



Tafsir Al-Kasysyaf, Defense of Al-Zamakhshari Against the Mu'tazilites

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Abstrak

Lokus dan waktu sebuah karya tulis dibuat sangat berpengaruh terhadap karya tulis itu sendiri. Aspek subjektivitas akan banyak terjadi, termasuk dalam penyusunan kitab tafsir. Setelah periode nabi, sahabat, tabi'in dan setelahnya, periode tafsir memasuki masa afirmatif, yaitu penafsiran al-Qur'an sebagai justifikasi sekte atau mazhab, tidak murni keilmuan dan penggalian makna ayat. Kitab tafsir Al-Kasysyaf karya Imam Al-Zamakhshari adalah salah satu kitab tafsir yang lahir pada periode afirmasi ini dan menurut penelitian yang sudah banyak dilakukan sangat tendensius sekali penafsiran yang dilakukan Al-Zamakhshari, terutama keras dan vulgarnya pembelaannya terhadap sekte teologis Mu'tazilah. Penelitian ini menggunakan kajian pustaka dan melakukan analisis secara langsung kitab tafsir Al-Kasysyaf terhadap beberapa ayat yang ditafsirkan Al-Zamakhshari yang kental terlihat keberpihakannya terhadap teologi Mu'tazilah dan mazhab fiqih Hanafi, seperti ketidakberterimaan Al-Zamakhshari terhadap ayat-ayat *tajassum*. Kesimpulan dari penelitian ini adalah pengaruh latar keilmuan, sosio-historis, aliran teologis, mazhab fiqih yang dianut Al-Zamakhshari sangat berpengaruh terhadap penafsiran yang dilakukannya, dan sangat kental terlihat pembelaannya terhadap – terutama- sekte Mu'tazilah yang saat itu berkuasa. Jika ayat Al-Qur'an sejalan dengan paham Mu'tazilah, ia mengategorikan ayat itu ayat *muhkamat*, dan jika tidak sesuai, ia kelompokkan ayat itu menjadi *mutasyabihat*. Pembelaan itu sangat dipengaruhi oleh *ushul al-khamsah*-nya Mu'tazilah yang bertentangan dengan paham *ahlu al-sunnah wa al-jama'ah*. Salah satu aspek yang sangat kentara adalah negasi sifat-sifat Allah seperti sifat-sifat yang mirip dengan sifat-sifat manusia seperti melihat, mendengar, berkata, dan sebagainya. Al-Zamakhshari secara tegas menolak *tajassum* terhadap sifat-sifat Allah, karena Allah menurutnya tidak boleh disifati seperti sifat makhluk.

Kata kunci : Al-Kasysyaf, Al-Zamakhshari, Mu'tazilah

Abstract

The locus and time a written work is created greatly influences the written work itself. Aspects of subjectivity will occur a lot, including in the preparation of interpretive books. After the period of the prophets, companions, tabi'in and after that, the period of interpretation entered the affirmative period, namely the interpretation of the Qur'an as justification for a sect or school of thought, not purely scientific and exploring the meaning of verses. The book of tafsir Al-Kasysyaf by Imam Al-Zamakhshari is one of the books of tafsir that was born during this period of affirmation and according to the research that has been done a lot of research, Al-Zamakhshari's interpretation is very tendentious, especially the harshness and vulgarity of his defense of the Mu'tazilah theological sect. This research uses a literature review and carries out direct analysis of Al-Kasysyaf's

tafsir book on several verses interpreted by Al-Zamakhsyari which show a strong bias towards Mu'tazilah theology and the Hanafi school of jurisprudence, such as Al-Zamakhsyari's rejection of Tajassum verses. The conclusion of this research is that the influence of scientific background, socio-historical, theological schools, schools of jurisprudence that Al-Zamakhsyari adhered to was very influential on his interpretations, and his defense of - especially - the Mu'tazilah sect which was in power at that time was very strong. If a verse of the Qur'an is in line with Mu'tazilah understanding, he categorizes the verse as muhkamat verse, and if it does not agree, he groups the verse into mutasyabihat. This defense was strongly influenced by the Mu'tazilah's ushul al-khamsah which was contrary to the understanding of ahlu al-sunnah wa al-jama'ah. One very obvious aspect is the negation of God's attributes, such as traits that are similar to human traits, such as seeing, hearing, speaking, and so on. Al-Zamakhsyari firmly rejects tajassum regarding the attributes of Allah, because according to him Allah should not be characterized like the characteristics of creatures.

Keywords : Al-Kasysyaf, Al-Zamakhsyari, Mu'tazilite

Introduction

It has become an absolute law in the scientific world, a written work will never be separated from the influence of when and where the writing was made. *Locus* and time have a significant influence on the way each writer views which has implications for every paper they produce. Not only that, educational background, cultural background, socio-historical background, security situation, inner state, and so on will clearly affect the character or style of the author's written work, including written works in the field of interpretation.

We know many types of interpretations that directly and indirectly label the identity and character that characterize every work of interpretation that appears. *Tafsir kalam* For example, the focus of the discussion revolves around theological verses-, *Tafsir Fiqh* -the style of exegesis that makes the ahkam verses the object of interpretation, and other patterns (Alfiyah, 2018a).

