

A Comparative Study of the Lexical Foundations of Ṭabrisī's Majma' al-Bayān and Zamakhsharī's Kashshāf

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Abstract

Holy Qur'an as the main religious source in various task-making and divine sciences, such as; jurisprudence, theology, ethics, hadith, etc. have been considered and basic principles have been deduced from them. Knowing the vocabulary of the Holy Qur'an is an important matter in understanding the verses. Therefore, the understanding of the verses depends on the careful examination of the words of the Qur'an in terms of vocabulary and syntax. The main question of the research, which has been carried out with a descriptive-analytical method, is the commonalities and differences in the semantics of the words of the Holy Qur'an from the point of view of Zamakhsharī in Kashshāf and Ṭabrisī in Majma' al-Bayān. The findings of the research include the common aspects of the semantics of vocabulary in Kashshāf and Majma' al-Bayān; citing the tradition of the Messenger of God (PBUH), Arab poetry, finding the meaning of the words of the Qur'an in the age of revelation, and using the power of reason and deliberation, and accepting imperfect synonyms, are the Mu'arrab words. And among the aspects of differentiation we can refer to: 1- Jurisprudential trends (rule of sacrifice for the people of the book), 2- difference in theological views (verse of preaching, the possibility of abrogating the Qur'an with a single message), 3- lexical and literary issues (the position of Hamzah), 4- example of Asbāb al-Nuzūl (Abū Ṭālib's faith, example of Ahl al-Bayt (AS) and role of Istihsān.

Keywords: Kashshāf by Zamakhsharī, Majma' al-Bayān by Ṭabrisī, Sharing the Basics, Differentiating the Basics.

چکیده

قرآن کریم به عنوان اصلی‌ترین منبع دینی در علوم مختلف تکلیف‌ساز و الهی، همچون؛ فقه، کلام، اخلاق، حدیث و... مورد توجه بوده و مبانی اساسی از آن استنباط شده است. شناخت مفردات قرآن کریم امری مهم در تفهیم آیات است. از این رو فهم آیات منوط به بررسی دقیق واژه‌های قرآن از نظر لغوی و نحوی است. سؤال اصلی پژوهش که با روش توصیفی-تحلیلی انجام پذیرفته است، وجوه اشتراک و افتراق معناشناسی مفردات قرآن کریم از دیدگاه زمخشری در کشف و طبرسی در مجمع البیان است. از یافته‌های پژوهش آنکه از وجوه اشتراک معناشناسی مفردات در کشف و مجمع البیان؛ استناد به سنت رسول خدا (ص)، اشعار عرب، یافتن معنای الفاظ قرآن در عصر نزول و بهره‌گیری از قوه عقل و تدبر و پذیرش مترادف ناقص، واژه‌های معرب و دخیل است و از جمله وجوه افتراق می‌توان به: ۱- گرایش‌های فقهی (حکم ذبیحه اهل کتاب)، ۲- تفاوت دیدگاه کلامی (آیه تبلیغ، امکان نسخ قرآن با خبر واحد)، ۳- مباحث لغوی و ادبی (جایگاه همزه)، ۴- مصداق اسباب نزول (ایمان ابوطالب، مصداق اهل بیت (ع) و نقش استحسان، اشاره کرد.

کلیدواژه‌ها: کشف زمخشری، مجمع البیان طبرسی، اشتراک مبانی، افتراق مبانی.

Introduction

Knowledge of *Mufradāt* is the knowledge of the semantics of Qur'anic words, and the first step to study the teachings of the Holy Qur'an is to identify its single words and expressions. This knowledge is of particular importance, because knowing some words including *Gharīb*, *Mujāzāt*, *Mu'arrabāt* and etc. guide us to the great meanings and concepts of the Holy Qur'an. Regarding the vocabulary of the Qur'an, many books have been written independently such as the valuable book "*Mufradāt of the Words of the Qur'an*" written by *Rāghib Isfihānī*. Moreover, some interpretations of this science have enjoyed a special place in such a way that the first science from the literary sciences that commentators have considered essential for understanding and researching Qur'anic words is the science of vocabulary, among which *Ṭabrisī* is the author of the "*Majma' al-Bayān*". This commentary, which is a part of comprehensive *Ijtihādī* interpretations, has dealt with various aspects of interpretation in terms of vocabulary, literature, jurisprudence and theology according to the common sciences of the same era. One of the advantages of this book compared to other commentary books is its lexical topics, which are given under the title "*Al-Lughah*". *Zamakhsharī* is also one of the famous commentators who paid special attention to this matter in his commentary "*Al-Kashshāf*". He was one of the leaders of his era in vocabulary, syntax, expression, interpretation and hadith. *Kashshāf's* commentary is a valuable commentary that highlights the beauty of the Qur'an and is unique in its enlightenment and discovery of rhetoric and the magic of its expression, because its author was professional in the Arabic language. He was also completely mastered in words and poems, in the sciences of rhetoric and expression, syntax, and *I'rāb*, and his prominence and scientific-literary genius caused him to cover *Kashshāf* with a beautiful garment.

