

The Impact of Mufassir's Beliefs on the Interpretation of the Qur'an: Analysis of the Conception of Istiwa', Kalam, and Ru'yatullah in Tafsir Al-Kasysyaf by Imam Al-Zamakhshari

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Abstract. The discussion of belief in Islam is an integral part of the Qur'an. Examining the interpretation of verses that talk about Islamic beliefs is a method of gaining a proper understanding of those beliefs. However, the religious background of a person interpreting the text will greatly influence his interpretation of verses that discuss Islamic beliefs. Therefore, it is important to choose a book of tafsir written by mufassir who has a valid belief background. This study examines Imam al-Zamakhshari's interpretation of the nature of istiwa', kalam, and ru'yatullah and the impact of the beliefs held by him on the results of his interpretation. Imam al-Zamakhshari, who had Mu'tazilite beliefs, was the subject of research. Al-Kasysyaf, a work of lugawi exegesis compiled by Imam al-Zamakhshari, was the focus of this study. The purpose of this study is to understand Imam al-Zamakhshari's interpretation of the nature of istiwa', kalam, and ru'yatullah and identify the influence of Mu'tazilite beliefs on the results of the interpretation produced by Imam al-Zamakhshari. This research is a study of characters. The conclusion of this study is as follows: First, Imam al-Zamakhshari interprets the nature of istiwa' as power or istawla, as well as istila'. Regarding the nature of Allah's kalam, Imam al-Zamakhshari explained that Allah speaks by creating these words. Regarding ru'yatullah, Imam al-Zamakhshari interprets the word "ziyadah" in Surah Yunus verse 26 as an additional reward that is a gift from Allah, and interprets the word "nazhirah" in Surah Al-Qiyamah verse 23 as hope and anticipation of favor from Allah. Secondly, the beliefs held by Imam al-Zamakhshari caused him to reject or deny these three qualities in his interpretation.

Keywords. Istiwa, Kalam, Ru'yatullah, Al-Zamakhshari, Al-kasysyaf

Introduction

Allah *subhanahu wa ta'ala* revealed the Qur'an to mankind not only as a reading material. However, Allah also made the Qur'an as a guideline for the life of mankind which contains matters related to Islamic law, the stories of the ancestors and also contains matters related to the essence of faith.

The content of the Qur'an related to Islamic law is like the words of Allah in the Qur'an, Surah al-Baqarah verses 183-187 which talks about the fasting law of Ramadan and its surroundings. It is also like the word of Allah in surah al-Ma'idah verse 6 which discusses the

law of ablution and its procedures. The story of the previous ummah contained in the Qur'an is as in surah al-Shu'ara. In this surah, Allah *subhanahu wa ta'ala* tells the story of several previous peoples such as the S|amud, the 'Ad, the Prophet Luth and the Prophet Shu'aib.

As for matters related to the essence of faith (creed) such as the words of Allah in surah T{aha verse 5 which explains that Allah has the nature of *al-istiwa'* or dwells on His arsy. In another verse Allah also says clearly about the existence of His hands.¹ In responding to verses related to faith, a good and correct understanding is needed. Because by understanding the verses related to the faith correctly we can be saved from error in the faith.

There are many ways that can be taken in understanding the content and meaning contained in the Qur'an, one of which is by reading and understanding the books of tafsir. However, not all books of tafsir have the same interpretation of the verses of the Qur'an. The background of a mufassir's fiqh school will affect his interpretation of verses related to Islamic law so that the interpretation of his verses becomes more inclined to strengthen the opinion of his school. Verses related to creed, then the background of the school of faith of a mufassir will also determine his interpretation of the verse. This led to the birth of patterns in the book of tafsir. Among the patterns of the book of tafsir are: 1) *Hukmi-Madzhabi*, 2) *Tasawwufi*, 3) *Siyasi*, 4) *Falsafi*, 5) *Ilmi*, 6) *Lugawi*, 7) *Adabi-bayani*, 8) *Adabi-ijtima'i*, 9) *Hida'i-irsyadi*, 10) *Maqashidi*, 11) *Haraki*, 12) *Nisawi*.²

When compared to other styles of interpretation, the *lugawi* style is one of the patterns that is neutral in interpreting the Qur'an. This is because the *lugawi pattern* tends to interpret the Qur'an in terms of language or in terms of language. This pattern uses Arabic language science in interpreting the Qur'an such as bayan and *ma'aani (balagah)*, *s}araf* and *nah{wu*. In contrast to the style of *hukmi-madzhabi tafsir* which tends to interpret the Qur'an in accordance with the opinions or decrees in its school or the style of *siyasi* which has a tendency to interpret the Qur'an in accordance with the political understanding possessed by a *mufassir*.

The difference in interpretation in the verses of faith is an interesting thing, considering that faith is one of the determinants of whether or not a servant's deeds of worship are accepted or not.³ In the science of faith, in general, scholars divide the discussion into 3 parts. *First*, the discussion of the cherubiyah of Allah *subhanahu wa ta'ala*, that Allah is the only god who is the Creator, the Most Sustenance, the Most Alive and the Most Deadly, and the belief that He *is the King, Ruler, and Rabb* who rules everything.⁴ *Second*, the discussion of the purity of Allah *subhanahu wa ta'ala*, that Allah is the only God who should be worshipped and worshipped.⁵ *Third*, the discussion of *al-asma>' wa al-s{ifat* (names and attributes) of Him, which is to affirm Allah *subhanahu wa ta'ala* to the names and attributes that Allah *subhanahu wa ta'ala* has set for Himself in the Qur'an or the sunnah of the Prophet Muhammad (*peace and blessings of Allaah be upon him*).⁶

Of the three discussions above, *al-asma>' wa al-s{ifat* is one of the domains of discussion of the science of faith that is widely ⁷debated. In fact, debates and disputes in the

¹ QS. al-Fath ayat 10, QS. adz-Dzariyat ayat 47, QS. al-Ma'idah ayat 64

² Syukron Affani, *Tafsir Al-Qur'an in the History of Development* (Jakarta: Prenadamedia Group, 2019), pp. 43-55.

³ Shalih Munajjad, *al-Aqidah* (T.Venue: Zad Academy, 2017), p.12.

⁴ Yazid Abdul Qadir Jawas, *Meemi Kalimat Sehdai Menorut Faith Ahlusna wal Jumma'ah* (Jawabrata: Pistak Khazana Fowa'ad, 2018), present.118.

⁵ Muhammad bin Shalah al-Atsaymeen, *The Planet Kasifo Asi-Sivabhat wa Yilehi Planet Ashul As-Seth* (Riyad: Mu'al-Sassa Is-Saykh Muhammad bin Shalah al-Atsimeen, 2013), present. 21.

⁶ Ibid.

