

## The methodology of al-Zamakhsharī in his exegesis al-Kashshāf

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**Abstract**---This study seeks to present the exegetical methodology adopted by al-Zamakhsharī in his commentary *al-Kashshāf*, examining how he presents his material and the criteria he employs to attain the ultimate objective of discerning comprehensive or partial meanings and significations. It further considers his scholarly apparatus in interpreting the Noble Qurʾān, first from the perspective that he was among the most accomplished and deeply versed scholars in the intricacies and secrets of the Arabic language, and second, in view of his position as one of the leading figures of the Muʿtazilite school, which accords primacy to reason and establishes it as a fundamental principle above all else. The study also explores the extent to which this intellectual orientation influences al-Zamakhsharī's views and exegetical interpretations.

**Keywords**---al-Zamakhsharī, *al-Kashshāf*, methodology, rhetoric, grammar, Muʿtazila.

### Introduction

Abū al-Qāsim al-Zamakhsharī al-Khwārazmī (d. 538 AH)<sup>1</sup> was a pioneer in numerous fields, particularly the sciences of rhetoric, theology (*kalām*), and grammar, in which recourse was often made to logic; for “the rules of grammar and its meanings, in most and indeed the vast majority of cases, follow the path of logic and its meanings. Grammar begins its life by reinforcing usage with logical correctness and by casting logical meanings into linguistic form; it then soon becomes captive to logic and its rules,”<sup>2</sup> although we do not consider this to apply to all branches of grammar.

Moreover, the discipline of *kalām* first emerged as a designation for those who scrutinised matters of doctrine and reflected upon them. Thus, the title *mutakallim* was initially applied to one who examined doctrinal issues, and the Muʿtazila were the first to engage in this field in a confessional manner. Thereafter, it came to be applied to theologians who opposed the Muʿtazila and followed the adherents

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of the Sunna."<sup>3</sup> Al-Zamakhsharī was among the theologians, and what a theologian he was, especially when we consider that this school was thoroughly imbued with philosophical principles and that its fascination with philosophy was manifest; anyone who examines the books and writings of the Muʿtazilites readily perceives this with ease and clarity. This is closely connected with the defence of doctrine, insofar as the Muʿtazila were "the vanguard of the theological schools that arose to resolve the vital problems that preoccupied Muslims, such as the problem of free will and the problem of those who commit grave sins. The members of this school devoted themselves to the study of philosophy to draw on it in defending doctrine and then gradually sought to reconcile the transmitted sciences with the rational sciences. When they penetrated deeply into philosophy and delved into its questions, they came to love it for its own sake and exalted its status to the extent that they subjected transmission to reason and interpreted their religious beliefs to harmonise them with philosophy. This conduct provoked against them the resentment of Sunni theologians, who denounced their arrogance and refused to acknowledge them as theologians or as genuine theologians."<sup>4</sup>

Although our subject is grammatical in nature, we consider it appropriate to present here the principles of the Muʿtazila, as well as some of their analytical and interpretive tools, so that the benefit may be more comprehensive and that we may later ascertain whether these principles and others had any effect or influence on al-Zamakhsharī's grammatical studies. The Muʿtazila became renowned for five foundational principles, namely, divine unity (*al-tawḥīd*), justice (*al-ʿadl*), promise and threat (*al-waʿdwa-l-waʿid*), the intermediate position (*al-manẓilabayna al-manẓilatayn*), and commanding right and forbidding wrong.

For divine unity (*al-tawḥīd*),<sup>5</sup>its meaning for them is the negation of all that is eternal besides God; there is nothing eternal alongside God, exalted and sublime. Indeed, the bulk of this school's discourse on divine unity centres on denying eternal attributes. They held that God, majestic and exalted, does not possess attributes distinct from His essence, and they therefore maintained that all attributes are identical with Him, that is, with His essence.

With respect to justice,<sup>6</sup>their understanding of this attribute is that it is neither permissible nor fitting for God, exalted and sublime, to create the acts of human beings and then punish them for what is reprehensible and evil therein; justice entails that He is not suitable for one person but, conversely, willing evil for another. This means that He does not guide one individual into Paradise while leading another astray and consigning him to Hell. In all of this, recourse is made to reason, as we shall see later.

In addition to divine unity, "they adopted the same rational method in affirming justice on the part of God with respect to reward and punishment. When they addressed the problem of recompensation and retribution, they affirmed human freedom of will and that a person brings about his own actions. In every topic of their investigations, we find them operating on the basis of the authority of reason and accepting the conclusions to which it leads, even if this provoked the disapproval of the adherents of the Sunna."<sup>7</sup>

For promise and threat,<sup>8</sup> al-Zamakhsharī, along with those who preceded him and those who aligned themselves with him, held that God, exalted be He, has imposed obligations that carry the force of binding duty and has forbidden many actions that He mentioned in His definitive revelation and that the Sunna has elucidated with utmost clarity. He promised those who obey His commands and avoid His prohibitions Paradise and bliss, and He threatened those who oppose His commands and commit what He has forbidden with Hell and severe punishment. It is not permissible for God to break either His promise or His threat. Consequently, the disobedient deserve punishment unless they repent, just as paradise is the ultimate abode of the obedient unless they return to unbelief after faith and to disobedience after compliance.

The intermediate position,<sup>9</sup> which is connected to the withdrawal of Wāṣil ibn ‘Aṭā’ and whose story is well known, holds that one who affiliates himself with Islam and commits a sin is neither a believer nor an unbeliever. Instead, he occupies a position between the two positions: Islam and faith have not fallen away from him, yet he is not characterised by unbelief in any absolute sense. As for commanding right and forbidding wrong,<sup>10</sup> it is a well-known principle in our noble religion; however, the Mu‘tazila held that they themselves were the ones who most fully upheld it, owing to the intensity of their religious zeal.

