# A Constitutive Work in the Qur'anic Exegesis Tradition of Sharh and Hashiya: Qutb al-Din al-Razi's *Sharḥ Mushkilāt al-Kashshāf*

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**Abstract:** Al-Zamakhsharī's *al-Kashshāf* is one of the most influential works in the history of *tafsīr* (Qur'ānic exegesis). Its terse style, laconically reflecting the accumulation of previous *tafsīr*s, and success in applying *ma'ānī* methodology to the entire Qur'an caused this work to stand out. However, it only symbolizes the fraction of the science of Qur'anic exegesis during the *muta'ākhkhirīn* period. As the literature from the seventh/thirteenth century onward, whenever this period's significant scholars aspired to contribute to this field by using its methodology, instead of reconciling themselves to it, they preferred to write annotations on it, as well as al-Bayḍāwī's *Anwār al-tanzīl*, to prevent themselves from replication. Among those who did so is Quṭb al-Dīn al-Rāzī, whose *Sharḥ Mushkilāt al-Kashshāf* annotated the main text via linguistic and *balāgha*, such as *ishtiqāq*, *ṣarf*, *naḥw*, *ma'ānī*, *bayān*, and *badī'*. He pointed out subjects related to religion and reason in the main text whenever he considered it appropriate to do so. This work's linguistic and literary aspects become more apparent because the discussion's subject is a *tafsīr* text that contains a linguistic and literary content. Al-Rāzī's goal is to expound upon the text's Mu'tazilī views, rather than to criticize them. His annotation is one of the most influential and frequently cited works in the field's *sharḥ* and *ḥāshiya* traditions. After him, important annotators took into consideration and discussed his views. In their discussions, one regard see Al-Rāzī's annotation as a source of those discussions. Given its status, *al-Kashshāf* deserves to be called the constitutive work of these two traditions in *'ilm al-tafsīr* (the science of *tafsīr*). This article reveals this work's constitutive feature and provides information about its content and methodology.

**Key Words:** The *muta'ākhkhirūn* period of Islamic thought / *tafsīr*, *al-Kashshāf*, Annotations of *al-Kashshāf*, Quṭb al-Dīn al-Rāzī, Annotations of Quṭb al-Dīn al-Rāzī's *al-Kashshāf*, *Sharḥ Mushkilāt al-Kashshāf*.

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## I. Introduction

One distinctive element in the history of Islamic sciences is the *mutaqaddimīn-muta'ākhkhirīn* (antecedents-posterior) division. With the formation of linguistics and the Islamic sciences, by inheriting the ancient philosophy in a synthesized way, and supplanting the approaches based on the conflict between reason and tradition with the *taḥqīq*[1] attitude, the sciences (*'ilm*) entered a new phase, one in which their methodology and content was reviewed. Considering its prominent scholars, such as al-Ghazzālī (d. 501/1111) and Fakhr al-Dīn al-Rāzī (d. 606/1209), their innovations in Islamic thought are considered the constitutive actions for transiting to the *muta'ākhkhirīn* period. Each science, during its own developmental process, experienced various breaking points during this period. Shaykh al-Islām Ebussu'ūd Efendi (d. 982/1574) made the following determinations on this period.

> The ahl al-taḥqīq from "*mutaqaddimīn*" (*al-mutaqaddimūn al-muḥaqqiqūn*) presented the meanings of the Qur'an as it is transmitted *tel quel* by the most dignified person among humanity (peace and blessings be upon him), and analyzed its structure, expounded its purposes, and embodied the legal rulings from it. Ahl al-taḥqīq from "*muta'ākhkhirūn*" (*al-muta'akhkhirūn al-mudaqqiqūn),* besides what their predecessors produced, got started on demonstrating to people the superior and privileged status of the Qur'an among the other almighty divine books and great glorified psalms by revealing the evidence of its inimitability (*i'jāz al-Qur'ān*). For this reason, they exhibited distinguished and bright works full of significant arts (*funūn*), which include valuable meanings that can be noticed only by distinctive eyes and fine details heard only by sharp ears. There are two primary works among these exclusive and peerless works: *al-Kashshāf* and *Anwār al-tanzīl*. These two pioneers of this literature achieved a great success. Each of them is like a mirror that externalizes the Qur'an's inimitability. Their pages are like an exhibition of the most beautiful virtues, and their lines are like a pearl necklace and a pure gold necklace.[2]

According to this text, what distinguishes *muta'ākhkhirīn* period from that of *mutaqaddimīn* period of Qur'anic exegesis is the presentation of its inimitability. The following scholars brought into view the delicacy of those meanings that

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1    The *taḥqīq* approach reconsiders an issue with all of its evidence.

2    Ebussu'ūd Efendi, *Irshād al-'aql al-salīm ilā mazāyā al-Qur'ān al-karīm* (Beirut: Dār Iḥyā' al-turāth al-'Arabī, 1414/1994), 1:4.

can be determined only by distinguished people. This is best presented in al-Zamakhsharī's (d. 538/1114) *al-Kashshāf* and al-Baydāwī's (d. 691/1291-92) *Anwār al-tanzīl*. Therefore, both works are considered milestones of the transition to the *muta'ākhkhirūn* period in Qur'anic exegetical literature. *Al-Kashshāf* in particular comes to the forefront as the main source for *Anwār al-tanzīl*.

Ebussuʿūd Efendi's statement that "revealing the evidence of the Qur'an's inimitability (*i'jāz al-Qur'ān*), which include valuable meanings that can be noticed only by distinctive eyes and fine details, heard only by sharp ears," means nothing but identifying the fine meanings in the divine syntax (*naẓm*).[3] The exegete al-Zamakhsharī reflected his "knowledge, including his preferences on the prior discussions about lexicography (*lugha*) and linguistic (*naḥw*), in his exegesis. Additionally, he is the first scholar who incorporated the *ma'ānī* methodology to the entire Qur'an."[4] ʿAbd al-Qāhir al-Jurjānī (d. 471/1078-79) developed this methodology[5] in relation to his theory of syntax. al-Zamakhsharī's success in incorporating this methodology both attracted attention to *al-Kashshāf* and provoked the scholars to develop a literature on it. Moreover, this literature had shaped the *muta'ākhkhirīn* period of Qur'anic exegesis.

Although the Ahl al-Sunna scholars initially ignored this work due to its Muʿtazilī content, approximately 150 years later various Qur'anic exegesis based on it, as well as compendiums and annotations on it, were being produced. Quṭb al-Dīn Muḥammad b. Muḥammad al-Rāzī al-Tāḥtānī (c. 766/1365), one of this period's most distinguished figures, was one of the founders of this annotative tradition, which began in the early seventh/thirteenth century with his *Sharḥ Mushkilāt al-Kashshāf*.

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3  For the *i'jāz-naẓm* relationship, see ʿAbd al-Qāhir al-Jurjānī, *Kitāb Dalā'il al-i'jāz*, published by Maḥmūd Muḥammad Shākir (Cairo: Maktabat al-Khānjī, 1424/2004), 43-50. For more information on al-Jurjānī's explanations about *i'jāz* within the frame of his syntax theory, see al-Jurjānī, *Dalā'il*, 8-10, 38-39, 109, 249-51, 257, 368-69, 385-92, 474, 476, 518, 520, 522, 524, 526.

4  Muṣṭafā al-Ṣāvī Juwāynī, *Manhaj al-Zamakhsharī fī tafsīr al-Qur'ān wa-bayān i'jāzihi* (Cairo: Dār al-maʿārif, n.d.), 216, 219; Aḥmad Muḥammad al-Ḥawfī, *al-Zamakhsharī*, Cairo: al-Hay'a al-Miṣriyya al-ʿāmma li-l-kitāb, n.d.), 201-03; İsmail Cerrahoğlu, "Zamahşerî ve Tefsiri," *Ankara Üniversitesi İlahiyat Fakültesi Dergisi 26* (1983), 74.

5  For more information on the *ma'ānī* methodology, see M. Taha Boyalık, "Abdülkāhir el-Cürcānî'nin Sözdizimi Teorisi ve Tefsir Geleneğine Etkisi," 229-34.

## II. The Sharḥ Mushkilāt al-Kashshāf's Role in the Tradition of Sharḥ and Ḥāshiya

Quṭb al-Dīn al-Rāzī, one of his era's leading scholars who became prominent in the rational sciences[6] by writing influential works on logic and metaphysics,[7] wrote a powerful annotation on *al-Kashshāf* that begins by introducing this work and ends with Q. 20:131. It is known as *Sharḥ Mushkilāt al-Kashshāf*, because the author states in the introduction: "We aim to annotate (clarify) difficulties (*mushkilāt*) in *al-Kashshāf*." It is also known as *Sharḥ al-Kashshāf* and *Ḥāshiyat al-Kashshāf*, for both names can be found on the cover of various manuscripts. Unfortunately, its exact completion date remains unknown. The oldest of the considerable number of manuscripts evaluated goes back approximately to 770 AH.[8] *Sharḥ Mushkilāt al-Kashshāf* is al-Rāzī's only annotation, and the claim[9] that another version exists, one that is written up to Q. 21, so far remains unproven.