⁷ Muhammad bin Shalah al-Atsaymeen, *The Planet al-Faith is-Safariniyyah* (Riyad: Madar al-Vithan li an-Nasir, 2004), present. 17.

discussion of *al-asma>' wa al-sifat* are one of the causes of the division of groups or schools of faith in Islam.⁸

Of the many attributes that Allah has, the attributes of *Istiwa'*, *Kalam* and *Ru'yatullah* are the most frequently debated traits in the realm of Islamic faith. This can be seen from the book *Hamawiyah* belonging to *Shaykh al-Islam* Ibn Taymiyyah. He made these three traits into 3 different chapters in his book. This is an indication that *Shaykh al-Islam* Ibn Taymiyyah paid great attention to these three attributes due to the fact that there was a lot of debate in understanding these three attributes.⁹ Likewise, Muhammad bin Abdurrahman al-Magrawi mentioned the interpretation of mufassir across faith on these three traits in his book *al-Mufassirun baina at-Ta'wil wa al-Itsbat fii Ayah al-Sifat*.¹⁰

One of the schools of faith that was born due to debates and disputes in the discussion of *al-asma>' wa al-sifat* is *Mu'tazilah*. This school has its own concept in the discussion. They deny or deny the attributes of Allah *subhanahu wa ta'ala* and set the names of Allah *subhanahu wa ta'ala*. They say that Allah is the Most Knowing without knowledge (*'Aliim if 'ilmun*), the Almighty without power (*Qadiir if qudrat*).¹¹ With this concept, *Mu'tazilah* often receives reproach from the scholars of *Ahlu as-Sunnah wa al-Jama'ah*. Ali Mustafa al-Gurabi stated that madhhab *Mu'tazilah* prioritized his intellect and set aside the *verse* of the Qur'an. Imam Abu al-Hasan al-Ash'ari said that madhhab *Mu'tazilah* is a madhhab that has deviated from the truth.¹²

According to the author, the reproach given by the scholars of *Ahlu as-Sunnah wa al-Jama'ah* is nothing but a form of warning to the public about the dangers of the understanding and thinking of madhhab *Mu'tazilah* which prioritizes reason over revelation. Nevertheless, with various forms of reproach and criticism received by the *Mu'tazilah madhhab*, they were able to present works in the field of Qur'an interpretation and became one of the popular books of tafsir written in the golden era of Islam (middle period),¹³ namely the book *al-Kasysyaf 'an Haqa'iq Gawa'mid al-Tanzil wa 'Uyun al-Aqa>wi>l fi Wuju>hi al-Ta'wi>l* by Imam al-Zamakhsyari. This tafsir is included in the *lugawi* tafsir because of its tendency to explore the Qur'an from its linguistic side.¹⁴

Even though it is classified as *lugawi*, the nuances of *Mu'tazilah* in tafsir *al-Kasysyaf* feel quite thick. This can be known through the interpretation of Imam al-Zamakhsyari regarding the nature of *Allah's kalam* in surah al-Nisa verse 164. Allah said:

...وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And God had spoken to Moses directly

In this verse, Allah *subhanahu wa ta'ala* establishes the nature of *kalam* for Himself. However, Imam al-Zamakhsyari said that the sentence "*wa kallamallahu musa*" is read by removing the letter "و" contained in the sentence "الله" so that it is read "*wa kallamallaha*

⁸ Safar bin Ibrahim al-Hawali, *Ushul al-Firoq wa al-Adyan wa al-Madzahib al-Fiqriyyah* (T. Tempat: Dar ash-Shafwah, T. Tanggal.), hal. 21.

⁹ Muhammad bin Shalih al-Utsaimin, *Fath ar-Rabbi al-Bariyyah followed Talkhisi al-Hamawiyah* (Dammam: Dar Ibn al-Jauzy, 2005).

¹⁰ Muhammad bin Ibrahim al-Magrawi, *al-Mufassirun between al-Ta'wil wa al-Itsbat fii ayat ash-Shifat*, 4 jilid. (Mu'as-sahih al-Risalah- Dar Al-Qur'an, 2000)

¹¹ al-Hawali, *Ushul al-Firoq King al-Adyan King al-Madzahib al-Fiqriyyah*, hal.22.

¹² Riza Wahyuni, *Al-Ushul Al-Khamsah Zamakhsyari Perspective A Critical Study of the Interpretation of Verses Related to Al-Ushul Al-Khamsah in Tafsir Al-Kasysyaf* (Thesis, Postgraduate Institute of Qur'an Sciences, Jakarta, 2019), p. 4.

¹³ Dara Humaira Khairun Nisa, "Elements of Itizali in Tafsir al-Kasysyaf (Critical Study of Al-Zamakhsyari Methodology)," *Maghza Vol.1*, no. 1 (2016), p.31.

¹⁴ Affani, *Tafsir Al-Qur'an in the History of Development*, p.47.

musa"¹⁵. With a recitation like this, Imam al-Zamakhsyari showed his Mu'tazilah side because he denied the kalam nature of Allah by making Musa *'alaihi salam* as the one who spoke not Allah *subhanahu wa ta'ala* where Allah should be the one who spoke to Musa *'alaihi salam* directly. Imam al-Zamakhsyari quoted this narration from Yahya bin Wasab and Ibrahim. Ibn 'Atiyyah is of the opinion that the readings read by Yahya bin Wasab and Ibrahim al-Nakha'i are weak readings.¹⁶ Abu Bakr bin 'Ayyasy¹⁷ also commented on the reading, saying:

No one reads like that except the infidels! I have read to al-A'masy, and al-A'masy has read to Ibn Wasab, and yahya bin Wasab read to Abi 'Abdurrahman al-Sulami, and Abi 'Abdurrahman al-Sulami read to 'Ali bin Abi Talib and 'Ali bin Abi Talib read to the Messenger of Allah (*peace and blessings of Allaah be upon him*): "*wa kallamahu musa taklima*" (i.e. by homing "و" in the sentence "الله").¹⁸

Imam al-Zamakhsyari or whose full name is Abu Qasim Mahmud bin 'Umar bin Muhammad bin 'Umar al-Khawarizmi al-Hanafi al-Mu'tazili¹⁹ is a prolific *Mu'tazilah* scholar. Imam al-Zamakhsyari not only has works in the field of interpretation, he also has works in other fields such as hadith, fiqh, earth science, morals, literature, *nahwu* and Arabic.

Many praises from scholars were received by Imam al-Zamakhsyari. Imam al-Zahabi once said that the tafsir of *al-Kasasyaf* is very rich in linguistics. However, Imam al-Zahabi also once satirized Imam al-Zamakhsyari by saying that if Imam al-Zamakhsyari did not adhere to the understanding of the *Mu'tazilah madhhab*, he would have become a great *mufasssir*.²⁰ Ibn Khaldun said, "There is no better interpretation than *al-Kasyyaf* in explaining the meanings of the Qur'an through the approach of language, *balaghah* and *I'rab*". Regarding the shortcomings of the book, Ibn Khaldun also said, "In the book, al-Zamakhsyari always defends his madhhab (*Mu'tazilah*)".²¹

However, the tafsir *al-Kasasyaf* of Imam al-Zamakhsyari remains one of the main references for *subsequent mufasssir*, including among *the Ahlu as-Sunnah wa al-Jama'ah (Sunni)*.²²

Theoretical Studies

1. Mu'tazilah

Linguistically, *Mu'tazilah* comes from the word *i'tazala* which means separate. In terminology, *Mu'tazilah* is a name based on a group that emerged in the early 2nd century Hijri and made reason a guideline in the discussion of the Islamic faith. They were the followers of Wasil bin 'Ata' al-Gazal who separated from his council of knowledge Imam al-Hasan al-basri.²³

¹⁵ Mahmoud bin Umar al-Zamakhsyari, *Tafsir al-Qasasyaf*, jilid 1, 4. (Mesir: Ibda'li al-I'lan wa an-Nasyr, 2019), hal. 693.

¹⁶ Ibnu Athiyyah, *al-Muharrir al-Wajiz fii Tafsir al-Kitab al-'Aziz*, jilid 2, 5 jilid. (Beirut: Dal. al-Kitab al-'Ilmiyyah, 2001), hal. 137.

¹⁷ Abu Bakr bin 'Ayyasy or better known as Shu'bah bin 'Ayyasy. He is a scholar in the field of qira'at of the Qur'an and also the narrator of the qira'at 'Ashim. He died in 193 H.

¹⁸ Ahmad Sikar, *Ummat-ut-Tafseer*, Vol. 1, 3 Vol. (T. Tempat: Dar al-Wafa, 2014), present. 538.

¹⁹ Muhammad Husayn Aids-Dazahabi, *At-Tafsir wa al-Mufassar*, Vol. 1, 3 Vol. (Kiro: Maktaba Wahba, Ta.Layers), Hal.304.

