

## **ANALYSIS THE MASTERPIECE BY IMAM AL-ZAMAKHSHARI: A STUDY OF METHODOLOGY AND INTERPRETATION ON TAFSIR AL-KASYAF**

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### **Abstract**

This article provides an insight that the interpretation of al-Kasyaf is very good interpretation if it is assessed in terms of bayan, balaghah and other miraculous aspects of the Qur'an. The depth of knowledge and linguistic ability possessed by al-Zamakhshari can bring out a new face and the beauty of the Qur'an. This study will examine the methodological issues of al-Kasyaf's interpretation and the characteristics of its interpretation. The results of the study show that al-Zamakhshari's view through the interpretation of al-Kasyaf is greatly influenced by the context that is the background for the birth of this interpretation, this can be seen when talking about theological issues in his interpretation, it will be seen clearly that al-Zamakhshari defends the principles of the Mu'tazilah sect. Even though there are many mu'tazilah teachings in it, this is a logical consequence of the mufasssir's ideology.

**Keywords:** al-zamakhshari; metode tafsir; tafsir al-kasyaf, teologi

### **Abstrak**

*Artikel ini memberikan wawasan bahwa tafsir al-Kasyaf merupakan salah satu tafsir yang sangat bagus jika di nilai dalam segi bayan, balaghah dan aspek mukjizat lainnya dari al-Qur'an. Kedalaman ilmu dan kemampuan kebahasaan yang dimiliki oleh al-Zamakhshari mampu mengeluarkan wajah baru serta keindahan al-Qur'an. Penelitian ini akan mengkaji perihal metodologis tafsir al-Kasyaf dan karakteristik penafsirannya. Hasil penelitian menunjukkan bahwa pandangan al-Zamakhshari lewat tafsir al-Kasyaf sangat dipengaruhi oleh konteks yang melatarbelakangi lahirnya tafsir ini, hal ini bisa dilihat ketika berbicara mengenai masalah teologi dalam tafsirnya, maka akan terlihat dengan jelas bahwa al-Zamakhshari membela prinsip aliran Mu'tazilah. Meskipun banyak ajaran mu'tazilah di dalamnya, hal itu merupakan konsekuensi logis dari ideologi mufasssir.*

**Kata Kunci:** al-zamakhshari; metode tafsir; tafsir al-kasyaf; theology

## INTRODUCTION

The Qur'an is a holy book that contains the most perfect life instructions for all mankind throughout the ages. The clues contained in it can be known by interpreting it.<sup>1</sup> To interpret the Qur'an is to reveal instructions, to reveal the contents of the law, and the meanings contained in the Qur'an.<sup>2</sup> The study and discussion of the Qur'an will be endless, there are always interesting things from each side and different levels of understanding.<sup>3</sup> The Qur'an is like a jewel that emits different lights according to each point of view.<sup>4</sup>

The division of the school of interpretation into three periods, namely classical, medieval, and contemporary, is based on the paradigm underlying each of these periods. This indicates that the system and pattern of interpretation of each period cannot be separated from human development.<sup>5</sup> In general, classical and modern tafsir according to al-Farmawi when viewed in terms of discussion methods are divided into: 1). Tafsir tahlili (analysis); 2). Tafsir ijmalī (global); 3). Tafsir muqāran (comparison); 4). Tafsir mauḍu'i (thematic).<sup>6</sup> Meanwhile, when viewed in terms of the tendency of the interpreters of the tahlili method can be: 1). Tafsir bi al-Ma'tsur (history); 2). Tafsir bi al-ra'yi (rational); 3). Sufi interpretation (intuitive); 4). Tafsir fiqhi (law); 5). Tafsir falsafī (philosophy); 6). Tafsir ilmi (science); 7). Tafsir adab al-ijtima'i (social-social).<sup>7</sup>

There have been many interpretations of the Qur'an that use the methodology offered by al-Farmawi in terms of interpretive tendencies, such as: 1). Tafsir bi al-Ma'tsur (history)

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<sup>1</sup> Abd al-Hayy al-Farmawi, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, terj. Roshihan Anwar, Bandung: Pustaka Setia, 2002, p. 13.

<sup>2</sup> Muhammad Husain al-Dzahabi, *Tafsir Wa al-Mufasssīrūn*, Juz 1, Kairo: Dar al-Hadits, 2005, p. 18.