Considering the very high position that these two interpretations have gained in the history of Qur'anic sciences in the lexical debates;

therefore, the present study tries to analyze and compare the lexical bases of these two commentators, the commonalities and differences of these two interpretations. In spite of the efforts made by the commentators according to the requirements of their time and knowledge in dealing with the vocabulary of the Qur'an, a detailed and comparative examination of their vocabulary shows that although the existing word-based interpretations are reasonable achievements to connect with the Qur'anic concepts, but most of them were not free of defects and problems. It should be noted that despite the extent of research conducted on the words of the Qur'an, there are shortcomings, such as monotony, ambiguity and multiple and scattered equivalent choices, and the lack of providing a comprehensive perspective in dealing with the words of the Qur'an. Background of *Tafsir Mufradāt* or *Gharīb al-Qur'an*, great scholars have worked hard in the field of explaining Qur'anic words, and some of them have also left works that are detailed in *Rijāl* books such as; "*Mu'jam al-Udabā'*", "*Ibn Nadim's List*", "*A'lām Zarkalī*" and.... *Ṭabrisī's* book "*Mu'jam al-Bayān fī 'Ulūm Al-Qur'an*" has attracted the attention of Qur'an scholars due to its lexical and literary importance, and many works have been written in this field.

1. Theoretical framework

In this section, the theoretical concepts examined in the research should be explained. *Mabānī*: *Mabānī*, which is the plural of the word "*Mabnā*" has various meanings, including foundation, base, etc. (*Dehkhoda*, 1994, Vol. 12: 17758).

In the term, it consists of fundamental foundations, infrastructures and propositions of any category on which theories are based, and with the knowledge and use of these main propositions, the principal concept and variable is explained.

The intellectual beliefs and convictions of people determine the direction of human movement and approaches in the process of individual and social life. This part of thoughts

and ideas is called "Intellectual foundations"; just as the intellectual approaches based on it are called superstructure or thought.

1.1. Lexical concept of Tarāduf

"Tarāduf" on the rhythm of Tafā'ul, comes from the root "Radaf" which means that something is in succession or two things follow each other. The people came behind each other, so everything that is behind another is located in its row (Sībawayh, 1966, vol. 1, p. 24).

"Radīf" is also called someone who rides behind the rider on the car or other vehicle, and its plural is "Ardāf" and "Rudāfī" (Rāzī, nd, 425; Rāghib Isfihānī, 1412 AH, under the word "Radaf").

Tarāduf has the meanings of Tatāba', Tawātar, Ta'āqab, Tarāfad, Tawāṣal, Tawākab, Tasābaq, Tahāfat, and Taqātar..., and it has been used in different cases. (Ismail Sini, 1414 AH, p. 26) Tarāduf means following something from another thing. (Mohana, 1413 AH, vol. 1, p. 479; Musa, 1410 AH, vol. 1; p. 268; Morteza Zubaydī, 1414 AH, vol. 12, p. 226; Ṭurayhī, 1996, vol. 5, p. 63; Ibn Manzūr, 1414 AH, vol. 9, p. 115) Tarāduf means the similarity of two or more words in meaning (Bostani, 1996: 220).

1.2. Terminological concept of Tarāduf

Tarāduf, which is interpreted as having the same meaning, has been defined in different ways, and this has provided the main reason for disagreement among some experts. A definition very close to the literal meaning is taken from Sībawayh's speech, which is; the implication of two or more words on a single meaning (Sībawayh, 1387 A.H., vol. 1, p. 15). Multiple words indicate a single meaning from the same direction (Suyūfī, 1408 AH, p. 388).

Tarāduf means the following of two or more words on a single meaning, and it is the opposite of commonality, like the words "Man" and "Human" (Ma'refat, previous, vol. 5, p. 46). Tarāduf means that two things or two people follow each other (Tabataba'i, 1995, vol. 9, p. 22). Tarāduf is an interpretation that different words have for one thing and a single meaning. These different words each have their

own implication (Qardāwī, 2003, p. 406).