²⁰ Ali Thaufan Dwi Saputra, "Deviations in Interpretation in Tafsir Al-Tha'labi and Al-Kashshaf According to Muhammad Husayn Al-Dhahabi", *Reflection* 19, no. 1 (2020), p.39.

²¹ Dede Sulaiman, "THE VIEWS OF SCHOLARS ON TAFSIR AL-KASYSYAF" (thesis, Sultan Syarif Kasim State Islamic University, Riau, 2015), accessed on July 26, 2021, <http://repository.uin-suska.ac.id/6447/>, p. 2.

²² Wahyuni, *Al-Ushul Al-Khamsah Zamakhsyari Perspective A Critical Study of the Interpretation of Verses Related to Al-Ushul Al-Khamsah in Tafsir Al-Kasasyaf*, p. 8.

²³ Mushtafa bin Muhammad bin Mushtafa, *Ashul wa Tarikh al-Faraq al-Islamiyyah* (t. Tempat: t. Pennerbat, 2003), present. 371.

The debate on the issue of faith regarding the position of believers who commit great sins became the initial cause of the birth of *Mu'tazilah*.²⁴ *Mu'tazilah* believes that believers who commit great sins are not absolute believers, nor are they absolute disbelievers.²⁵ The theory related to the position of the believers of the perpetrators of this great sin is better known as *the theory of al-manzilah baina al-manzilatain*.

Mu'tazilah first appeared in the city of Bashrah in the 2nd century Hijri.²⁶ Starting from the presence of Was}il bin 'At}a' in the halaqoh of al-Hasan al-Bas}ri who at that time al-Hasan al-Bas}ri received a question from one of his worshippers about the position of the perpetrator of a great sin. When al-Hasan al-Bas}ri was thinking and was about to answer, Was}il bin 'At}a' said, "I do not say that the perpetrator of a great sin is an absolute believer and not an absolute disbeliever, but he is in between two positions, neither a believer nor an unbeliever." After expressing his opinion, Was}il bin 'At}a' moved from *the halaqoh* of al-Hasan al-Bas}ri to one of the pillars in the mosque, so al-Hasan al-Bas}ri said, "*I'tazala 'anna Was}il* (Was}il has separated himself from us)". It is from the words of al-Hasan al-Bas}ri that Was}il bin 'At}a' and his followers are nicknamed *Mu'tazilah*.²⁷

There are at least three theories related to the beginning and cause of the emergence of *Mu'tazilah*. The first theory says that the emergence of *Mu'tazilah* is the result of the existence of their opponents, namely *Ahl as-Sunnah wa al-Jama}'ah* who adhere to the Qur'an and hadith as well as *ijma' al-ummah* in establishing all sharia laws. The second theory is that the name *Mu'tazilah* arose as a result of the separation from the political world at the beginning of the reign of 'Ali> bin Abi T{{a>lib (*may Allah be pleased with him*). The third theory and this is the opinion of the majority of scholars saying that *Mu'tazilah* arose due to differences of opinion about the perpetrators of great sins between Imam al-Hasan al-Bas}ri and Was}il bin 'At}a' (80-131 AH) who lived during the reign of Hisham bin 'Abd al-Malik al-Umawi.²⁸ Of the three theories, the theory followed by the majority of scholars is considered the most *diligent*

Differences of opinion also occur within *Mu'tazilah* itself. Al-Syahrastani mentions the groups in *Mu'tazilah*²⁹. Among these groups are:

1. *Al-Wa>s}iliyyah*, his follower Abu Hudzaifah Washil bin 'Atha'.
2. *Al-Huz}ailiyyah*, pengikutnya Abi al-Huz}ail Hamdan bin al-Huz}ail al-'Alaf.
3. *An-Naz}Umayyah*, Pangikotnia Ibrahim bin Sir bin Hani, An-Naz}Umm.
4. *Al-Khabit}iyyah wa al-Hads}iyyah*, his followers Ahmad bin Khatib and al-Fadhli al-Hadtsi.
5. *Al-Bishriyyah*, a follower of Basyr bin al-Mu'tamir.
6. *Al-Mu'ammariyyah*, his follower Mu'ammam bin 'Abbad al-Sulami.
7. *Al-Mardariyyah*, his follower 'Isa bin S}abih.
8. *Al-S}umamiyyah*, his follower S}umamah bin Ashras al-Namiri.
9. *Al-Hishamiyyah*, his follower Hisham bin 'Amr.

²⁴ A. Zaeny, "IDIOLOGY AND POWER POLITICS OF THE MU'TAZILAH," *Jurnal Tapis: Journal of Islamic Political Aspiration Binoculars* 7, no. 2 (17 December 2011): 94–109.

²⁵ Ibid.

²⁶ Rohidin Rohidin, "MU'TAZILAH; HISTORY AND DEVELOPMENT," *El-Afkar: Journal of Islamic Thought and Hadith Tafsir* 7, no. 2 (2 December 2018): 1–10.

²⁷ Ahmad bin Yahya bin al-Murtadha, *Thabaqatu al-Mu'tazilah* (Beirut: Dar al-Muntadzhar, 1988), hal. 3.

²⁸ Drs. KH.M. Sufyan Raji Abdullah, Lc., *Knowing the Streams in Islam and the Characteristics of Their Teachings* (Jakarta: PUSTAKA AL-RIYADL, 2003), p. 58.

²⁹ Asy-Syahrastani, *al-Milal wa an-Nihal* (Kairo: Mu'assasah al-Halbi of Syurakah li an-Nasyr wa at-Tauzi', 1968), hal. 46.

10. Al-Jahiz}iyyah, his follower 'Amr bin Bahr al-Jahiz}.
11. Al-Khayyat}iyyah and al-Ka'biyyah, his followers Abi al-Husayn bin Abi 'Amr al-Khayyat} and Abi al-Wasim bin Muhammad al-Ka'b.
12. His followers Abu Muhammad bin Abdulwahab al-Jubai and his son Abu Hisham 'Abdussalam.

Besides being famous as *Mu'tazilah*, there are several other names that are also often mentioned for *Mu'tazilah*. The Ahlu *as-Sunnah wa al-Jama'ah* school names them *Mu'at}t}ilah* which is a group that negates the nature of Allah. In addition to being called *Mu'at}t}ilah*, they are also known as *al-Qadariyyah*, which is a group that has the belief that Allah *subhanahu wa ta'ala* does not know the deeds of his servants unless the servant has done so³⁰. However, the *Mu'tazilah* school itself named their group *Ahlu al-'Adl wa al-Tauhi}d*.³¹

In practicing its beliefs, *Madzhab Mu'tazilah* has 5 basic rules or known as *al-Ushul al-Khamsah*. Dr. Safar bin Abdurrahman al-Hawaly mentions and explains *al-Ushul al-Khamsah* in his book³² as follows:

1. *At-Tauhid*

What is meant by *at-Tawhid* here is to deny or negate the attributes of Allah *the Almighty*.

2. *Al-'Adl*

The meaning of *al-'Adl* is that Allah did not create the deeds of His servants. Even His servants created their own deeds. This kind of thinking leads *Mu'tazilah* to deny *al-Qadr*.³³

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

The understanding of *al-Wa'd wa Al-Wa'id* in *Mu'tazilah* has the meaning of obligation for Allah to punish the perpetrators of immorality and not to give His forgiveness to the perpetrators of immorality, nor to intercede for the perpetrators of immorality and to put the perpetrators of immorality in hell for eternity.

4. *Al-Manzilah bayna Al-Manzilatayn*

Mu'tazilah's belief that believers who commit great sins are not called believers, nor are they called infidels. However, the believers who commit great sins are between faith and disbelief.

