Qur'anic exegesis by demonstrating how precision in linguistic and rhetorical analysis can uncover the Qur'an's layered meanings with remarkable clarity. His method advances beyond mere literary appreciation, positioning linguistic detail as a primary vehicle for theological reflection. Through close textual scrutiny—particularly of synonym variation, syntactical arrangement, and rhetorical structures—he reinforces the view that the Qur'an's form and content are inseparable, and that its miraculous nature (*iʿjāz*) is embedded in its eloquence.

A major strength of Al-Samarra'i's method lies in its capacity to revitalize classical exegetical tradition by integrating it with modern linguistic sensitivity. His insistence on analyzing verses through context (*siyāq*) adds interpretive rigor and guards against reductive or ahistorical readings. The Qur'an's use of varied diction for similar themes, as he demonstrates, reflects not redundancy but divine intentionality. This insight is supported by Khoiriyah (2019), who affirms that understanding any Qur'anic statement requires full consideration of its contextual parameters—linguistic, historical, and situational. Al-Samarra'i's work exemplifies this principle, offering contextualized interpretations that elevate subtle distinctions into theological and spiritual insights.

Moreover, his approach addresses one of the enduring challenges in modern tafsir: the need to convey the Qur'an's timeless guidance in ways that resonate with contemporary audiences. By highlighting rhetorical elements—such as repetition, metaphor, parallelism, and thematic continuity—Al-Samarra'i invites readers into a participatory reading experience. His method encourages reflection on divine communication not only as transmission of doctrine, but as an artful discourse designed to captivate, persuade, and transform. This approach aligns with Sweta et al. (2022) and Razavi et al. (2021), who emphasize the critical role of *siyāq* in

interpreting the Qur'an's theological subtleties and avoiding misreadings rooted in decontextualized analysis.

Nevertheless, certain limitations of Al-Samarra'i's framework have been raised within scholarly discourse. While his linguistic precision provides unmatched clarity in textual interpretation, critics argue that it may sometimes overshadow broader historical and ethical contexts essential to a comprehensive tafsir. The intensive focus on structure, diction, and stylistic devices can potentially minimize sociocultural dynamics surrounding revelation, leading to interpretations that are intellectually elegant yet contextually narrow. Al-Khawaldeh et al. (2024) remind us that cognitive terms in the Qur'an derive much of their significance from contextual interplay; isolating them within a purely linguistic lens risks flattening their theological resonance.

Another area of concern lies in the selectivity of Al-Samarra'i's focus. His method is most powerful when applied to verses rich in rhetorical or literary complexity. However, when engaging with passages that are legalistic, historical, or narratively straightforward, the application of *Manhaj Bayani* may yield less interpretive value. Abdel-Haleem, as cited in AlJahsh (2023), cautions against overemphasizing form at the expense of function—particularly when dealing with verses intended to deliver direct guidance or legal injunctions.

Despite these critiques, Al-Samarra'i's contributions remain foundational to the modern development of linguistic-rhetorical tafsir. His framework offers a valuable corrective to overly rationalistic or narratively constrained models of interpretation, restoring the Qur'an's stylistic artistry to the center of theological reflection. By foregrounding the Qur'an's literary coherence and rhetorical intentionality, his work bridges classical reverence with contemporary relevance.

Al-Samarra'i's *Manhaj Bayani* advances Qur'anic studies by reaffirming the centrality of language and context in divine revelation. His interpretive method offers a rich, multidimensional lens through which the Qur'an's ethical, spiritual, and aesthetic dimensions can be appreciated and applied. While its effectiveness may vary depending on the textual genre, the method's emphasis on precision, coherence, and contextual sensitivity has expanded the horizons of tafsir and revitalized scholarly engagement with the Qur'an's rhetorical miracle.

CONCLUSION

Al-Samarra'i's application of *Manhaj Bayani* presents a substantive advancement in the field of Qur'anic exegesis, emphasizing the intricate interplay between linguistic precision, rhetorical artistry, and contextual awareness. His methodology, rooted in the classical tradition yet revitalized with modern linguistic sensibility, provides a nuanced framework for engaging with the Qur'anic text. By focusing on elements such as synonym differentiation, syntactical variation, and thematic cohesion, Al-Samarra'i elucidates the Qur'an's multi-layered meanings and its rhetorical inimitability (*i'jaz*). His emphasis on *siyāq*—contextual alignment—further reinforces the necessity of situational and semantic analysis in rendering meaningful interpretations.

While his approach offers considerable depth and clarity, it is most effective when applied to verses that are rhetorically dense. It may face limitations when interpreting legal or narrative passages that rely more heavily on historical or sociological frameworks. Nevertheless, Al-Samarra'i's contribution bridges classical reverence and modern intellectual engagement, reaffirming the relevance of linguistic tafsir for contemporary readers. His

synthesis of literary aesthetics and ethical substance strengthens the Qur'an's role as a timeless source of guidance, demonstrating that precision in language is inseparable from the delivery of divine meaning.

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