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RHETORICAL AGREEMENTS BETWEEN IBN 'ĀSHŪR'S *AL-TAḤRĪR WA AL-TANWĪR* AND AL-ZAMAKHSHARĪ'S *AL-KASHSHĀF*: AN ANALYTICAL STUDY

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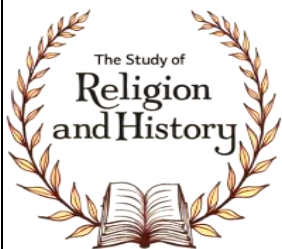
Abstract

This research article examines Ibn 'Āshūr's principal rhetorical agreements with al-Zamakhsharī's al-Kashshāf as reflected in al-Taḥrīr wa al-Tanwīr. It focuses on selected rhetorical issues in which Ibn 'Āshūr explicitly concurs with al-Zamakhsharī, including the interpretation of ḥattā, ẓarf, lafẓ al-jins, istifhām taqrīrī, taḍmīn, and the Qur'anic rhetorical method of combining targhīb and tarhīb. The Qur'an has continuously inspired scholarly engagement with its linguistic and rhetorical dimensions, and successive exegetes have built upon the contributions of their predecessors. Among the most influential of these was al-Zamakhsharī, whose al-Kashshāf became a landmark in Qur'anic rhetorical exegesis and an important source for Ibn 'Āshūr. Adopting a comparative analytical approach, this article demonstrates that Ibn 'Āshūr frequently affirms al-Zamakhsharī's rhetorical analyses where he considers them consistent with the Qur'anic context, coherence (naẓm), and established principles of Arabic rhetoric. These agreements highlight the enduring influence of al-Kashshāf on later Qur'anic exegesis and illustrate Ibn 'Āshūr's appreciation of al-Zamakhsharī's rhetorical insights while incorporating them into his own exegetical methodology.

Keywords: al-Taḥrīr wa al-Tanwīr, al-Kashshāf, Muḥammad al-Ṭāhir Ibn 'Āshūr, al-Zamakhsharī, Qur'anic Rhetoric, Tafsīr, Comparative Exegesis, Rhetorical Analysis

Introduction

The discipline of Tafsīr has developed through a continuous scholarly tradition in which successive exegetes benefited from, refined, and expanded the contributions of their predecessors. Within this tradition, Qur'anic rhetoric (balāghah) occupies a central position, as it examines the linguistic and rhetorical features that constitute a major dimension of the Qur'an's inimitability (i'jāz al-Qur'ān). Among the classical works of Qur'anic exegesis, al-Zamakhsharī's al-Kashshāf holds a distinguished place for its pioneering and systematic treatment of the rhetorical and linguistic aspects of the Qur'an. Its profound influence is evident in the works of many later exegetes, particularly Muḥammad al-Ṭāhir Ibn 'Āshūr, whose al-Taḥrīr wa al-Tanwīr draws extensively upon its rhetorical analyses.



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

Ibn 'Āshūr regarded al-Kashshāf as one of the most significant contributions to Qur'anic exegesis and frequently acknowledged the depth of al-Zamakhsharī's rhetorical insights. While he occasionally differed from his predecessor on certain exegetical and rhetorical issues¹, he concurred with him on numerous rhetorical interpretations that he considered consistent with the Qur'anic context, coherence (nazm), and established principles of Arabic rhetoric. These agreements demonstrate not only the enduring influence of al-Kashshāf on later Qur'anic scholarship but also Ibn 'Āshūr's appreciation and assimilation of al-Zamakhsharī's rhetorical methodology within his own exegetical framework.

This article investigates selected rhetorical issues in which Ibn 'Āshūr explicitly agrees with al-Zamakhsharī. These include the interpretation of ḥattā, the fronting of adverbial phrases (zarf), the use of the generic noun (lafz al-jins) to denote abundance, affirmative rhetorical interrogation (istifhām taqrīrī), semantic inclusion (taḍmīn), and the Qur'anic rhetorical method of combining targhīb (encouragement) and tarhīb (warning). Through a comparative analytical approach, the article seeks to demonstrate how Ibn 'Āshūr affirms and develops these rhetorical insights, thereby highlighting the continuity of the classical rhetorical tradition in Qur'anic exegesis.