5. *Al-Amr followed Al-Ma'ruf and An-Nahy'an al-Munkar*

Mu'tazilah obliges to preach their faith (*al-ushul al-khamsah*) to mankind. They are also obliged to fight against scholars and leaders who do not follow their school or anyone who follows their school but commits a great sin.

A person cannot be said to be a true *Mu'tazilah* before he believes in *al-ushul al-khamsah*. Abu al-Hasan al-Hayyath said in his book "*Al-Intishar*" that no one has the right to bear the name *Mu'tazilah* until he believes in *al-ushul al-khamsah*.³⁴

Mu'tazilah had become the official school of the state. This happened during the 'Abbasid dynasty. The creed, which became the official understanding of this country, led the

³⁰ Dr. Isa bin Abdullah as-Sa'dy, *al-Mukhtashar fii al-Adyani wa al-Firaqi* (Jeddah: Dar al-Awraq ast-Taqafiyah, 2014), hal. 37-38.

³¹ Mawardy Hatta, "MU'TAZILAH SCHOOL IN THE CROSS-HISTORY OF ISLAMIC THOUGHT," *Scientific Journal of Ushuluddin* 12, no. 1 (March 1, 2016): 87-104.

³² al-Hawali, *Ushul al-Firoq King al-Adyan king al-Madzahib al-Fiqriyyah*, Hal. 44-46.

³³ Ibrahim Shalih al-Humaidhi, *Manahij al-Mufasirin* (ed-Dammam: Dar ibn al-Jozi, 2017). Hull. 173

³⁴ Imam Muhammad Abu Zuhra, *Tarikh-ul-Maddhab al-Islami fi Is-Siyasa wa al-'Aqa'id wa Tarikh-ul-Madzab al-Fiqhiyyah* (Kuru: Millatism at-Thab wa An-Nasir, ta'l-layers), hal. 119.

'Abbasid dynasty at that time to carry out an activity called *al-Mih}nah*. *Al-Mih }nah* is an activity carried out by the government at that time to test the views of scholars related to the Qur'an creatures or *kalamullah*. *Mu'tazilah* believes that the Qur'an is a creature, so whoever completes their understanding, the kingdom will give punishment.³⁵ One of the scholars examined in this activity was Ahmad bin Hambal. However, he was firm in defending his opinion that the Qur'an is *kalamullah* and not a creature.³⁶

As one of the schools of Islamic faith, *Mu'tazilah* does not only focus on the realm of faith. They also have scholars who are productive in other scientific fields, one of which is the field of Qur'an interpretation. Ibrahim bin Shalih bin Abdullah al-Humaidhi mentioned that there were 3 scholars of *Mu'tazilah* who wrote the book of tafsir³⁷:

1. Qadhi 'Abd al-Jabbar, who has the book of *Tanzih Al-Qur'an 'an al-Matha'in*.
2. 'Ali ath-Thahir who is famous for al-Murtadha who has a book of tafsir *Ghurur al-Fawaid wa Durar al-Qalaid*.
3. Al-Zamakhsyari who has a book of tafsir *Al-Kasysyaf*.

Actually, *Mu'tazilah* has many scholars who have succeeded in writing the book of tafsir of the Qur'an. However, many of the scholars' works were lost and none remained except very few. The three books above are the books of *Mu'tazilah* tafsir that have been successfully obtained and are considered the most famous.³⁸

In interpreting the Qur'an, *Mu'tazilah* scholars have their own methods. This method is mentioned in the book *Manahij al-Mufassirin*³⁹:

1. Bringing threatening verses aimed at the disbelievers in the Qur'an for believers who commit immorality.
2. Interpreting the verses of Allah's nature with corrupted takwilan.
3. Disagreement with the hadith and interpretation of the *salaf al-ummah* in order to defend their false opinions.
4. Putting reason ahead of the Qur'an and hadith.
5. Paying more attention to the science of *balaghah* and *uslub bayani* in interpreting the Qur'an and this is one of the characteristics of *Mu'tazilah tafsir*.

The *Mu'tazillah school* is one of the schools in the realm of Islamic faith which is famous for its rationality in understanding the text of the Qur'an and hadith.⁴⁰ The large-scale translation of ancient Greece philosophy books (*kalam*) became one of the factors that caused the rational understanding embraced by *Mu'tazilah*. They welcomed with great enthusiasm the translation of the Greece philosophy books.⁴¹

The rationality of *Mu'tazilah* has a strong influence in terms of their understanding of the faith. They are more common than revelation. All the problems that occur, will be considered with reason. If the problem is considered reasonable, then they will accept it. On the

³⁵ Abdul Basir Solissa et al., *KALAM DISCOURSE ON FAITH AFFIRMING FAITH* (Yogyakarta: FA PRESS, 2018), p. 250.

³⁶ Tsuroya Kiswati, *KALAM SCIENCE: SECT SCHOOLS, FIGURES, THOUGHTS AND COMPARATIVE ANALYSIS OF KHAWARIJ, MURJI'AH AND MU'TAZILAH SCHOOLS* (Surabaya: UIN Sunan Ampel Surabaya Press, 2014), accessed July 12, 2021, <http://digilib.uinsby.ac.id/13992/>, p. 78.

³⁷ AL-Homidhi, *Manahiz AL-Mufachirin*, Hull. 175 |

³⁸ Ibid.

³⁹ Ibid, p. 174.

⁴⁰ Dr. H. Muhammad Hasbi, *The Science of Kalam: Photographing Various Schools of Theology in Islam* (Yogyakarta: Trusmedia Publishing, 2015), p. 61-62.

⁴¹ Kiswati, *KALAM SCIENCE*, p. 77.

other hand, if they feel that the problem is unacceptable, then they will reject it.⁴² On this basis, *Mu'tazilah* often received reproach from the scholar of *Ahl as-Sunnah wa al-Jama'ah*, Ali Mustafa al-Gurabi stated that the *Mu'tazilah* madhhab prioritized his intellect and set aside the verse of the Qur'an. Imam Abu al-Hasan al-Ash'ari said that madhhab *Mu'tazilah* is a madhhab that has deviated from the truth.⁴³ Abu Yusuf, who was a friend of Abu Hanifah, considered them to be *zindiq*. Imam Malik and Imam Shafi'i issued a fatwa that the testimony of *Mu'tazilah* is unacceptable. Imam ash-Shaibani said that whoever prays and makmum with *Mu'tazilah*, then he must repeat his prayer.⁴⁴

1. Biography Imam Al-Zamakhsyari

He is Mahmu>d bin 'Umar bin Muhammad bin Ahmad al-Zamakhsyari al-Khawarizmi al-Mu'tazili. Has a chew Abu al-Qasim. Born on Wednesday, 27 Rajab 467 Hijri in Zamakhsyar which is one of the villages in Khawarizm (Turkistan). It was in this village that he grew and developed and began his scientific journey.⁴⁵

His father, Imam al-Zamakhsyari, was a teacher in his village. Imam al-Zamakhsyari learned to write and read and memorize the Qur'an in his village through his parents.⁴⁶

Imam al-Zamakhsyari was born during the reign of Malik Shah al-Saljuki with his minister Niz}am al-Muluk. It was a golden age for the Roman Empire. At that time, many scientific fields had rapid development. Among them is the field of literature.⁴⁷

The lifetime of Imam al-Zamakhsyari was also a time of weakening the influence of the 'Abbasid caliphate. Among the 'Abbasid caliphs who lived with Imam al-Zamakhsyari were⁴⁸:

1. Abdullah al-Muqtadi billah ibnu Muhammad bin al-Qaim (467-487 H)
2. Ahmad al-Mustazhhir billah ibnu al-Muqtadi (487-512 H)
3. Al-Fadhil al-Mustarsyid billah ibnu al-Mustazhhir (529 H)
4. Al-Manshur ar-Rasyid billah ibnu al-Mustarsyid (529 H)
5. Muhammad al-Muqtafi billah ibnu al-Mustazhhir (529-555 H)

At the beginning of his youth, Imam al-Zamakhsyari went to Bukhara to seek knowledge. Not only Bukhara, Baghdad is also one of the destinations of Imam al-Zamakhsyari to pursue knowledge. In Baghdad, Imam al-Zamakhsyari made a direct alal-Qiqi to several Baghdad scholars. Al-Damighani and Ash-Sharif bin Ash-Syajari became the teachers of Imam al-Zamakhsyari in Hanafi jurisprudence. In addition to studying fiqh, Imam al-Zamakhsyari also studied various books of Arabic to al-Jawaliqi.⁴⁹

⁴² Zahra, *Tarikh-ul-Madazhab al-Islamia fi Is-Siyasa wa al-'Aqa'id wa Tarikh al-Madzahab al-Fiqhiyyah*, hal. 123.