When Quṭb al-Dīn al-Rāzī started to write his annotation on *al-Kashshāf*, *al-Kashshāf* had completed it formation phase and moved to the phase where well-rounded annotations had been written. Before al-Rāzī, Ibn Abū al-Rabīʿ (d. 640/1243), al-Bayḍāwī (d. 691/1291-92 [?]), al-Nasafī (d. 710/1310 [?]), and Abū Ḥayyān (d. 745/1344) completed their exegeses in the same direction of *al-Kashshāf*. Ibn al-Munayyir (d. 683/1284) and al-Sakūnī (d. 717/1317) criticized it. Al-Tādhifī (d. 705/1205-06), al-Mābirnābāzī (d. 720/[after] 1320), Quṭb al-Dīn al-Fālī (d. 720/1320-21 [approximately]), Ibn al-Bannāʾ (d. 721/1321), Ibn Jubārā (d. 728/1328), Zayn al-Dīn al-ʿAjamī (732/1331 [alive]), and others composed

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6    Tāj al-Dīn es-Subkī, *Ṭabaqāt al-Shāfiʿiyya al-kubrā*, published by Maḥmūd Muḥammad al-Ṭanāḥī-ʿAbd al-Fattāḥ Muḥammad al-Ḥulw (Cairo: ʿĪsā al-Bābī al-Ḥalabī, 1383-96/1964-76), 9:274-75; İbn Qāḍī Shuhba, *Ṭabaqāt al-Shāfiʿiyya*, Ḥāfiẓ ʿAbd al-Alīm Khān (Beirut: ʿĀlem al-kutub, 1407/1987), 3:136; Shams-al-Dīn Muḥammad al-Dāwūdī, *Ṭabaqât al-Mufassirīn* (Beirut: Dār al-kutub al-ʿilmiyya, n.d.), 2:254.

7    Khayr al-Dīn b. Maḥmūd al-Ziriklī, *al-Aʿlām: Qāmūs tarājim li-ashhar al-rijāl va al-nisāʾ* (Beirut: Dār al-ʿilm li-l-malāyīn, 2002), 7:38.

8    774 dated two manuscripts (Süleymaniye Library, Yeni Cami 146; Şehid Ali Paşa 266) and 778 dated one manuscript (Süleymaniye Library, Serez 327) and 780 dated two manuscripts (Süleymaniye Library, Fatih 621; Yeni Cami 149) has been deterimined. In this study, the manuscript, 774 dated and named Yeni Cami (MS 146) is used.

9    This information is given in DIA under the title Quṭb al-Dīn al-Rāzī. In the two manuscripts mentioned in the DIA (Süleymaniye, Fatih 621, 622), only the version that ends with Sūrat al-Ṭāhā 131st āya is found. Also, in DIA, the version of al-Rāzī's annotation ending with Sūrat al-Ṭāhā 131st āya is named as *Tuḥfat al-Ashrāf fī sharḥ al-Kashshaf*. In fact, this name is not correct. Highly possible, al-Rāzī's annotation is intermingled with Fāḍil al-Yamanī's (d. 750/1349) work named *Tuḥfat al-Ashrāf fī Kashf Ghawāmiḍ al-Kashshāf*. For the relevant article see Hüseyin Sarıoğlu, "RÂZÎ, Kutbüddin," TDV İslâm Ansiklopedisi, https://islamansiklopedisi.org.tr/razi-kutbuddin (11.08.2019).

critical compendious on it. Other scholars, among them Muḥammad al-Hamadānī (710/1310 [alive]), Fakhr al-Dīn al-Chārpardī (d. 546/1346), Aḍud al-Dīn al-Ījī (d. 756/1355), Sharaf al-Dīn al-Ṭībī (d. 743/1343), and Fāḍil al-Yamanī (d. 750/1349) also completed their annotations on this text. Here, we can say that the annotations are written for two purposes: either to interpret and clarify or to criticize. Quṭb al-Dīn al-Rāzī's annotation belongs to the former category.

The laconic style of al-Hamadānī and al-Ījī's annotations prevented their works from having a deep influence on the literature on al-*Kashshāf*.[10] Due to the noticeable full-fledged and explanatory characteristics of their annotations, al-Chārpardī and al-Ṭībī's works became the primary sources of the *sharḥ* and *ḥāshiya* traditions. Almost every significant annotation cited al-Ṭībī's work, whereas annotators such as al-Ṭībī,[11] al-Yamanī,[12] Sirāj al-Dīn al-Qazwīnī (d. 745/1344/45),[13] and Akmal al-Dīn al-Bābartī (d. 786/1384)[14] only cited those attributed al-Chārpardī's annotation.[15] Al-Yamanī's *Durar al-Aṣdāf*, one of the two annotations of *al-Kashshāf*, is written in relation to al-Chārpardī's annotation, and the other one, *Tuḥfat al-Ashrāf*, is written in connection to al-Ṭībī's annotation. Whereas the former annotation had no impact, some arguments in the latter one did influence the literature. Such *sharḥ* and *ḥāshiya* authors as al-Sayyid al-Sharīf al-Jurjānī (d. 816/1413),[16] Muḥyī al-Dīn Haṭībzāde (d. 901/1496),[17] Ḥafīd al-Taftāzānī (d.

10    We could find no direct reference to *al-Kashshāf*'s *sharḥ* and *ḥāshiya* in the investigations made on this work's sources.

11    For instance, see Fakhr al-Dīn al-Chārpardī, *Sharḥ al-Kashshāf*, Süleymaniye Library, Damat İbrahim Paşa 162, f. 7ᵃ; cf. Sharaf al-Dīn al-Ṭībī, *Futūḥ al-ghayb fī al-kashf 'an qinā' al-rayb*, ed. Iyād Aḥmad al-Ghawj et al. (Dubai: Jā'izat Dubai al-Dawliyya li-l-Qur'ān al-Karīm), 1424/2013, I, 645; al-Chārpardī, *Sharh al- Kashshāf*, f. 9ᵇ; cf. al-Ṭībī, *Futūḥ al-ghayb*, I, 652; al-Chārpardī, *Sharḥ al-Kashshāf*, f. 7ᵇ; cf. al-Ṭībī, *Futūḥ al-ghayb*, I:654.

12    For instance, see 'Imād al-Dīn Yaḥyā al-Yamanī, *Durar al-aṣdāf fī sharḥ 'ukad al-Kashshāf*, Süleymaniye Library, Ragıp Paşa 31, f. 6ᵇ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, f. 40ᵃ; al-Yamanī, *Durar al-aṣdāf*, f. 7ᵃ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, f. 40ᵃ; al-Yamanī, *Durar al-aṣdāf*, f. 13ᵃ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, f. 89ᵃ; al-Yamanī, *Durar al-aṣdāf*, f. 23ᵃ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, f. 156ᵇ; al-Yamanī, *Durar al-aṣdāf*, f. 47ᵇ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, f. 269ᵃ.

13    Sirāj al-Dīn 'Umar al-Qazwīnī, *Kashf al-Kashshāf (al-Kashf 'an mushkilāt al-Kashshāf)*, Süleymaniye Library, Yusuf Ağa 81, f. 6ᵃ; al-Chārpardī, *Sharḥ al-Kashshāf*, f. 17ᵇ-18ᵃ.

14    For instance, see  Akmal al-Dīn al-Bābartī, *Ḥāshiyat al-Kashshāf*, Süleymaniye Library, Carullah 198, f. 4ᵃ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, 7ᵇ; al-Bābertī, *Ḥāshiyat al-Kashshāf*, f. 4ᵃ; cf. al-Chārpardī, *Sharḥ al-Kashshāf*, 7ᵇ.

15    For instance see Jamīl Banī 'Aṭā', "al-Dirāsa," *Futūḥ al-ghayb fī al-Kashf 'an qinā' al-rayb*, ed. Iyād Aḥmad al-Ghawj et al., Dubai: Jāizat Dubai al-Dawliyya li-l-Qur'ān al-Karīm, 1424/2013, I, 292-317.

16    al-Sayyid al-Sharīf al-Jurjānī, *Ḥāshiyat al-Jurjānī 'alā al-Kashshāf (*in *al-Kashshaf*'s edition; I, 2-202). Būlāq: al-Maṭbaʿa al-kubrā al-amīriyya, 1317, I, 23, 29, 30, 52.