One of the popular works of tafsir in the 11th century AD was the book of tafsir al-Kasysyaf by Imam Al-Zamakhsyari whose style of interpretation *Bi Al-Ra'yi (HADITH ANALYSIS ON TAMR AS AN ANTI-HUNGER FOOD (Study of Mushkil al-H{adi>th Narration of Muslim Ima>m Index Number*

2046), t.t.), which can be seen on santer issues in his tafsir which reviews subjectively theological aspects, and also fiqh aspects, Al-Juwaini explained several things related to the method and style of interpretation of Al-Kasysyaf by Imam Al-Zamakhsyari, namely:

- a. In every material of his interpretation, human reason comes first and is exalted. In addressing the fields of sunnah, ijma', and qiyas, Al-Zamakhsyari still made reason the main *analytical tool* when interpreting and turning away texts vulgarly. In some theological verses, he did not accept the meaning of zahir verse, and even very boldly negated the nature of God in an attempt to avoid *tajassum*.
- b. Al-Zamakhsyari always made the Mu'tazilites his frame of interpretation, especially with his *Ushul al-Khamsah*. He made verses that tended to the understanding of the Mu'tazilites as *muhkamat*, otherwise if they contradicted the opinion of the Mu'tazilites, then he considered *them mutasyabihat* verses.
- c. Al-Zamakhsyari sometimes became *Mufassir Naql*. In his tafseer he sometimes used Asbab al-Nuzul, Munasabah, Musnad, and narrations

that reached the companions. Nasikh wa al-Mansukh, for him, is a rule of choice interpretation that can be used and not a necessity. Thus, it is very free to use its intellect and desires in interpretation (*View of the Social Dimension of Society in Tafsir Fakhruddin Qabawah (b. 1933 AD) (Analytical Study of At-Tafsīr al-Wāfī al-Mufīd Li Fahm al-Qur'ān al-Majīd)*, t.t.).

Al-Zamakhshari in writing his tafseer was strongly influenced by the school of theology he adhered to, namely the Mu'tazilite sect which was rational and tendentious enough to turn the meaning of zahir ayat to the meaning of majazi in order to obtain a relevant-sectarian and subjective meaning (Goldziher, t.t.). It is the Mu'tazilites who have five basic concepts or *Ushul al-Khamsa* understood by the author causes Al-Zamakhshari to glorify reason so much in its interpretation. His exaltation of reason rather than narration in interpretation, elicited reactions from scholars who did not agree with him, one of whom was Ahmad ibn Munayyar who considered the results of Al-Zamakhshari's interpretation in Al-Kasysyaf to be the identities of the Mu'tazilites that he hid (Goldziher, t.t.).

Despite these criticisms, by making reason his primary surgical tool, Al-Zamakhshari maneuvered the interpretation of the *mutasyabihat* verses in which some tafsir scholars still differ on whether or not to interpret these verses (Adhari et al., 2021). In a more substantive issue, Al-Zamakhshari considers that since the time of azali Allah has desired the existence of verses that are difficult to

understand (*mutasyabihat*) that people make these difficult expressions connectors for strengthening faith, knowledge, and the search for truth (Goldziher, t.t.). Many different and opposed things from Al-Zamakhshari are quite long if presented comprehensively. The author will present only a few of the important issues in the tafsir of Al-Kasysyaf as material for our joint study.

Research Methods

The author uses a literature-based research method, which involves analyzing written sources such as books and journals. In this approach, data collection is focused on relevant literature. As Zed explains, literature research involves activities such as taking notes, reading, and managing information from a preselected literature collection, without requiring field research. Therefore, this research can be categorized as qualitative research, where the required data is obtained indirectly through literature analysis.

In this study, the author uses secondary data that includes sources such as books, journals, documents, and the internet that are relevant to the needs of the data being studied. This is because literature research typically relies on secondary sources for the necessary data retrieval. Therefore, the author needs to make an effort from the beginning of the research to understand the meaning of the data obtained. Thus, the author can conclude ambiguous or doubtful data with additional data obtained during the study. This process allows authors to make clearer conclusions, while verifying the conclusions made during the study.

HASIL AND DISCUSSION

A. Curriculum Vitae

Al-Zamakhshari's full name Abū al-Qāsim Maḥmūd bin 'Umar bin Muhammad bin 'Umar al-Khawārizmī Al-Zamakhshari al-Hanafi al-Mu'tazili. Al-Zamakhshari was born in Zamakhshar, a large village in the Khawarizm region on Wednesday, 27 Rajab 467 AH, coinciding with the year 1074 CE (Alfiah, 2011), during the reign of Sultan Jalāl al-Dīn wa al-Dunyā Abū al-Fath Malikshāh (465-485) and its famous prime minister Nizam al-Mulk (d. 485). When he was born, the situation and social conditions in prosperity, welfare and scientific development of the Islamic world were vigorous (Alfiyah, 2018a). Al-Zamakhshari died a few years after returning from his second travel in Mecca, on the night of Arofah in 538 AH in Jurjaniah Khawarizm.

Al-Zamakhshari was born into a religious family, where both his parents were devout Muslims who practiced worship and had social piety. References to both are very limited, but information about their observance can be seen from Al-Zamakhshari's own poems. He described the greatness of his father, that he was a literary scholar who devoutly worshiped Allah, both obligatory worship and sunnah. Al-Zamakhshari's mother had noble character, gentleness, great affection, and a gentle personality. Al-Zamakhshari recounts an important event as a child. Once he caught a bird, then tied its legs with a thread. The bird then loosens and goes into the hole. He tried to pull the bird with the thread on the bird's leg, but unfortunately, because it was pulled by force, the bird's leg broke.

When she saw the condition of the bird's severed leg, Al-Zamakhshari's mother felt very sorry for him and she told Al-Zamakhshari, "*later God cut off your feet as thou hast cut off the feet of the bird.*" Hearing this, Al-Zamakhshari was kapok and never again misbehaved like that (MA, t.t.). Thanks to these parents, the young Al-Zamakhshari grew up to be a child who loved religion and science. The social appreciation of the height and depth of knowledge possessed by Al-Zamakhshari is numerous, such as the title of *Fakhr Khawārazmī* (the proud figure of Khwarazmi), *al-Imām al-'Allāmah* (the ruler of the imams), *al-Baḥr al-Fahhāmah* (the ocean of knowledge), *Imām al-Mufasssīrīn* (the imam of the mufasssīr), *Ra'īs al-Lugawīyyīn* (the leader of the linguists) and so on.