⁴³ Riza Wahyuni, *Al-Ushul Al-Khamsah Zamakhsyari Perspective A Critical Study of the Interpretation of Verses Related to Al-Ushul Al-Khamsah in Tafsir Al-Kasasyaf* (Thesis, Postgraduate Institute of Qur'an Sciences, Jakarta, 2019), p.4.

⁴⁴ Zahra, *Tarikh-ul-Madazhab al-Islamia fi Is-Siyasa wa al-'Aqa'id wa Tarikh al-Madzahab al-Fiqhiyyah*, hal. 130.

⁴⁵ Mahmoud bin Umar al-Zamakhsyari, *Tafsir al-Qasasyaf*, jilid 1, 4. (Mesir: Ibda'li al-I'lan wa an-Nasyr, 2019), hal.39.

⁴⁶ Muhammad Ali Ayyazi, *al-Mufasssirun : Hayatuhum wa Manhajuhum* (Teheran: Wazarat al-Taqafah wa al-Irsyad al-Islami, T. Tanggal.).

⁴⁷ Nurul Faizah, "MAJAZ AL-ISTI'ARAH IN THE CONCEPTION OF AL-ZAMAKHSYARI: (Analysis of the Interpretation of Surah Al-Baqarah in Tafsir al-Kashshaf)" (Thesis, Sunan Ampel State Islamic University, 2019), p. 48.

⁴⁸ Mahmud bin Umar al-Zamakhsyari, *Rabi' al-Abrar Fi Nushush al-Akhbar*, ed. Abdul Amir Mihnan, jilid. 1 (Beirut: Mu'assasah al-A'la lil Matbu'at, 1992), hal. 5-6.

⁴⁹ al-Zamakhsyari, *Tafsir al-Kasasyaf*, jilid 1, hal.40 .

In addition to living in Baghdad, Imam al-Zamakhsyari also lived in Mecca for several years. This caused Imam al-Zamakhsyari to be nicknamed *Ja>rullah* (Allah's neighbor)⁵⁰ because at that time Imam al-Zamakhsyari lived next to the al-Haram Mosque. Imam Al-Zamakhsyari also studied the book belonging to Shibawah from Abdullah bin Talhah al-Yabiri during his stay in Mecca.⁵¹ In this city, Imam al-Zamakhsyari also wrote and completed his book of tafsir *al-Kasysyaf*.⁵²

Imam Al-Zamakhsyari is an imam in the sciences of Tafsir, *Nahwu*, Arabic and Literature. He has extensive knowledge and is a genuine *Mu'tazilah*.⁵³ It was narrated by Ibn Khallikan in his book *Wafiya>tu al-A'ya>n* that Imam al-Zamakhsyari was an outspoken *Mu'tazilah*. So if someone wants to enter his house and asks for his permission to enter, then Imam al-Zamakhsyari will say "Abu al-Qasim al-Mu'tazili (a *Mu'tazilah*) in the house".⁵⁴

Imam al-Zamakhsyari's enthusiasm in pursuing knowledge made him have many teachers. Among his famous teachers were⁵⁵:

1. Abu Mud}ar Mahmud bin Jarir adh-D}abbi al-As }fahani. From him, Imam al-Zamakhsyari learned the knowledge of nahwu and literature. Through adh-Dhabbi, Imam al-Zamakhsyari also possesses and follows the understanding of *Mu'tazilah*.
2. Abu'l-Khatt }ab nas{ bin Ahmad bin Abdullah bin Al-Bat } r-Al-Baghdadi al-Bazar.
3. Abu al-Sa'd al-Muh }sin bin Muhammad al-Jasyimi al-Baihaqi. He is a teacher in the field of tafsir for Imam al-Zamakhsyari.
4. Abu Mans }ur Mauhub bin Ahmad bin Muhammad bin al-Jawaliqi. He is a teacher of Imam al-Zamakhsyari in the field of languages.
5. Abdullah bin T }alhah bin Muhammad bin Abdullah al-Yabiri who became a teacher for Imam al-Zamakhsyari when he studied the book of Shibawah.

Imam al-Zahabi said that Imam al-Zamakhsyari was a great scholar, a senior *Mu'tazilah*. Also a nahwu expert. The owner of the books "*al-Kasysyaf*" and "*al-Mufhashshal*". In addition to Imam al-Zahabi, there are also several other scholars who praise Imam al-Zamakhsyari. Yaqut al-Himawi said that al-Zamakhsyari is a role model in the science of tafsir, *Nahwu*, Arabic Language and Literature. He has extensive knowledge and is an expert in many scientific fields.⁵⁶

At around the age of 30, Imam al-Zamakhsyari became a famous scholar in khurasan. He is also known as an expert in tafsir, *nahwu*, creed and literature.⁵⁷ The knowledge possessed

⁵⁰ Muhammad bin Ibrahim al-Maghrawi, *al-Mufasssirun between al-Ta'wil wa al-Itsbat fii ayat ash-Shifat*, 4 jilid. (Mu'as-sahih al-Risalah- Dar Al-Qur'an, 2000)

⁵¹ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid. 1, hal.39 .

⁵² Faizah, "MAJAZ AL-ISTI'ARAH IN THE CONCEPTION OF AL-ZAMAKHSYARI: (Analysis of the Interpretation of Surah Al-Baqarah in Tafsir al-Kashshaf)."p.51.

⁵³ Sammah Rawwaq, "at-Ta'wil al-Lugawi fii biati al-Mufassirin : al-Kasysysaf li al-Zamakhsyari Anmudzujan" (Disertasi, Universitas Mohamed Khider Biskra, T. Tanggal.), diakses tanggal 11 Maret 2021, <http://thesis.univ-biskra.dz/3152/1/http://thesis.univ-biskra.dz/3152/1/رواق%20سماح.pdf.pdf>.

⁵⁴ SayyidUnadeen Ahmad bin Muhammad bin Ibrahim bin Abu Bakr bin Khalqan, *Wafi'atu al-'a'yan*, Vol. 5, 7 vols. (Beirut: Dar Shadar, T. Tangal), present.169.

⁵⁵ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid 1, hal. 40.

⁵⁶ Ibid, p.41.