17    For instance, see Muḥyī al-Dīn Haṭībzāde, *Ḥāshiya 'alā Ḥāshiyat al-Kashshāf li-l-Jurjānī*, Beyazıd Manuscript Library, Beyazıd 725, f. 19ᵃ, 114ᵃ.

916/1510),[18] Kemālpaşazāde (d. 940/1533),[19] and Ṭaşköprīzāde Aḥmad Efendi (d. 968/1561)[20] rarely referred to *Tuḥfat al-Ashrāf*. Such pre-Rāzī period annotations as those written by al-Chārpardī and al-Ṭībī functioned as constitutive works, while other annotations made a limited contribution to the literature.

After all of these, Quṭb al-Dīn al-Rāzī's annotation is considered among the constitutive works in the *sharḥ* and *ḥāshiya* tradition of tafsir. Moreover, due to its visible impact, this work deserves to be acknowledged as the milestone of these tradition. In this work, al-Rāzī's main purpose is to expound, as opposed to criticize, the text. It is very rare to encounter an annotator who criticizes al-Zamakhsharī and his Muʿtazilī opinions. During the annotating process, al-Rāzī goes beyond determining the author's intention and usually makes detailed and authentic explanations. Nevertheless, the authenticity of his annotation has become one of the debated subjects. One of those who opened up this debate is Ḥaydar al-Harawī (d. 818/1427), the student of al-Taftāzānī. He evaluates al-Rāzī's annotation as follows:

> With respect to Fāḍil al-Rāzī's (r.h.) annotation, first of all, it is not complete. Even if it is, it is like a compendium to al-Ṭībī's annotation. His contribution is limited to reviewing each topic that lies under the titles (*tanqīḥ*) and arranging them and directing some critics towards the text. These critics, however, demonstrate that the owner of the book is not competent on this task (*laysa min rijāli hādhā al-kitāb*, namely, *al-Kashshāf*).[21]

Kātib Çelebi repeats al-Harawī verbatim without referring to al-Harawī's work.[22] On the other hand, it is hard to say that this criticism is authentic. First of all, although al-Rāzī drew upon al-Ṭībī's annotation,[23] he did not employ al-Ṭībī's views systematically and there is no close association between the two texts at the level of phrase and content. As a comparative reading will show, al-Rāzī points out his arguments and opinions by considering the pre-*sharḥ* tradition, which includes the tradition of al-Chārpardī and al-Ṭībī's annotations and Fakhr al-Dīn al-Rāzī

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18    Ḥafīd al-Taftāzānī, *Ḥāshiya ʿalā Shārḥ al-Kashshāf li'l-Taftāzānī*, Süleymaniye Library, Şehid Ali Paşa 261, f. 4ᵇ-5ᵃ, 10ᵃ, 32ᵇ, 34ᵇ, 44ᵇ, 45ᵇ.

19    Shams al-Dīn ibn Kamāl, *Ḥāshiya ʿalā Sharḥ al-Kashshāf li-l-Sayyid al-Sharīf*, Süleymaniye Library, Carullah 199, f. 2ᵇ, 57ᵃ.

20    Ṭaşköprīzāde Aḥmad Efendi, *Hâşiye alâ Şerhi'l-Keşşâf li'l-Cürcânî, Cürcânî'nin el-Keşşâf Şerhine Hâşiye*, publication and translation by Mehmet Taha Boyalık (Istanbul: İstanbul Medeniyet Üniversitesi Yayınları, 2016), 137, 317, 385, 397, 605.

21    Burhān al-Dīn Ḥaydar al-Harawī, *Sharḥ al-Kashshāf*, Konya Bölge Manuscript Library, Burdur İl Halk Kütüphanesi Collection 1215, f. 2ᵃ⁻ᵇ.

22    Ibid.

23    For more examples, see Jamīl Banī ʿAṭā, "al-Dirāsa," 1:301-03.

and al-Bayḍāwī's *tafsīr*s. This literature only referred to Fakhr al-Dīn al-Rāzī as "al-Imām."[24] In the introductions to his annotations, al-Harawī criticizes al-*Kashshāf*,[25] and throughout his annotation he highlights his objections against the Muʿtazilīs. One reason why he has negative opinions toward al-Rāzī is possibly because he, contrary to al-Harawī's expectation, does not target the author's Muʿtazilī views.

Al-Rāzī's views and preferences were much debated in the subsequent *sharḥ* and *ḥāshiya* literature. The impact of his annotation can be felt in its first expressions. His view on "*anzala al-Qur'ān*" became the milestone in the discussions on *inzāl* (revelation) in the annotation tradition. Contrary to the previous annotators, he held that "*inzāl*" has a multi-layered meaning. Fakhr al-Dīn al-Rāzī and al-Bayḍāwī considered *inzāl al-Qur'ān* as a metaphor for the descent of an angel,[26] and previous annotators acknowledged this interpretation, thus transmitted it.[27] However, Quṭb al-Dīn al-Rāzī argued that *inzāl* is a complete existence in both the *lawḥ* and in the vault of heaven and the *inzāl* contains three meanings of the transition, the first two of which are metaphorical ("coming to into existence" and "being apparent") and the last one being a metaphor for the descent of an angel.[28] Indeed, with this explanation, al-Rāzī commenced a debate on the nature of "*inzāl*" in the tradition of *sharḥ* and *ḥāshiya*. When *inzāl* is correlated with the existence of the divine speech (al-kalām) before the *lawḥ*, as well as its complete appearance in the *lawḥ* and its revelation to the vault of heaven as a whole, and its revelation piece by piece to the world, a debate is opened up in the realm of the dichotomy of the Qur'an's *al-kalām al-nafsī* (literal) and *al-kalām al-lafẓī* (metaphoric) meanings and *inzāl*, and the concept of *inzāl* in relation to metaphysics, physics, and *balāgha*.

In the proceeding process a group of annotators, including Sirāj al-Dīn al-Qazwīnī,[29] ʿAlāʾ al-Dīn ʿAlī al-Pahliwān (d.?), Jamāl al-Dīn al-Aqsarāyī (d. 791/1388-

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24    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 18ᵃ, 27ᵃ.

25    al-Harawī, *Sharḥ al-Kashshāf*, f. 1ᵇ-2ᵃ.

26    Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-ghayb: al-Tafsīr al-kabīr* (Beirut: Dār al-iḥyāʾ turāth al-ʿArabī, 1420 ᴀʜ), 3:614-15; Qāḍī Nāṣir al-Dīn al-Bayḍāwī, *Anwār al-tanzīl wa-asrār al-taʾwīl* (Istanbul: Dār al-ṭibāʿa al-ʿĀmire, 1302 ᴀʜ), 1:39.

27    Muḥammad b. Husayn al-Hamadānī, *Tawḍīḥ Mushkilāt al-Kashshāf*, Murad Molla Library, Murad Molla 308, f. 2ᵃ; al-Chārpārdī, *Sharḥ al-Kashshāf*, f. 2ᵃ-2ᵇ; al-Yamanī, ʿImād al-Dīn Yaḥyā. *Ḥāshiya ʿalā al-Kashshāf (Tuḥfat al-ashrāf fī kashf ghawāmiḍ al-Kashshāf)*. Süleymaniye Library, Nuruosmaniye 563, f. 1ᵇ.

28    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 1ᵇ.

29    Sirāj al-Dīn al-Qazwīnī is younger than Quṭb al-Dīn al-Rāzī (died when he was 74 years old) (al-Subkī, *Ṭabaqāt al-Shāfiʿiyya*, 9:275), although al-Qazwīnī died 20 years before al-Rāzī died when he was 37 or 38 years old in 745 ᴀʜ (1344-45) (bk. Al-Dāwūdī, *Ṭabaqāt al-mufassirīn*, 2:7; Kātib Çelebi, *Sullam al-wuṣūl*, 2:415; Ziriklī, *al-Aʿlām*, 5:49).

89 [?]), al-Taftāzānī (d. 792/1390), al-Sayyid al-Sharīf al-Jurjānī, and 'Abd al-Karīm b. 'Abd al-Jabbār (d. 831/1428 [?]) challenged Quṭb al-Dīn al-Rāzī's views. Their criticisms helped amplify the discussion on the nature of *inzāl*.[30] Ali al-Kūshjī (d. 879/1474), Sayyid Aḥmad al-Qirīmī (d. 879/1474), 'Alā' al-Dīn 'Alī al-Ṭūsī (d. 887/1483), Mullāzāda Khitā'ī (d. 901/1495), Haṭībzāde, Ḥafīd al-Taftāzānī, Kemālpaşazāde, and Ṭaşköprīzāde Aḥmad Efendi's considerations[31] on al-Taftāzānī and al-Jurjānī's annotations carried the discussions, rooted by Quṭb al-Dīn al-Rāzī, on *inzāl* onward. One can appreciate the importance of al-Rāzī's explanation on "*anzala al-Qur'ān*" only if the debate's historical context is taken into account.