Maḥmūd ibn 'Umar al-Zamakhsharī (467–538 AH / 1075–1144 CE)

Al-Zamakhsharī's full name was Maḥmūd ibn 'Umar ibn Muḥammad ibn Aḥmad al-Khwārizmī. His kunyah was Abū al-Qāsim, and he was widely known by the honorific title Jār Allāh ("Neighbor of God"). He was among the most eminent scholars of Islamic studies, Qur'anic exegesis, Arabic lexicography, and Arabic literature.

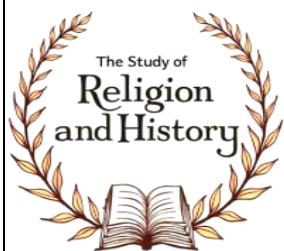
He was born in Zamakhshar, a village in Khwarazm. He later travelled to Mecca, where he resided for a considerable period. Owing to his long stay in the vicinity of the Sacred Mosque, he became known as Jār Allāh ("the Neighbor of the House of God").² Thereafter, he travelled extensively through various cities before finally returning to Gurganj, where he passed away.

Among his most celebrated works are “*Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*” (a commentary on the Qur'an), “*Asās al-Balāghah*”, and “*Al-Mufaṣṣal*”. He adhered to the Mu'tazila and openly expressed his theological convictions. He was also highly critical of the Ṣūfis, and in particular, his Tafsīr, *Al-Kashshāf*, contains numerous criticisms of Ṣūfī interpretations.

Al-Zamakhsharī was among the earliest Qur'anic exegetes to make Qur'anic rhetoric (balāghah) a central focus of exegetical study. His *Al-Kashshāf* is regarded as one of the most significant, distinctive, and specialized works in the field of Qur'anic rhetoric, and it remains a foundational reference for the study of the rhetorical dimensions of the Qur'an.

Muḥammad al-Ṭāhir Ibn 'Āshūr (1296–1394 AH / 1879–1973 CE)

'Allāmah Muḥammad al-Ṭāhir Ibn 'Āshūr's full name was Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir ibn Muḥammad al-Shādhilī ibn 'Abd al-Qādir Ibn 'Āshūr al-Tūnisī.³ His kunyah was Abū al-Qāsim. He was one of the most distinguished contemporary



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

scholars of Qur'anic exegesis, Islamic jurisprudence, legal theory (uṣūl al-fiqh), ḥadīth, Arabic language, and literature.

He was born in Tunis, where he received his primary and advanced education. He later joined the University of Ez-Zitouna, where he served as a teacher and muftī, and was eventually appointed as the Shaykh (Rector) of the institution. He devoted his entire scholarly career to teaching, writing, and religious reform, and passed away in Tunis in 1973.

Among his most celebrated works are “**Al-Taḥrīr wa al-Tanwīr**” (Qur'anic exegesis), “**Maqāṣid al-Sharī'ah al-Islāmiyyah**”, “**Alaysa al-Ṣubḥ bi-Qarīb**”, and “**Al-Waqf wa Āthāruhu fī al-Islām**”.⁴ He adhered to the Maliki school of Islamic jurisprudence and the creed of Ahl al-Sunnah wa al-Jama'ah. In his Qur'anic exegesis, he gave particular prominence to linguistic, rhetorical, legal-theoretical, and maqāṣid-based (higher objectives of Sharī'ah) approaches. His Tafsīr, *Al-Taḥrīr wa al-Tanwīr*, is especially renowned for its rigorous treatment of Qur'anic rhetoric, the higher objectives of Islamic law, and subtle linguistic insights, making it one of the most significant Qur'anic commentaries of the modern era.

Ibn 'Āshūr's Evaluation of Al-Kashshāf:

Among the earlier Qur'anic commentaries, 'Allāmah Muḥammad al-Ṭāhir Ibn 'Āshūr relied most extensively on *Al-Kashshāf* in his Tafsīr. Throughout *Al-Taḥrīr wa al-Tanwīr*, he frequently cites *Al-Kashshāf*: at times praising it, at times analyzing its rhetorical insights, at times engaging in scholarly discussion with it, and on certain occasions disagreeing with and critiquing its conclusions. Nevertheless, he regarded *Al-Kashshāf* as the most outstanding work among the classical Qur'anic commentaries. He writes:

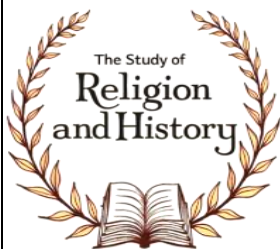
“Although the number of Qur'anic commentaries is very large, most of them merely repeat the works of earlier exegetes. Their authors' principal contribution lies in compiling previous material, differing only in the degree of brevity or elaboration. In reality, the most important commentary is *Al-Kashshāf*.”⁵