<sup>3</sup> M. Quraish Shihab, *Membumikan al-Qur'an*, Jakarta: Mizan, 1995, p. 75.

<sup>4</sup> M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat*, Jakarta: PT Mizan Pustaka, 2013, p. 4.

<sup>5</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an Studi Aliran-aliran Tafsir dari Periode Klasik, Pertengahan hingga Modern-Kontemporer*, Yogyakarta: Idea Press, 2016, p. ix; or in another typology the development of Qur'anic exegesis is divided into three periods, namely the period of *Ulama Mutaqaddimin* (9th Century -13 AD), *Period of Ulama Mutaakhirin* (13th century AD), *Period of Modern Ulama'* (19th century AD to present), See more details Nashruddin Baidan, *Perkembangan Tafsir al-Qur'an di Indonesia*, (Solo: PT Tiga Serangkai Pustaka Mandiri, 2003), p. 13-20

<sup>6</sup> Abdul Hayy al-Farmawi, *al-Bidayah fī al-Tafsir al Mauḍu'i: Dirasah Manhajīyyah Ma'uḍu'īyyah*, Mesir: Maṭba'ah al-hadīrah al-Arabiyyah, 1997, p. 23-46. See also Abuddin Nata, *Metodologi Studi Islam*, Jakarta: Rajawali Pers, 2011, p. 219; and Ahmad Farhan, *Metodologi Penafsiran al-Qur'an Muhammad al-Ghazali*, (Yogyakarta: Samudra Biru, 2018), p. 42-45.

<sup>7</sup> Husein al-Dzahabi, *Tafsir Wa al-Wufasssīrūn*, juz 2, Kairo: Maktabah Wahbah, 2005, p. 248-458. Lihat juga Abd Muin Salim, *Metodologi Ilmu Tafsir*, Yogyakarta: Teras, 2010, p. 42; and Nashruddin Baidan, *Metode Penafsiran Al-Qur'an Kajian Kritis terhadap Ayat-ayat yang Beredaksi Mirip*, Yogyakarta: Pustaka Pelajar, 2011, p. 58.

used in tafsir jami'ul bayan fi tafsir al-Quran al-Karim by al-Thabari and Tafsir al-Qur'an al-Adzim by Ibn Kathir; 2). Tafsir bi al-ra'yi (rational) applied in Mafatihul Ghaib by Fakhr al-Din Al-Razi, Anwar al-Tanzil wa Asrar al-Ta'wil by al-Baidlowi; 3). Sufi (intuitive) commentary on al-Silmi's Haqiqat Tafsir; 4). Tafsir fiqhi (law) in Ahkamul Qur'an by Al-jashas and al-Jami' li Ahkamil Quran by al-Qurthubi; 5). Tafsir falsafi (philosophy) in Fakhr al-Din Al-Razi's Mafatihul Ghaib; 6). Tafsir ilmi (science) Tafsir al-Kabir by Fakhr al-Din Al-Razi; 7). Tafsir adab al-ijtima'i (social-society) in Tafsir al-Mannar by Rashid Rida and also Tafsir Al-Misbah by Quraish Shihab.<sup>8</sup>

At this time, the interest in the interpretation of al-Zamakhshari in Kitab al-Kasyaf which tries to offer the beauty of language (linguistics) to be used as a form or way is evidence of its own uniqueness in interpreting the Qur'an. al-Zamakhshari authored the book al-Kasyaf 'an haqiqat tanzil wa uyuni al-aqawiil fi wujuhi al-ta'wil which is a Hanafi school and a theology of the mu'tazilites reveals many things that are according to reason and as a form of support or apology to justify aqidah and madzhab.

Tafsir al-Kasyaf as his greatest work is claimed to be a representation of the interpretation of the Mu'tazilite school. This is unique, because when there are many books of exegesis with various backgrounds of authors, these interpretations can be accepted by various circles even though they are ideologically contradictory. For among the commentaries attributed to the Mu'tazilite school, only al-Kasyaf has a place among Muslims in its various theological schools.<sup>9</sup>

This paper intends to present the model of thought of Imam al-Zamakhshari in tafsir al-Kasyaf. In this paper contained among others biography, scientific rihlah imam al-Zamakhshari, and explained the systematics, methods and patterns of interpretation of al-Zamakhshari in tafsir al-Kasyaf by taking several verses of the Qur'an.