The expression "'*ilm al-tafsīr*" used by al-Zamakhsharī in the introduction of *al-Kashshāf* engendered the discussion about the nature of *tafsīr* in the annotation tradition. Quṭb al-Dīn al-Rāzī falls into the center of these discussions by describing what *'ilm al-tafsīr* is, for before him no one had done so. He also mentioned the *tafsīr-ta'wīl* dichotomy, which is more identified with al-Māturīdī in the *tafsīr* tradition:

> *Tafsīr* is a science by which God's intention in the Qur'an is explored. This consists of two sections: *tafsīr* and *ta'wīl*. Because the Qur'an's meaning can be explained only by the transmissions from the Messenger (SAW) or his Companions (RA), this [approach] is [named] *tafsīr*. Or, it can be explained by the means of Arabic linguistics; this [approach] is [named] *ta'wīl*. In short, *tafsīr* is associated to *riwāya*, and *ta'wīl* is associated to *dirāya*.[32]

Al-Rāzī's definition and statements on the *tafsīr-ta'wīl* dichotomy generated a discussion on the nature of *'ilm al-tafsīr* in the *sharḥ* tradition. 'Alā' al-Dīn 'Alī al-Pahliwān and al-Taftāzānī revised and completed his definition of *'ilm al-tafsīr*, Akmal al-Dīn al-Bābartī and Molla Fanārī (d. 834/1431) criticized it, and 'Abd al-Karīm b. Abd al-Jabbār and Muṣannifak (d. 875/1470) defended it. In his *'Ayn al-a'yān*, Molla Fanārī introduced a new definition after criticizing those provided in

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30    al-Qazwīnī, f. 1b; 'Alā' al-Dīn 'Alī al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, Süleymaniye Library, Carullah 215, f. 1b-2a; al-Taftāzānī, *Ḥāshiya 'alā al-Kashshāf*, Süleymaniye Library, Yusuf Ağa 72, f. 3b-4a; Jamāl al-Dīn al-Aqsarāyī, *al-I'tirāḍāt allatī awrada al-Imām Jamāl al-Dīn al-Aqsarāyī 'alā Sharḥ al-Kashshāf li-l-Imām Quṭb al-Dīn al-Rāzī*, Süleymaniye Library, Esad Efendi 242, f. 35b; al-Jurjānī, *Ḥāshiya 'alā al-Kashshāf*, I, 3; 'Abd al-Karīm b. 'Abd al-Jabbār, *Ḥāshiyat 'Abd al-Karīm 'alā al-Kashshāf*, Murat Molla Library, Murat Molla 296, f. 2b-3a.

31    'Alā' al-Dīn 'Alī al-Qūshjī, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-Taftāzānī*, Bayezid Manuscript Library, Veliyüddin Efendi 3244, f. 2b-4a; al-Sayyid Aḥmad al-Qirīmī, *Ḥall mushkilāt Sharḥ al-Kashshāf li-l-Sharīf al-Jurjānī*, Atıf Efendi Library, Atıf Efendi 359, f. 2b; 'Alā' al-Dīn'Alī al-Ṭūsī, *Ḥawāshin 'alā ḥawāshī al-Kashshāf li-l-Sayyid*, Bayezid Manuscript Library, Bayezid 697, f. 17b-18a; Mūllāzāda al-Khiṭā'ī, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-Taftāzānī*, Süleymaniye Library, Şehid Ali Paşa 318, f. 135b-136a; Haṭībzāde, f. 4b-6a; Ḥafīd, f. 6a-7a; Ibn Kamāl, *Ḥāshiya*, f. 7a-11b; Ṭaşköprīzāde, 148-65.

32    al-Rāzī, f. 4b.

al-Rāzī's annotation and its revised version in al-Taftāzānī's annotation. In his later annotation to *al-Kashshāf*, Muṣannifak objected to Molla Fanārī's explanations and claims.[33] Intriguingly, although not even one sentence in al-Rāzī's *tafsīr* attracted the scholars' attention, the definition he introduced became the milestone for the debates on the nature of *tafsīr*, due to his work's overall impact. Similar to the example of "*inzāl*," this definition shows the importance of determining the historical position of *sharḥ* and *ḥāshiya*.

Quṭb al-Dīn al-Rāzī's explanation remained determinative in the post-introduction text. For instance, while he expounds al-Zamakhsharī's views on "*al-ḥamd*," namely, that "*ḥamd* and *madḥ* are brothers (derived from the same root)," al-Rāzī opines that al-Zamakhsharī means the correspondence in *al-ishtiqāq al-kabīr* and not synonymy.[34] *Al-ishtiqāq al-kabīr* refers to two words that consist of the same letters but in a different string. Although not considered synonymous, it is accepted that they share a common meaning. Al-Rāzī is the first scholar who theorized this kinship. Eventually, almost every *sharḥ* and *ḥāshiya* took this explanation under review. Although a couple of scholars like al-Bābartī, 'Abd al-Karīm b. 'Abd al-Jabbār, and Ebussu'ūd Efendi granted al-Rāzī's views,[35] most of those who annotated al-Taftāzānī and al-Jurjānī's annotations both addressed and opposed his view. Among this latter group were al-Pahliwān,[36] al-Taftāzānī,[37] al-Aqsarāyī,[38] al-Jurjānī,[39] Muṣannifak,[40] Ḥasan Çelebi,[41] and Ṣağır Aḥmad al-Qaramānī.[42]

The abovementioned examples show that al-Rāzī's preference and explanations were both considered and shaped the discussions in the *sharḥ* and *ḥāshiya* traditions. One of the significant reasons is that those annotators who played a constitutive role and were influential opted for al-Rāzī's annotation as their main source and

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33    For more information, see M. Taha Boyalık, "The Debate on the Nature of the Science of Tafsīr in the Tradition of Sharhs and Hāshiyas on al-Kashshāf," *Nazariyat: Journal for the History of the Islamic Philosophy and Sciences* 4/1 (2017): 87-114.

34    al-Rāzî, *Sharḥ mushkilāt al-Kashshāf*, f. 14ᵃ.

35    al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 10ᵃ; 'Abd al-Karīm, *Ḥāshiya 'alā al-Kashshāf*, f. 24ᵇ; Ebussu'ūd, *Irshād al-'aql al-salīm*, 1:12.

36    al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, f. 10ᵇ-11ᵃ.

37    al-Taftāzānī, *Ḥāshiya 'alā al-Kashshāf*, f. 18ᵃ.

38    al-Aqsarāyī, *I'tirāḍāt*, f. 39ᵇ.

39    al-Jurjānī, *Ḥāshiya 'alā al-Kashshāf*, I, 37.

40    'Alā' al-Dīn 'Alī Muṣannifak, *Sharḥ al-Kashshāf*, Süleymaniye Library, Laleli 326, f. 66ᵇ-67ᵃ.

41    Ḥasan Çelebi b. Meḥmed Şāh al-Fenārī, *Ḥāshiyat al-Kashshāf*, Süleymaniye Library, Fatih 606, f. 97ᵇ-98ᵃ.

42    Sağır Aḥmad al-Qaramānī, *Tafsīr al-Qaramānī*, Süleymaniye Library, Carullah 109, f. 22ᵃ.

took under review al-Rāzī's preferences on controversial topics. In particular, Sirāj al-Dīn al-Qazwīnī, al-Bābartī, al-Pahliwān, al-Aqsarāyī, and al-Jurjānī are indicative of this process. As al-Taftāzānī and al-Jurjānī's annotations are two of the primary sources of following *sharḥ* and *ḥāshiya* traditions, al-Rāzī's views and preferences were transmitted to the late period of these two traditions.

Another evidence that proves the highly influential nature of al-Rāzī's annotation in the *sharḥ* and *ḥāshiya* traditions of *al-Kashshāf* is the attributions composed on his work, whether stated openly or unnamed (*tamrīḍ*, in the form of *qīla*). The roots of al-Qazwīnī's unnamed attributions are mostly found in al-Rāzī's annotation.[43] 'Alā' al-Dīn 'Alī al-Pahliwān referred to the latter via "*qāla al-'Allāma al-shāriḥ*" or "*qāla*" and mostly criticized them.[44] One of the primary sources of al-Bābartī's annotation is al-Rāzī's work, who regularly and namelessly refers to al-Rāzī.[45] 'Abd al-Karīm b. Abd al-Jabbār also frequently refers to al-Rāzī's work either by name[46] or by calling him "one of the annotators."[47]

43  Some references transmitted in the form of "*qīla*" are found only in al-Rāzī's annotation among the previous *sharḥ*s. For example, al-Qazwīnī, *Kashf al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 3ᵃ; al-Qazwīnī, *Kashf al-Kashshāf*, f. 4ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 7ᵇ; al-Qazwīnī, *Kashf al-Kashshāf*, f. 4ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 8ᵃ; al-Qazwīnī, *Kashf al-Kashshāf*, f. 8ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 18ᵃ.