These five principles played a significant role in shaping the Mu‘tazila’s perspectives across their various fields of study. Indeed, whenever we encounter work attributed to a Mu‘tazilite, the imprint of Mu‘tazilism becomes apparent therein, albeit to varying degrees. For doctrine, "which an individual embraces affects his conduct and his interpretations."<sup>11</sup> Thus, Ibn Jinnī (d. 392 AH), in his discussion of the saying of God, exalted be He:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ، القلم: ٤٢

“The Day the shin will be uncovered and they are invited to prostration, but they [i.e., the disbelievers] will not be able”(Qur’ān 68:42)

states, “Some of these people even went thus far, regarding His saying:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾

as to claim that it refers to the leg of their Lord.”<sup>12</sup> In another place, he says: "As for the statement of one whose ignorance has carried him away and whose wretchedness has overwhelmed him to the point that he said, concerning the saying of God, exalted be He:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾

that He intended by it a limb of the Eternal, exalted be He... this is a matter for which we praise God for having purified us from even approaching its peril.”<sup>13</sup> All of this suggests his Mu‘tazilite inclination and his recourse to reason in a manner that necessitates interpretation.

This constitutes an excessive interpretive practice, which cannot be accepted under any circumstances. The claim that "the methodological condition required by interpretive practice is recourse to multiple chains of authority and multiple linguistic levels, since the text is constructed upon multiplicity; added to this is the nature of its complex linguistic formation, all of which renders the text referential to multiple levels,"<sup>14</sup>

This, as Ibn Jinnī noted, is due to "the interconnection, interpenetration, and convergence of the linguistic sciences towards the unifying goal of their meanings."<sup>15</sup> This, however, does not hold for all discourse; instead, it cannot be applied to the Noble Qur’ān, which is the speech of God, exalted be His praise, for the Mu‘tazila affirm the createdness of the Qur’ān. Moreover, interpretation is nothing other than "directing an expression away from its primary intended meaning towards a secondary meaning in accordance with subjective inclination, by exploiting the flexibility of language."<sup>16</sup>

The Qur’ān may not be interpreted in accordance with subjective inclinations; instead, such an approach was characteristic of the Mu‘tazila, as they regarded reason as an instrument of knowledge. It is capable of knowing everything, even that which lies beyond nature; therefore, they unleashed it in inquiry into all matters. They called themselves 'the People of Justice and Unity' because they adopted the two issues of justice and unity on the basis of the verses of transcendence that negate from the divine essence all attributes of corporeal resemblance and anthropomorphism, such as *laysa ka-mithlibishay*, and they construed the Qur’ānic verses whose apparent sense might suggest such meanings as metaphorical and figurative.”<sup>17</sup>

Their recourse to reason in interpretation does not stop at this point; rather, it extends to the introduction of doubt into their mode of thinking and its elevation to the primary condition of knowledge. This represents an evident influence of philosophical and logical teachings, as they "affirmed

the authority of reason and freedom of will, and consequently liberated the intellect from rigidity and from halting at the literal sense of texts. Although they differ among themselves in their views, the features of freedom of opinion, analytical dissection of issues, and their critique according to principles derived from logic are evident in their intellectual activity."<sup>18</sup> Reason thus occupies a lofty rank for them, since it is the driving force of analogy and proof in doctrinal matters and their questions, and through it, knowledge is attained.

We find that the Mu'tazila frequently resort to what is known as interpretation on the basis of intention because it is "a method necessitated by the nature of a text that contains problematic values."<sup>19</sup> God, exalted and sublime, says:

يَوْمَ تَرُؤِبُهَا نَدَاهُ كُلُّ مَرْصِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

الحج: ٢

"On the Day you see it, every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allāh is severe. »(Qur'ān 22:2)

Moreover, He, exalted be He, also says:

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

الأعلى - الآية 13

"Neither dying therein nor living"<sup>20</sup>

Concerning His saying (سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ) in the first verse, together with the second verse, al-Jāhiz (d. 225 AH) states: "Among speech there is that which leads the listener to the meanings of its author and to the intention of its speaker."<sup>21</sup> In the two verses, there are two opposing states, which may give rise to ambiguity and obscurity in understanding on the basis of the apparent text, since the state cannot here be grasped at the level of the sentence or the position of its words; instead, this is achieved and realised through knowledge of the intention and awareness of it.<sup>22</sup>

For this reason, the Mu'tazila defended the apparent text to prevent the introduction of interpretations that do not belong to the very substance of the context and are not connected to the general framework of the verses and the surrounding circumstances, such as the occasions of revelation; the Mu'tazila held "that adherence to evidence leads to the intended meaning. This is clarified by the nature of their conception of discourse: they invalidate the claim that the Qur'ān has an esoteric interpretation and affirm that the Qur'ān signifies, by virtue of its apparent meaning, that language itself bears witness to the original sense."<sup>23</sup>

Connected with this are two further elements in linguistic and literary studies, namely, ambiguity and obscurity in discourse. Whenever these occur in speech or text, it becomes necessary to render the intended meaning of the utterance manifest and clear. "Discourse that contains ambiguous and obscure values indeed encompasses laws that make it possible to resolve these linguistic impasses, and the transformations offered by structure constitute an expressive system that forms the hidden body of discourse."<sup>24</sup> Grammatical inflexion (*i'rab*), in its linguistic sense of clarification, is what serves to render what is problematic and intractable clear and evident.