Likewise, while discussing the understanding of the Qur'an's inimitability (i'jāz al-Qur'ān), Ibn 'Āshūr identifies *Al-Kashshāf* as the principal reference on the subject. He states:

“Whoever wishes to understand the detailed aspects of the Qur'an's inimitability should consult the commentaries devoted to this subject, foremost among which is *Al-Kashshāf* by al-Zamakhsharī.”⁶

'Allāmah Muḥammad al-Ṭāhir Ibn 'Āshūr also offers a comparative assessment of *Al-Kashshāf*. In his view, *Al-Kashshāf* enjoys a distinctive position in the field of Qur'anic rhetoric (balāghah). He writes:

“Two great exegetes emerged during the same period: one in the East, namely Abū al-Qāsim Maḥmūd al-Zamakhsharī, the author of *Al-Kashshāf*, and the other in the West (al-Andalus), namely Shaykh 'Abd al-Ḥaqq Ibn 'Aṭīyyah, the author of *Al-Muḥarrar al-*



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

Wajīz. Both penetrated deeply into the subtle meanings of the Qur'anic verses, cited evidence from classical Arabic, and transmitted the opinions of earlier exegetes. Al-Zamakhsharī, however, distinguished himself in the fields of rhetoric and the Arabic language, whereas Ibn 'Atīyyah devoted greater attention to the legal and juristic dimensions of Qur'anic interpretation. These two scholars constitute the twin pillars of their discipline, and the scholars who came after them have consistently relied upon their works.”⁷

Nature of Rhetorical Agreements and Selected Examples:

Ibn 'Āshūr's al-Taḥrīr wa al-Tanwīr demonstrates extensive engagement with al-Zamakhsharī's al-Kashshāf. His interaction ranges from agreement and elaboration to critique and, at times, the verbatim citation of al-Zamakhsharī's views without comment. The following examples highlight his agreement on several rhetorical and linguistic issues, including the meaning of ḥattā, the fronting of ḥarf, lafẓ al-jins, istifhām taqrīrī, taḍmīn, and the Qur'anic style of combining targhīb and tarhīb.

(1) Agreement Regarding the Meaning of "حتى"

Ibn 'Āshūr agrees the discussion on the meaning of ḥattā with Al-Kashshāf in the following verse of Sūrat al-Anbiyā' (21:95–96):

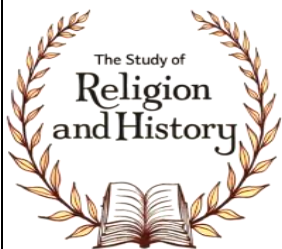
"وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ . حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ..."

Ibn 'Āshūr states:

“In this verse "حتى" is ibtidā'iyyah (introductory). The clause that follows begins a new statement and, grammatically, has no syntactic connection with the preceding clause. Nevertheless, "حتى" establishes a semantic link with what precedes it. From al-Zamakhsharī's discussion, it is evident that he maintains that even when "حتى" is ibtidā'iyyah, it still retains the meaning of ghāyah (termination or limit). Accordingly, in al-Kashshāf he regards it as indicating the limit of "حرام". In his view, the meaning is that the inhabitants of that town will continue not to return until the Day of Resurrection is established. Based on this interpretation, the statement "أَنَّهُمْ لَا يَرْجِعُونَ" (Sūrat al-Anbiyā' 21:95) may be understood in two ways:

1. They will not abandon their disbelief until the end of the world.
2. Their belief that they will never return to Allah will be proven false when the Day of Resurrection occurs.

In either case, the intended meaning is that they will remain steadfast in their disbelief until the end of the worldly life. According to this interpretation, the release of Ya'jūj and Ma'jūj refers to the opening of the barrier that had prevented them from spreading corruption on the earth—the same barrier mentioned in the account of Dhū al-Qarnayn in Sūrat al-Kahf.”⁸



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

By contrast, al-Zamakhsharī writes in al-Kashshāf:

“If it is asked to what 'حتى' is related and whose limit it indicates, the answer is that it is connected with 'حرام' and marks its limit, because their not returning will continue until the Day of Resurrection. This is the type of 'حتى' after which an independent statement begins.”⁹

At this point, Ibn ‘Āshūr agrees with al-Zamakhsharī's view that although "حتى" is ibtidā'iyyah, it also conveys the meaning of ghāyah. In this verse, it indicates the continued persistence of the disbelievers in their disbelief until the Day of Resurrection.