B. Intellectual Rihlah

The main motivation of Al-Zamakhshari in studying is to make both parents happy. At first he received his primary education in Khawarizm, then to Bukhara. He studied literature (adab) with Abu Mudhar Mahmud Ibn Jarir al-Dabbi al-Asfahani (d. 507 AH) (Alfiyah, 2018b). Namely a popular figure in his time in the field of language and nahwu science. Abu Mudhar a *Mu'tazili* and an influential teacher for Al-Zamakhshari, because he not only became a teacher, but also financed his life and nurtured him from the problems of life. Abu Mudhar was the intellectual and spiritual teacher of Al-Zamakhshari. Thanks to this teacher, the book of tafsir Al-Zamakhshari is rich in linguistic descriptions.

At the time he lived in Bukhara, Bukhara was a territory controlled by the Samanid dynasty and was one of the cities

that had many great and popular scholars. In Bukhara he studied hadith from several scholars, such as Abu Mansur Nasr al-Hariši, Abu Sa'ad al-Saqafi and Abu al-Khattab bin Abu al-Batr. He also studied literature from Abu Ali al-Hasan ibn al-Muzfir al-Naisaburi. After a long journey to study, Al-Zamakhshari returned to his hometown, Khawarizm. After several years in the village, Al-Zamakhshari wanted to perform the Hajj, and finally he stayed in Mecca for three years. It was while living in Mecca that he made quite phenomenal works of tafsir in history, namely the book of tafsir *al-Kasasyaf an Haqa'iq al-Tanzil wa Uyun al-Aqawil fi Wujuh al-Takwil*.

C. Tafsir Periodisation

The history of Qur'anic interpretation began in the time when the Prophet Muhammad was still alive. When the Companions asked about some elusive verses, the Prophet Muhammad directly gave an answer by interpreting the Qur'an, either interpreted verse by verse, or direct information from the Prophet in the form of hadith. Interpretation then developed after the death of the Prophet Muhammad, so the Companions performed ijtihad, because it was feared that the Qur'an would be mixed with hadiths.

Thus, from time to time there appeared a variety of colors of interpretation, some based on the reasoning of the interpreter alone, some based on the narrations received by the companions from the Prophet Muhammad, some combined the two (Shihab, 2007). Muhammad Husayn al-Dzahabi divided the periodization of Qur'anic exegesis into three periods, namely the Qur'anic tafsir during the time of Prophet Muhammad and Companions

(classical or *Mutaqaddimin*), tafsir al-Qur'an masa Tabi'in (*Mutaakhirin*), and Qur'anic exegesis of the codification period or new period (*al-Tafsir fi Ushur al-Tadwin*). The following is a brief explanation of each of these periods:

1. In the time of the Prophet and Companions (Classical Period)

During the lifetime of the Prophet Muhammad the need for interpretation was not so felt, because the Companions could directly ask the meaning of the verse to the Prophet of Allah. In this regard, the Prophet always gave satisfactory answers (Fatihuddin: 2015, t.t.), and the Prophet Muhammad functioned as *Mubayyin* (explanatory). All problems, especially regarding the understanding of the Qur'an, were returned to the Prophet Muhammad, whatever problems arose at that time always received answers quickly and accurately. (Ghofur, 2008) And the answer given by the Prophet Muhammad is not based on *Ro'yult's* based on revelation received when the Companions needed answers.

He asked the angel Gabriel and the angel Gabriel also asked Allah Almighty. Therefore, Allah was the first to interpret the Qur'an, because Allah sent down the Qur'an and Allah knows the meaning of His word, because Allah is *Shahibul Qoul* (who said) (Baidowi, 2010) The sources of interpretation at this time are: 1) the Qur'an al-Karim, 2) the Prophet (PBUH), 3) the strong Ijtihad and istinbath, 4) the Jewish and Christian People of the Book (Al-Dhahabī, 2003)

2. During the time of Tabi'in (Muta'akhkhirin)

The expansion of Islamic territory and the many companions of the Prophet who moved to new areas where they lived, had a major influence on the development of interpretation at this time. From these spreading companions then the *tabi'in* as disciples of the companions gained knowledge (Mustaqim, 2016). As a result of the expansion of Islamic territory that occurred, the Companions who settled in the new territory contributed to spreading *tafsir*, including the Companions who were experts in the field of Qur'anic exegesis.

Many of the Companions established *tafsir* madrasahs in new areas. From there the study of Qur'anic exegesis began to experience a very rapid development after the generation of companions. The madrasahs founded by the companions then spread to other regions (Imam, 2014). From the madrasahs of the companions were collected interpretations *Bi al-Ma'tsur (Tafsir Atsari)* part of which rests on the Prophet. There was also acculturation of exegesis attributed to companions, such as Ibn Abbas and Ibn Mas'ud, but the set of exegesis was heavily interfered with by *Israiliyyat* which can contaminate understanding of interpretation *Bi al-Ma'tsur*. The Companions transferred knowledge in interpreting the Qur'an by means of *talaqqi* (teaching directly) is like studying hadith.