The Mu'tazila paid particular attention to interpretive intentions, especially in the Noble Qur'ān, because the apparent text may not convey the full significance. There remain semantic suggestions within the text that cannot be apprehended except through understanding what is connected to them and what appears in the form of impediments that obstruct such understanding. "Establishing a semantic level requires comprehension of the totality of relations that surround it and of the obstacles that stand in its way. The Mu'tazila responded to those who claimed that the verses of the Qur'ān are contradictory, reproaching them for their ignorance of intended meanings and their failure to understand the strategy of the unequivocal and the ambiguous. Thus, the Mu'tazila, by equipping themselves with an interpretive framework, were able to repel the objections assumed by their

opponents. Between the literal meaning and the essential intent lie multiple significations that the interpreter must examine, understand, and discern the structures that arise from them.”<sup>25</sup>

From this, it may be concluded that specific considerations governed the levels of semantic interpretation among the Mu‘tazila. These may be interpreted on the basis of rational, linguistic, grammatical, and figurative significations. These four foundations are indispensable for anyone who undertakes interpretive activity.<sup>26</sup>

Mu‘tazilism, as a doctrinal school, spread widely and gained great prominence to the extent that its leading figures engaged in the interpretation of the Qur‘ān as well as the noble Prophetic ḥadīth in its service. Ṣāliḥ Fāḍil al-Sāmarrā’ī states, “In their studies, the Mu‘tazila sought, in support of their viewpoint, to interpret the Qur‘ān and ḥadīth in accordance with this doctrine, just as they attempted, under its influence, to divert many expressions from literal meaning to metaphor.”<sup>27</sup> God, exalted be He, says:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْتَبُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَنَّا فِيهَا مِنْ كُلِّ ذَاتَةٍ وَتَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِقَوْمٍ يَعْقِلُونَ

البقرة: ١٦٤

“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason” (Qur‘ān 2:164).

Ibn Jinnī held that<sup>28</sup> the phrase *kbalaqa al-samāwāt wa-l-ard* is to be understood metaphorically rather than literally; if it were literal, it would entail that God created unbelief, transgression, and the like. This constitutes an analysis grounded in his Mu‘tazilite doctrine, whose features are clearly delineated and evident, and it is likely connected to the second principle, namely, justice.

Moreover, among the Mu‘tazilite linguists, their works, especially those devoted to grammar, revealed the relationship between the principles of doctrine and the principles of language. The interconnection between grammar and Mu‘tazilism stands as clear evidence of this, as the bond between them was profound. Reason functions as the connecting link between the two, serving as a tool of analysis in both, as previously noted, and as a means of defending their doctrine.

*Al-Kashshaf*, as we have previously noted, is a distinguished exegetical work that testifies to al-Zamakhsharī’s mastery of a wide range of disciplines, such as rhetoric, *badī‘*, theology (*kalam*), and grammar. It is “the foremost exegetical work of the Mu‘tazila, upon which they rely, and its author is among the later trustworthy Mu‘tazilites who were sincere in their doctrine; thus, its orientation is clear.”<sup>29</sup> Moreover, al-Zamakhsharī’s method of analysing texts stemmed from thorough knowledge of the various elements connected to the text under analysis and of its external dimensions, which assist in grasping its intended meaning and accurately identifying its significance. All of this was manifested in his attention to matters.<sup>30</sup> These include the occasions of revelation, doctrinal considerations, customs and traditions, and other contextual indicators. When interpreting a Qur‘ānic text, he mentions the sūras by name, specifies which are Meccan and which are Medinan, analyses certain words by explaining their meanings, and then discusses the occasion of revelation, followed by the general purpose of the verse or part thereof, as well as certain rhetorical aspects and grammatical possibilities when there are multiple.

All of this attests to the breadth of al-Zamakhsharī’s learning and his capacity for interpretation and for positing multiple analytical perspectives. Under his hand, grammatical interpretation assumes “a new form, in terms of devising certain interpretations and construing many Qur‘ānic texts according to their apparent meanings, and we observe him in many instances inclining towards the Basran school in various grammatical issues.”<sup>31</sup>

This view indicates that the author of *al-Kashshāf*, alongside his affiliation with the Mu‘tazila, possessed a distinctive methodology of his own, according to which he analysed grammatical and linguistic phenomena. This is perhaps exemplified in the following points:<sup>32</sup>

1. His attachment to the Basran school, his veneration of the master of grammarians Sībawayh, and his benefit from the works of *Ma‘āni* by al-Zajjāj al-Baṣrī.
2. His agreement with the Kufan school on specific issues and his benefit from the *Ma‘āni* of al-Farrā’ al-Kūfī.
3. His independent reasoning and adoption of views of his own, without commitment in application, on many issues to either of the two schools.
4. His focus is on concision in presenting grammatical issues, avoiding extensive discussion of divergent opinions.
5. His preference, among syntactic analyses, is for those that are stronger from a rhetorical perspective.
6. His directing of syntactic analysis to serve meaning, and his admiration for the Arabs’ inclination toward meanings and their setting aside of mere forms.
7. His citation of ḥadīth as evidence in grammatical discussion.
8. His reliance on grammatical principles and his revival of the grammarians’ method in examining and critiquing Qur’ānic readings, weighing them against one another and drawing preference from them, benefiting in this regard from works such as *Ma‘āni* by al-Farrā’ and al-Zajjāj, *al-Muḥtasib* by Ibn Jinnī, and others.

Since al-Zamakhsharī was a Mu‘tazilite, it was natural indeed, characteristic of the Mu‘tazila that, in his writings, he should set out to defend and serve his doctrine, arming himself in this endeavour with reason, by means of which this group was able to prevail over their opponents and to direct many linguistic, rhetorical, and grammatical subtleties in multiple ways that would not have been possible without it. "In al-Zamakhsharī’s works, all the traits of the Mu‘tazilite figure are evident, and there appear the characteristics of the theologian who devoted his life to the service of his doctrine. Among these is that we see him relying heavily on reason, which he consulted in every minor and major matter; through it, he comes to know the nature of creation, and through creation, he infers knowledge of the Creator, thereby repelling Satan, who dares to approach only human whims and emotions."<sup>33</sup>

God, exalted be He, says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

البقرة: ٣١

"And He taught Adam the names - all of them. He then showed them to the angels and said, "Inform Me of the names of these, if you are truthful." (Qur’ān 2:31)

And He, exalted be He, also says:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلًا مِنَّا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

الأعراف: ٤٣

"And we will have removed whatever is within their breasts of resentment, while] flowing beneath them are rivers. Moreover, they say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly, the messengers of our Lord had come with the truth." Moreover, they will be called "This is Paradise, which you have been made to inherit for what you used to do." (Qur’ān 7:43)

About the first verse, al-Zamakhsharī held that.<sup>34</sup> The name is not identical to the named entity itself; instead, they are two distinct terms, contrary to the claim of the adherents of the Sunna.<sup>35</sup> Thus, His saying, *‘allama Adama al-asmā’ akullabā*, means the names of the named things, with the genitive term omitted because it is understood and there is no ambiguity. For the second verse,<sup>36</sup> He maintains that His saying *bimakuntumta’ malūn* means “by reason of your deeds and what you performed,” not as a

matter of favour or honouring of righteous works, as asserted by those he considers misguided, namely, the adherents of the Sunna.