In the idiomatic sense, Tarāduf is not consensus; those who believe in the existence of Tarāduf in the Arabic language and the Qur'an, consider Tarāduf to be the union of two or more words in the meaning of the word (example). And those who deny it, consider Tarāduf to be the union of two or more words in the meaning absolutely, both the intended meaning and the other meaning. It seems that Jurjānī, considering these two points of view, said in the definition of Tarāduf: Tarāduf refers to two meanings: first, unity in example and second, unity in meaning (Center for Qur'anic Culture and Education, 2003, vol. 7, p. 399). In the term, two or more words mean the same meaning; in other words, the union of two or more words in meaning and their difference in word is called Tarāduf (Ḥā'irī Isfihānī, 1404 AH, vol. 1, p. 22; Muẓaffar, nd, vol. 1, p. 38).

However, in the present article, Tarāduf mean that two singular words with a real, original and independent meaning indicate a meaning with the same validity and lexical environment.

Therefore, compound words, figurative and rhetorical meanings are not included in this definition. With the condition of originality, developed words and with the condition of independence, subordination and emphasis, and with the condition of single validity, words indicating industry and essence... and with the condition of common lexical environment, words with the status of different tribes are out of this range.

1.3. Supporters and opponents of Tarāduf

Tarāduf is one of the topics that have both opponents and supporters, so it is important to examine the opinions of those who support and oppose Tarāduf.

1.3.1. Supporters of Tarāduf

Among those who accept the existence of synonymous words in the Arabic language, we can mention Aṣma'ī, Ibn Khaluyah, Sībawayh, Ibn Sīdah, Abu Ali Farsi and Romani (Shayī', 1414 AH, p. 46). Zarkashī and, following him,

Suyūṭī, believe that using synonymous words is not only allowed and is permissible, but also causes variety and emphasis in speech, and they consider it as one of the aspects of rhetoric and have provided evidence from the verses of the Qur'an (Zarkashī, 142, Volume 2, pp. 488-491).

Some others, such as Ahmad Mukhtar Omar in his book "Al-Dirasat al-Lughawiyah", although he considers Tarāduf to be few or rare, but he believes that dozens of examples of them can be stated in the Qur'an (Mukhtar Omar, 2001: 103-113). Of course, according to him, acceptance of Tarāduf does not mean complete compliance with the permission to move words in any context without any conditions. But it is acceptable in terms of compatibility in basic meanings and the possibility of exchange in some contexts in different lexical areas or at different times. (Ibid, nd: 227-231)

1.3.2. Opponents of Tarāduf

This group believes that the scope of the Arabic word is more than a few words for the same meaning. The first person who denied Tarāduf was Ibn Arabī (231) (Munajjad, previous, pp. 37-38), after him Abu al-Abbas Ahmad ibn Yahya Tha'lab (291); Abu Mohammad Abdullah ibn Ja'far Durustawayh (330 AH); Abu Ali Farsi (377 AH); Abu Hilāl Askarī (395), Juwayni and... followed him (Zarkalī, 2005, Vol. 1, pp. 252 and 184). Ibn Durustawayh believes that "Tarāduf" is caused by weak tracking and lack of accuracy (Jalāl al-Din Suyūṭī, 1408 AH, p. 384).

Allameh Mustafawi, one of the later ones, also believes that there is no true Tarāduf in the sense of the agreement of two words in a single meaning and in all characteristics, in Arabic words and especially in the words of the Qur'an. Every synonym has a meaning that distinguishes it from its counterparts (Mustafawi, 1996, vol. 1, p. 8).

1.4. Tarāduf according to Ṭabrisī and Zamakhsharī

By referring to the books of interpretation of these two commentators, it can be said that although Allameh Ṭabrisī and Zamakhsharī did

not explicitly express their views on synonyms, but by examining the synonyms, the differences between the synonyms can be determined that is a sign of non-acceptance of the Tarāduf by these two commentators. According to the author of Al-Tarāduf fī al-Qur'an al-Karīm (Munajjad, 1417: 35), the complete Tarāduf is very rare, so it cannot be discussed, while in this article, the incomplete Tarāduf has been discussed.

In the glossary section, Ṭabrisī mentions a synonym if it has a synonym, of course, he does not use the term "Tarāduf", but he uses some phrases such as "In the same meaning", "Meaning", "Wāḥid" and "Mithlah" (Seraji, 1420 AH, p. 614). Ṭabrisī distinguishes some differences between the meanings of words that are considered synonyms, for example, in his opinion, the difference between Bāri' and Khāliq is that "Bāri'" is said to someone who brought beings from nothing into existence, while Khāliq is the one who changes them from one state to another (Ṭabrisī, 1993, vol. 1, p. 237).