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<sup>8</sup> Abd Muin Salim, *Methodology of Tafsir*, Yogyakarta: Teras, 2010, p. 150-151.

<sup>9</sup> Saifullah Rusmin, M. Galib, dkk. "Penafsiran-Penafsiran Al-Zamakhshari Tentang Teologi Dalam Tafsir Al-Kasyaf", Makasar, Jurnal Diskursus Islam Volume 05 Nomor 2, Agustus 2017, p.123.

## BIOGRAPHY AND WORKS

### Biography and Scientific Rihlah of Az-Zamakhshari

As it is clearly written in the interpretation of al-Kasyaf the full name of al-Zamakhshari is 'Abd al-Qasim Mahmud ibn 'Umar ibn Muhammad ibn 'Umar al-Zamakhshari.<sup>10</sup> but there are also those who wrote Muhammad ibn 'Umar ibn Muhammad al-Khawarizmi al-zamakhshari,<sup>11</sup> he was born in Zamakhshar.<sup>12</sup> Born on Wednesday 27 Rajab 467 AH or March 18, 1075 AD, and died in 538 AH (1143 AD) in Jurjan khawarizm after returning from Makkah al-Mukarromah.<sup>13</sup>

Since childhood, Zamakhshari came from a family with a very simple economic background but was devout religious and was already fond of knowledge.<sup>14</sup> Since adolescence, he has left his village to study in Bukhara',<sup>15</sup> which at that time became the center of scientific activities and was famous for literati.<sup>16</sup> However, it was only a few years of study that Zamakhshari was forced to return home because his father was imprisoned by the authorities and later died. However, his return to Khawarizmi was not in vain because he met the leading scholar in Khawarizmi, that is Abu Mudhar al-Nahwi (d. 580 AH). Thanks to his guidance, Zamakhshari managed to master Arabic language and literature, logic, philosophy and kalam.<sup>17</sup>

However, Zamakhshari had a high desire to become an official, but his wish was not fulfilled. So he felt lacking in the scientific field. Then he decided to move to Khurasan.

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<sup>10</sup> al-Zamakhshari, *al-Kasyaf 'an Haqiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah, 2009), p. 7.

<sup>11</sup> Syihab ad-Din Abu Abdulloh Yaqt ar-Rumi, *Mu'jam al-Buldan*, (Beirut: Dar al-Shodir, 1995), Juz 6, p. 252.

<sup>12</sup> The name Khawarizmi is attributed to the name of the city in Iraq which is his birthplace. Zamakhshari is a village in Khawarizm. The nickname is a popular habitual nickname of people. Zamakhshar was a small town in the Khawaraz region of present-day Turkistan, Russia, located in Central Asia, precisely between Khurasan and the Aral Sea. See Efin Faridho & Abusiri, "Klasifikasi Ayat-Ayat Muhkamat dan Mutasyabihat Menurut Al-Zamakhshari Dalam Tafsir Al-Kasyaf," *HIKMAH Journal of Islamic Studies* 17, no. 1 (2021): 31–47, <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/179>.

<sup>13</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhshari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)" Skripsi: Universitas Islam Negeri Sunan Ampel, p.27.

<sup>14</sup> Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", Institut Agama Islam Tarbiyaut Tholabah Lamongan, Indonesia, *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir*, Volume 1 Nomor 1 Juni 2018. p. 56. See also Asep Mulyaden; Muhammad Zainul Hilmi; Badruzzaman M.Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari". *Jurnal Iman dan Spiritualitas*, Volume 2, Nomor 1, 2022. p. 86.

<sup>15</sup> Bukhara is a city located in the middle of the Republic of Uzbekistan, this city experienced its heyday in the 9th century AD to the 13th century, as the center of Islamic civilization and trade in Central Asia beside Samarkand.

<sup>16</sup> Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 57.

<sup>17</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhshari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)", p. 32.