(2) Agreement Regarding the Fronting of the Adverbial Phrase

Among the instances in which Ibn ‘Āshūr supports al-Kashshāf is the issue of the fronting and postponement of the adverbial phrase (ẓarf) in the verse from Sūrat al-Baqarah (2:2):

"ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ"

Ibn ‘Āshūr states:

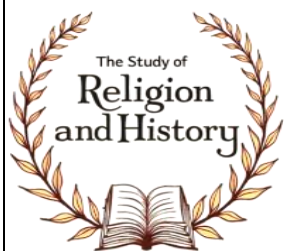
“The author of al-Kashshāf points out that in this verse the adverbial phrase "فِيهِ" is not placed before "رَيْبٌ", that is, according to the interpretation in which "فِيهِ" functions as the predicate of the noun governed by "لَا". In another verse, however, Allah says: "لَا فِيهَا غَوْلٌ" (Sūrat al-Şāffāt 37:47), where the adverbial phrase is placed first.

The reason, according to al-Zamakhsharī, is that if "فِيهِ" had likewise been fronted in this verse, it would have implied that only this Book is free from doubt, whereas other books are not. This is because, in such constructions, the fronting of the adverbial phrase conveys the meaning of exclusiveness and restriction (ikhtisāṣ and ḥaṣr). The resulting implication would be that freedom from doubt is unique to this Book, while other books are subject to doubt. Such a meaning, however, is not intended.

Ibn ‘Āshūr explains that restriction is not intended here because the verse addresses the Arab polytheists, to whom the challenge of the Qur'an was directed, rather than the People of the Book, in whose context a comparison with other scriptures might have been relevant. The purpose is simply to affirm that the polytheists no longer had any excuse for denying that the Qur'an was revealed by Allah, since they had been challenged to produce anything comparable to it and had failed to do so.”¹⁰

Al-Zamakhsharī expresses the same point in al-Kashshāf:

“If it is asked why 'فِيهِ' is not placed before 'رَيْبٌ', as in the verse 'لَا فِيهَا غَوْلٌ', the answer is that the intention here is for the negation to apply directly to 'رَيْبٌ', thereby making it clear that there is absolutely no doubt in this Book, and that it is entirely truth rather than falsehood, contrary to what the polytheists claimed. Had the adverbial phrase been



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

fronted, it would have implied an unintended meaning—namely, that some other book is subject to doubt.”¹¹

Ibn ‘Āshūr thus endorses al-Zamakhsharī’s view that the adverbial phrase "فِيهِ" is intentionally not fronted in "لَا رَيْبَ فِيهِ" in order to avoid conveying the meaning of restriction. The purpose is simply to affirm that the Qur’an is free from doubt, not to suggest that other scriptures are open to doubt.

(3) The Meaning of Abundance Conveyed by the Generic Noun

In another instance, Ibn ‘Āshūr endorses the view of the author of al-Kashshāf while commenting on the following verse from Sūrat al-Baqarah (2:87):

"وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ..."

Ibn ‘Āshūr states:

“The word "الرسُل" is a plural noun denoting multiplicity, while the definite article (al) attached to it is the generic article (lām al-jins). In this context, however, it conveys the meaning of abundance, as explained by the author of al-Kashshāf. This is because when a generic noun with the definite article does not refer to a specific known object, it ordinarily denotes comprehensiveness (istigrāq), embracing all members of the class. In this verse, however, such literal comprehensiveness cannot be intended. Therefore, the expression is used metaphorically to indicate abundance, since a large number is rhetorically treated as though it represented the entire class. He illustrates this with the example of someone saying: "There is no one left in the city who has not seen the moon." In reality, not every individual has seen the moon, but because the overwhelming majority have, such an expression is used hyperbolically. This usage closely resembles what is known as customary comprehensiveness (‘urfī istigrāq).”¹²

Al-Zamakhsharī expresses the same idea in al-Kashshāf:

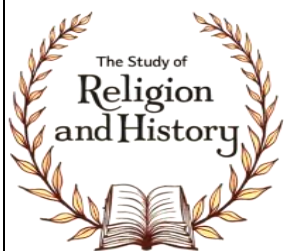
“The word 'قَفَّيْنَا' is derived from 'قفا', which means to send one person after another, just as 'دَبَّه' means to make someone follow another. Thus, the meaning of the verse is that We sent many messengers successively after Mūsā (peace be upon him).”¹³

Ibn ‘Āshūr thus agrees with al-Zamakhsharī that the definite article in "الرسُل" does not indicate literal comprehensiveness but rather the abundance of messengers. The verse therefore signifies that numerous messengers were sent in succession after Mūsā (peace be upon him).