God, exalted be He, says:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

البقرة: ٧

“Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil. In addition, for them is a great punishment.” (Qur’ān 2:7)

Concerning His saying, exalted be He, *wa-‘alaabṣārihimghishawah*, al-Zamakhsharī states that it is “another metaphor, for in reality they were seeing persons and turning their eyes about; yet, since they did not benefit from sight and did not take heed of admonitions, He, exalted be He, described their eyes as being veiled and treated them as those who strike blindly and wander aimlessly. Alternatively, He, exalted be He, employed eyes here as a metonymy for insights, since they did not benefit from them nor were they guided by their proofs; for a human being is guided by his insight to the paths of his salvation, just as he is guided by his sight to the placement of his steps.”<sup>37</sup>

One of the scholars responded to al-Zamakhsharī’s interpretation of this verse by saying: “Mahmūd said:<sup>38</sup> If you ask how sealing is attributed to God, exalted be He? Aḥmad, may God have mercy on him, said: This is the first blind stroke by which he stumbled into the abyss of whims, descending from the platform of the text into the depths of its interpretation, seeking discord in order to preserve what was written for him of tribulation. Thus, his statement encompassed deviations that I have enumerated.”<sup>39</sup> This constitutes an exposure of the stratagems of the Mu‘tazila, and al-Zamakhsharī is one of them and of their doctrine, for they sought to serve their school even at the expense of the Qur’ān, the speech of God, exalted be He.

Among the instances in which al-Zamakhsharī was also rebutted is his interpretation of the saying of God, exalted be He:

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشْأُوًّا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

البقرة: ٢٠

“The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. In addition, if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is, over all things, competent.” (Qur’ān 2:20)

He said, “(Mahmūd said:<sup>40</sup> Among things, there are those to which the power of the Omnipotent does not relate, such as the impossible.) Aḥmad said: What he has introduced here is erroneous in principle and in application. For the adherents of the Sunna, the omnipotent creator in their view is one God, the One, the Unique. His power relates to the act, and thus He creates it, whereas the power of the servant relates to it by way of concomitance without effect. Therefore, in this interpretation, no act subject to power is created between two agents. Al-Zamakhsharī has interwoven into the folds of this statement the negation of eternal power and its denial, rendering God, exalted be He, powerful by essence and not by power. He smuggled this in under his saying, ‘among things there are those to which the essence of the powerful does not relate,’ and he did not say ‘the power of the powerful.’ One must therefore be alert to his hidden insinuations and how many deviations he has clandestinely embedded in this statement.”<sup>41</sup>

And His saying, exalted be He:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَمَهُمْ مُّعْرِضُونَ

آل عمران: ٢٣

“Do you not consider, [O Muḥammad], those who were given a portion of the Scripture? They are invited to the scripture of Allāh that it should arbitrate between them; then, a party of them turns away, and they refuse.” (Qur’ān 3:23)

This verse elicited a severe rebuttal of al-Zamakhsharī, for he made his Mu‘tazilite principles explicit therein, particularly about the doctrine of the intermediate position, as well as in his attack on the adherents of the Sunna. “Aḥmad said: This too is an allusion to the adherents.<sup>42</sup> of the Sunna<sup>43</sup> In their

belief that the pardon of the major sins of a believing monotheist is entrusted to the will of God, exalted be He, even if he dies persisting in them, in faithfulness to His saying, exalted be He:

إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ - وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

النساء 48

"Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. Moreover, he, who associates others with Allāh, has certainly fabricated tremendous sin.n 4:48)ā' (Qur<sup>44</sup>"

Moreover, in the affirmation of an intercession for those who commit major sins. He reproaches them for this to the extent that he makes them a principle by which he analogises the Jews who say, 'The Fire will not touch us except for a limited number of days.' Consider how he has filled his heart with hatred for the adherents of the Sunna and with discord and how he has filled the land with these tendencies of hypocrisy."<sup>45</sup>

We thus clearly perceive Mu'tazilism's influence in his statements. How could it be otherwise, when he was among those who disseminated the renown of the Mu'tazila through his exegesis of the Qur'ān, by virtue of his command of eloquence and rhetoric and his recourse to reason? Indeed, "the impact of Mu'tazilism is evident in everything he writes and everything he interprets, for a purely rational outlook in interpreting the text is his habitual practice, and the Mu'tazilite method is his path. He rationalises and interprets to the extent possible, and interpretation does not defeat him, for he is among the masters of eloquence."<sup>46</sup>

Moreover, another matter must be mentioned: al-Zamakhsharī openly adhered to Mu'tazilism and declared it publicly, despite the aversion of both the populace and the ruling authorities of his time to the Mu'tazilite doctrine and their rejection of it. He states in the introduction to his *Kashshaf*: "I have indeed seen our brethren in religion from among the virtuous of the saved and justly inclined group...",<sup>47</sup> alluding to the Mu'tazila and taking pride in their doctrine. There are many similar indications of this kind throughout *al-Kashshaf*.<sup>48</sup>

*Al-Kashshaf*, as we have seen, functioned as a platform for advocating the Mu'tazilite doctrine, and its author exerted every effort to ensure that this aim was realised. It may be asserted with confidence that he fulfilled the theological purpose assigned to it to the fullest extent. However, the aims and objectives of *al-Kashshaf* do not end here because it is, as is well known, a rhetorical exegesis of the Noble Qur'ān.<sup>49</sup> The rhetorical purpose constitutes another objective to which al-Khwārazmī devoted himself, namely, the elucidation of the Qur'ān's inimitability and the unveiling of its subtleties and secrets. Indeed, rhetoric was the most prominent material he adopted to this end, employing it to subject the verses to Mu'tazilite doctrine. Through his mastery and profound knowledge of the art of rhetoric, he was able to highlight what he termed rhetorical subtleties, with which *al-Kashshaf* abounds throughout his interpretation of the speech of God, exalted be His praise.