3. The period of Tabi'i al-Tabi'in or the period of bookkeeping tafsir (codification)

Epistemologically, there has been a shift in interpretive references

between companions with *tabi'in* and *tabi'i al-Tabi'in*. If in the time of the Companions, they were not very interested in using the history of *Israiliyyat*, then this was not the case in the time of *tabi'in* and *tabi'i al-Tabi'in* who had begun to use references to *Israiliyyat* as additional interpretations, especially the interpretation of verses in the form of stories in which the Qur'an only told globally. The dominant factor why the narration of *Israiliyyat* entered the minds of the mufassir was the large number of scribes who converted to Islam and the *tabi'in* wanted to explore in detail the stories that were still global in the Qur'an.

The interpretations that emerged during the formative-classical period were still very thick with bayani reason and deductive, where the text of the Qur'an became the basic interpretation and language became the instrument of analysis. That is why according to Nashr Hamid Abu Zaid often mentions that Arab civilization is synonymous with textual civilization, in other words, they prefer to use 'celestial reason' (deductive) rather than 'earth reason' (inductive) (Mustaqim, 2016)

The period of bookkeeping (codification) began at the end of the Banu Umayyah dynasty and the beginning of the Abbasid dynasty. In this case the hadith gets the top priority of its bookkeeping covering various chapters, while *tafsir* is only one of the many chapters it covers. At this time it has not been specifically separated which only contains the interpretation of letter by

letter and verse by verse from the beginning of the Qur'an to the end.

Tafsir at this time contains narrations attributed to the Prophet Muhammad, companions, *tabi'in* and *tabi'i al-tabi'in* and is accompanied by an *assessment* of the opinions narrated and the conclusion (*istinbath*) of some explanation of the position of the word (*i'rob*) if necessary, as done by Ibn Jarrir Al-Thabari.

4. Contemporary Tafsir Period (Supplementary)

This period began in the late 19th century to the present. The Muslims after a long time in the oppression and colonization of the West have begun to rise again, including in terms of science. Everywhere Muslims have felt their religion despised and become a tool of play and their culture corrupted and tainted by the West.

The emergence of the era of Islamic modernization which among others was carried out in Egypt by Jamal al-Din al-Afghani (1254-1315 H / 1838-1897 AD), Sheikh Muhammad Abduh (1265-1323 H / 1849 - 1905 AD) and Muhammad Rashid Ridho (1282-1354 H / 1865-1935 AD). The last two people, Shaykh Muhammad Abduh and Muhammad Rashid Ridho, managed to interpret the Qur'an with the name of the book, namely tafsir *al-Qur'an al-Hakim* or known as tafsir *al-Manar*. The sincerity of this interpretation is recognized by many people and has a considerable influence on the development of interpretation until now. The forerunner of the Qur'anic

tafsir which was born in the 20th and 21st centuries many drew inspiration from tafsir *al-Manar*, among examples are tafsir *al-Maraghi*, tafsir *al-Qasimi* and tafsir *al-Jawahir* by Thantawi Jauhari.

The first appearance of tafsir works in the Islamic world came from al-Azhar Egypt, because al-Azhar is the oldest Islamic educational institution that became the center of the world which at the beginning of the establishment of a mosque under the rule of 4 dynasties, namely the Fatimid Dynasty (361-567 H / 972-1171 AD), Ayyubid Dynasty (567-648 H / 1171-1250 AD), Mamalik Dynasty (648-922 H / 1250-1517 AD) and Ottoman Dynasty (923-1213 H / 1517-1798 AD), (Maftuhin, 2018).

The periodization of the interpretation of the Qur'an according to the views of Ignaz Goldziher contained in the book *Mazahib al-Tafsir al-Islami*:

1. *Period I.* Tafsir *bi al-ma'tsur* or *bi al-riwayah*. Interpreting one verse of the Qur'an with another verse of the Qur'an, with *aqwal* companions and so on.
2. *Period II.* Tafsir to the ra'yi expert madhhab (theology, Sufism, religious politics). Interpret the Qur'an with a theological, Sufism, political or religious perspective (based on *ijtihad* mufassir). This period is also known as the affirmative period, because it is very thick with the influence of the background of the mufassir sect. It

was during this period that Al-Zamakhshari lived and wrote his tafsir.

3. *Period III.* Tafsir during the development of Islamic culture or scholarship which is marked by the existence of new thoughts. For example, Muhammad Abduh has a new statement about the verse of polygamy by interpreting it. Implicitly, the Qur'an advocates monogamy. This thinking can break the old thinking about the polygamy verse in the form of "encouragement" to polygamy.

Goldziher's interpretation periodization above has the advantage of focusing on the madzhab period with various methods of interpretation. The weakness is that it does not see the periodization of the Holy PROPHETSA and his companions because at that time they still used oral in their delivery. Goldziher considered that the oral tradition practiced by the Holy PROPHETSA and his companions could not be justified because there was no concrete or written evidence such as manuscripts.

The Western tradition is basically the tradition of writing or manuscript tradition. Historical facts are confirmed by the West by the existence of written evidence such as manuscript traditions and so on according to the provisions. Thus, it is not justified if the history is limited to oral form. In contrast to the Eastern tradition, it emphasizes the oral tradition or *sha'ir-sha'ir*. Then history in oral form can be justified in accordance with existing provisions.

From the brief description of the two figures above, it can be concluded that each periodization of the interpretation of the Qur'an grouped by scholars and certain figures has its own advantages and disadvantages with various consequences. So, it is highly recommended not only to focus on one version, but several versions so that they can compare them and take lessons from each.

Al-Zamamkhsary in making his tafseer work is inseparable from the theological basis he adheres to, as well as the basis of his fiqhiiyah. The interpretation of verses related to Mu'tazilite theology is very thick, especially regarding *Ushul al-Khamsah*, as well as the interpretation of fiqh verses strongly influenced by the Hanafi school.