44  For instance, see al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, f. 5ᵃ; cf. al-Rāzī, *Sharḥu mushkilāti'l-Kashshāf*, f. 6ᵇ; al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, f. 6ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 7ᵃ; al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, f. 7ᵃ; cf. Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 9ᵃ⁻ᵇ; al-Pahliwān, *Ḥāshiya ale'l-Kashshāf*, f. 9ᵃ⁻ᵇ; cf. Rāzî, *Sharḥu mushkilāti'l-Kashshāf*, f. 12ᵇ; al-Pahliwān, *Ḥāshiya 'alā al-Kashshāf*, f. 14ᵃ⁻ᵇ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 17ᵇ.

45  The form of unnamed attribution (*ṣīghat al-tamrīḍ*) is used to cite some of the views from al-Rāzī's annotation, such as the claim that "*khalaqa*" existed in the beginning instead of "*anzala*" and the response to it (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 1ᵇ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 2ᵃ); the view of the highlighting of "*anzala*" and "*nazzala*" (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 1ᵇ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 1ᵇ); the views on the *i'rāb* of "*mutashābihan wa-muḥkaman*" (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 2ᵃ⁻ᵇ); the meanings of "*fuṣūl*" and "*ghāyāt*" (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 3ᵃ); the meanings of *ibtidā'* and "*ikhtirā'*" (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 3ᵃ); the explanations on being created from nothing (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 3ᵃ); the objection to the author's claim that "Allah, the almighty, marked everything except Himself with being created" is neither compatible with Mu'tazila nor Ahl al-Sunna theology and the response to this opposition (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 3ᵃ); the explanations of the definition of *tafsīr* and the *tafsīr-ta'wīl* dichotomy (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 4ᵇ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 4ᵇ); and the reason why "'*ālamīn*" is used in the plural form (al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 11ᵃ⁻ᵇ; cf. al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 15ᵇ).

46  For instance, see 'Abd al-Karīm, *Ḥāshiya 'alā al-Kashshāf*, f. 5ᵃ, 9ᵃ, 10ᵃ⁻ᵇ, 14ᵇ, 20ᵃ⁻ᵇ, 22ᵇ, 24ᵇ, 25ᵃ⁻ᵇ, 28ᵇ, 31ᵇ.

47  Ibid., *Ḥāshiya 'alā al-Kashshāf*, f. 4ᵃ, 7ᵃ, 12ᵇ, 16ᵇ, 18ᵇ, 19ᵃ, 20ᵃ.

Other works also refer to Quṭb al-Dīn al-Rāzī's work, among them Fanārī's *al-Kashshāf* extension,[48] Muṣannifak's annotation,[49] 'Alī al-Kūshjī's *ḥāshiya*,[50] al-Qirīmī's *ḥāshiya*,[51] Ḥasan Çelebi's annotation,[52] Haṭībzāde's *ḥāshiya*,[53] Molla Luṭfī's treatise on the *āya* on the pilgrimage,[54] Ḥafīd al-Taftāzānī's *ḥāshiya*,[55] Ḳara Kamāl al-Qaramānī's *ḥāshiya*,[56] Kemālpaşazāde's *ḥāshiya*, [57] Abū 'Abd Allāh Shams al-Dīn Muḥammad's (d. 957/1550; also known as Ibn Bilāl) annotation,[58] Ṭaşköprīzāde's *ḥāshiya*,[59] Ebussu'ūd Efendi's extension to al-Fātiḥa,[60] Ḳinalīzāda 'Alī's (d. 979/1572) al-Muḥākamāt,[61] and Ḥāmid b. 'Alī al-'Imādī's annotation (d. 1171/1757). Additionally, the annotator al-Taftāzānī regularly followed al-Rāzī, although he did not mention the latter's work. As matter of fact, he evaluated al-Rāzī's views on the abovementioned topics, such as "*inzāl*," "*'ilm al-tafsīr*," and the "*ḥamd-madḥ* affinity." Al-Jurjānī also relates his views to al-Rāzī's through al-Taftāzānī's annotation.

Some scholars also wrote their own books on al-Rāzī's annotation. For instance, Jamāl al-Din al-Aqsarāyī's *al-I'tirāḍāt 'alā Sharḥ al-Kashshāf li-l-Quṭb* evaluated each one of al-Rāzī's views that he wanted to criticize. After giving place to al-Zamakhsharī's *tafsīr* and al-Rāzī's *sharḥ* by starting with the expression "*fīhi naẓar*," he propounded his opposition, starting from the annotation of *al-Kashshāf*'s introduction and ending with the annotation of "*mā khalaqtahū khalqan baṭilā*" in Q. 3:191.[62] These oppositions are made from a wide angle, including discourse, consistency, syntax (*naḥw*), the science of eloquence (*balāgha*), and the religious sciences.

48    Molla Fenārī, *Ta'līqa 'alā awā'il al-Kashshāf*, Süleymaniye Library, Şehid Ali Paşa 183, f. 9ᵃ, 10ᵃ, 15ᵇ.

49    Muṣannifak, *Sharḥ al-Kashshāf*, f. 4ᵃ, 7ᵃ, 11ᵇ, 20ᵇ, 30ᵃ, 45ᵃ, 46ᵇ, 49ᵃ, 53ᵇ, 57ᵇ, 59ᵇ, 60ᵇ, 61ᵇ, 65ᵇ, 70ᵃ, 72ᵇ, 78ᵃ, 83ᵇ, 86ᵇ, 95ᵃ, 97ᵃ, 100ᵃ, 102ᵃ, 104ᵃ⁻ᵇ, 105ᵃ, 113ᵃ.

50    'Alī al-Qūshjī, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-Taftāzānī*, f. 8ᵇ.

51    al-Qirīmī, *Ḥall mushkilāt sharḥ al-Kashshāf li-l-Jurjānī*, f. 6ᵃˑᵇ, 8ᵃ, 9ᵃ.

52    Ḥasan Çelebi, *Ḥāshiyat al-Kashshāf*, f. 15ᵇ, 59ᵇ.

53    Haṭibzāde, *Ḥāshiyat al-Kashshāf*, f. 5ᵃ, 35ᵃ, 48ᵇ, 53ᵇ, 63ᵃ⁻ᵇ.

54    Molla Luṭfī, *Kelimāt müta'alliqa bi-āyat al-hajj*, Süleymaniye Library, Şehid Ali Paşa 2844, f. 46ᵇ-47ᵇ.

55    Ḥafīd, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-Taftāzānī*, f. 23ᵃ, 27ᵇ, 28ᵇ, 30ᵃ, 33ᵇ, 39ᵃ⁻ᵇ, 49ᵃ⁻ᵇ, 56ᵇ.

56    For instance, see Ḳara Kamāl al-Qaramānī, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-al-Sayyid al-Sharīf*, Murad Molla Library, Murad Molla 270, f. 22ᵇ, 35ᵇ-36ᵃ, 40ᵃ⁻ᵇ.

57    For instance, see Ibn Kamāl, *Ḥāshiya 'alā Sharḥ al-Kashshāf li-l-Jurjānī*, f. 4ᵃ, 5ᵇ, f. 42ᵃ, 43ᵇ (There are two 43ʳᵈ folios in the manuscript. This one is the first 43ʳᵈ folio), 43ᵃ (This one is the second 43ʳᵈ folio), 49ᵃ.

58    Shams al-Dīn ibn Bilāl, *Ḥāshiya 'alā al-Kashshāf*, Topkapı Palace Museum Library, III. Ahmed 223 *Ḥāshiya 'alā al-Kashshāf*, f. 9ᵃ, 12ᵇ, 13ᵃ, 26ᵇ, 29ᵃ, 30ᵃ, 34ᵃ, 38ᵇ, 39ᵇ, 41ᵃ, 42ᵃ,48 ᵃ, 50ᵃ, 58ᵃ.

59    M. Taha Boyalık, "Giriş," in Taşköprîzâde, Ahmed Efendi, *Hâşiye alâ Şerhi'l-Keşşâf li'l-Cürcânî: Cürcânî'nin Keşşâf Şerhine Hâşiye*. ed. M. Taha Boyalık (Istanbul: Medeniyet Üniversitesi Yayınları, 2016), 17-18.