He also writes on the difference between "Speed" and "Hurry": "Speed is in matters in which it is permissible and desirable to overtake them, and the opposite of which is reprehensible. And "Hurry" is overtaking in matters that is not appropriate to surpass them, and it is a reprehensible act, and the opposite of that is al-Anah, which is desirable" (ibid., vol. 2, p. 815). Therefore, by referring to this commentary and examining the synonyms in it, we can get the difference between the synonyms, which shows that this commentator does not accept the complete Tarāduf. Although it may be thought that the non-acceptance of the complete Tarāduf is not an important issue because this issue is a key issue in the translation and interpretation of the revelatory verses and is very influential in terms of basis.

Zamakhsharī also differentiates between the meanings of words that are thought to be synonymous, for example, in verse 35 of Surah Fāṭir, he says: If one is asked about the difference between "Naṣb" and "Lughūb", the answer is that "Naṣb" means suffering due to a hard work; but "Lughūb" is fatigue and

weakness that is caused by "Naṣb", so "Naṣb" is the feeling of hardship and fatigue, and "Laghub" is the consequences of it, that is: fatigue and weakness that results from "Naṣb". (Zamakhsharī, Previous, vol. 3, p. 614)

These examples show that the unity of the meaning will not prevent the explanation of the differences in the meanings of the words, and if the differences are not mentioned in some cases, it is due to lack of necessity. It is worth mentioning that using the term "Mutiqārib al-Ma'nā" and the like by Ṭabrisī and Zamakhsharī conveys a clear meaning of similarity and difference to the audience, so they do not believe in complete Tarāduf.

1.5. The concept of Ishtirāk

Ishtirāk is sometimes verbal and sometimes spiritual, so it needs to be checked.

1.5.1. The concept of Ishtirāk-e-Lafẓī

"Ishtirāk" is from the subject of "Sharak" that is: each of them had a share in the work. The word "Mushtarak" is a word that has more than one meaning (Ibn Manzūr, 1414 AH, vol. 10, p. 449). In general, there are two types of interpretations of verbal common today (Safavi, 2000: 111-117).

First, a Qur'anic word has different meanings in different uses. In other words, a word in dictionary books has several meanings and the speaker or writer used it in one of its meanings in any special context. People like Fakhr Rāzī (Fakhr Rāzī, 1420 AH, vol. 1, p. 96), Sībawayh (Sībawayh, 1387 AH, vol. 1, p. 15) and some others (Rāzī, 1993: 206 and 207) believe in this theory.

Second, a word or phrase is used once and has multiple meanings in a single context. In Islamic sciences, especially the knowledge of the principles of jurisprudence, this meaning of Ishtirāk is interpreted as "Using a word in more than one meaning" or "Using a common word for all its meanings". But in modern linguistics, sometimes that verbal sharing is interpreted as multiple meanings, the second meaning is intended. Scholars such as Wafī and Ulman and... are of this opinion (Abdul-Tawwab,

1989: 276). As a result, the same word is used in the Holy Qur'an and it is possible that a word has a meaning in one verse and another meaning in another verse. However, it should be noted that each of these words indicates only one of its meanings each time it is used and no more. Of course, in order to determine which of the meanings was intended by the speaker, one should take help from the context and the internal and external clues of the word.

1.5.2. The necessity and origin of common words

It is necessary to discuss spiritual sharing because some scientists seem to have denied verbal sharing in the word or at least limited its scope by proposing the theory of spiritual sharing (Ghazali, 1324 AH, vol.2, p. 75).

Initial linguistic situation: Sharing can occur from a speaker with the intention of ambiguity or fear of corruption. Borrowing from languages: a foreign word is introduced into the language, and there is a similar word in that language, but with a different meaning, for example, the word "Tower" in Greek means a fortress, and in Arabic it means a beautiful face. Linguistic transformation: Linguistic transformation sometimes occurs in sounds, such as "Jadath and Jadaf" and sometimes it is about semantic transformation, such as the word "beard" which is applied to bird and pen.

Figurative use: transfer from truth to trope is one of the most important factors of semantic change, and most of the common words are related to this matter (Al-'Awwā, 2012: 6 and 5).

1.5.3. Ṭabrisī and Zamakhsharī's view about common words

In the continuation of the theoretical debates about common words, some examples of common words in the aforementioned interpretations are examined: "Ba'l"; In the Qur'an, it is used in two meanings: in the meaning of husband, such as: "... this is my husband an extremely old man..." (Hūd: 11/72) and "And their husbands have a better right to take them back" (Al-Baqarah: 2/228).

