

**Transition method in Al-Kashshaf book****Al-Zamakhshari****Kerroumi Abdelkader <sup>1\*</sup>, Dr. Hamza bin Muhammad Awad <sup>2</sup>**<sup>1</sup> Ahmed Ben Bella University, Oran, (Algeria), kerroumi19930224@gmail.com<sup>2</sup> Ahmed Ben Bella University, Oran, (Algeria), hachimmy@hotmail.com

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**Abstract:**

What catches the reader's attention in Al-Kashaf by Al-Zamakhshari is the repetition of the structure, such as the phrase "If you say... I say," in different forms. This is known in rhetoric as "fangala."

This technique has several benefits, the most important of which are limiting the issue by anticipating questions, assisting the speaker in persuading and responding to dissenters, exciting readers and stimulating them to learn, and other benefits.

This research explores a prominent rhetorical technique in Al-Kashaf, called "fangala." I have explained its definition and origins, mentioned its benefits and forms, and concluded with examples from Al-Kashaf.

**Keywords:**

The method of transfer. Al-Zamakhshari. Al-Kashshaf interpretati

## **1. INTRODUCTION**

Praise be to God for His virtues, and peace and blessings be upon the Seal of His Messengers.

Now then:

A reader of the book Al-Kashaf, "The Uncovering of the Truths of the Mysteries of Revelation and the Sources of Sayings in the Faces of Interpretation," will be dazzled by the eloquence of its expressions, the distinction of its words, and the splendor of its harmony. One of the most striking features of Al-Kashaf is the "fungala," which is the phrase "If you say... I say." My choice of Al-Kashaf was not in vain, but rather because it is so frequently found in it that the "fungala" is almost unknown except from Al-Kashaf. Indeed, some people assume that Al-Zamakhshari is the innovator of this style. One of the most important objectives of this research is to understand this useful linguistic style in teaching and discussion.

I have studied the "fungala" in this research using the analytical approach. What is it? What are its benefits and forms? What is its origin? Was it mentioned in the books of scholars before Al-Zamakhshari? My research explains the benefits of the "fungala" and its importance in teaching. The research is divided into three sections, as follows:

Section One: A brief overview of Al-Zamakhshari, his Al-Kashshaf, and a definition of the fungala.

Section Two: The origins of the fungala, its benefits, and its forms.

Section Three: Examples of the fungala from the Al-Kashshaf.

## **2. About Al-Zamakhshari, His Kashshaf, and Introduction to Al-Fanqala:**

### **2.1 About Al-Zamakhshari:**

He is Mahmud ibn Umar ibn Muhammad ibn Ahmad Al-Khwarizmi Al-Zamakhshari, Abu Al-Qasim<sup>1</sup>. He was born in 467 AH in Zamakhshar (one of the villages of Khwarazm)<sup>2</sup>. He traveled to Mecca, where he lived for a period of time, earning himself the nickname Jar Allah. He lived

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<sup>1</sup> Classes of Genealogists, Bakr ibn Abdullah, 111

<sup>2</sup> Al-Muntazam fi Tarikh al-Umam wa al-Muluk, Ibn al-Jawzi 18/37

during the most prosperous eras of science and literature, and was the imam of his time. Travelers traveled to him for various disciplines. He traveled to many countries, including Mecca, where he lived for a period of time. He never entered a town without people gathering around him and learning from him in various fields of knowledge.

Al-Zamakhshari was openly Mu'tazilite in his doctrine, strongly denouncing Sufis. Among his teachers were: Abu Mudar Mahmud ibn Jarir al-Dabbi al-Isfahani, Abu Mansur Nasr al-Harithi, Abu Sa'd al-Shaqani, Abu Ali al-Hasan ibn al-Muzaffar al-Naysaburi, and others<sup>3</sup>.

Among his students were: Abu Amr Amir ibn al-Hasan al-Sammar, Abu al-Mahasin Abd al-Rahim ibn Abdullah al-Bazzar, Abu Sa'd Ahmad ibn Mahmud al-Shani, and others.