There he received a great welcome from the local rulers and even a warm welcome from Caliph Nizam al-Muluk, until he served as secretary. However, dissatisfied with his position as secretary he finally moved again to the city of Daulah Bani Saljuk.<sup>18</sup>

There are at least two possible reasons al-Zamakhshari has always failed to realize his desire to sit in government. The first possibility is because he was a Mu'tazilite figure who was very demonstrative in spreading his understanding even though no one doubted his scholarship and this had an impact that was not liked by some circles who were not affiliated with the Mu'tazilites.<sup>19</sup> And second, because of his lack of physical support, he has a physical disability that is the loss of one leg.<sup>20</sup>

However, after a severe illness in 512 A.H., he had to bury his ambition to obtain a government post. al-Zamakhshari then proceeded to Baghdad. There he attended the study of hadith by Abu al-Khattab al-Batr Abi Sa'idah al-Shafani, Abu Mansur al-Harisi, and attended the study of jurisprudence by the Hanafi Imam, al-Damagani al-Sharif ibn al-Shajari. he was determined to cleanse his past sins and shun the ruler, leading to surrender to Allah Almighty by going to Mecca for two years. he also took the time to visit many countries in the Arabian Peninsula.<sup>21</sup>

In addition to many who criticized al-Zamakhshari, several scholars also praised al-Zamakhshari, including Manna' al-Qathan. Al-Qathan said al-Zamakhshari was a genius scholar who was highly skilled in the fields of nahwu, language, literature and tafsir. His opinions on Arabic were recognized and guided by linguists for their originality and accuracy.<sup>22</sup>

His longing for his hometown brought him back home. After al-Zamakhshari realized his advanced age, he was excited to go to Mecca again. He arrived there for the second time in 256-259 AH and was a neighbor of Baitullah so that he received the title of Jar of Allah. From Mecca he went to Baghdad and then to Khawarizm. A few years after being in his country, he died in Jurjaniyah on the night of 'Arafat in 538 A.H. Al-Zamakhshari

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<sup>18</sup> Asep Mulyaden; Muhammad Zainul Hilmi; Badruzzaman M.Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari", p. 86.

<sup>19</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 58.

<sup>20</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhshari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)", p. 33.

<sup>21</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 58.

<sup>22</sup> Manna' ibn Khalil al-Qathan, *Mabahist fi Ulumi al-Qur'an*, (Maktabah Ma'arif, 2000), p. 497. Lihat juga Rudi Kurniawan, Anggi Wahyu Ari, "Al-Ajru dalam Perspektif Ra'yu Zamakhshariy (Studi Tematis Kitab Tafsir Al-Kasyaf)" UIN Imam Bonjol Padang, UIN Raden Fatah Palembang, El-Afkar Vol. 10 Nomor. 1, Januari-Juni 2021, p. 94.

remained single for life. Therefore, it is not surprising that his biographers recorded approximately 50 pieces of writing covering all fields.<sup>23</sup>

### Works of Az-Zamakhshari

Al-Zamakhshari's works cover various fields, including:

1. Field of Tafsir : Tafsir al-Kasyaf 'an Haqa'iqit Tanzil wa 'Uyuni al-Aqawil fi Wujuhi at-ta'wil.
2. Language Field : Asroru Al-Balagh.
3. Nahwu Field : Nahwu Field of Science: al-Namuzaj fi al-Nahw, Sharh al-Kitab Sibawaih, Sharh al-Mufasssal fi al-Nahw.
4. Field of Jurisprudence: Ru'usu Al-Masa'il, al-Ra'id fi al-Fara'id.
5. Hadith: al-Fa'iq fi Gharib al-Hadith.
6. Field of Earth Science: al-Jibal wa al-Amkinah.
7. Field of Akhlaq : Mutashabih Asma' al-Ruwat, al-Kalim Al-Nabawigh fi al-Mawa'iz, al-Nasa'ih al-Kibar al-Nasa'ih al-Sighar, Maqamat fi al-Mawa'iz, Kitab fi Manaqib al-Imam Abi Haneefah.
8. Field of Literature and Language: Diwan al-Rasa'il, Diwan al-Tamthil, Tasliyah al-Darir, Asas al-Balaghah, Jawahir al-Lughah, al-Ajnas, Muqaddimah al-Adab fi al-Lughah.<sup>24</sup>

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<sup>23</sup> Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 58. Lihat juga Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhshari Dalam Tafsir Al-Kasyaf, p. 34. Read Ma'mun Mu'min, "Model Pemikiran Tafsir Al-Kasyaf Karya Imam Az-Zamakhshari", p. 209.