60    Ebussu'ūd Efendi, *Taḥrīrāt 'alā sūrat al-Fātiḥa*, Süleymaniye Library, Bağdatlı Vehbi 2035, f. 4ᵃ, 6ᵇ.

61    'alā' al-Dīn 'Alī Ḳınalızāde, *al-Muḥākamāt al-'aliyya fī al-abḥāth al-raḍawiyye fī i'rāb ba'ḍ āy al-Qur'āniyya*, Süleymaniye Library, Esad Efendi 3556, f. 14ᵃ, 16ᵃ⁻ᵇ.

62    Süleymaniye Library, Esad Efendi 242, f. 35ᵇ-79ᵃ.

Later, in order to reconsider al-Rāzī's and al-Aqsarāyī's views, ʿAbd al-Karīm b. ʿAbd al-Jabbār (d. 831/1428 [?]) would write *al-Muḥākamāt bayna Ḥāshiyat Quṭb al-Dīn al-Rāzī ʿala al-Kashshāf wa-bayna Iʿtirāḍāt Jamāl al-Dīn al-Aqsarāyī*.[63] According to colophon, this work was completed in 802 AH.[64] Although the title gives the impression that the author will arbitrate between these two exegetes' views, ʿAbd al-Karīm regularly defends al-Rāzī even though he responds to each of al-Aqsarāyī's oppositions. ʿAbd al-Karīm endeavored to defend al-Rāzī and to attest to the invalidity of al-Aqsarāyī's oppositions just as much as the latter sought to reveal al-Rāzī's deficiencies in his *al-Iʿtirāḍāt*. After this work, ʿAbd al-karīm wrote an annotation to *al-Kashshāf* and stated at the beginning that "whenever it is needed in the verification process of the text, he will point to the responses of ʿAllāma Jamāl al-Dīn al-Aqsarāyī directed to Quṭb al-Dīn al-Rāzī who is recondite scholar, one of the most virtuous scholars of *mutaʾākhkhirūn*, and *quṭb* of *mutaḥaqqiqīn*."[65] Although Kātib Çelebi transmitted that Badr al-Dīn al-Simāwī (d. 823/1420) replied to the oppositions that ʿAbd al-Jabbār directed toward al-Aqsarāyī in *al-Muḥākamāt*,[66] Badr al-Dīn al-Simāwī's work has been lost.

Given that al-Rāzī's annotation to *al-Kashshāf* is one of the works that received the most attribution in the *sharḥ* and *ḥāshiya* traditions, it naturally influenced many of the discussions in the literature about that work. In some of them, one can make a "pre-Quṭb al-Dīn al-Rāzī" and "post-Quṭb al-Dīn al-Rāzī" division. Hence, one cannot exhibit the historical development process of the literature on this text without considering al-Rāzī's annotation.

## III. The Work's Methodology and Content

In the first four lines of his annotation's introduction, Quṭb al-Dīn al-Rāzī states that he will clarify those subjects that are difficult to understand and that in each topic title (*bāb*) he will adopt a critical approach (*nāqid*) and distinguish the core and the shell.[67] This annotation sought to interpret the statements made by *al-Kashshāf*'s author, not to refute its Muʿtazilī content. For instance, whereas in

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63    Köprülü Library, Mehmed Âsım Bey 24, f. 1ᵃ-191ᵇ.

64    ʿAbd al-Karīm b. ʿAbd al-Jabbār, *Muḥākamāt ʿAbd al-Jabbār-zāda bayna Ḥāshiyat Quṭb al-Dīn al-Rāzī ʿalā al-Kashshāf wa bayna Iʿtirāḍāt Jamāl al-Dīn al-Aqsarāyī*, Köprülü Library, Mehmed Âsım Bey 24, f. 191ᵇ.

65    ʿAbd al-Karīm, *Ḥāshiya ʿalā al-Kashshāf*, f. 1ᵇ-2ᵃ.

66    Kātib Çelebi, *Kashf al-Ẓunūn*, II, 1478.

67    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 1ᵇ.

other annotations most of the explanations in *al-Kashshāf* on *sūrat al-Fātiḥa* have been related with Muʿtazilī approach, al-Rāzī determines no such features in these explanations. In fact, he only points out this feature when the work's author openly exhibits his theological stance. For instance, he ascertains that the attribution of God is mentioned in the introduction only to ground the view that the Qur'an is created (ḥudūth).[68] In other words, al-Rāzī does not mention the text's Muʿtazilī feature in order to express his own theological stance.

Methodologically, in his annotation al-Rāzī uses "*qawluhū*," following which he only shares the beginning of the part that he wants to annotate and then moves on to his clarification. He cites the debates in the *sharḥ* tradition via the form "*qīla*" (*ṣīghat al-tamrīḍ*) and effectively employs the debate method: "*fa-in qīla… qultu/yujābu*," "*lā yuqālu… li-anna naqūlu*," *al-suʾāl… al-jawāb*," and so on.[69] Similar to other *sharḥ* and *ḥashiya*s on *al-Kashshāf*, these explanations on discourse, lexicology, grammar, syntax, and the science of eloquence became dominant in al-Rāzī's annotation. As the annotation's subject is a linguistic study, *lugha*, syntax, and the science of eloquence are very well represented. The explanation of "*Alif-lām-mīm*" in Q. 2:1, which consists of six foils, is enough to show to what extent the main text includes an intense and technical linguistic content.[70]

One important task of any annotation is to expound upon the meanings of linguistic and technical terms. Al-Rāzī, who also attaches importance to this, gives a detailed explanation of "*munajjam*":

> In the dictionary, the literal meaning of "*najm*" is risen star. Later, the word is transfer-red to indicate "time" because they determine the time when the stars arise. Al-Shafiʿī's statement "the fewest deferment is two *najm*" is used to indicate two months. Afterwards, it became a name for a task performed in a particular time. According to a tradition transmitted by ʿUmar (r.a.), it is said that the first *najm* is fallen down on his *mukātab* (slave). Here, the intention by *najm* is the price for his first task (*badal al-kitāba*, the price assigned for manumission). Then, a verb is derived from this word. It is said "*najjama al-diya nujūman*," which means "the debt is divided into tasks and portions." According to the latter example, *munajjam* is a second type of *majāz*. At this point, even if it is accepted to use "najm" in these meanings, it cannot be argued that the above two usages are not used figuratively. As we [say in our] response: When a word shuttles between

68    Ibd., f. 3ᵃ.

69    In the manuscript that we revised, "*qawluhū*" is written with red ink. The expressions used for transmitting and debate, such as "*qīla, fa in qīla… qultu, and lā yuqālu… li annā naqūlu*," are also crossed out with red ink.

70    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 18ᵇ-24ᵃ.

being synonymous and being metaphor, it is better to ascribe the word to metaphor. In the literal meaning (*ḥaqīqa*) which is "risen star," this [meaning] is much clearer. Because, this meaning is more well-known and its use is more common. There is a consensus on it. Indeed, the one who points to synonym also accepts that it literally means "the risen star."[71]

In this manner, he expands on the concepts mentioned in the introduction, such as *inzāl*, *kalām*, *sūra*, *āya*, *faṣl*, *ghāya*, *muḥkam*, *mutashābih*, *ibtidāʾ*, *ikhtirāʿ*, *awwal*, *qidam*, and *ḥudūth*. For instance, while discussing *muḥkam* (decisive)-*mutashābih* (allegorical) in relation with the author's adherence to a specific legal school, he distributes and explains each of the eight classifications of *lafẓ* (vocable).[72] Al-Rāzī explains the author's views on "existing from nihility" (*al-ḥudūth ʿan al-ʿadam*), as follows:

> [The author] said "existing (ḥādith) from nothing," because *ḥudūth* is used synonymous-ly in two meanings: firstly, it is prioritizing the nihility of the being's existence; this is a time-wise *ḥudūth*. The other one is being neediness to someone else; this is *dhātī ḥu-dūth*. The author pointed to time-wise *ḥudūth* by qualifying the statement with nihility. In this way, he rejects the Ashʿarites' [claims]. Indeed, they manifested that God the Almighty's attributions are depended upon His self. As to them, all the beings beyond Allah is not ḥādith by the time-wise *ḥudūth*.[73]

In the above quotation, the explanations of the author's statements over the division of *dhātī ḥudūth* and time-wise *ḥudūth* (which are also interiorized by philosophers) grabs one's attention. The annotators spent a great deal of time debating al-Rāzī's views on this topic. Al-Bābartī and al-Aqsarāyī do not approve that the author has targeted the Ashʿarites on this particular topic.[74]

Whereas al-Rāzī briefly explains some of the terms mentioned in the main text, at other places he regards them as an opportunity to enter into a long discussion. For example, he briefly defines the sciences of *tafsīr*, kalām (theology), fiqh (Islamic law and legal theory), *naḥw*, and lexicology when they are mentioned.[75] But in the section where *ʿilm al-maʿānī* (the science of meanings) and *ʿilm al-bayān* (the science of rhetoric) are mentioned, he both defines them and details the nature of the rational evidence at issue in them and how the differences between them