Al-Zamakhshari, whose leg had been amputated, had a wooden leg made for him to help him walk. Al-Zamakhshari authored many works, the most famous of which are: *Al-Kashaf fi Tafsir al-Quran*, *Al-Fa'iq fi Gharib al-Hadith*, *Rabi' al-Abraar wa Fusus al-Akhbar*, *Mutashabih Asami al-Ruwat*, *Al-Nasa'ih al-Kibar*, *Dalaat al-Nashid*, *Al-Ra'id fi al-Fara'id*, *Al-Minhaj fi al-Usul*, *Al-Mufasssal*, and *Asas al-Balagha fi al-Lugha*<sup>4</sup>.

Al-Zamakhshari traveled throughout the world, then returned to Jurjaniyyah (a village in Khwarazm)<sup>5</sup>, where he died on the night of Arafah in 538 AH (1144 AD)<sup>6</sup>.

## 2.2 Introduction to Tafsir al-Kashaf:

It is a book of interpretation written by al-Zamakhshari. The full title of the book is: *Al-Kashf 'an Haqa'iq al-Tanzil wa-Uyun al-Aqawil fi Wujoo al-Ta'wil*. In this book, al-Zamakhshari attempts to clarify the beauty of the Qur'an's composition, its eloquence, and the elegance of its rhetorical style. However, he also attempted to establish the Mu'tazilite school and its principles through the interpretation of some of its texts. Verses. *Al-Kashaf* is considered the only complete Mu'tazilite commentary

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<sup>3</sup> Biographies of the Noble Figures, Al-Dhahabi, 15/18

<sup>4</sup>The Golden History of Islam, 11/697

<sup>5</sup>Al-A'lam, Al-Zarkali, Vol. 7, p. 178

<sup>6</sup>The Concise Encyclopedia of Islamic History, Abu Sa'id Al-Masri, Vol. 10, p. 530

that has come down to us, covering the entire Qur'an. Some marginal notes have been added to Al-Kashshaf, such as the marginal note by the scholar Sharaf al-Din al-Hasan ibn Muhammad al-Tayyibi, who died in 743 AH<sup>7</sup>.

### 2.3 Definition of Fanqala:

It is a linguistic construction derived from the saying, "If it is said, I say." This construction has parallels, including the Basmala, "In the name of God, the Most Gracious, the Most Merciful."

The Subhaana, "Glory be to God," and the Hawqala, "There is no power or strength except with God."

The technical definition:

Saad Hijras said: It is a compound word that expresses a method of discussion and debate.

Since the methods of Fanqala are different and have varied forms, such as "If you say... I say," and "If they say... we say."<sup>8</sup>

It is defined as "a well-known educational method among ancient and modern scholars based on the split question and the definitive answer."<sup>9</sup>

Because its constructed construction is absolute and not limited to a specific word, Dr. Muhammad al-Khuli defined it as "a modern constructed construction in Language is used by grammarians and jurists in argumentation, discussion, and debate to refute a real or hypothetical argument and close the debate when one is proficient in it. It is an educational tool that I use as a method to open the mind and develop genius<sup>10</sup>.

Response to definitions:

The first definition is closer to the linguistic definition and shows the fungibility as a construction, even though it is a method and approach to argumentation.

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<sup>7</sup> The Concise Encyclopedia of Islamic History, Abu Saeed Al-Masry, Vol. 16, p. 148

<sup>8</sup> Civilized Dialogue, Saad Hijres 5

<sup>9</sup> Al-Zamakhshari's Rhetorical Shifts, Nizar Atallah, p. 52

<sup>10</sup> The Shift, Abdul Maqsood Muhammad Al-Khawli, p. 2

The second definition is a definition that fills in synonymous terms, such as argumentation, discussion, and debate. It also includes the benefit of fungibility in the definition, saying, "It is an educational tool that I use as a method to open the mind and develop genius." I can define it as:

It is a method of persuasion used by the writer (interpreter, grammarian, or jurist...) to clarify and narrow down the issue. It comes in various forms, such as, "If you say... I say."