(4) Agreement Regarding Istifhām Taqrīrī (Confirmatory Interrogation)

Ibn ‘Āshūr also agrees with the author of al-Kashshāf regarding the rhetorical device of istifhām taqrīrī in the following verse from Sūrat al-Baqarah (2:107):

"أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ"



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

Ibn 'Āshūr writes:

“The interrogative in this verse is *istifhām taqrīrī* (a confirmatory interrogation), which is the normal function of an interrogative introduced upon a negative expression. Its purpose is to affirm that the audience already knows that Allah possesses absolute power over all things, that He is the Sovereign of the heavens and the earth, and that everything within them belongs to Him and remains under His complete authority. Consequently, He administers the affairs of His creation in whatever manner His wisdom requires. The author of *al-Kashshāf* likewise interprets this as *istifhām taqrīrī*. Ibn 'Āshūr further observes that, in the Arabic language, there is no known example of an interrogative introduced upon negation that does not serve the purpose of *taqrīr*—namely, eliciting acknowledgment from the listener of an already established truth.”¹⁴

Al-Zamakhsharī explains the verse in *al-Kashshāf* as follows:

“Allah is the sole Master and Governor of all your affairs. He manages them according to your best interests and knows better than anyone which rulings—whether abrogating or abrogated—are most beneficial for you. Having established that He alone controls your affairs and administers them according to His wisdom, Allah reinforces this truth through the statement *"أَلَمْ نَعْلَمْ"*. The purpose is to strengthen the believers' trust in Allah, to assure them that all His commands are for their benefit, and to prevent them from making demands of the Messenger ﷺ similar to those made by the Children of Israel to Mūsā (peace be upon him), demands whose consequences ultimately proved harmful to themselves.”¹⁵

Ibn 'Āshūr thus agrees with al-Zamakhsharī that the interrogative in *"أَلَمْ نَعْلَمْ"* is *istifhām taqrīrī*, intended to lead the audience to acknowledge Allah's absolute power, sovereignty, and governance, and to strengthen their confidence in His commands.

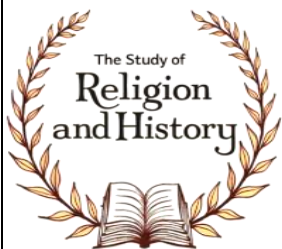
(5) Agreement Regarding the Concept of *Taḍmīn* (Semantic Inclusion)

In one instance, Ibn 'Āshūr also agrees with al-Zamakhsharī on the issue of *taḍmīn*, although he does not explicitly mention his name while interpreting the verse from *Sūrat al-Baqarah* (2:143):

"وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا..."

Ibn 'Āshūr writes:

“The use of the preposition *"على"* with the Prophet's testimony over his community is intended to preserve the stylistic correspondence (*mushākalah*) with the preceding expression *"لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ"*. In reality, however, the Prophet's testimony is in favor of his community rather than against it.



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

Another explanation is that the word "شَهِيد" implicitly includes the meanings of "راقب" (watcher) and "مهيمن" (guardian or overseer). It is for this reason that the preposition "على" is used in both instances, as explained by the author of al-Kashshāf.”¹⁶

Al-Zamakhsharī explains in al-Kashshāf:

“If it is asked why the verse does not say "لَكُمْ شَهِيدٌ" ("a witness for you"), since the Prophet's testimony is in favor of his community rather than against it, the answer is that "شَهِيد" signifies not only a witness but also a watcher, guardian, and overseer. Therefore, it is used with the preposition "على". The same usage appears in the Qur'anic statements: "وَاللَّهُ" and "وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ".

Another explanation is that, in this world, you will bear witness over other people in matters where only the testimony of upright and trustworthy individuals is accepted, while the Messenger ﷺ will bear witness over you with respect to your deeds, your purification, and your education and training.

If it is asked why the complement of "شهداء" is mentioned after it in the first instance but before it in the second, the answer is that, in the first case, the emphasis is on the community's testimony over other nations, whereas, in the second, the emphasis is on the fact that the Messenger ﷺ is a witness over you.”¹⁷

Ibn ‘Āshūr thus agrees with al-Zamakhsharī that "شَهِيد" implicitly includes the meanings of "راقب" and "مهيمن". Consequently, the use of the preposition "على" conveys not only the meaning of testimony but also that of supervision, guardianship, and oversight.