According to Ṭabrisī, the husband is called "Ba'l" because he is in charge of taking care of

the wife due to the marriage law (Ṭabrisī: 2, 573). Another meaning of that name was an idol: "What! Do you call upon Ba'1 and forsake the best of the creators" (Ṣāffāt: 37/125) Ṭabrisī, quoting 'Atta, says that "Ba'1" was the name of an idol that they made of gold and worshiped. According to 'Ikrama, Mujāhid, and Sadī, he considers it to mean lord and master, and he also takes the same opinion (ibid., vol. 2, p. 573).

According to some commentators, Zamakhsharī considers "Ba'1" to mean possessor of authority (Zamakhsharī, previous, vol. 4, p. 60). With this expression, "Ba'1" is removed from the group of common words and placed under the words with several aspects; because its original meaning is "Seyyed, Āqā, and Mālik" (Rāzī, 1408 AH, Vol. 3, p. 266), which is used in two instances in the Qur'an.

"Najm" is also one of the words that are considered as common words and in the Qur'an it has three meanings: stars (Nahl: 16/16), a plant without a stem (Raḥmān: 6/55), a verse from the verses of the Qur'an. (Najm: 1/53) (Zamakhsharī, P. 417, Vol. 4) According to Ṭabrisī, the principle of "Najm" means rising and appearing, and accordingly, a star is called "Najm" because of its appearance in the sky (Ṭabrisī, p. 9, p. 299). Zamakhsharī also states in Surah Raḥmān under verse 6, according to its lexical principle, i.e. the appearance of its example in the verse as a plant without a stem (Zamakhsharī, previous, vol. 4, p. 443) and in Surah Najm verse 1 he knows it as the Alcyone Star and further suggests that it may be referring to some parts of the Qur'an (Ibid, pp. 416-417). As you can see, the different meanings mentioned for the word "Najm" according to the two commentators, in terms of the basic meaning, go back to the origin of the word and find different examples in different contexts.

2. Dakhīl Words (Mu'arrab)

One of the necessary topics in the semantics of the words of the Holy Qur'an for its correct interpretation is to know the Mu'arrab or Dakhīl words. The meaning of the word Mu'arrab (Becoming Arabic) or Dakhīl

(Entered into the Arabic language) is that a word was originally non-Arabic and then entered the Arabic language and took an Arabic form (Mustafa, Abd al-Qadir and others, preface, Volume 1, pp. 13 and 275). As a result of factors such as trade, immigration, wars between Arabs and neighboring nations, and the movements that have taken place, these words have entered the Arabic language from their language. The most important signs of such words are that they are non-Muṭiṣarīf, which means that they cannot accept Ishtiqāq and Ṣarf, and that they are non-Munṣarīf, which means that they do not accept Tanwīn and Kasrah (Qador, 1999: 227-230; Jefri, 2016: 69-71). Regarding the Dakhīl words, it should be noted; "In cultures that have a rich literature, some foreign words first get a change, however small, and then enter the native culture as embedded words. In these changes, communication and compatibility with the structure of one's own culture is considered, and as a result, the words entered into these cultures, even if there are many, does not change that language to another language, nor cause harm to its eloquence and richness. The Arabic language is not exempted from this rule, and the entry of words into it did not change it into a non-Arabic language or mixed with it, nor did it make eloquent Arabic non-eloquent, but it increased its richness and fruitfulness to express its concepts and intentions." (Natal Khanleri, 1968: 111-112; Babaei: 97)

The importance of Mu'arrabāt in interpretation has caused lexicologists to establish rules for recognizing Mu'arrab words, some of which are: In an Arabic word, the letters "J" and "Q" do not come together. "J" and "Ṣ" do not come together in an Arabic word. A name with "N" followed by "R" does not have an Arabic origin. A word consisting of "B", "S" and "T" is not Arabic. In Arabic word, "N" does not come after "Z" (Ja'fari, previous: 23).

3. Ṭabrisī and Zamakhsharī's point of view about the Dakhīl and Mu'arrab words in the Holy Qur'an

In his commentary, Ṭabrisī pays attention to the

discussion of Mu'arrabāt and mentions some examples for it in various verses of the Qur'an, although he does not give examples for it under the discussed words. For example, in Surah (Baqarah: 2/40) under the word "Israel" it says: "Israel is a Hebrew word and the name Ya'qub Ibn Ishāq is the son of Prophet Abraham. The word "Israel" is the combination of two words "Isr" means servant" and "ael" means God, like the word Abdullah in Arabic" (Ṭabrisī, previous, vol. 1, p. 206). Also, in verse 34 of the same surah under the word "Iblīs" it says: Iblīs is a foreign name (ibid., p. 188) or regarding the word "Moses" in (Baqarah: 2/51) it is believed that: Moses is the combination of two Coptic words.: Mo (water) and Ses (tree) because the box that Moses was in was found in the water near the tree, so it was called by this name (ibid., p. 231). Zamakhsharī, like Ṭabrisī, did not address this discussion under the desired words; but in other verses of the Qur'an, he pays attention to this issue and mentions it in the commentary. Like the word "Ṭālūt" about which he says in (Baqarah: 2/247): "Ṭālūt" is a foreign name like Jālūt and Dāwūd (Mahmoud Zamakhsharī, 1407 AH, vol. 1, p. 292). Also, in Tawbah/30, he says this about the word "Uzayr": "Uzayr" is a foreign name like "Āzir", "Īzār" and "Izrā'īl" (ibid., vol. 2, p. 263).