There is no doubt that for al-Zamakhsharī, rhetoric constitutes a path to the science of exegesis. He did not intend to teach rhetoric through *al-Kashshaf*; instead, he aimed to interpret the Noble Qur'ān according to its rhetorical principles and the disciplines that branch from them, namely, *bayān*, *badi'*, and *ma'ānī*. At that point, no equipment is more essential for the exegete than knowledge of rhetoric. He states in the introduction to his exegesis concerning the exegete:

"None may plunge into any of these truths except a man who has excelled in two sciences uniquely connected to the Qur'ān, namely, the science of *ma'ānī* and the science of *bayān*, who has proceeded deliberately in exploring them for a time and toiled in examining them over long periods, whose aspiration to seek out their loci has been driven by a desire to know the subtleties of God's proof and by eagerness to clarify the miracle of the Messenger of God, after having acquired a share of the other

sciences, combining both critical investigation and memorisation ... a knight in the science of grammatical inflection, preeminent among the bearers of the Book."<sup>50</sup>

Accordingly, in al-Zamakhsharī's view, no one is capable of exegesis unless he is:

- Highly proficient in the two sciences uniquely connected to the Qur'ān, namely, *ma'ānī* and *bayān*.
- A master of grammatical inflexion, preeminent among the bearers of the Book, that is, the Book of Sibawayh.
- Possessed of a portion of the other sciences, combining critical investigation with memorisation, extensive reading, and prolonged revision.
- Endowed with a supple disposition, an agile intellect, and an alert mind.

This is further confirmed by what he adds to scholarly equipment without neglecting reason. He states, "As for the distinctive method by which doubts are dispelled and before which the eloquent logician falls silent, it is that which scholars have concerned themselves with recording and which the great have laboured to refine: namely, the elucidation of the peculiarities of Arabic expressions and their vocabulary, and the rare subtleties of their wisdom, insofar as these relate to their essences and are connected to their attributes, through the two noble sciences and the two eminent disciplines, namely, the science of morphological structures and the science of grammatical inflection, both of which encompass numerous branches."<sup>51</sup> Here, we observe that he has added the science of structures, that is, morphology, whose topics are abundant and dispersed throughout *al-Kashshaf*.

We hereby cite some of his statements that demonstrate the extent of his excellence in all that we have mentioned and that reveal broad erudition and knowledge. Thus, he says, "Be upright for God, allies in God. Might and forbearance are *ḥantafī* and *aḥnafī*, and religion and knowledge are *ḥanfī*. God has established the earth on lofty standards, just as He has firmly established ḥanīfism through the sciences of the noble imams of the Ḥanafīs. The Ḥanafīs are the reins of the community; ḥanīfism is the law with its questions."<sup>52</sup> This indicates his adherence to the school of Imām Abū Ḥanīfa al-Nu'mān. At the same time, we see his remarkable mastery of the language's vocabulary, expression, morphology, syntax, and meaning.

He also says in describing the conduct of a believer towards his fellow believer: "The believer is gentle and compliant towards the believer, but fierce and unyielding towards the transgressor. I do not know which of the two is more wretched: one who swims amid waves or one who stands upon bonds."<sup>53</sup> Moreover, he says elsewhere: "Whoever frequently says *subḥān Allāh* surpasses Saḥbān in eloquence; whoever does not ride upon hardship will not drink *mādhī*; how can one of clay like pottery bend the flank of pride and boastfulness?"<sup>54</sup> All of this testifies to his firm command of the reins of language and of the ancillary disciplines connected to it, as well as to his rational perspectives, which never depart from him, as a means of manifesting his doctrine and in faithful service to it and its consolidation.

Hence, al-Zamakhsharī was not a scholar of a single discipline; instead, he possessed a range of diverse forms of knowledge that enabled him to bear the banner of Mu'tazilism. He did not confine himself to the science of *ma'ānī* and the other disciplines we have discussed; instead, he was also a pioneer in grammar, deeply versed in it. The relationship between the two sciences is indeed profound, such that one can scarcely be separated from the other. "The scholar of *ma'ānī* shares with the grammarian the investigation of composite structures; however, the grammarian examines them from the perspective of their structural forms in terms of correctness and incorrectness, and the indication of those forms to their conventional meanings and their soundness, whereas the scholar of *ma'ānī* examines them from the perspective of the elegance of arrangement, expressed as eloquence in composition, or its ugliness... thus the science of *ma'ānī* constitutes the completion of the science of grammar."<sup>55</sup> There is therefore no harm in combining the two. Al-Zamakhsharī succeeded in doing so and was a pioneer in

this regard, having been influenced by the thought of ‘Abd al-Qāhir al-Jurjānī (d. 471 AH), as embodied in the theory of *naẓm*.

“*Naẓm*” in technical usage denotes the composition of words and sentences in which meanings are orderly arranged and significations harmoniously integrated, in accordance with the speaker’s intent. Indeed, it goes beyond this, for “in its philosophical conception it is a rhetorical term that expresses the art of constructing and crafting discourse in accordance with the appropriateness of meaning and the states of the addressee. As for the mere conjunction of individual words, even though it may sometimes constitute part of sentence construction, it does not, in his view, require artistry, nor does it reveal talent.”<sup>56</sup>

For ‘Abd al-Qāhir al-Jurjānī, *naẓm* consists of pursuing the meanings of grammar, and “grammar” here bears a broad significance, encompassing both grammatical and rhetorical inquiries. He states, “When you have understood that the axis of *naẓm* revolves around the meanings of grammar, and around the aspects and distinctions that pertain to it, then know that these distinctions and aspects are many, with no limit at which they stop and no end beyond which they do not increase. Then, know that excellence is not intrinsic to them in themselves or in an absolute sense; rather, it arises according to the meanings and purposes for which discourse is composed, and then according to the positioning of some elements in relation to others and the manner in which some are employed in relation to others.”<sup>57</sup> The import of this is that the meanings of grammar are not confined merely to the apparent and formal relations among words and expressions at the level of sentences; instead, they are the indicators that determine the complete semantic functions of words within sentence contexts, in accordance with surrounding correlates and suggestive cues.