### 3. Origins of fungibility "Its history"

Fungal is mentioned in the Holy Quran in the verse, "Fools among the people will say, 'What has turned them away from...'" Their qiblah which they used to face. Say, "To God belong the east and the west. He guides whom He wills to a straight path." (Surat Al-Baqarah 2:142)

God mentioned the question by saying, "The fools among the people will say, 'What has turned them away from their qiblah which they used to face?'" Then the answer was given by the Almighty, saying, "Say, 'To God belong the east and the west. He guides whom He wills to a straight path.'" (Surat Al-Baqarah 2:142) Thus, we understand that the Noble Qur'an included the falqala because of its great benefit in clarifying and explaining the meaning.

Tafsir al-Tabari:

One of the first interpretations that has come down to us is that of al-Tabari. He used the word "fanqala" in more than one place, including his statement:

If someone were to ask, "What would you say if the situation is as you described in your interpretation of this verse, and that the intended meaning is the father of humanity, Adam, and his wife, in His statement, "So exalted is God above what they associate with Him"? Is it a sign of God's disdain for Him to have a partner in His names, or a rival in His worship? If you say, "In His names, the Almighty and Majestic," its corruption would become apparent, given His statement, "Do they associate with Him that which creates nothing and is created?" If you say, "Rather, in worship," it would be said to you, "Did the father of humanity, Adam, associate anyone with God?"

It would be said to him, "The interpretation of His statement, "So exalted is He above what they associate with Him" is contrary to what you think. Rather, its meaning is, "So exalted is God above what the polytheists of the Arabs associate with Him in their worship of idols." The story about Adam and his wife ended with the statement, "They attributed to Him partners in what He gave them," then God Almighty resumed His statement, "So exalted is God above what they associate with Him."<sup>11</sup>

We see al-Zamakhshari using the word "fangala" here, demonstrating to the learner the innocence of Adam, peace be upon him, and his wife from their association with Him, and clarifying that those described as polytheists are...

Tafsir al-Shafi'i: Among those who mentioned the word "fangala" in his books is Imam al-Shafi'i, who used it frequently in his treatise and also in his tafsir. Among his tafsirs:

If you say, "It is not permissible for the Arabs to pay the jizya," we say, "Are they not included in the term polytheism?" He said, "Yes, but I do not know of the Prophet, peace and blessings be upon him, taking a jizya from them..."<sup>12</sup>

Tafsir al-Akhfash:

Al-Akhfash used the funqala in his interpretation, including: {For him is ten times its like}, to indicate a number, just as you say: "ten blacks." If it is asked, "How did he say 'ten' when 'the like' is masculine?" It is feminine because it is added to the feminine, and the meaning here is also "a good deed" or "a degree." If it is feminine, then this is a correct interpretation. Some of them said, {ten times its like}, making "the likes" an attribute of "ten." This interpretation is acceptable, but it is not a consistent reading, because it is not an attribute to which a number is added. However, it is said, "They are ten standing" and "ten sitting," not "ten standing."<sup>13</sup> Judge Abd al-Jabbar al-Mu'tazili (d. 415 AH) used the funqala frequently in his book, The Five Principles. Among those who lived during the time of al-

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<sup>11</sup> Jami' al-Bayan al-Tabari, 13/315

<sup>12</sup> Imam al-Shafi'i's Tafsir, Vol. 2, p. 902

<sup>13</sup> Al-Akhfash's Meanings of the Qur'an, Vol. 1, p. 317

Zamakhshari and employed the fungala in his writings was Abd al-Qahir al-Jurjani (d. 471 AH).