4. The foundations of Zamakhsharī's point of view in Kashshāf and Ṭabrisī in Majma' al-Bayān

4.1. Zamakhsharī's view on Kashshāf

In Kashshāf, Zamakhsharī considered reason as his basis and even considered reason to be preferable to the rest of the sources, i.e. the book, Sunnah and consensus, and he tried to define verses that apparently contradict reason as trope (Zamakhsharī, 1407 AH, vol. 2, p. 511).

Some have written about the place of reason in Zamakhsharī; reason is Zamakhsharī's tool in the work of interpretation, by means of which he removes the veil of Qur'anic truths, therefore, he stops dealing with Qur'anic texts and, relying on intellect, answers the Qur'anic texts in the form of questions and answers (Savi

Jovini, nd, p. 9).

Zamakhsharī considers reason as the basic criterion in the interpretative narrations, and he writes less than the narrations, he himself says in this regard: "Move on the path of religion under the banner of the king of reason and do not be satisfied with quoting narrations from this and that" (Sawi Jovini, nd, p. 179). He refers to the place of reason in every level of his commentary, at the beginning of his book he refers the audience and Muslims to reason before referring to the quotation (Zamakhsharī, 1407 AH, translator's introduction, p. 11).

In the interpretation of verse 15 of Surah Isrā', he considers the purpose of sending the prophets to refer people to their intellect and to awaken people's minds (Zamakhsharī, 1407 AH, Vol. 2, p. 652). A major part of Zamakhsharī's commentary is dedicated to evidences and examples of Arabic prose and poetry. And this is the proof of the fact that the rhetorical and linguistic approach in commentary was very important for Zamakhsharī. Zamakhsharī considers the scholarly scope of the researcher of rhetorical science to be obligatory on the science of words and its situation. And he considers the necessity of knowing this science and paying attention to it, before knowing the rhetoric of words and its order. In many cases, Zamakhsharī pondered the occurrence of words and their compatibility with the context when encountering Qur'anic vocabulary, and considered the opinion of Qur'anic vocabulary as one of the most necessary issues for the commentator and the key to understanding their meanings. He believes that the more a researcher digs into vocabulary, the more powerful he is in combining and understanding meanings. (Abu Musi, 1408 AH, p. 20)

4.2. The basics of Ṭabrisī's point of view in Majma' Al-Bayān

The reasons and foundations of Ṭabrisī's point of view in Al-Bayān can be attributed to his expertise in lexicology, which had a significant impact on his interpretation. Ṭabrisī, unlike Zamakhsharī, has cited many

hadiths about lexical and syntactic issues; this citation is mostly in lexical issues. He also pays attention to reason, but he tries to examine different points of view in an impartial way and express his point of view in line with his ideological approach, and he is less concerned with the controversy of criticizing the opponents.

Among the distinctive aspects of Ṭabrisī's interpretation, two cases can be mentioned; first; it has paid special attention to syntactical issues in such a way that the largest volume of its initial volumes is dedicated to syntactical issues. Second; poem evidence is used abundantly in this commentary in such a way that it was composed in the context of the description of the evidence of *Majma' al-Bayān* and it was called "Explanation of Evidences of *Majma' al-Bayān*".

To analyze the style of the sentence in his commentary, Ṭabrisī is trying to clarify why the sentence in the Qur'an has a special style and is used in a special way (Irawani, 2011: 5-6).

5. The works and differences of the lexical bases of Zamakhsharī in *Kashshāf* and Ṭabrisī in *Majma al-Bayān*

Clarifying the differences between the two in the field of lexical basics is very important because this has caused many interpretations in different axes.