We shall see that there was a significant relationship between *naẓm* and the interpretive analyses found in *al-Kashshāf*, for its author, through his penetrating intellect, realised that there is no path to uncovering the secrets of the Qur’ānic arrangement, apprehending the indicators of its inimitability, and grasping the elevated eloquence it contains, except by reliance upon this foundation. “For this reason, he composed his book and entitled it *al-Kashshāf anḥaqa’iqwa-ghawāmiḍ al-tanzīlwa-’ayn al-aqawilfawjūh al-ta’wil*, and he applied the theory of Imām ‘Abd al-Qāhir in a practical manner to all the sūras.”<sup>58</sup> This is because many exegetes from the time of ‘Abd al-Qāhir al-Jurjānī onwards sought to benefit from his innovative vision of *naẓm* to uncover the loci of the Qur’ān’s rhetorical and expressive inimitability. However, they were unable to achieve this aim. We believe that al-Zamakhsharī, by virtue of the breadth of his knowledge, his familiarity with reports and sciences, and his mastery of Arabic rhetoric, was able to achieve this fully. His book *al-Kashshāf*, which lies before us and upon which our study is based, is the most unmistakable evidence of this. Its author was “the one who most extensively applied this theory in his exegesis, endowing it with a measure of the vitality of linguistic appreciation, while also adding to its contours many details that testify to his profound engagement with this art. In his book *al-Kashshāf*, the reader finds the applied effects of ‘Abd al-Qāhir’s theory manifest and unmistakable in a precise and thorough examination.”<sup>59</sup>

The exegesis of *al-Kashshāf* suggests that its author possessed abundant knowledge and extensive familiarity with earlier exegetical works and Qur’ānic studies, particularly *al-Farrā’s Ma’āni al-Qur’an*.<sup>60</sup> (d. 207 AH), to which he frequently had recourse in matters relating to Qur’ānic readings. In addition, *Ma’āni al-Qur’ānwa-I’rābuhu* by Abū Ishāq al-Zajjāj<sup>61</sup> (d. 311 AH) and the works of al-Rummānī<sup>62</sup> (d. 384 AH), from whom al-Zamakhsharī benefited and by whom he was influenced.

For influence, it is manifold, especially given that the man adhered to Mu’tazilism. Among the most notable examples is Abū Ḥayyān<sup>63</sup> (d. 745 AH), who composed his book *al-Baḥr al-Muḥīt*, in which he followed al-Zamakhsharī’s views line by line. His attack on him was forceful in numerous linguistic and semantic issues, and the reasons for this may be traced to the following:<sup>64</sup>

1. Alleged lack of understanding of the intent of the author of *al-Kashshāf*. This, however, is not something we accept, for AbūḤayyān was a scholar of language, grammar, and exegesis, and in addition was a Sunni; it is therefore natural that he would refute al-Zamakhsharī's Mu'tazilite claims, and we consider that he was correct in doing so.
2. The divergence of their respective methodologies in identifying rhetorical subtleties, especially al-Zamakhsharī's opposition to the views of the majority of grammarians, in addition to AbūḤayyān's severity towards him on account of his Mu'tazilism.

Prior to AbūḤayyān, Ibn 'Atīyya (d. 541 AH) had composed his exegesis *al-Muḥarrar al-Wajīz*, in which he mentioned many al-Zamakhsharī's views. AbūḤayyān likewise benefited from this work, for "no exegete was treated as extensively as these two eminent imams, al-Zamakhsharī and Ibn 'Atīyya, whether in praise or blame, through citation from their commentaries, or through critique and refutation of their views."<sup>65</sup> Al-Ṭabrisī, moreover, undertook the composition of an exegesis entitled *Jamī' al-Jawāmi'*, after having previously authored *Majma' al-Bayān*. In the former, he sought to combine this work with *al-Kashshāf* and concurred with al-Zamakhsharī on certain Mu'tazilite views.<sup>66</sup> Furthermore, the commentary of Abū al-Khayr al-Bayḍāwī (d. 685 AH), *Anwār al-Tanzīh wa-Asrār al-Ta'wīl*, served as a concise exegesis of *al-Kashshāf*, omitting its Mu'tazilite elements and affirming the doctrine of the Ahl al-Sunna wa-l-Jamā'a.<sup>67</sup>

The figure who may be said to have been most strongly influenced by al-Zamakhsharī is al-Rāzī.<sup>68</sup> (d. 604 AH), The author of the celebrated commentary *Mafātīḥ al-Ghayb*. He undertook to summarise the rhetoric of al-Zamakhsharī and that of al-Jurjānī in a single work, which he entitled *Nihāyat al-Ijāz wa-Dirāyat al-I'jāz*.

In conclusion, al-Zamakhsharī was among the distinguished imams of the Arabic language in rhetoric, grammar, exegesis, and other fields of knowledge. His analyses and interpretations recur consistently and continuously, without retreat or hesitation. Throughout all this, they present themselves as imbued with the imprint of logic and reason, an approach acknowledged by the adherents of the Mu'tazilite school in the service of their aims and orientation. However, despite this, the author presents his views and scholarly investigations in a weighty and lucid style, behind which the principles of Mu'tazilism are subtly concealed.