⁵⁷ Dr. Shalah Abdul Fattah al-Khalidi, *Ta'rif Ad-Darisin Bi Manahij al-Mufasirin* (Damascus: Dar al-Qalam, 2008), hal. 533.

by Imam al-Zamakhsyari led him to become a great scholar. Many people came to him to study with him. Among the famous disciples of Imam al-Zamakhsyari:

1. al-Mufawwaq bin Ahmad who studied Arabic from Imam al-Zamakhsyari.
2. Muhammad bin al-Qasim who studied Arabic and *I'rab* from Imam al-Zamakhsyari
3. Ali bin Muhammad bin Ali bin Ahmad bin Marwan al-Khawarizmi who studied literature from Imam al-Zamakhsyari.
4. Ya'qub bin Ali bin Muhammad bin Ja'far, is one of the imams in *nahwu* and Arabic literature.⁵⁸

The night of Arafah in 538 Hijri was the last night for Imam al-Zamakhsyari to live in the world. On that night, Imam al-Zamakhsyari breathed his last in the Jarjaniyyah Khawarizm area after his return from Mecca. The death of Imam al-Zamakhsyari left a legacy in the form of books of knowledge. Dr. Fakhr Shalih Qadarah said that Imam al-Zamakhsyari had at least 30 works during his lifetime.⁵⁹ Among his works are⁶⁰ :

1. *Al-Kasysyaf*
2. *Al-Faiqu fii Ghaarib al-Hadits*
3. *Principles of al-Balaghiyyah*
4. *Al-Mufashshal*
5. *Al-Mustaqshi fii al-Amtsal*
6. *Al-Muhajaat*
7. *Al-Qisthas fii al-'Urudh*
1. *Muqaddimatu al-Adab*
2. *Al-Amkinah wa al-Jabal wa al-Miyah wa al-Biqah*
3. *Nashaihu al-Kibar*
4. *Ar-Raidh fi af-Faraidh*
5. *Shamim al-Arabiyyah*
6. *At-Tauqif 'ala Manahij at-Tarkib wa at-Ta'lif*
7. *Nawabigh al-Kalam*
8. *Rabi' al-Abrar.*

Results and Discussion

1. Istiwa'

The word *Istawa'* comes from the verb *istawa-yastawi* (استوى-يستوى) which means equal or equivalent.⁶¹ In the Qur'an itself there are two redactions of the word *istawa'*.⁶² *First*, the word *istawa* which is juxtaposed with *ila* (استوى الى) which means to intentionally go to something⁶³. *Second*, the word *istawa* is juxtaposed with *'ala* (استوى على) which means above

⁵⁸ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid 1, hal. 40-41.

⁵⁹ Mahmoud bin 'Umar al-Zamkhasiari, *al-Mufaahsal*, y. dar. Fakhr-e-Shalah Qadara (Omen: Dar'umar, 2003), present. 10-11.

⁶⁰ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid. 1, hal.42.

⁶¹ Almaany Team, "Translation and Meaning of the Word استوى in Indonesian Language, Dictionary of Terms Indonesian Language Arabic Page," retrieved August 8, 2021, <https://www.almaany.com/id/dict/ar-en/%D8%A7%D8%B3%D8%AA%D9%88%D9%89/>.

⁶² Mujamma' al-Lugah al-'Arabiyyah, *Mu'jam Alfazh Al-Qur'an Al-Karim* (T. Tempat: Al-Idarah al-'Amah lil Mu'jamat wa Ihya' at-Turats, 1988), hal. 632.

⁶³ Prof. Dr. Mahmoud Yunus, "Entri S-u-é," *Kamus Arab-Indonesia* (Jakarta: Mahmoud Yunus wa Dzurriyah, 2010), hal. 186

something.⁶⁴ This research focuses on the word *istiwa* juxtaposed with 'ala which shows that Allah *subhanahu wa ta'ala* is above His 'arsy (dwelling).

There are 7 surahs in the Qur'an that contain the word *istawa 'ala*.⁶⁵ Among them are:

1. Al-A'raf:54

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

Indeed, your Lord is the God who created the heavens and the earth in six times, and then **He dwelt on 'Arashi**. He closed the night in the afternoon that followed him quickly. The sun, moon, and stars are subject to His command. Remember! Belongs to Him alone all creation and affairs. The grace of Allah, the Lord of the universe, is abundant.

2. Yunus:3

﴿ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ ﴾

Indeed, your Lord is the God who created the heavens and the earth in six times, and then **He dwells on 'Arasy** (while arranging) all affairs. There is no intercessor, except after His permission. That is God, your Lord. Worship Him, then! Didn't you take a lesson?

3. Ar-Ra'd

﴿ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُؤْفَقُونَ ﴾

Allah who exalts the heavens without pillars that you can see. Later, **He sat on 'Arasy** and subdued the sun and moon. Each of them circulates until a predetermined time (apocalypse). He (Allah) regulates the affairs (of His creatures) and details the signs (His greatness) so that you believe in (your) encounter with your Lord.

4. Thaha:5

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴾

(He is Allah) the Most Merciful (and) **dwells on 'Arasy**.

5. Al-Furqan:59

﴿ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَسَلِّ بِهِ حَبِيرًا ﴾

(Allah) created the heavens and the earth and what is in between them in six times. Later, **He dwells on 'Arashi**. (He is) The Most Merciful. Ask the All-Knowing.

6. As-Sajadah:4

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴾

Allah is the Substance that created the heavens and the earth and what is in between them in six times, then **He dwells on 'Arashi**. There is no protector or intercessor for you but Him. So, don't you notice?

7. Al-Hadid:4

﴿ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

He was the one who created the heavens and the earth in six times. Later, **He dwells on 'Arashi**. He knows what goes into the earth and what comes out of it and what comes down from heaven and what goes up there. He is with you wherever you are. Allah is Aware of what you are doing.

⁶⁴ Ibid.

⁶⁵ Mujamma' al-Lugah al-'Arabiyyah, Mu'jam Alfazh Al-Qur'an Al-Karim.

If we look at the meaning of the verse in its manifest contained in these 7 places, Allah stipulates that He *is subhanahu wa ta'ala* with *istiwa* above His 'arsy. This is as interpreted by the scholars of *Ahlu as-Sunnah wa al-Jama'ah*, namely by determining the nature of *istiwa* for Allah as determined by Allah without asking how Allah *Ta'la* does it and believing that the nature of *istiwa* is mandatory. As narrated by Imam Malik bin Annas and the salaf regarding this verse, they say that faith with the nature of *istiwa'* is obligatory and asks how *the istiwa of Allah subhanahu wa ta'ala* is bid'ah.⁶⁶

Of the 7 surahs in the Qur'an that contain *the word istawa 'ala*, Imam al-Zamakhsyari only interprets the word *istawa 'ala* contained in surah Thaha verse 5. According to the author, the similarity of the redaction and the meaning contained in the 7 surahs made Imam al-Zamakhsyari only one time interpret the word *istawa 'ala* in the Qur'an.

Imam al-Zamakhsyari interpreted verse 5 of Surah Thaha by saying that the phrase (اسْتَوَى عَلَى الْعَرْشِ) is a parable for the power that Allah has. Imam al-Zamakhsyari quoted a parable in his book that is "*istawa fulan 'ala al-'arsy*" (fulan sits on his throne). Imam al-Zamakhsyari said that the meaning of the parable is power even though the king does not sit on his throne in the slightest. Imam al-Zamakhsyari continued that the metaphor is in line with the words "*yad fulan mabsu>t}ah*" (the fulan hand is wide open) or "*yad fulan maglulah*" (the fulan hand is locked tightly) which is a metaphor for a person who is generous or miserly.⁶⁷

Imam al-Zamakhsyari's interpretation of the word *istawa 'ala* is also clarified by Qadhi Abduljabbar's interpretation⁶⁸ of the same word. Qadhi Abduljabbar explained the meaning of *istawa 'ala* is *istawla* or *istila*⁶⁹ which means to dominate.

Al-Sam'ani said quoting his opinion az-Zujaj, an-Nuhas and the *nah}wu* scholars of *Ahlu as-Sunnah* that it cannot be linguistically interpreted as *istawla* unless he rules by defeating others first. Such a thing should not be relied upon by Allah *subhanahu wa ta'ala*.⁷⁰ Ibn al-a'rabi⁷¹ also said, "We do not know *istiwa'* with the meaning of *istawla*".⁷²

From the interpretation of Imam al-Zamakhsyari above, we can see the strong influence of *the theory of At-Tawhid* which is firmly held by the *Mu'tazilah* madhhab. Imam al-Zamakhsyari said that the meaning of *istawa 'ala* is a form of parable of power. This is reinforced by the opinion of Qadhi Abduljabbar who said that the meaning of *istawa 'ala* is *istawla* or *istila'* With such an interpretation, Imam al-Zamakhsyari has denied the essence of *the nature of istiwa'* belonging to Allah *subhanahu wa ta'ala*.