<sup>24</sup> Ma'mun Mu'min, "Model Pemikiran Tafsir Al-Kasyaf Karya Imam Az-Zamakhshari", STAIN Kudus, Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir Volume 11 nomor 2, 2017, p. 208. See also Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 58-59. Read More Muhammad Yusuf dkk. *Studi Kitab Tafsir* Ed. A. Rofiq (Yogyakarta: TERAS dan TH-Press, 2004), p. 47. Baca juga Asep Rohmat, Fajar Hamdani Akbar, "Kajian Analitik dan Epistemik terhadap Corak Lughawi dan Kecenderungan Itizali Tafsir Al-Kasyaf", Jurnal Iman dan Spiritual, Volume 1, Nomor 1 Januari-Maret 2021, p. 5. And see Mop. Matsna HS, Kajian Semantik Arab Klasik dan Kontemporer, (Jakarta: Kencana, 2016), p.113.

## TAFSIR AL-KASYAF

### Writing Background

Imam al-Zamakhshari was very persistent in travelling. He often moved places, traveling from one place to another. He had gone to Baghdad, Khurasan and Quds, and even said he had written the book al-Kasyaf there. He spent time composing the book for as long as Abu Bakr al-Siddiq or in other words for two years several months.<sup>25</sup>

The full name of this interpretation is Tafsir al-Kasyaf 'an Haqa'iqit Tanzil wa 'Uyuni al-Aqawil fi Wujuhi at-ta'wil.<sup>26</sup> The background of writing the book of tafsir Al-Kayaf was in Makkah in 526 AH and was completed on Monday, 23 Rabi'ul Akhir 528 AH.<sup>27</sup> The reason was because of a request that called themselves al-Fi'ah al-Najiyah al-'Adiyah, one of the mu'tazilite groups. In the muqaddimah it is explained that they want a book of tafsir so that I reveal the essence of the meaning of the Qur'an and all the stories contained in it, including in terms of its interpretation.<sup>28</sup>

At that request, Zamakhshari finally wrote his tafsir. He dictated to those who asked the requester about fawatih al-suwar and some discussion about the nature of Surat al-Baqarah. It turns out that this interpretation has received rave reviews from various countries.<sup>29</sup>

On his second trip to Makkah, many of the figures he met expressed their desire to obtain his work. In fact, after he arrived in Makkah, he was told that the leader of the Makkah government, Ibn Wahhas, intended to visit him in Kharizm to obtain his tafsir. Seeing all these responses, Zamakhshari became eager to start writing his tafsir, albeit in a more concise form than he had previously dictated.<sup>30</sup>

Based on the insistence of the Mu'tazilites in Mecca and at the instigation of al-Hasan 'Ali ibn Hamzah ibn Wahhas and self-awareness, al-Zamakhshari finally completed the

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<sup>25</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhsyari", p. 59.

<sup>26</sup> M. Agus Yusron, *Memahami Makna Ayat Kalam (Pendekatan Semantik Al-Zamakhshari dan Ibnu Athiyyah Terhadap Makna Ayat)*, Guepedia, 2021, p. 117.

<sup>27</sup> al-Zamakhshari, *al-Kashshaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah, 2009), p. 12.

<sup>28</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhsyari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)", p. 34.

<sup>29</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhsyari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)", p. 35. See also Ahmad Mudakir, Akhrie Ramdayanto, dkk. *Gaya Bahasa Al-Qur'an*, Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020, p.43.

<sup>30</sup> Rodliyatul Gharro', "Pakaian Dalam Alquran Perspektif Zamakhsyari Dalam Tafsir Al-Kasyaf (Telaah Penafsiran Kata Libas, Thiyab Dan Sarabil)", p. 35.

writing of his tafseer in approximately 30 months. The writing of the tafseer began when he was in Mecca in 526 AH and was completed on Monday 23 Rabi'ul Akhir 528 AH.<sup>31</sup>

The interpretation taken by al-Zamakhshari in his tafsir is very interesting because the description is short but clear. So the Mu'tazilite scholars proposed that the interpretation be presented to the Mu'tazilite scholars and proposed that the interpretation be done in the style of i'tizali, and the result was the al-Kasyaf tafsir that exists today.<sup>32</sup>

There are 4 books that contain comments and related to tafsir al-Kasyaf whose publications are often attached to the book tafsir al-Kasyaf, among which are al-Intisaf fi ma Tadammanahu al-Kashshaf min al-I'tizal by Imam Nasir al-Din Ahmad ibn Muhammad and Ibn al-Munir al-Iskandari (w. 682 H), al-Kafi al-Shafi fi Takhrij Ahadith al-Kashshaf by Ibn Hajr al-'Asqalani (w. 852 H), Hashiyah Tafsir al-Kashshaf by al-Shaikh Muhammad 'Ulyan al-Marzuqi, and Mashahid al-Insaf 'ala Shawahid al-Kashshaf is also the work of al-Shaikh Muhammad 'Ulyan al-Marzuqi.<sup>33</sup>