The reason for including him here is that al-Zamakhshari may have benefited from it in his books, as he learned from him the theory of composition, as is well known. We cannot mention here which authors employed fungala in various fields. Commentators and commentators have been influenced by al-Zamakhshari's fungalas, and some of them have been included in their commentaries. Al-Kashshaf states: "If you ask, 'How did you make the Day of Trembling a circumstance for the implied pronoun, 'You shall surely be resurrected,' and 'They shall not be resurrected at the first blast?' I say, 'The meaning is, You shall surely be resurrected during the broad time in which the two blasts occur, and they shall be resurrected during some of that broad time, which is the time of the second blast.' This is indicated by his statement, 'The second one follows it,' making it a predicate of the trembling one."<sup>14</sup>

### 3.2 Al-Zamakhshari's Foundation for the Fungala Method:

The fungala method is of great importance in presenting, narrating, and analyzing issues, discussing them critically, accepting them, and rejecting them. This is the reason for its recurrence in Tafsir al-Kashshaf. We find al-Zamakhshari establishing its basis from the Holy Qur'an, citing as evidence the words of God Almighty: {The fools among the people will say, "What has turned them away from their qiblah which they used to face?" Say, "To God belong the east and the west. He guides whom He wills to a straight path."} [al-Baqarah: 142]. The hypothetical question is: {The fools will say}, and the answer is: Say, "To God belong the east and the west." Here, al-Zamakhshari (may God have mercy on him) demonstrated the basis for using the verse as a method of shifting the question, saying: "If it is said, 'What is the benefit of reporting their statement before it occurs?' Then he elaborated on the point, saying: "I said: Its benefit is that the suddenness of the unpleasant event is more burdensome, whereas knowledge of it before it occurs is far less troubling if it is achieved due to the peace of mind that precedes it, and that an answer before it is needed is

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<sup>14</sup> Judge Al-Baydawi's Care Al-Khafaji 8/313

more difficult for the opponent.”<sup>15</sup> The answer confirms what was previously mentioned, that the method of “fangala” anticipates the questioner or critic’s question and then responds to it with what refutes and refutes their criticism. Ibn al-Munir praised this point and reasoning in al-Kashshaf, saying about it, “A wonderful point, and the best evidence for its validity is this verse.”<sup>16</sup>

### 3.3 The Relationship of the Fangala to Dialectic:

Dialecticism, criticism, and argumentation dominate al-Zamakhshari’s thoughts, and this is clearly evident in the “fangala” methods he uses in his commentary, al-Kashshaf. In the Almighty’s saying, “Their example is like that of one who kindled a fire; but when it illuminated what was around him, God took away their light and left them in darkness [so] they could not see. (17) Deaf, dumb, and blind, so they will not return.” (18) Surah Al-Baqarah, verse 18

We find Al-Zamakhshari, may God have mercy on him, using thirteen shifts in his interpretation of this verse, demonstrating his dialectical ideas and his linguistic and analytical ability<sup>17</sup>.

### 3.4 Forms of the Funqala

The Funqala has 43 forms, many of which are mentioned in the Tafsir al-Kashshaf. We will mention some of them here:

If someone says... we say

If someone says... then the answer is:

If he says... we say

Don't you see that if someone says to him... he says:

If they say... we say

If you say... I say

If it is said... it is said.

As for their saying... we say

And if they say... it is in it:

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<sup>15</sup> Al-Kashaf Al-Zamakhshari 1//198

<sup>16</sup> Ibn Al-Munir's Commentary, Vol. 1, p. 198.

<sup>17</sup> Al-Kashaf Al-Zamakhshari, Vol. 1, p. 79

If it is said... then we say<sup>18</sup>

### 3.5 Benefits of Transposition

Transposition has several benefits, including:

- Achieving clarity, removing ambiguity, and establishing knowledge
- Hypothesizing the question and answering it
- Limiting the question by anticipating questions
- Assisting the speaker in convincing and responding to opponents
- Stimulating the scientific spirit and strengthening the ability to criticize and debate<sup>19</sup>
- Exciting readers and stimulating them to seek knowledge
- Argumentation, argumentation, and refuting the response by anticipating it

. Encouraging the Demand for an Answer<sup>20</sup>

### 3.6 Its Importance According to Al-Zamakhshari

Al-Zamakhshari used the technique of fungala so frequently in his Kashshaf that it became known from his Kashshaf, as if he were the first to use it. Al-Zamakhshari mentioned 2,500 fungalas in his book Al-Kashshaf in various forms, including 1,542 in the form "If you say... I say."