1. **Kalam**

The author uses three verses in tracing the interpretation of Imam al-Zamakhsyari related to the nature of *the kalam* chooseh Allah *subhanahu wa ta'ala*. These three verses were chosen by the author because these three verses clearly stipulate that Allah *subhanahu wa ta'ala* has the nature of *kalam*. These three verses are:

1. Al-Baqarah:253

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ... ﴾

⁶⁶ Abu Muzzafar Is-Sim'ani, *Tafsir al-Qur'an*, Vol. 2, 6 vols. (Riyad: Dar-ul-Vithan, 1997), hal 188.

⁶⁷ Mahmoud bin Umar al-Zamakhsyari, *Tafsir al-Qasysyaf*, jilid. 3, 4 jilid. (Mesir: Ibdali al-I'lan wa an-Nasyr, 2019), hal. 52.

⁶⁸ He is Qadhi Abduljabbar bin Ahmad al-Hamdani who died in 415 AH.

⁶⁹ Qadhi Abduljabbar, *Tanzih Al-Qur'an 'an al-Matha'in* (T. Tempat: Maktabah an-Nafidzah, 2006), h. 280.

⁷⁰ Is-Sim'ani, *Tafsir al-Qur'an*, Vol. 3, Present. 320.

⁷¹ He is al-Qadhi Abu Bakr Muhammad bin Abdullah bin Muhammad bin Abdullah bin Ahmad al-Ma'arifi al-Andalusi al-Isybili. Born in 468 H and died in 543 H.

⁷² Abu Hayyan al-Andalusi, *Al-Bahr al-Muhith*, khilid 5, 11 khilid (Beirut: Dar al-Fikr, 2010), hal. Question 65.

We exceeded some of them over some of the apostles. Among them there are those whom Allah talks to (directly) and others He raises several degrees.

2. An-Nisa':164

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

There are some apostles that We have told you about before, and there are some (other) apostles that We have not told you about them. **God had actually spoken to Moses (directly).**

3. Al-A'raf:143

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

When Moses came to (pray) at the appointed time (for forty days) and **the Lord spoke to him,**

These three verses use the same redaction in determining the nature of *kalam* for Allah, namely "كَلَّمَ" (*kallama*) which has the meaning of words.⁷³ If viewed in a superficial way, these three verses stipulate that Allah *subhanahu wa ta'ala* spoke directly to the Prophet Musa 'alaihi (peace and blessings of Allaah be upon him). Imam al-T'Abari narrated from Ibn Humaid that Noah bin Abi Maryam narrated that he was asked by someone, "Kaifa kallamallahu Moses Takliman?(How did Allah speak to Moses?), and he replied, "musyafahatan" (directly).⁷⁴

Imam al-Zamakhsyari interpreted surah al-Baqarah verse 253 by saying that among the messengers there was one that Allah gave him in the way that Allah spoke to him directly without intermediaries (*min gair safir*) and he was Musa 'alaihi salam.⁷⁵ Judging from this interpretation, Imam al-Zamakhsyari does not deny the nature of Allah's *kalam*. Although, after saying that, Imam al-Zamakhsyari quoted a narration from Ibrahim an-Nakha'I dan Yahya bin Watsab⁷⁶ yang membaca "wa kallamallahu musa takliman" menjadi "wa Kallamallahu Musa Takliman". With this reading, the meaning that Allah should speak to Musa 'alaihi salam directly becomes Musa 'alaihi salam who speaks to Allah *subhanahu wa ta'ala*

Ibn 'At}iyyah is of the opinion that the recitation read by Yahya'ya bin Was'ab and Ibrahim an-Nakha'I is a weak recitation.⁷⁷ Abu Bakr bin 'Ayyas⁷⁸ also commented on the reading, saying:

No one reads like that except the infidels! I have read to al-A'masy, and al-A'masy has read to Ibn Watsab, and Yahya bin Watsab has read to Abi 'Abdurrahman as-Sulami, and Abi Abdurrahman as-Sulami has read to 'Ali bin Abi Talib and 'Ali bin Abi Talib has read to the Messenger of Allah (peace and blessings of Allaah be upon him): "wa kallamahu musa taklima" (i.e. by reciting "الله" in the sentence "الله").⁷⁹

The influence of the *At-Tauhi>d theory* , which is one of the foundations of the *Mu'tazilah* school in the realm of faith, is increasingly visible when Imam al-Zamakhsyari interprets surah al-A'raf verse 143. In interpreting the word of Allah (وَكَلَّمَهُ رَبُّهُ), Imam al-Zamakhsyari said that the meaning of the verse is that Allah *subhanahu wa ta'ala* spoke to

⁷³ Prof. Dr. Mahmud Yunus, *Arabic-Indonesia Dictionary* (Jakarta: Mahmud Yunus wa Dzurriyah, 2010), p. 381.

⁷⁴ Muhammad bin Zarir eight-Thabri, *Jami' al-Bayan 'an ta'il e al-Kur'an*, vol. 7 26 vols. (T. Tempt: Dar Hijjar, 2001), p. 10. 689 l

⁷⁵ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid. 1, hal. 323.

⁷⁶ Ibid, hal. 693.

⁷⁷ Ibnu Athiyyah, *al-Muharir al-Wajiz fii Tafsir al-Kitab al-'Aziz*, jilid 2, 5 jilid. (Beirut: Dal. al-Kitab al-'Ilmiyyah, 2001), hal. 137.

⁷⁸ Abu Bakr bin 'Ayyasy or better known as Shu'bah bin 'Ayyasy. He is a scholar in the field of qira'at of the Qur'an and also the narrator of the qira'at 'Ashim. He died in 193 H.

⁷⁹ Ahmad Sikar, *'Ummat-ut-Tafseer*, Vol. 1, 3 Vol. (T. Tempat: Dar al-Wafa, 2014), present. 538.

Moses *'alaihi salam* without the use of intermediaries. Then he explained that the way Allah spoke to Musa *'alaihi salam* was by creating *kalam*. From this interpretation, Imam al-Zamakhsyari denies the nature of the *kalam* belonging to Allah *subhanahu wa ta'ala* which Allah has emphasized in surah an-Nisa verse 164 that Allah *subhanahu wa'tala* speaks directly to Musa *'alaihi salam*. According to al-Sam'ani, the root word *takliman* in surah an-Nisa verse 164 is the proof that it is Allah who speaks to Moses *'alaihi salam* in essence and not majaz.⁸⁰

By looking at all the interpretations made by Imam al-Zamakhsyari in surah al-Baqarah verse 254, an-Nisa verse 164 and al-A'raf 143, it can be seen that the strong influence of *the theory of At-Tawhid* which is the basis of the *Mu'tazilah* madhhab in understanding the attributes of Allah. Imam al-Zamakhsyari denies the nature of *the kalam* belonging to Allah *subhanahu wa ta'ala*. The denial made by Imam al-Zamakhsyari can be seen when he quotes a narration narrated by Ibrahim an-Nakha'I and Yahya bin Watsab which is considered a weak reading by Ibn 'Athiyah and when Imam al-Zamakhsyari says that the way Allah speaks to Musa *'alaihi salam* is by creating *kalam* or words. With words like this, Imam az-Zamakhsyari believes that *kalam* is a creature of Allah and not His nature.