5.1. Jurisprudential orientation (ruling of sacrifice of people of the book)

In jurisprudential rulings, Zamakhsharī belongs to the Ḥanafī religion, and in *Ayat al-Aḥkām*, he usually approximates and confirms the fatwa of Abī Ḥanīfah and tries to extract that fatwa from the verse (Zamakhsharī, 1407 AH, vol. 1, p. 266). On the other hand, Ṭabrisī is a Shi'a fundamentalist and has a special opinion and school in principles, and naturally he should aim to prove the opinions of Shi'a jurisprudence based on the traditions of the Ahl al-Bayt (AS). An example of the jurisprudential opinions of two commentators can be seen in the ruling on the sacrifice by the people of the book.

We read in verse 5 of Surah Mā'idah: "The food of the People of the Book is lawful for you." On the other hand, it is stated in verse 121 of Surah An'ām: "Do not eat from an animal on which the name of God was not mentioned when it was slaughtered because it is debauchery." Now this question is raised, what is the ruling of the sacrifice by people of the book? Ṭabrisī has an opinion similar to most of the predecessors of the Imami jurists regarding the sacrifice by the people of the book and the purity of the people of the book, and he has ruled on impurity. He has quoted a narration from Imam Ṣādiq (AS) that he considered the meaning of food to be beans and not their sacrifices. As mentioned in the following verse "Eat not of (meats) on which Allah's name hath not been pronounced": that the sacrifice of the people of the book is like a dead body, because the name of Allah is not mentioned on it. He says under the verse "The polytheists are unclean" (Tawbah: 28/9): The ruling of the verse is comprehensive towards polytheists and people of the book (Ṭabrisī, 1993, vol. 3, p. 251).

However, Zamakhsharī has chosen Abu Ḥanīfah's theory in the interpretation of *Kashshāf* in both cases (that if God's name is intentionally left out during slaughter, the sacrifice will be forbidden, but if it is left out accidentally, it is permissible). (Zamakhsharī, 1407 AH, vol. 1, p. 608)

5.2. Verbal orientation

Zamakhsharī is a Mu'tazilite in his verbal point of view, and Ṭabrisī believes in the Imāmīyyah, and both of them have discussed their verbal method in their interpretations. In this regard, the following examples can be mentioned.

5.2.1. Verse of al-Tablīgh in two interpretations

One of the verses that can correctly indicate the difference between the views of Zamakhsharī and Ṭabrisī is the verse of *Tablīgh*. "O Messenger! Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from

men (who mean mischief) for Allah guideth not those who reject Faith." (Mā'idah/67)

What was asked from the Messenger of God (PBUH) in this verse was to announce the Imamate of Ali (AS). Of course, the Prophet was afraid that by announcing this matter, some people would take the path of accusation and deviance. This verse assured the Prophet (PBUH) that the opponents will not do anything and he should fully fulfill the mission by announcing the Imamate of Ali (AS) (Ṭabrisī, 1998: 114).

But Zamakhsharī has never mentioned the issue of Ghadīr under this verse, and he does not mention, however brief, the reason for the revelation of the verse. He says that it is general and includes all the contents that the Prophet was obliged to convey during his mission (Zamakhsharī, 1407 AH, vol. 1, p. 658).

5.2.2. The possibility or impossibility of Naskh of Qur'an with a single news

Ṭabrisī does not consider the Naskh of Qur'an to be valid, while Zamakhsharī considered it valid.

"It is prescribed, when death approaches any of you, if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing." (Baqarah/180) Ṭabrisī writes below this verse: "Our Companions do not allow the Qur'an to be abrogated with a single piece of news and they have said that a bequest is one of the most important traditions for relatives" (Ṭabrisī, 1998, vol. 1, p. 33).

On the other hand, Zamakhsharī, who believes that the Qur'an can be abrogated with a single piece of news, and writes under the honorable verse: "Bequest for heir was permissible in the beginning of Islam, but it was abrogated by the verse of inheritance, and also with the words of the Prophet (PBUH) that He said: "Indeed, Allah gives to all things their right, surely no heritage is for the heir."

Although this hadīth is a single piece of news, the Muslim Ummah has accepted it, as if it is Mutiwātir" (Zamakhsharī, 1407 AH, vol. 1, p. 224).

5.3. Lexical and literary tendency

Since Zamakhsharī was a lexicographer and writer, he had special opinions in the science of grammar and vocabulary, to the extent that he was called the Imam of Naḥwīyān in his era and his book "Al-Mufaṣṣal" is considered one of the prominent grammar texts.

5.3.1. Position of Hamzah

Famous Naḥwīyān believe that "Hamzah" seeks first position and in the phrase; "A wa lam yaraw" was originally the place of Hamzah i.e. A, after W, but Hamzah came before it due to his desire to be first.

But Zamakhsharī says: the position of Hamzah was not basically after W to be preceded; rather there is a deleted sentence between Hamzah and W. He has followed this explanation in all of Kashshāf, and in some cases he has also put himself in difficulty, unlike Ṭabrisī, who does not accept such a definition (Gazar, 2002, vols. 29 and 30).