## Method and Pattern of Interpretation of Al-Kasyaf

In the process of interpreting Tafsir al-Kasyaf imam al-Zamakhshari used the tahlili method.<sup>34</sup> The Tafsir al-kasyaf in circulation today consists of four volumes accompanied by additional tahqiq by scholars. The first volume includes a description of the muqoddimah which Imam al-Zamakhshari usually referred to as the khutbah al-Kitab which contains an important explanation of the preparation of the book of tafsir al-Kasyaf. The second volume contains interpretations beginning with surah al-Fatihah to surah an-Nisa'. The third volume contains suras al-An'am to suras al-Anbiya'. The third volume

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<sup>31</sup> Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhsyari", p. 60.

<sup>32</sup> Ahmad Mudakir, Akhrie Ramdayanto, dkk. *Gaya Bahasa Al-Qur'an*, Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020, p.43.

<sup>33</sup> See on the cover of the book al-Kasysyaf 'an H{aqaiq Ghawamid} al-Tanzil wa 'Uyun al Aqawil fi Wujuh al-Ta'wil

<sup>34</sup> The *tahlili method* or what according to Muhammad Baqir Sadr as the method of tajzi'i (alittijah al-tajzi'iy) is a method of interpretation that seeks to explain the Qur'an by expounding its various aspects and explaining what is meant by the Qur'an, where a mufassir interprets the Qur'an according to the orderly structure of the Qur'an Ottoman mushaf, interpreting verse by verse then surah by surah from the beginning of surah al-Fatihah to the end of surah al-Nas. He elaborated the vocabulary words and lafadz, explaining the desired meaning, the intended target.



contains commentaries on Surat al-Hajj to Surat al-Hujarat. and the fourth volume begins with Surat Qaf to Surat An-Nash.<sup>35</sup>

Judging from the style of interpretation most of the interpretations used by al-Zamakhshari are more ratio-oriented (ra'y), then al-Kasyaf's tafsir can be categorized into bi al-ra'y tafsir, although in some interpretations it uses naql postulates (Qur'an and hadith) as supporting postulates of his opinion. The most important thing that prompted scholars to include this interpretation in the group of tafsir bi al-ra'y is that the interpretation is very dominated by the opinions and views of the group held by the mufassir.<sup>36</sup>

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 matter 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.<sup>37</sup>

According to the breadth of his explanations, Al-Zamakhshari used the method of Tafsili which 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-Kasyaf's tafsir is Lawn Adabi wa I'tiqadi. Because he was a theologian as well as a Mu'tazilite and Arabic linguist who covered his literature, nahwunya, balaghah.<sup>38</sup>

## Theological Pattern

Zamakhshari's background is as a rational theologian who is very thick with the Mu'tazilite understanding, because he is more inclined to use reason in interpreting the Qur'an as the Mu'tazilites do.<sup>39</sup> So this affects the product of interpretation he wrote. The

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<sup>35</sup> Ma'mun Mu'min, "Model Pemikiran Tafsir Al-Kasyaf Karya Imam Az-Zamakhshari", p. 211. See Asep Mulyaden; Muhammad Zainul Hilmi; Badruzzaman M.Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari", p. 87.

<sup>36</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 62.

<sup>37</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 62.

<sup>38</sup> Asep Mulyaden; Muhammad Zainul Hilmi; Badruzzaman M.Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari", p. 87-88. See Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 62.