A. *Ru'yatullah*

To find out the interpretation of Imam al-Zamakhsyari regarding *ru'yatullah* (seeing Allah), the author uses two verses in the Qur'an. The author uses these two verses because in the first verse there is an interpretation from the Prophet (*peace and blessings of Allaah be upon him*) regarding the meaning of the verse is that a believer can see Allah *subhanahu wa ta'ala* in the hereafter. Meanwhile, in the second verse, there is a very clear meaning describing that a servant can see Allah *subhanahu wa ta'ala* in the hereafter. The two verses are:

1. Yunus:26

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

For those who do good (there is a reward), it is the best (paradise) and the addition (the pleasure of seeing Allah). Their faces were not covered with black dust and were not (nor were they covered) with humiliation. They are the inhabitants of heaven. They remain in it.

2. Al-Qiyamah:22-23

﴿وُجُوهٌ يَّرْمِزُ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾

The faces of the believers on that day were radiant, (because) they looked at their Lord.

Al-Sam'ani said that Abu Bakr al-S}iddiq, Abu Musa al-Ash'ari, Ibn Abbas, Huz\aiifah, Qatadah and many of the other *tabi'in* interpreted *ziyadah* in Surah Yunus verse 26 by looking at Allah *subhanahu wa ta'ala*.⁸¹ The same meaning was also conveyed by Ibn al-Jauzi by quoting a hadith narrated by Imam Muslim in *his saheeh from Suhaib from the Messenger of Allah (peace and blessings of Allaah be upon him)* that the Messenger of Allah (*peace and blessings of Allaah be upon him*) said, "*Al-Ziyadah: Al-Nazhar ila wajhillah 'azza wa jalla*" (*Al-Ziyadah: Seeing the face of Allah the Most Holy*).⁸² Al-Sa'di said, "*Al-Ziyadah is to see the face of the Glorious Allah, listen to His Word, gain His pleasure and happiness close to Him.*"⁸³

⁸⁰ This-Sim'ani, *Tafsir al-Qur'an*, Vol. 1, Present. 503.

⁸¹ Ibid, vol. 2, p. 378.

⁸² Ibnu al-Jauzi, *Zad Al-Masir Fi 'Ilm at-Tafsir* (Beirut: Dar ibn Hazm, 2002), hal. 622.

⁸³ Abdurrahman bin Nashir as-Sa'dy, *Taysiir al-Karim ar-Rahmaan fii Tafsiiir Kalam al-Mannaan* (Beirut: Dar ibn Hazm, 2019), one. 339.

When interpreting Surah Yunus verse 26, Imam al-Zamakhsyari interpreted the word *ziyadah* with additional rewards in the form of gifts given by Allah.⁸⁴ Imam al-Zamakhsyari also mentioned after explaining his interpretation that those who decree that Allah can be seen in the hereafter are the *musyabbihah* who have evidenced using a hadith that reads:

If the inhabitants of Paradise have entered into Paradise, then Allah calls out to them: O inhabitants of Paradise, the barrier is revealed, and they all see Allah, for Allah's sake, and Allah has not given them anything they love more than they see Him.⁸⁵

Imam al-Zamakhsyari said that the hadith is a *marqu'* (false) *hadith*.⁸⁶ In fact, the hadith is a *hadith of marfu'* which is considered *sahih* by Imam an-Nawawi.⁸⁷ Another proof that the believer can see Allah *subhanahu wa ta'ala* on the Day of Resurrection is a hadith narrated by Imam Muslim⁸⁸:

From Abu Hurairah (*may Allah be pleased with him*) that a group of people asked the Messenger of Allah (*peace and blessings of Allaah be upon him*), "O Messenger of Allah, will we see Allah on the Day of Resurrection?", the Messenger of Allah replied, "Do you have trouble seeing the moon on the night of the full moon?", they said, "No, O Messenger of Allah",.... Then the Messenger of Allah said, "Then you will see Allah like that (in the hereafter)."

The understanding of *Mu'tazilah* which is firmly held by Imam al-Zamakhsyari, according to the author, is a strong factor for Imam al-Zamakhsyari to set aside *the sahih* hadiths that state that a believer can see Allah on the Day of Resurrection. This is because these hadiths contradict the view of Imam al-Zamakhsyari as a *Mu'tazilah* who argues that Allah cannot be seen either in this world or in the hereafter.

The same thing can also be seen from Imam al-Zamakhsyari's interpretation of surah al-Qiyamah verse 23. Imam al-Zamakhsyari interpreted the word "*Nazjirah*"⁸⁹ (Seeing) to "*Al-Raja wa Al-Tawaqqu'*" (hoping and waiting).⁹⁰ If you look at this, Imam al-Zamakhsyari interpreted surah al-Qiyamah verse 23 by shifting the meaning of seeing Allah (*ila rabbiha nazjirah*) to wait and hope for blessings from Allah (*intazjara ila ni'matillah*).⁹¹

By looking at Imam al-Zamakhsyari's interpretation of Surah Yunus verse 26 and Surah al-Qiyamah verse 23, it can be seen that Imam al-Zamakhsyari denies *ru'yatullah* (seeing Allah) on the Last Day. The influence of *Mu'tazilah* caused Imam al-Zamakhsyari to think that seeing Allah is impossible. So Imam al-Zamakhsyari set aside the hadiths that explain that believers can see Allah *subhanahu wa ta'ala* on the Day of Resurrection as believed by *Ahl as-Sunnah wa al-Jama'ah*.⁹² Imam al-Zamakhsyari also shifted the meaning of *Nazjirah*⁹³ (seeing)

⁸⁴ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid.2, hal. 352.

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ Muhyiddin Yahya bin Sayraf an-Nawawi, *Al-Minhaj Siyarah Shahiyya Muslim bin Al-Hajjaj*, Vol. 3, 18 Vol. 18. (Beirut: Dar-i-Ahya, At-Torats al-'Arabi, 1972), present. 17

⁸⁸ Muslim bin al-Hajjaj an-Nisaburi, *Shahiyya Muslim*, Vol. 1, 5 vols. (Kuru: Dar-i-Ahya al-Kutub aa;-'Arabia, ta.t.layers), hal. 182.

⁸⁹ From the verb *nazhara-yanzhuru* which means to see.

⁹⁰ al-Zamakhsyari, *Tafsir al-Kasysyaf*, jilid. 4, hal. 644-655.

⁹¹ Deki Ridho Adi Anggara, "Ru'yatullah Perspektif Mu'tazilah Dan Ahl al Sunnah Wa al Jamā'ah: A Comparative Study of Tafsīr al Kasshāf Karya al Zamakhshary And Mafātīḥ al Ghayb Karya al-Rāzī" (masters, UIN Sunan Ampel Surabaya, 2018), retrieved August 3, 2021, <http://digilib.uinsby.ac.id/25727/>, p. 91.

⁹² Is-Sim'ani, *Tafsir al-Qur'an*, Vol. 6, Present. 106-107.

to *Al-Raja wa Al-Tawaqu'* (hoping and waiting). Such an interpretation was made by Imam al-Zamakhsyari to support the opinion of his madhhab in the discussion of *ru'yatullah*.

Conclusion

In this study, there are two main conclusions. First, Imam al-Zamakhsyari interprets the nature of *istiwa'* as power or *istawla*, as well as *istila'*. Regarding the nature of Allah's *kalam*, Imam al-Zamakhsyari revealed that Allah speaks by creating these words. As for *ru'yatullah*, Imam al-Zamakhsyari interpreted the word "*ziyadah*" in Surah Yunus verse 26 as an additional reward which is a gift from Allah, and interpreted the word "*nazhirah*" in Surah Al-Qiyamah verse 23 as "*Ar-Raja wa At-Tawaqu'*", which means waiting and hoping for blessings from Allah. Second, the creed embraced by Imam al-Zamakhsyari causes him to reject or deny these three qualities in his interpretation.

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