#### 4 Areas of Use of Fungala "The Applied Part"

Al-Zamakhshari relied on the method of fungalas in several areas he wished to discuss and narrate his views on. It also allowed him to expand the meaning of the verses and enrich his interpretation with distinctive discussions in various fields, including creed, jurisprudence, rhetoric, grammar, morphology, and orthography.

##### 4.1. Fungala in Explaining Meanings:

This is in his statement: "If you say, 'What is a believer?' I say, 'In the language, he is the one who believes.'"<sup>21</sup>

##### 4.2 Al-Fanqala in Rhetoric:

This is the art in which Al-Kashaf excelled. We find Al-Zamakhshari using the Al-Fanqala technique to demonstrate the secret of composition. In

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<sup>18</sup> Al-Kashaf Al-Zamakhshari, Vol. 1, p. 79. See the same book, 1/518

<sup>19</sup> See Questions of the Messenger in the Two Sahihs, by Ni'mat Muhammad Al-Ja'fari, p. 18

<sup>20</sup> Al-Furuq by Al-Qarafi, 1/132

<sup>21</sup> Al-Kashaf Al-Zamakhshari, 3/174

this regard, Fadl Hasan Abbas says: "Al-Zamakhshari, may God have mercy on him, applied Imam Abd al-Qahir's theory of inimitability. He was an expert critic, and he made numerous additions that demonstrate his skill and proficiency, and this is evident in his Al-Fanqala technique."<sup>22</sup>

4.3. Al-Fanqala in Script: Regarding the reason for deleting the alif of the Basmalah:

"If you ask: Why was the alif deleted in the script and retained in the phrase 'In the name of your Lord'? I say: In deleting it, they followed the rule of the stairs, not the beginning, which is the basis of the script, due to frequent use. They said: The length of the letter ba' compensates for the omission of the alif. 'Umar ibn 'Abd al-'Aziz, may God have mercy on him, said to his scribe: 'Lengthen the letter ba', make the 'sun' appear, and round the 'mim'."<sup>23</sup>

4.4 Transition in Islamic Jurisprudence:

God Almighty said, "Indeed, Allah and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation." (Al-Ahzab 56)

Al-Zamakhshari said, "If you ask, is sending blessings on the Messenger of Allah, may Allah bless him and grant him peace, obligatory or recommended? I say, 'Rather, it is obligatory, and there has been disagreement about its obligation. Some of the earlier scholars made it obligatory...' "<sup>24</sup>

## **5. CONCLUSION**

A useful method for acquiring knowledge, convincing opponents, and responding to them. Many scholars before al-Zamakhshari used it, but al-Zamakhshari paid special attention to it in his Kashshaf. It is characterized by two important aspects: a pleasant analytical learning style, like Francisco's, for knowledge, and an argumentative style for wine and refuting their opinions. Al-Zamakhshari needed the cooperation of his disciples and the ability to respond to his opponents, especially since he was

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<sup>22</sup> The Miracle of the Glorious Qur'an, by Fadl Hasan Abbas, p. 277

<sup>23</sup> Al-Kashaf, Al-Zamakhshari, Vol. 1, p. 5

<sup>24</sup> Al-Kashaf Al-Zamakhshari, Vol. 3, p. 357

studying a group known for debate and responding to opponents.

We mention the most important findings we reached:

- The term "fangala" has a meaning, meaning "if you say..." and is similar to the Basmala and the Qala.
- The qala required management before al-Zamakhshari wrote his book al-Kashshaf.
- The qala carries the meaning of questioning and scientific response tinged with dialectics.
- The qala has approximately forty different, agreed-upon forms.
- Al-Zamakhshari's method of presenting responses and arguments prevents us from adhering to his Mu'tazilite school of thought, as the art of response and discussion was an important element in this school of thought.
- We find Al-Zamakhshari using the "fanqala" method more often in his interpretations due to its many benefits.
- "fanqala" is a conversational media tool that provokes questions, stimulates thought, and reinforces knowledge. Therefore, it is best for authors to re-adopt it in their writings and for professors to incorporate it in their lesson presentations

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