<sup>39</sup> Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi Tafsir Tematik Islam Rahmatan Lil A'lamin*, (Jakarta: Pustaka Oasis, 2017), p. 92.

theological style that emphasizes the scientific aspect of kalam is the most dominant pattern in this interpretation. The verses relating to divinity he interpreted with the understanding of the Mu'tazilites. So that the Qur'anic verses that contradict the Mu'tazilite understanding he interprets with other meanings that are appropriate and at the same time support the Mu'tazilite school. Imam al-Zamakhshari used one of the methods that could legitimize the understanding of the Mu'tazilite school, such as supervising the Qur'anic lafaz to conform to the Mu'tazilite school. Here is one example of his interpretation of QS: al-Qiyamah 22-23:

وجوه يومئذ ناضرة (٢٢) إلى ربها ناظرة (٢٣)

It means: "The faces (of your people 'min) on that day were radiant. It was to their Lord that they saw."<sup>40</sup>

In interpreting the verse, al-Zamakhshari ignored the meaning of *Zhahir* the word *nazhirah* (seeing), because according to the Mu'tazilite view Allah (swt) could not be seen. Therefore, the word *nazhirah* in this tafsir is interpreted as *al-raja'* (waiting/expecting).<sup>41</sup>

## Systematics of Writing

1. Tafsir al-Kasyaf is arranged with *tartib mushafi*.<sup>42</sup> That is based on the sequence of suras and verses in the Ottoman mushaf, which consists of 30 juz containing 144 letters, starting with sura al-Fatihah and ending with surah al Nas. Every surah begins with *basmalah*, except Surat al-Taubah.<sup>43</sup>
2. In addition to the *balagha* aspect, the *nahwu* or grammatical aspect is also very thick. Example:

وإن كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله ..... الآية (البقرة : ٢٣ )

<sup>40</sup> Zainal Arifin Zakaria, *Tafsir Inspirasi Dari Kitab Suci Alqur'an*, (Medam: Duta Azhar, 2016), p. 959.

<sup>41</sup> Asep Mulyaden; Muhammad Zainul Hilmi; Badruzzaman M. Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari", p. 88.

<sup>42</sup> In the methodology of Qur'anic interpretation, there are three forms of interpretation, namely first, tafsir which uses the arrangement of the Qur'an in accordance with the Ottoman mushaf called tafsir mushafi. Second, tafsir that uses the arrangement of the Qur'an according to the theme of discussion called tafsir maudhu'i. Third, tafsir that uses the arrangement of the Qur'an in accordance with the descending *tartib* is called tafsir nuzuli. See Aksin Wijaya, *Sejarah Kenabian; Metode Tafsir Nuzuli* Muhammad Izzat Darwazah (Bandung: Mizan Pustaka, 2016), 45.

<sup>43</sup> al-Zamakhshari, *al-Kashshaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah), p. 25. See also M. Agus Yusron, *Memahami Makna Ayat Kalam (Pendekatan Semantik Al-Zamakhshari dan Ibnu Athiyyah Terhadap Makna Ayat)*, Guepedia, 2021, p. 118-119.

It means: "And if you (remain) in doubt about the Qur'an that We revealed to Our servant (Muhammad), make a surah (only) like the Qur'an".<sup>44</sup>

According to Al-Zamakhshari the return of damir (pronoun) hi in the word mithli-hi, is in the word ma nazzalna or in the word 'abdina, but the stronger damir goes back to the word ma nazzalna, according to the meaning of the verse, the reason spoken in the verse is the Qur'an, not the Prophet Muhammad.<sup>45</sup>

3. It is mentioned makkiyah or madaniyah surat discussed, then mentioned synonyms of letter names. Example: Surat al-Fatihah

#### سورة فاتحة الكتاب مكية

وقيل: مكية ومدنية أنها نزلت بمكة مرة وبالمدينة أخرى وتسمى أم القرآن لاشتغالها على المعاني التي في القرآن من الثناء على الله تعالى بما هو أهلها ومن التعب بالأمر والنهي ومن الوعد والوعيد. وسورة الكنز والوفاء لذلك. وسورة الحمد والمثاني لأنها تتثنى في كل ركعة. وسورة الصلاة لأنها تكون فاضلة أو مجزئة بقراءتها فيها وسورة الشفاء والشفافية.<sup>46</sup>

4. Sometimes using the method of dialogue means when Al-Zamakhshari wants to explain the meaning of a word or sentence or the content of a verse of the Qur'an. He always used the word قُلْتُ إِنَّ which means "if you ask". This shows that it is as if he is confronting and dialoguing with someone. Then he explained the meaning of the word or phrase with the expression قُلْتُ which means "I answer". Example: الدين يوم مالك

إن قلت : ما هذه الإضافة؟ قلت هي إضافة اسم الفاعل إلى الظرف على طريق الاتساع، مجرى مجرى المفعول به كقولهم: يا سارق الليلة أهل الدار والمعنى على الظرفية. ومعناه: مالك الأمر كله في يوم الدين.<sup>47</sup>

5. The Arabic verses contained in al-Kasyaf's tafsir are one of the supporting elements used by al-Zamakhshari to support his analysis of the linguistic

<sup>44</sup> Zainal Arifin Zakaria, *Tafsir Inspirasi Dari Kitab Suci al-Qur'an*, (Medam: Duta Azhar, 2016), p. 6.