D. Ushul al-Khamsah

1. Al-Tawhid

The Mu'tazilites believe that God is one or singular, and God's recognition is at the core of the Mu'tazilites, who in this case hold that God is impossible to see. If God could be seen, then God would be shaped and bodied like a creature. They also argue that God is nothing other than His own substance. If it is not like that, it will result in a lot of qadim (Zabidi, 2020). It's all to purify (*Tanazzuh*) The Oneness of Allah, therefore also the Mu'tazilites negate the attributes for Allah. The Mu'tazilites also argue that the Qur'an is a being and Allah is called the Khalik, the Qur'an is also a manifestation of the kalam Allah so hereby the Qur'an is called a Being or created, because it is created it is new, because it is new it is called a being.

2. Al-'Adl

The second basic teaching is *al-Adl* which means Allah is Most Just, Allah is MOST Perfect. This view aims to provide an understanding from the human point of view that God is perfect. Since God is perfect, God is just. Thus, Allah is bound by His promises, so called *al-'Adl* (God's justice), then God is just if God does not break His own promises. What is meant by God's justice is also that man is free to will in all his actions, when he does something that is forbidden, then Allah is obliged to give punishment to him. As for if the man does good, he will get a reward from Allah SWT. This opinion of the Mu'tazilites is also used to answer the opinion of his rival who argues that, if God predestines man to sin, then that man will be sacrificed by God.

From the view of Mu'tazilite justice, God does not want anyone's ugliness, God does not create human actions, so that people are free to act as they please to do what Allah Almighty commands or not do what Allah Almighty commands, this has broad theological implications and is quite dangerous.

3. *Al-Wa'd wa Al-Wa'id*

Allah is obliged to reward those who do good because of their goodness and Allah is obliged to punish those who do bad because of their deeds (Nasution, 2008). This is what is meant *al-Wa'd wa al-Wa'id*, that God must be just and keep his promises and threats. This view is based on QS. Ar-Ra'du [13] : 31 "*Innallaha la yukhlifu al-mi'ad*" (Indeed, God will not break His promises). The conclusion the Mu'tazilites made was threat or torture (*al-Wa'd*) and the

promise of reward (*al-Wa'id*) is God's decree that is absolute and must come to pass.

The Mu'tazilite view does want human freedom to have an effect on every human will to be able to do good and to be able to do bad, and all human actions will be rewarded by Allah Almighty perfectly, justly and according to His promises. But God is said to be unfair, when he does not keep His promises, and this trait is impossible for Allah Almighty to be imperfect, that is, not to do justice.

4. *Al-Manzilah baina Al-Manzilatain*

Al-Manzilah baina al-Manzilatain was the first teaching or understanding initiated by Washil bin Atha', because seeing the reality that occurred between the Kharijite and Murjiah theological schools, Washil bin Atha's answer with *Al-Manzilah baina al-Manzilatain* was a response to the debate that occurred between the two theological schools (Kharijite and Murjiah). About disbelieving and disbelieving a believer who is said to have committed a great sin.

Kharijites argue that those who commit grave sins are disowns, and are no longer considered believers. The Murjiate, on the other hand, argue that the one who commits the grave sin is still a believer. The reason is that, as far as he still has faith, he is still called a believer, even though he has done badly, such as evil that caused him to commit a great sin. Murjiah also argues that even a person's faith we do not know, because the problem of faith is belief and trust is in the heart of his place, and as long as

he is still a believer, he is still said to be a believer. This is the debate between these two schools of theology (Kharijite and Murjiah).

Then the Mu'tazilites came by presenting an opinion initiated by the founder of the Mu'tazilites themselves, namely Washil bin Atha 'with the term *al-Manzilah baina al-Manzilatain*. The Mu'tazilites hold that when such a thing exists, then *al-Manzilah baina al-Manzilatain*, that is, between two positions, they are not said to be infidels or believers, but the one who commits the great sin is in between the two positions. This doctrine brought by Washil ibn Atha and the followers of the Mu'tazilites establishes a person who commits a great sin apart from shirk, it is said that he is not a believer and not an infidel, but wicked. What is meant by wicked itself is to stand alone between the unbeliever and the believer (between two positions).

The Mu'tazilites took the middle way, this opinion was based on the verses of the Qur'an and as-Sunnah (Hadith) which advocated a middle way (moderate) in dealing with everything, then Plato's understanding that if there is a place between bad and good, and Aristotle's thoughts that take precedence, is to take the middle way between two paths that are so excessive.

5. *Al-Amru bi Al-Ma'ruf wa Al-Nahyu 'an Al-Munkar*

This concept is more about the moral relationship of the five basic teachings (*Ushul al-Khamsah*), with each other interconnecting and becoming a unified whole. As for a

person who invites good deeds and prevents bad deeds, it should not only be through verbal, but also through movement, as a logical consequence. Confession of faith is not only in the heart and verbally, but concrete evidence in socializing and religious in society and reminding each other and calling for good deeds and avoiding bad deeds.

The basic difference between the Mu'tazilites and other theological schools regarding this fifth doctrine lies in the technicalities of its implementation in the field, the Mu'tazilites assume that if violence is needed, then do it. The Mu'tazilites will follow and realize their teachings even by violent means, history also records that the Mu'tazilites once made noise that caused violence to occur in order to realize and spread the doctrines of the Mu'tazilites in order to be accepted.