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## Endnotes:

- <sup>1</sup>Jalāl al-Dīn al-Suyūṭī, *Ṭabaqāt al-Mufasssirin*, reviewed by a committee of scholars (Beirut: Dār al-Kutub al-‘Ilmiyya), 104–105, where he states, “He was Mu‘taẓilite in doctrine, and his extant works spare us the need to extol his learning”; and Muḥammad al-Ṭanṭāwī, *The Rise of Grammar and the History of the Most Renowned Grammarians*, 2nd ed. (1389 AH/1969), 175–176.
- <sup>2</sup>Luṭfī ‘Abd al-Badī‘, *The Linguistic Structure of Literature* (Cairo: Maktabat al-Nahḍa al-Miṣriyya, 1st ed., 1970), 11; see also the account of al-Sirāfi with the philosopher Mattā ibn Yūnus in Abū Ḥayyān al-Tawḥīdī, *Al-Imtā‘ wa-l-Mu‘ānasa*.
- <sup>3</sup>Kāmil Muḥammad Muḥammad ‘Uwayḍa, *Al-Jāhīz: The Man of Letters and the Philosopher* (Beirut: Dār al-Kutub al-‘Ilmiyya, 1st ed., 1413 AH/1993), 20; Ibn Khaldūn states: “The subject matter of theology, according to its practitioners, consists of doctrinal beliefs, once established as valid by revelation, insofar as they may be demonstrated through rational proofs.” Ibn Khaldūn, *The Muqaddima*, 1:270.

- <sup>4</sup> Kāmil Muḥammad Muḥammad 'Uwayḍa, *Al-Jāhīz: The Man of Letters and the Philosopher* (Beirut: Dār al-Kutub al-'Ilmiyya, 1st ed., 1413 AH/1993), 21.
- <sup>5</sup> See Musā'id Muslim 'Abd Allāh Āl Ja'far, *The Impact of Intellectual Development on Qur'anic Exegesis in the Abbasid Era* (Beirut: Mu'assasat al-Risāla, 1st ed., 1405 AH/1984), 318–319; 'Abd al-Ḥakīm Balba', *Mu'taẓilite Literature up to the End of the Fourth Hijri Century* (Cairo: Dār Nahḍat Miṣr, 2nd ed., 1969), 131–151; and Murtaḍā Āyat Allāh al-Shirāzī, *Al-Zamakhsbari as Linguist and Exegete*, intro. Ḥusayn Naṣṣār (Cairo: Dār al-Thaqāfa, 1977), 161.
- <sup>6</sup> See *The Impact of Intellectual Development on Qur'anic Exegesis in the Abbasid Era*, 320–321; *Al-Zamakhsbari as Linguist and Exegete*, 161–162; and *Mu'taẓilite Literature up to the End of the Fourth Hijri Century*, 131–151.
- <sup>7</sup> Kāmil Muḥammad Muḥammad 'Uwayḍa, *Al-Jāhīz: The Man of Letters and the Philosopher*, 22.
- <sup>8</sup> See *The Impact of Intellectual Development on Qur'anic Exegesis*, 323; *Mu'taẓilite Literature*, 131–151; and *Al-Zamakhsbari as Linguist and Exegete*, 162.
- <sup>9</sup> See *Al-Zamakhsbari as Linguist and Exegete*, 162; *Mu'taẓilite Literature*, 131–151; and *The Impact of Intellectual Development on Qur'anic Exegesis*, 325.
- <sup>10</sup> See *The Impact of Intellectual Development on Qur'anic Exegesis*, 325–326; *Mu'taẓilite Literature*, 131–151; and *The Impact of Intellectual Development on Qur'anic Exegesis*, 325.
- <sup>11</sup> Ṣāliḥ Fāḍil al-Sāmarrā'i, *Linguistic and Grammatical Studies in al-Zamakhsbari* (Amman: Dār 'Ammān li-l-Nashr, 1st ed., 1426 AH/2005), 211.
- <sup>12</sup> Ibn Jinnī, *Al-Khaṣā'is*, ed. Muḥammad 'Alī al-Najjār (Beirut: Dār al-Hudā li-l-Ṭibā'a wa-l-Nashr, 2nd ed.), 3:246.
- <sup>13</sup> Ibn Jinnī, *Al-Khaṣā'is*, 3:251; see also *Linguistic and Grammatical Studies in al-Zamakhsbari*, 211–212 (ḥarāḥ: its two sides).
- <sup>14</sup> Haytham Sarḥān, *The Strategy of Semantic Interpretation among the Mu'taẓila* (Latakia, Syria: Dār al-Ḥiwār li-l-Nashr wa-l-Tawzī', 1st ed., 2003), 77.
- <sup>15</sup> Ibn Jinnī, *Al-Khaṣā'is*, 1:243.
- <sup>16</sup> Muṣṭafā al-Ṣāwī al-Juwaynī, *Approaches to Qur'anic Exegesis* (Egypt: Munsha'at al-Ma'ārif, n.d.), 109.
- <sup>17</sup> 'Uwayḍa, *Al-Jāhīz: The Man of Letters and the Philosopher*, 21–22; and “The tools of interpretation among the Mu'taẓila are: reason in support of Mu'taẓilite principles, language, and practical interpretive experience.” See *Approaches to Qur'anic Exegesis*, 109.
- <sup>18</sup> 'Uwayḍa, *Al-Jāhīz: The Man of Letters and the Philosopher*, 22.
- <sup>19</sup> *The Strategy of Semantic Interpretation among the Mu'taẓila*, 97.
- <sup>20</sup> Qur'ān, Ṭā Hā 20:74; al-A'lā 87:13.
- <sup>21</sup> Al-Jāhīz, *Al-Bayan wa-l-Tabyīn*, ed. and annotated by 'Abd al-Salām Muḥammad Hārūn (Cairo: Dār al-Fikr li-l-Ṭibā'a wa-l-Nashr wa-l-Tawzī', n.d.), 2:281.
- <sup>22</sup> *The Strategy of Semantic Interpretation among the Mu'taẓila*, 97.
- <sup>23</sup> *Ibid.*, 98.
- <sup>24</sup> *Ibid.*, 102.
- <sup>25</sup> *Ibid.*, 102.
- <sup>26</sup> *Ibid.*, 149–186.
- <sup>27</sup> *Linguistic and Grammatical Studies in al-Zamakhsbari*, 211.
- <sup>28</sup> See *Al-Khaṣā'is*, 2:449.
- <sup>29</sup> *The Impact of Intellectual Development on Qur'anic Exegesis in the Abbasid Era*, 336.
- <sup>30</sup> See *The Impact of Intellectual Development on Qur'anic Exegesis in the Abbasid Era*, 104. One scholar notes: “Al-Zamakhsbari frequently arrived at the meanings of Qur'anic constructions by considering an external dimension that governs their understanding and determines the intended meaning, such as the occasions of revelation, doctrinal or legal considerations, transmitted exegesis, customs or traditions, or other contextual circumstances and indicators.” See *Studies in Arabic Linguistics (The Structure of the Arabic Sentence – Grammatical and Pragmatic Constructions – Grammar and the Science of Meanings)*, 136.
- <sup>31</sup> 'Abd al-Fattāḥ Aḥmad al-Ḥamūz, *Grammatical Interpretation in the Noble Qur'an*, 1:90.
- <sup>32</sup> 'Abd Allāh Ibrāhīm Rifīda, *Grammar and Books of Qur'anic Exegesis*, 1:688–689.
- <sup>33</sup> Muḥammad Haytham Ghurra, *Rhetoric among the Mu'taẓila*, 104.
- <sup>34</sup> See *Al-Kashshāf*, 1:60; and *Linguistic and Grammatical Studies in al-Zamakhsbari*, 217.
- <sup>35</sup> See *Tafsīr Ibn Kathīr*, 1:75.
- <sup>36</sup> *Al-Kashshāf*, 2:442; see also *Linguistic and Grammatical Studies in al-Zamakhsbari*, 216.
- <sup>37</sup> Al-Sharīf al-Raḍī, *Talkhīṣ al-Bayan fī Majāzāt al-Qur'an*, 113.
- <sup>38</sup> See *Al-Kashshāf*, 1:166.
- <sup>39</sup> *Al-Kashshāf*, followed by *Al-Kaḍī al-Shaḍī fī Takhrīj al-Ḥadīth al-Kashshāf*, 1:26–27.
- <sup>40</sup> See *Al-Kashshāf*, 1:51.
- <sup>41</sup> *Al-Kashshāf*, followed by *Al-Kaḍī*, 1:43.
- <sup>42</sup> See *Al-Kashshāf*, 2:39.
- <sup>43</sup> See *Tafsīr Ibn Kathīr*, 1:324.
- <sup>44</sup> Qur'ān, al-Nisā' 4:48 and 4:116.
- <sup>45</sup> *Al-Kashshāf*, 1:97 (Introduction); see also *The Impact of Intellectual Development on Qur'anic Exegesis*, 336.
- <sup>46</sup> *The Impact of Intellectual Development on Qur'anic Exegesis*, 336.
- <sup>47</sup> *Al-Kashshāf*, 1:97 (Introduction); see also *The Impact of Intellectual Development on Qur'anic Exegesis*, 336.
- <sup>48</sup> See, for example, his interpretation of al-Mā'ida 5:69; al-Takwīr 81:15–18; and al-Shams 91:7–10.