<sup>45</sup> al-Zamakhshari, *al-Kashshaf 'an Haqiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah), p. 59. Ahmad Mudakir, Akhrie Ramdayanto, dkk. *Gaya Bahasa Al-Qur'an*, p.43. See also Avif Alfiah, "Kajian Kitab Al Kasyaf Karya Zamakhsyari", p. 61.

<sup>46</sup> al-Zamakhshari, *al-Kashshaf 'an Haqiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah), p. 25.

<sup>47</sup> al-Zamakhshari, *al-Kashshaf 'an Haqiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah), p. 28.

aspects and the use of these words before and during the descent of the Qur'an. The poems he performed were quoted from various references related to literature. Example: about basmalah

باسم الذي في كل سورة سمه # قد وردت على طريق تعلمه  
أرسل فيها بازلا يقرمه # فهو بها ينحو طريقا يعلمه.<sup>48</sup>

6. A short phrase is fi al-hadith.

This phrase aims to show that "in the hadith it is also mentioned", it illustrates that Imam al-Zamakhshari used al-hadith as an interpreter, very much can contain hadith from various narrators, perhaps al-Bukhari, Muslim or other narrators.

7. Mentioning the meaning of mufradat before interpreting the Example: al-Rahman and al-Rahim in the letter of al-Fatihah

(الرحمن) إعلان من رحم، كغضبان وسكران، من غضب وسكر، وكذلك الرحيم فعيل منه، كمریض وسقیم، من مرض وسقم، وفي (الرحمن) من المبالغة ما ليس في (الرحيم)، ولذلك قالوا: رحمن الدنيا والآخرة، ورحيم الدنيا، ويقولون: إن الزيادة في البناء لزيادة المعنى.<sup>49</sup>

8. First write down the verses of the Qur'an, then use rational thinking supported by the naqli postulates. al-Zamakhshari begins his interpretation by putting forward rational thought supported by postulates from the narration (hadith) or verse of the Qur'an, either in relation to the sabab al-nuzul of a verse or in terms of interpretation of the verse. Nevertheless, he is not bound by history in his interpretation. In other words, if there is a history that supports his interpretation he will take it and if there is no history, he will still carry out his interpretation.<sup>50</sup>

<sup>48</sup> Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 62. Dan juga

<sup>49</sup> al-Zamakhshari, *al-Kashshaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Beirut: Dar al-Ma'rifah), p. 26.

<sup>50</sup> Nashiruddin Baidan, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), p. 50. See also Ahmad Mudakir, Akhrie Ramdayanto, dkk. *Gaya Bahasa Al-Qur'an*, p.46. See also Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari", p. 62. Read also M. Agus Yusron, *Memahami Makna Ayat Kalam (Pendekatan Semantik Al-Zamakhshari dan Ibnu Athiyyah Terhadap Makna Ayat*, p. 119.

## CONCLUSION

Imam az-Zamakhshari's Tafsir al-Kasysyaf was a great influence in the wilderness of exegetical thought in the Islamic world. Al-Zamakhshari's background as a rational theologian (mutakallimin) who is very thick with the Mu'tazilite understanding is more inclined to use reason in interpreting the Qur'an as the Mu'tazilites do. This affects the product of the interpretation he writes. The theological style that emphasizes the scientific aspect of kalam is the most dominant pattern in this interpretation. 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 carefully examined the meaning of words and sentences.

Al-Zamakhshari through tafsir al-Kasyaf is strongly influenced by the context behind the birth of this tafsir. When he speaks of theological issues in his commentary, it is clear that he is defending the principles of the Mu'tazilite tradition, except for witchcraft, grave torture and a verse on the principle of the position of the great sinner in the Hereafter. The existence of differences in some Mu'tazilite principles may indicate one of two things: first, al-Zamakhshari's did not master the details of the Mu'tazilite principles. Second, al-Zamakhshari was a very idealistic man so that his ability to judge a lafadz that led to a meaning was not limited by the ideological patterns of the madhhab.

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