71    Ibid., f. 2ᵃ.
72    Ibid., f. 2ᵇ.
73    Ibid., f. 1ᵇ.
74    al-Bābartī, *Ḥāshiyat al-Kashshāf*, f. 2ᵃ; al-Aqsarāyī, *al-Iʿtirāḍāt*, f. 36ᵃ.
75    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 4ᵇ.

can be grounded.[76] The debate about *'ilm al-ma'ānī* and *al-bayān* can also be seen in other *sharḥ* and *ḥāshiya* works. Once again, in the authors' explanations of the roots of the name of Allah (*lafẓ al-jalāl*), he particularly addresses the concept of *ishtiqāq* and elucidates the categories of *ishtiqāq*, *ṣaghīr*, *kabīr*, and *akbar* within the scope of assigning meanings to expressions (*wad' al-lafẓ*).[77] While explaining the article in "*al-ḥamd*" in Sūrat al-Fātiḥa, he discusses in general the issue of article (*ḥarf al-ta'rīf*) and deals with types of the article both according to the majority's categorization and the dual categorization introduced by the author.[78] While *iltifāt* is clarified via the expression "*iyyāka na'budu*," some information is given on what *iltifāt* is and authentic explanations are provided on its relation to the science of meanings, metaphors, and rhetorical science (*'ilm al-badī'*).[79]

Al-Rāzī strongly emphasizes the analyses of sentence structure and possibly also points to various perspectives of Arabic's case system (*al-i'rāb*). For instance, according to the elucidations of "*faṣṣalahū ṣuwaran*", "*ṣuwaran*" is either the second object of *faṣṣala*, which adds meaning of *ṣayrūra* (transformation), or it is *manṣūb* by subtracting/*ḥadhf ḥurūf al-jarr* (prepositions); namely [originally] *ilā ṣuwarin,* or it is *tamyīz* (the distinction) as in another *āya* "burst the earth with gushing springs."[80], [81] Again, according to him, in the expression "*awḥāhu 'alā qismayn*," "'*alā qismayn*" is *ẓarf al-mustaqarr*, thus it is the circumstantial clause (*al-ḥāl*) by *ḍamīr al-naṣb*. Thus, "*mutashābihan wa-muḥkaman*" is either substituted (*al-badal*) by "'*alā qismayn 'alā qismayn*," or a circumstantial clause that comes after a circumstantial clause, or the circumstance of a sequential pronoun hidden in an adverb, or the distinction (*tamyīz*) of "*qismayn*," or it is *naṣb* through *al-ḥamd*, which also assesses the meaning of "I am intending."[82]

Wherever the alternative of the Arabic case system can be found, al-Rāzī usually confines himself to counting this system's various perspectives. Sometimes he only mentions his preferences without mentioning any of this system's alternatives. For example, while explaining the case system of "*kalāman*" in the introduction, he does not cover all of the discussions on the types of circumstantial case, but

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76   Ibid., f. 4ᵇ-6ᵃ.
77   Ibid., f. 11ᵃ-12ᵃ.
78   Ibid., f. 15ᵃ.
79   Ibid., f. 4ᵇ.
80   Qamar, 54/12.
81   al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 2ᵇ.
82   Ibid., f. 2ᵃ⁻ᵇ.

merely points out that it is *ḥāl al-muwaṭṭi'a* that establishes a ground for the forthcoming circumstantial cases.[83] As for al-Rāzī, the author mentions these and the expressions of the forthcoming circumstantial cases in order to emphasize that the Qur'an's meaning does not exist with God's self (as the Ashʿarites claim), but that it is a statement set forth in time.[84]

In the main text, al-Rāzī analyzes the debated subjects in the framework of the science of rhetoric. For example, one can cite the discussion on which verb the letter "*bā'*" is related to. Al-Zamaksharī argues that it is related to the subtracted verb (*maḥẓûf*) "*aqra'u*" or "*aṭlū*," and to place the verb after "*bismillāh*," because here there is a response to the polytheists who begin their deeds with the name of their idols, and "*bismillāh*" highlights that "all the deeds are allocated to begin with the name of Allah."[85] Al-Rāzī thinks that the author's last statement is problematic, for specifying Allah's name at the beginning would mean that it is assigned merely to beginnings, whereas here the intention is to assign all beginnings to Allah, and not Allah to the beginning of actions. In this case, "the beginning is specified to Allah's name" should be said.

Here, al-Rāzī says that whether the abridgment (*qaṣr*) at issue is "*qaṣr al-qalb*" or "*qaṣr al-ifrād*" is debated. Therefore, more explanations are required on this particular topic. He then continues by clarifying these two terms, writing that assigning the beginning of deeds to Allah is like *qaṣr al-ifrād* in the expression "*iyyāka na'budu*." Indeed, polytheists used to begin their deeds both with the name of Allah and of their idols, as they believed in both simultaneously. Therefore, in this case the names that a person invokes when beginning a deed are already reduced into one (*ifrād*).

At this point, a debate arises due to the expression used in the introduction. If *taqdīm* does not imply specificity, even if one who accepts *tawḥīd* brings the name of God before the verb, this would not lead to the desired specification. If this meaning indicates specification (*takhṣīṣ*), then this would be valid when the polytheist prioritized the idols' names. In this case, the use of *muwaḥḥidīn* would not be *qaṣr al-ifrād*, but *qaṣr al-qalb*. Al-Rāzī responds to this opposition by remarking that *taqdīm* (using the object before the verb) can indicate either attention/concern

83    Ibid., f. 2ᵃ.
84    Ibid., f. 2ᵃ.
85    Jār Allāh Maḥmūd al-Zamakhsharī, *al-Kashshāf ʿan ḥaqāʾiq al-tanzīl wa ʿuyūn al-eqāwīl fī wujūh al-ta'wīl* (Beirut: Dār al-kitāb al-ʿArabī, 1366/1947), 1:2.

(*ihtimām*) or specification. The polytheists state the idols' names with the intention to show attention, whereas the early *muwaḥḥidīn* also pay attention to the meaning of specification.[86] By referring to al-Sībawayh in his Qur'anic exegesis, Abū Ḥayyān al-Andalūsī criticizes al-Zamakhsharī, who claims that the meaning of specification exists in *taqdīm*, and argues that *taqdīm* only indicates the meaning of *ihtimām*.[87] The summary of al-Rāzī's views reveal that he defends al-Zamakhsharī's view.

With respect to legal subjects, al-Rāzī limits himself by annotating the author's explanations and avoids any bias while annotating. For instance, he summarizes the Ḥanafī, Shafiʿī, and Mālikī schools' views on the debate as to whether or not the *basmala* is an *āya* and whether it is or is not part of Sūrat al-Fātiḥa. After sharing Imām Mālik's view that it is not part of the Qur'an, he argues that this view does not reflect the truth and that the issue of whether the *basmala* is part of the *sūra*s is debated.[88]

In al-Rāzī's annotation, especially the theological discussions are not highlighted. He explains theological discussions only when necessary, for the main text is written in the context of Muʿtazilī theology and thus the topics brought to agenda are related to Muʿtazilī views. On the other hand, al-Rāzī does not exhibit a critical attitude toward the author's opinions based on that theology. Moreover, he criticizes the practice of associating the text with it on every occasion and brings to fore the common grounds between the Ahl al-Sunna and the Muʿtazilīs. While embracing theological subjects, he appears to give place to the theological schools' views without being a party to any of them. From time to time he also expresses his opinions, which are, at various times, either close to or opposed to those of the Muʿtazilīs.

Al-Zamakhsharī interprets Q. 2:3, "who believe in the unseen, keep up the prayer," as follows:

> If you ask "What is faith?," I would respond: Believing in "*ḥaqq*" and openly acknowledging it and confirming it by practice. Whoever violates the faith, even if he pronounces the profession of faith (*shahāda*) and practices the religion, will be a hypocrite (*munāfiq*). The one who violates the profession of faith (*shahāda*) will be a heretic (*kāfir*). Whoever violates practicing will be a person who openly sins (*fāsiq*).[89]

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86    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 9ᵃ-9ᵇ.

87    Abū Ḥayyān al-Andalusī, *al-Baḥr al-muḥīṭ*, (n.p., Dār al-fikr, 1403/1983), 1:29.
       al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 8ᵃ-ᵇ.

88    Ibid., f. 8ᵃ-ᵇ.

89    al-Zamakhsharī, *al-Kashshāf*, I, 39.