D. Ideological Identity

Imam Al-Zamakhshari was a theologian of the Mu'tazilites and belonged to the Hanafi school. He recited the verses of the Qur'an in accordance with his theology and school of jurisprudence in a way known only to Arabic fakars. He referred to the Mu'tazilites as co-religionists and the main class of safety and justice (Nasution, 2008). Imam Al-Zamakhshari is very visible in propagate his thoughts frankly in his tafsir, especially with regard to theology. This interpretation usually contradicts various other schools of

thought, especially the Sunni majority. Some examples of Imam Al-Zamakhshari's interpretation that contradict Ahlussunnah wal-Jama'ah are taken from Kitab al-Kasasyaf as follows:

1. Contempt for others

Sometimes Imam Al-Zamakhshari makes insulting insinuations in his interpretation, this is addressed to a person or group that is not in line with his thoughts, as Allah says in QS. Ali Imran [3] : 105 :

"And do not resemble those who are scattered and contentious after clear information has come unto them. they are the ones who are subjected to severe torture".

Imam Al-Zamakhshari argues that do not be like the Nashranis and Jews who are always at odds after coming to them the one sentence (*Sentenceul Haq*) and this sentence must be agreed, but Imam Al-Zamakhshari not only stopped in this interpretation, he also said that the verse applies to heretics such as the Musyabbahah, Jabariyah, Hasyawiyah, and other groups (Awaliyah, t.t.).

This kind of interpretation turns out to be unfounded, indeed the verse relates to the miracles of the Qur'an in the form of notification of supernatural things (have not happened), but if what is meant is the above groups, it has no basis, because this group never existed in the time of the Prophet

SAW (Al-Dhahabī, 2003). Imam al-Zamkhshari also had shortcomings, he did not explain in detail about the comprehensive definition of heresy in his tafsir.

2. The Doctrine of the Negation of God's Nature

One of the basic teachings of the Mu'tazilites is about the principle of *nafyussifat* or the elimination of some attributes of God. Imam Al-Zamakhshari tries to avoid interpretations related to the nature of Allah, with distorted interpretations. Moreover, these qualities in the view of reason will give birth to *tajassum* (anthropopromorphism). As Allah SWT says in QS. Ali Imran [3] : 181 :

"Verily Allah has heard the words of those who say: 'God is actually poor and We are rich'. We will record their words and their deeds of killing prophets for no good reason, and We will say (to them): 'Feel through you the burning doom'".

Lafadz *Sami'a* interpreted with nothing vague or less clear to God (Lubis & Jihad, 2022). This is in contrast to some Sunni scholars such as Fakhrudin Ar-Razi who interpret the verse, that this redaction shows Allah is the one who hears the words (Rizal, 2022).

In QS Al-Mujadila [58]: 1

"Behold, Allah has heard the words of the woman who filed a complaint against you about her husband, and complained

(her) to God. And God hears the question of the answer between the two of you. Verily, Allah is All-Hearing and All-Seeing".

Rashid Rida says that this verse serves as an explanation that Allah has the nature of hearing (*Sami'a*) to the words of his servant, as well as the affirmation that God is very close and vigilant about what his servant says. About the nature of hearing (*Sami'a*) God, there is no way or ability of mind or reason to give parables (analogies) (FITRIANI, t.t.)

3. *The position of charity in one's determination to enter heaven*

Imam Al-Zamakhshari argues that it is one's charity that determines him to enter paradise, nothing else. This is expressed when interpreting the word of Allah ALMIGHTY . Al-A'raf [7] : 43 :

"And We take away all manner of vengeance which is in their bosoms; rivers flowed below them and they said: "Praise be to this God who has pointed Us to heaven. and We will never have guidance unless God instructs Us. Behold, the Apostles of Our Lord have come, bringing the truth." and called upon them, "Heaven which was bequeathed to you, because of what you did before."

Al-Zamakhshari interpreted, because of the deeds of all of you, you will be put into heaven, not by the grace of Allah as spoken *Ahlu al-Sunnah wa al-Jamaah*. If we refer to the book of tafsir in style *Ahlu al-Sunnah wa al-Jamaah*, then there will be found different interpretations with Imam Al-Zamakhshari such as Imam an-Naisaburi and other scholars, who say that help to do pious deeds is a gift from Allah, so going to heaven is because *fadl* and His grace. While charity was a sign of grace, or also *fadl* it could mean God's grace. Indeed, a place in heaven is given or bequeathed to those who do good deeds, but entering it is the grace of Allah (Ramdani Wahyu & as the source of Islamic law, t.t.). There is a hadith that strengthens this argument:

Muhammad ibn al-Mutsanna told us ibn ibiy "adiy from ibn 'aunin from Muhammad from Abi Hurairah that the Holy Prophetsa said "no one will be saved because of his charity, the Companions said: though you are an apostle? The Prophet Muhammad replied: including me, unless Allah grants me forgiveness and mercy."

E. Teacher and Student

Imam Az-Zamakhshari's love for science was manifested in seeking and studying from various teachers and sheikhs. He not only studied directly with the scholars who lived with him, but also gained knowledge by studying

and reading various books written by sheikhs such as:

1. Abu Mudhar Mahmud ibn Jarir al-Dhabi al-Ashbahani (d. 507 AH).
2. Abu Bakr Abdullah Ibn Talha al-Yaribi al-Andalusi. (d. 518 AH).
3. Abu Mansur Nashr al-Haritsi.
4. Abu Said al-Saqani.
5. Abu al-Khattab Ibn Abu al-Batr.
6. Abu Ali al-Hasan al-Muzhfir al-Naisaburi al-Dharir al-Lughawi (d. 473 AH).
7. Qhadi al-Qudah Abi Abdillah Muhammad ibn Ali al-Damighani (d. 478)
8. and al-Sharif Ibn al-Shajari

The knowledge he gained from his teachers was given to his many students. Sometimes the sheikh who became the teacher where he studied became a student for him as well. Under these circumstances, he accepts each other and imparts knowledge. This happened between Imam Al-Zamakhshari and several scholars, for example with al-Sayyid Abu al-Hasan Ali ibn Isa ibn Hamzah al-Hasan, one of the leading figures in Makkah. Among his other students were:

1. Abu al-Mahasin Abdurrahim ibn Abdullah al-Bazzaz in Abyurad.
2. Abu Umar Amir Ibn al-Hasan al-Sahhar in Zamakhsyar.
3. Abu Sa'id Ahmad Ibn Muhammad al-Sadzili in Samarqan.
4. Abu Tahir Saman Ibn Abdul Malik al-Faqih al-Quwarizmi.
5. Muhammad Ibn al-Qasim.
6. Abu al-Hasan Ali ibn Muhammad Ibn Ali Ibn Muhammad Ibn Ahmad al-Quwarizmi (Rurin, 2018).