<sup>49</sup>Rhetoric among the *Mu'tazila*, 105–106.

<sup>50</sup>*Al-Kashshaf*, 1:96 (Introduction); see also *Grammar and Books of Qur'anic Exegesis*, 1:687; and *Rhetoric among the Mu'tazila*, 106.

<sup>51</sup> Abū al-Qāsim al-Zamakhsharī, *The Inimitability of Sūrat al-Kawthar*, ed. Ḥāmid al-Khaffāf (Dār al-Balāgha, 1st ed., 1411 AH/1991), 42–43.

<sup>52</sup> Abū al-Qāsim al-Zamakhsharī, *Navābiḡh al-Kalīm* (Cairo: Maktabat al-Thaqāfa al-Dīniyya, 1st ed., 1426 AH/2006), 33.

<sup>53</sup>*Navābiḡh al-Kalīm*, 37–38.

<sup>54</sup> *Ibid.*, 44.

<sup>55</sup> Ibn Kamāl Bāshā, *Three Treatises on Language*, ed. Muḥammad Ḥusayn Abū al-Futūḡ (Beirut: Maktabat Lubnān Nāshirūn, 1st ed., 1993), 183.

<sup>56</sup> 'Iffat al-Sharqāwī, *The Rhetoric of Conjunction in the Noble Qur'an* (Beirut: Dār al-Nahḡa al-'Arabiyya, 1981), 99; see also *Studies in Arabic Linguistics*, 38.

<sup>57</sup> 'Abd al-Qāhir al-Jurjānī, *The Proofs of Inimitability*, ed. Maḥmūd Muḥammad Shākīr (Cairo: Maktabat al-Khānjī, 1984), 87; see also *Studies in the Sciences of the Qur'an*, ed. Maḥmūd Muḥammad Shākīr (Cairo: Maktabat al-Khānjī, 1984), 90; and *The Strategy of Semantic Interpretation among the Mu'tazila*, 163.

<sup>58</sup> 'Abd al-'Azīz 'Abd al-Mu'tī, *The Question of Qur'anic Inimitability and Its Impact on the تنوين of Arabic Rhetoric* (Beirut: 'Ālam al-Kutub, 1st ed., 1405 AH/1985), 662.

<sup>59</sup>*The Rhetoric of Conjunction in the Noble Qur'an*, 34–35.

<sup>60</sup> See *Grammar and Books of Qur'anic Exegesis*, 1:706.

<sup>61</sup> *Ibid.*, 1:383, 693.

<sup>62</sup> *Ibid.*, 1:383.

<sup>63</sup>*Linguistic and Grammatical Studies in al-Zamakhsharī*, 235; and *Grammar and Books of Qur'anic Exegesis*, 2:946.

<sup>64</sup> See *Grammar and Books of Qur'anic Exegesis*, 2:951–955.

<sup>65</sup> See *Grammar and Books of Qur'anic Exegesis*, 2:779.

<sup>66</sup> *Ibid.*, 2:874.

<sup>67</sup> *Ibid.*, 2:874.

<sup>68</sup>*The Question of Qur'anic Inimitability and Its Impact on the تنوين of Arabic Rhetoric*, 676.