To challenge al-Zamakhsharī, Ibn Munayyir wrote *al-Intiṣāf* and accepted the above explanations as a follower of Mu'tazilī theology:

> He means by "*fāsiq*" the one who is neither a believer nor a heretic. This name is given by the Qadariyya (the Mu'tazila) without any Qur'anic justification. The Ahl al-Sunna's stance on this particular subject is that a monotheist (Ahl al-Tawḥīd) who has no questions in faith is a *mu'min* even if he commits a great sin. According to the language and Shari'a, this is the truth.[90]

Ibn al-Munayyir continues adducing proofs that support the Ahl al-Sunna's view on this subject and remarks that al-Zamakhsharī introduces the *āya* supporting their view by manipulating so that it appears to support the Mu'tazilīs. On the other hand Quṭb al-Dīn al-Rāzī, while annotating the same statements of al-Zamakhsharī, provides the fully supporting information: "This is what is inherited by the Salaf (the predecessors). They considered faith as summation of belief (*i'tiqād*), open acknowledgement (*iqrār*), and practice (*'amal*) and named the those who neglect the first one as *munāfiq*, the one who neglects the second one as *kāfir*, and the one who neglects the final one as *fāsiq*."[91] Al-Rāzī's clarification is limited to this. By presenting it as the Salaf's view, he interiorized the view related to the Mu'tazilīs by Ibn al-Munayyir.

Furthermore, in the following part of the same *āya* "spend out of what We have provided for them," the author says that "by attributing livelihood (*rizq*) to himself is to notify that they grant the lawful livelihood."[92] Ibn al-Munayyir interprets this expression again in relation to the Mu'tazilīs:

> This is again an innovation of Qadariyya. They claim that Allah only provides the lawful livelihood and that the unlawful livelihood is obtained only by the servant (subject). In fact, they divide livelihood into two: [They] dare to say that one is for Allah and the other is for them. As they accept another creator besides Allah, they did not exclude any other livelihood providers. With respect to the Ahl al-Sunna, according to their belief there is no god but Allah and no one else who grants livelihood…[93]

Quṭb al-Dīn al-Rāzī's annotation to this author's statement reads like a refutation of Ibn al-Munayyir:

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90    Nāṣir al-Dīn Aḥmad ibn al-Munayyir, *al-Intiṣāf fī mā taḍammanahū al-Kashshāf* (in *al-Kashshāf*) (Beirut: Dār al-Kitāb al-'Arabī, 1407), 1:39.
91    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 27ᵇ.
92    al-Zamakhsharī, *al-Kashshāf*, I, 40.
93    Ibn al-Munayyir, *al-Intiṣāf*, I, 40.

Although the Ahl al-Sunna and the Muʿtazilīs dispute if something unlawful (*ḥarām*) can be considered a livelihood, they agree that "they grant from the lawful livelihood that [is] given to them" encapsulates lawful livelihood (*ḥalāl*). Allah praises them (the pious) because of granting from [a lawful] livelihood. Granting can be praised only if it is made from a lawful livelihood. Among the actions attached to Allah, only those which are the most superior ones can be assigned to Him. When it is said that "all actions depend on Allah," the statement that "attributing the livelihood to Him … is in order to notify" again does not point to the Muʿtazilī school. Both schools agree on this topic. Yes, without any attribution [to Allah], livelihood only means for them [the Muʿtazilīs] lawful livelihood. [94]

As can be seen, although Ibn al-Munayyir associates the author's interpretation with Muʿtazili theology, al-Rāzī does not challenge the author's interpretation. On the contrary, he argues that it is compatible with that of the Ahl al-Sunna.

In addition, al-Rāzī can direct the author's Muʿtazilī critics toward the Ahl al-Sunna without interfering with his opinions. For instance, where the author explains the repetition of the demonstrative pronoun (*ism al-ishāra*) in Q. 2:5, he also mentions that the goal of doing so is to prevent people from requesting meaningless desires that contradict Allah's wisdom.[95] Al-Rāzī annotates this statement as "an antithesis toward the Ahl al-Sunna in terms of permitting [people] to enter paradise without [performing the required] action[s] and prayers. Indeed, this view is about desiring something that the wisdom of Allah does not entail."[96]

From the Muʿtazilī point of view, al-Zamakhsharī interprets the *āya* on how the heretic's hearts, ears, and eyes are sealed.[97] While broadly interpreting this topic, al-Rāzī criticizes neither the author nor focuses on the Ahl al-Sunna's opposition. He says that if we argue like the Ashʿarites do, that all possibilities are attached to Allah, then there is no problem (*ishkāl*). In other words, this problem exists only for the Muʿtazilīs."[98] By drawing upon the meanings of five different terms belonging to the science of eloquence, he widely expounds upon the Muʿtazilī view that claims that the act of sealing did not take literal shape.[99]

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94    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 28ª.
95    al-Zamakhṣarī, *al-Kashshāf*, I, 46.
96    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 31ª.
97    al-Zamakhsharī, *al-Kashshāf*, I, 48-52.
98    al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 33ª.
99    Ibid., f. 33ª-34ᵇ.

In the interpretation of Q. 2:115, the author explains Allah's permission to commit tyranny (*ṭughyān*) as a metaphor,[100] and al-Rāzī expounds upon these explanations from the Mu'tazilīs' point of view.[101] However, he states that the author's explication, which attributes the commission of depraved acts to heretics, thereby meaning that they are not an action of Allah, is debated. He clarifies this topic with regards to the theory of *kasb*:

> Attributing *ṭughyān* to them does not contradict with fact that is an action of Allah. Indeed, there are two angles for facultative action. The first one is in terms of existence (*wujūd*) and to have come into being (*ḥudūth*). In this respect, it is Allah's creation (*makhlūq*). The other one is an action that occurs by the servant's will and is separated from being a mandatory action. This is called *kasb* and is attributed to the servant.[102]

While clarifying the author's interpretation about the *āya* at issue, he lastly mentions an objection to the author; however, he does not present it in anydepth. To reveal al-Rāzī's approach toward the author's Mu'tazilī stance, one must detect and interpret all of the relevant data about this topic in the annotation under review.

## Conclusion

Al-Zamakhsharī's *al-Kashshāf* came to the fore by applying the *ma'ānī* methodology developed from 'Abd al-Qāhir al-Jurjānī's theory of syntax (*naẓm*). When his strong language summarizing previous Qur'anic exegeses was added, this work aroused great interest in the history of Qur'ānic exegesis. With reference to *al-Kashshāf* in these works, many abridged works, as well as *sharḥ* and *ḥāshiya*s on this book, were been written. Qutb al-Dīn al-Rāzī's annotation on it is one of the constitutive works in the formative period of the *sharḥ* tradition in Qur'anic exegesis.

Al-Rāzī initiated many debates in the *sharḥ* tradition, for his preferences and explanations were considered and reviewed by important annotation authors, such as al-Qazwīnī, al-Pahliwān, al-Bābartī, al-Aqsarāyī, al-Taftāzānī, and al-Jurjānī. In the annotations influenced by al-Taftāzānī and al-Jurānī's annotation and the *ḥāshiya*s written on the two annotations, al-Rāzī's views are the most discussed ones and are subjected to various acceptances, rejections, and objections. His annotation to *al-Kashshāf* is one of the works in the *sharḥ* and *ḥāshiya* traditions that

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100　al-Zamakhsharī, *al-Kashshāf*, I, 67-68.
101　al-Rāzī, *Sharḥ mushkilāt al-Kashshāf*, f. 43[a-b].
102　Ibid., f. 43[b].

received the most referencing. Moreover, a separate literature has been developed on his work. For instance, al-Aqsarāyī wrote *al-I'tirāḍāt* to criticize al-Rāzī's views and preferences, and ʿAbd al-Karīm b. Abd al-Jabbār wrote *al-Muḥākamāt* to defend al-Rāzī against al-Aqsarāyī. Kātib Çelebi transmitted that Badr al-Dīn al-Samāwī criticized *al-Muḥākamāt*.

In the main text of al-Rāzī's annotation, the content of linguistic and science of eloquence comes to the fore, for he not only analyzes the main text in terms of language and rhetoric, but also discusses the important subjects of syntax, rhetoric, *waḍ'*, *ṣarf*, and *ishtiqāq* via some expressions mentioned in the text. His annotation of *al-Kashshāf* contains a considerable amount of linguistic data, in fact so much that on the basis of his understanding of linguistics and rhetoric can be exhibited in general.

In al-Rāzī's annotation, the subjects of *fiqh* and theology related to the main text are found only rarely, for he does not approach the author's Muʿtazilī views and contents himself with clarifying the views from the angle of that school. He claims that some of the expressions over which some annotators argue are related to the Muʿtazilī approach are indeed compatible with the Ahl al-Sunna. With respect to legal subjects, the annotation highlights no sectorial inclination and, despite the author's adherence to the Ḥanafī legal school, the opinions of all of the four Sunni legal schools are given.

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