F. Identity and Characteristics

Al-Zamakhshari's tafsir was compiled over a period of 30 months beginning in 526 AH when he was in Mecca and finishing on Monday 23 Rabi'ul Akhir 528 AH at the request of the Mu'tazilites who wanted to have a reference to the interpretation of the Qur'an. He explained in *Muqaddimah* He said that the length of writing Kitab al-Kasysyaf was the same as the length of the caliphate of Abu Bakr al-Shiddiq (Rusmin et al., 2017). But according to some people, this book has actually been written since his return to his hometown before going to Mecca for the second time. *Tafsir al-Kasysyaf* Compiled with Tartib Mushafi, consisting of 30 juz containing 144 letters. Al-Kasysyaf consists of four volumes: 1) Khutbah al-Kitab, an important explanation of the compilation of al-Kasysyaf, tafsir sura al-Fatihah-al-Nisa, 2) interpretation of sura al-Maidah-al-Anbiya', 3) interpretation of surah al-Haj-al-Hujurat, and volume 4) interpretation of sura al-Qaf-al-Nas.

The interpretation taken by Al-Zamakhshari in his work is very interesting, because the description is short, clear, and the interpretation is done in *a lughawi style*. Very thick influence of the Mu'tazilites in the interpretation carried out. In terms of balaghah, the book of tafsir *Al-Kasysyaf* has no equal, and many mufassir refer to this book in terms of balaghah and linguistics, even *scholars of ahlussunah*. In this regard many mufassir praised Al-Zamakhshari, but in the case of *i'tiqadiyah* many scholars rejected and

disagreed with him. This is of course because he is a genuine *mu'tazili*.

In interpreting the Qur'an, Al-Zamakhshari begins by mentioning the names of suras, *makkiyah* and *madaniyah*. Then he explained the meaning of the name of the letter, then included *qira'at*, language, *nahwu*, *sharaf* and other Arabic sciences (*tahlili*). Then he interpreted the verse with reference to a particular opinion and refuted the interpretation that he considered incorrect.

The most attention received from this book of tafsir is the explanation of the side of beauty, *balaghah*, which the Arabs felt unable to match even up to one surah.

G. Things you'll love about Al-Kasysyaf

The features of the book of Tafsir Al-Kasysyaf in the introduction to tahkiq by Khalil Makmun Syiha are mentioned some, namely:

1. Explanations are not verbose
2. Avoid *obscure* Israiliyyat stories
3. Very concerned about the language aspect, both in terms of *ma'any*, *bayan*, and *Arabic uslubs*, and so on.
4. The explanation often uses a dialogue system, so that the reader feels when reading Al-Kasysyaf as if he is in dialogue with his mufassir.

(Mulyaden et al., 2022)

H. Methods and Patterns of Interpretation

Al-Zamakhshari in presenting this tafsir is oriented towards *ra'yu* (ratio), so it is not wrong if the tafsir Al-Kasysyaf is categorized as *tafsir bi al-ra'yii*, although in it there are several interpretations that use *naqli*

postulates. (*nash al-Quran and hadith*). Among his tafsir references are, *Tafsir al-Mujahid* (d. 104 AH), *Tafsir 'Amr ibn 'As ibn 'Ubaid Al-Mu'tazili* (d. 144 AH), and *Tafsir Abi Bakr Al-Mu'tazili* (d. 235 AH), and others.

In the tafsir al-Kashshaf there does not appear to be any interpretation of one verse based on another, nor is there any hadith of the Prophet that supports its interpretation, except in a few verses, nor is there any opinion of the companions and *tabi'in* in its interpretation. From this, al-Kasyaf can be classified as a tafsir with the style of *bi al-ra'yi tafsir*.

According to the order of his interpretation, Al-Zamakhshari in his tafsir uses the *tahlili method* because it starts from Surat al-Fatihah to Surat al-Nas. He examined the meaning of words and sentences carefully, he also revealed the reasonable meaning that is the relationship between one verse and another or between one surah and another in accordance with the orderly arrangement of the letters in the Ottoman mushaf.

According to his way of explanation, Al-Zamakhshari uses the *Muqarin method* which is tafsir in the form of interpretation of a group of verses that speak in a problem by comparing the verse with the verse or hadith, and by highlighting certain aspects of difference between objects compared by including the interpretation of other tafsir scholars.

According to the breadth of his explanation, Al-Zamakhshari used the method *Tafshili* that is, a tafsir whose

interpretation of the Qur'an is based on the sequence of verses verse by verse, with a detailed but clear description. The pattern used in al-Kashshaf's tafsir is *Lawn Adabi wa l'tiqadi*. For he was a theologian as well as a Mu'tazilite and Arabic linguist covering his literature, nahwunya, balagha (Salehudin et al., 2020)

I. Tafsir About *Yad Allah*

When explaining the word *yadullah* in several verses, al-Zamakhshari suggests various interpretations. For example when he explains the meaning of *yadullah* in QS Shaad [38]: 75, Al-Zamakhshari argues that the word indicates that Allah with His two hands is able to do more deeds. With this view it can be understood that AL-ZAMAKHSHARI UNDERSTOOD THE FRAGMENT OF THE WORD AS THE STRENGTH OR ABILITY OF ALLAH.