(6) Quoting al-Zamakhsharī's Text Without Commentary

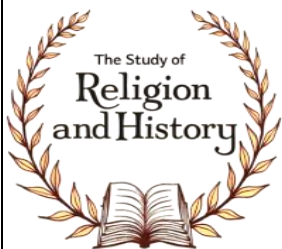
In some instances, Ibn ‘Āshūr expresses his agreement with al-Kashshāf by reproducing its wording almost verbatim, without offering any comment or criticism. One such example appears in his commentary on the following verse from Sūrat al-Baqarah (2:25):

"وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ..."

Ibn ‘Āshūr writes:

“It is stated in al-Kashshāf that it is Allah's established practice in His speech to combine targhīb (encouragement) with tarhīb (warning), and bashārah (glad tidings) with indhār (admonition), in order to inspire people to pursue righteous deeds and to deter them from committing evil.

Accordingly, after mentioning the disbelievers, their deeds, and the punishment prepared for them, Allah immediately follows this by giving the glad tidings of Paradise to those servants who believe and perform righteous deeds.”¹⁸



THE STUDY OF RELIGION AND HISTORY

Vol.4 No.1 2026

ISSN P : [3006-3329](#)

ISSN E : [3006-3337](#)

A near identical passage appears in al-Kashshāf:

“It is Allah's customary practice in His Book to combine *targhīb* with *tarhīb*, and *bashārah* with *indhār*, so as to encourage His servants to perform those deeds that bring them closer to Him and to make them dislike those actions that lead to destruction. Thus, after mentioning the disbelievers, their deeds, and the punishment prepared for them, He immediately gives the glad tidings of Paradise to His believing servants who perform righteous deeds.”¹⁹

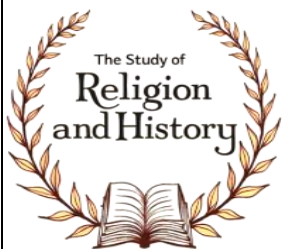
At this point, Ibn ‘Āshūr reproduces al-Zamakhsharī's statement almost word for word, without adding any commentary or criticism. This indicates his complete agreement with al-Zamakhsharī regarding the Qur'anic rhetorical method of combining *targhīb* and *tarhīb*.

These examples clearly demonstrate that although Ibn ‘Āshūr critiques al-Kashshāf on numerous occasions, he also endorses al-Zamakhsharī's views in many rhetorical, grammatical, and exegetical discussions. In several instances, he adopts his interpretations, elaborates upon them, or even reproduces his statements almost verbatim without criticism. These cases constitute clear evidence of the substantial scholarly agreement between the two exegetes and illustrate that Ibn ‘Āshūr's engagement with al-Kashshāf was not merely critical but also appreciative and affirming where he found al-Zamakhsharī's interpretations convincing.

Conclusion:

- Ibn ‘Āshūr made extensive use of Imām al-Zamakhsharī's al-Kashshāf in his al-Taḥrīr wa al-Tanwīr. Indeed, it is difficult to find a page of his commentary that does not reflect its influence or contain a reference to it.
- Ibn ‘Āshūr's engagement with al-Kashshāf was not limited to quotation. Rather, he interacted with it through agreement, clarification, argumentation, critical evaluation, and scholarly dialogue.
- In cases of agreement, Ibn ‘Āshūr accepted al-Zamakhsharī's views, further explained them, reinforced their arguments, and, on some occasions, reproduced his statements almost verbatim. This reflects his recognition of the scholarly value and authority of al-Kashshāf.
- Prominent examples of this agreement include discussions on the meaning of *ḥattā*, the fronting of adverbial phrases (*ẓarf*), the use of the generic noun (*lafẓ al-jins*) to denote abundance, *istifhām taqrīrī* (affirmative rhetorical interrogation), *taḍmīn* (semantic inclusion), and the Qur'anic rhetorical method of combining *targhīb* (encouragement) with *tarhīb* (warning).
- A distinctive feature of Ibn ‘Āshūr's methodology is that he consistently evaluates al-Zamakhsharī's views in light of the context of the discourse, the coherence of the Qur'anic text (*naẓm al-Qur’ān*), and Qur'anic rhetoric.

Overall, the relationship between Ibn ‘Āshūr and al-Zamakhsharī is not one of mere imitation but of critical engagement. Ibn ‘Āshūr benefited extensively from al-Kashshāf, while maintaining his scholarly independence by presenting his own views whenever he considered them more convincing's.



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