6. Ṭabrisī's and Zamakhsharī's opinions on Asbāb al-Nuzūl

6-1) Faith of Abū Ṭālib

Zamakhsharī and a group of commentators have written about the following verse: "It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance." (Qaṣaṣ: 28/56): "The Messenger of God (PBUH) asked Abū Ṭālib to believe, but he did not believe and said, "I am afraid that if I believe, my people will insult and blame me, and if I did not fear this, I would have believed in you."

"Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not." (An'ām/26)

Zamakhsharī says under this verse: It is said that this verse was revealed about Abū Ṭālib, because he did not let the Quraysh bother the Prophet, but he himself did not believe in him (Zamakhsharī, 1407 AH, Vol. 3, p. 422). Ṭabrisī criticizes the words of Zamakhsharī under the first verse and writes: It was narrated

from the Innocent Imams (AS) that Abū Ṭālib died as a Muslim and the consensus of Islamic scholars is also on this and the Prophet (PBUH) also confirmed it (Ṭabrisī, 1993, vol. 7, p. 406).

6.2. Example of Ahl al-Bayt (AS)

Regarding the verse "And Allah only wishes to remove all abomination from you, ye members of the Family" (Aḥzāb: 33), Zamakhsharī believes that it refers to the Ahl al-Bayt, both the wives of God's Messenger and the daughters of God's Messenger. Zamakhsharī combined the context of the verses and the word Ahl al-Bayt (Zamakhsharī, 1407 AH, vol. 3, p. 538). Ṭabrisī did not accept Zamakhsharī's opinion and wrote:

"Ummah had agreed that the phrase Ahl al-Bayt in this verse refers to the family of the Prophet (PBUH), but they differ on it; 'Ikramah connected it to the wives of the Prophet (PBUH) and other like Abu Saeed Khidri, Anas bin Malik, Wāthilat ibn Athqa', 'A'isha and Umm al-Salama connect it to Ali, Fatimah, Hassan and Hussein (AS)." (Ṭabrisī, 1993, v. 8: p. 559)

As it can be seen, Ṭabrisī has corrected what Zamakhsharī said here and he considered the honorable verse to be about Ahl al-Bayt.

6.3. Istiḥsān

Ṭabrisī criticizes Zamakhsharī in expressing interpretive points when necessary. For example, the holy verse: "O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Anoint your heads (with water); and (wash) your feet to the ankles." (Mā'idah/6)

Zamakhsharī, after stating the fatwa of the popular jurists, writes: The reason that the Almighty God said about the feet (anoint your feet), even though they should be washed, the fact is that he wanted to announce that the one should not waste too much water to wash feet (Zamakhsharī, 1407 A.H., Vol. 1, p. 611). Ṭabrisī does not consider this analysis as correct and writes: "What Zamakhsharī said

that washing the feet was a sign of extravagance, therefore God used "Anoint" instead of "Wash", is a false statement. The Almighty God used two words and the holy legislator also used two words because the two words have spiritual differences and the benefits of the two words are different, and the Almighty God has made a difference between the parts to be washed and those to be anointed" (Ṭabrisī, 1998, p. 105).

Conclusion

In the discussion of verbal and spiritual sharing, different meanings are mentioned. From the point of view of two commentators, some words go back to the origin of the word and find different examples in different contexts. In the discussion of the opposites, an explicit text that clarifies their opinions in this regard could not be seen. Like Ṭabrisī, Zamakhsharī did not deal with this discussion under the desired words; but in other verses of the Qur'an, while commenting, he pays attention to this discussion. Therefore, the commonality of the semantics of Mufradāt in Kashshāf and Majma' al-Bayān in reference to the tradition of the Messenger of God (PBUH) are: Arab poems, finding the meaning of the words of the Qur'an in the age of revelation and using the power of reason and accepting imperfect synonyms, the "Mu'arrab" and "Dakhīl" words. Among the words of the Qur'an and the difference between synonyms, which shows that Ṭabrisī and Zamakhsharī do not accept complete synonyms, in the field of differences, there are things such as: 1- Jurisprudential tendencies, such as the ruling on the sacrifice of the people of the book, 2- The difference of the verbal point of view of two commentators, such as the verse of Tablīgh and the possibility of Naskh of Qur'an with single news. 3- Literary topics, such as: the position of Hamzah. 4- An example of Asbāb al-Nuzūl, such as: the faith of Abū Ṭālib, the example of Ahl al-Bayt (AS) and the role of Istiḥsān.

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