A different explanation was put forward when explaining QS. Al-Fath [48] : 10. To him said *Yadullah* coupled with the word *Fauka Aidihim* (the hand of God upon theirs) is a description that shows that the covenant is shared with PROPHET is the same as making a covenant with God with no distinction between the two. It is understood by AL-Zamakhshari by looking at QS. AL-NISA [4] : 80, من يطع الرسول فقد أطاع الله (whoever obeys the Messenger (Muhammad) has obeyed Allah) (Aziz, 2023).

It's different when AL-Zamakhshari explained the word *biyadika al-Khair* (in thy hands are all virtues) in QS. Ali 'Imran [3] : 26. He understood that the pronunciation

describes what God does or what God does all good for man, both useful and harmful. According to him, all of these have wisdom and goodness for humans. It seemed to Al-Zamakhshari in understanding the word *Yadun* in this verse tends to mean an act or deed of God, and the word rests on the word *al-Khair* it is understood as an act or deed of God that is always good and never wrong even though man is sometimes unable to understand it (Aziz, 2023).

J. Interpretation of the Negation of God's Nature

Al-Zamakhshari with his understanding of *tawhid* which one of the substances states that Allah is free from nature, especially that which is the same as human nature such as hearing, speaking, seeing, and so on, rejecting the similarity of *khalik* nature with creatures, because it would eliminate the existence of God's caliphate.

Al-Zamakhshari explains the meaning of *the verses of tajassum* on the ideological basis of his mu'tazilites, some of which the author exemplifies such as the word *Istawa 'ala al-'Arshi*. In interpreting the word *istiwa 'ala al-'Arsh* found in several suras, Al-Zamakhshari only explains QS. Taha [20] : 5 clearly. For him, the word *istiwa 'ala al-'Arsh* linguistically means a bed for a king or related to him. But in its use of this verse, according to him, it is kinayah as when someone says *istiwa fulanun 'ala al-'Arsh* (Fulan is above Arsh). Basically they do not sit and will not sit, but the use of language is an expression of expectation (hope). The use of Kinayah

language in addition to meaning expectations also aims for popularity.

Al-Zamakhshari also elaborated on the word *ناظرة* on QS. Al-Qiyamah: 23 (to his Lord they beheld) has a different interpretation from the usual interpretation. He understood that the word did not mean to look with the eyes of the head, but the word *Nazhirah* Meaningful *التوقع والرجاء* (wait and hope). With such an interpretation, verses 22-23 of surah al-Qiyamah can be translated "And the faces of the believers on that day radiated radiantly, and to his Lord they waited and hoped" (Nisa, 2016). It appears that this interpretation is so influenced by the teachings of the Mu'tazilites that it is impossible for man to see his God both in this world and in the Hereafter.

K. Tafsir Fiqhiyyah

Al-Zamakhshari also did not allow the verses of fiqhiyyah to go uninterpreted. The author only presents one example such as the meaning of the sentence *وامسحوا برؤوسكم* in QS. Al-Maidah [3] : 6. Al-Zamakhshari quotes Imam Abu Haneefah. He supported this opinion with *narration / ma'tsur* that the Prophet SAW washed his crown during ablution, which was *qadar* with a quarter of the head. His mention of the hadith in the Muslim shohih in the chapter of *thaharah* washing the crown is the legitimacy of his madhhab's opinion. And the mention of the opinions of other priests is for comparison only, and without mentioning any narration.

In conclusion, even in the verses of fiqh Al-Zamakhshari was influenced by the

thoughts of his school, and the use of narration is only to justify the opinions of his school (Nisa, 2016).

CONCLUSION

After describing simply and briefly, several things can be concluded in this paper, namely:

1. The book of tafsir Al-Kasysyaf was written by Imam Al-Zamakhshari in the era of Islamic progress in the 5th-6th centuries Hijra and at that time there were many scholars defending the ideology adhered to, so that the resulting writing product did not purely contain sciences, but there was a disguised purpose in it which was usually used to strengthen the flow and understanding of the sect concerned.
2. Imam Al-Zamakhshari is a Mu'tazilite theologian who upholds, even identifies himself with his *Ushul al-Khamsah* in writing, especially the book of tafsir Al-Kasysyaf.
3. The height and breadth of Al-Zamakhshari's Arabic knowledge made him intellectually recognized not only by scholars of his kind, but also scholars of *Ahlu al-Sunnah*.
4. The height and breadth of Al-Zamakhshari's knowledge did not become an obstacle to creating sectarian writings, especially Al-Kasysyaf, in fact the breadth and height of his knowledge were used to justify his school of theology and jurisprudence.
5. Al-Kasysyaf is a book of tafsir that explains the Qur'an with the richness of the Arabic language, both in terms of *nahwu*, *sharf*, *ma'ani*, *bayan*, and *uslubnya*, so that the Qur'an increasingly appears its privileges and

miracles at the hands of Al-Zamakhsyari. There has never been in the history of tafsir that has been great enough in language than Al-Kasysyaf.

6. The influence of educational background, family background, teachers, region, political situation, socio-historical, and so on, is very influential on the results of one's writing or written works. Because a person can never escape from the things inherent in him like that.
7. Lughawi Al-Kasysyaf is extraordinary, and *i'tiqodi* he contradicts the majority of the Muslim ummah. But that is certainly not the right reason to justify that the book of tafsir Al-Kasysyaf includes the book of tafsir *madzmum* (despicable), the others being the tafsir *mahmud*.

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