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Analysis of the Manhaj Tafsir Al-Manar and Al-Kasysyaf on Q.S At-Taubah: 71 and Q.S Yunus:1-2

 Student-Centered Learning: Pendekatan & Implementasi

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Submission ID

trn:oid::1:3444232405

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Vanes_Analisis_Manhaj_Tafsir_Al-Manar_dan_Al-Kasysyaf.pdf

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Analysis of the Manhaj Tafsir Al-Manar and Al-Kasysyaf on Q.S At-Taubah: 71 and Q.S Yunus:1-2

Vanes Septriani*¹, Syafruddin², Radhiatul Hasanah³

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Email: vanesseptriani@gmail.uinib.ac.id¹; syafruddin@gmail.uinib.ac.id²;
radhiatulhasanah@gmail.uinib.ac.id³

Abstract

This study aims to comparatively examine the exegetical methodologies of Muhammad Rasyid Ridha's Tafsir Al-Manar and Az-Zamakhsyari's Al-Kasysyaf on Q.S. At-Taubah:71 and Q.S. Yunus:1-2, to identify differences and similarities in their hermeneutical approaches. Employing a qualitative library research method with descriptive-comparative analysis, the study found that Rasyid Ridha emphasizes social and moral aspects of the Muslim community and the importance of cooperation in goodness, while Zamakhsyari highlights the linguistic and rhetorical aspects of the Qur'an with a Mu'tazilite theological nuance as proof of monotheism. Despite differing in emphasis Ridha on contextual relevance and social implications, Zamakhsyari on linguistic analysis and theological arguments both exhibit profound linguistic scholarship and strong doctrinal foundations. The research's contribution is to fill a literature gap through systematic analysis, offering complementary understandings that collectively enrich Islamic scholarship for a holistic comprehension of Qur'anic messages.

Keywords: Exegetical Methodology; Tafsir Al-Manar; Tafsir Al-Kasysyaf; Muhammad Rasyid Ridha; Az-Zamakhsyari; Qur'anic Hermeneutics; Mu'tazilite Theology; Comparative Analysis

Abstrak

Penelitian ini bertujuan untuk mengkaji secara komparatif manhaj penafsiran Tafsir Al-Manar karya Muhammad Rasyid Ridha dan Al-Kasysyaf karya Az-Zamakhsyari terhadap Q.S. At-Taubah:71 dan Q.S. Yunus:1-2, guna mengidentifikasi perbedaan dan persamaan metodologi hermeneutika mereka. Menggunakan metode kualitatif kepustakaan dengan analisis deskriptif-komparatif, penelitian ini menemukan bahwa Rasyid Ridha menekankan aspek sosial dan moral umat Islam serta pentingnya kerja sama dalam kebaikan, sementara Zamakhsyari menonjolkan aspek linguistik dan balaghah Al-Qur'an dengan nuansa teologis Muktazilah sebagai bukti ketauhidan. Meskipun berbeda dalam penekanan – Ridha pada relevansi kontekstual dan implikasi sosial, Zamakhsyari pada analisis linguistik dan argumen teologis – keduanya memiliki kedalaman kebahasaan dan pegangan akidah yang kuat. Kontribusi penelitian ini adalah mengisi celah literatur dengan analisis sistematis, menghadirkan pemahaman komplementer yang secara kolektif memperkaya khazanah keilmuan Islam dalam memahami pesan Al-Qur'an secara holistik.

Kata Kunci: Manhaj Penafsiran; Tafsir Al-Manar; Tafsir Al-Kasysyaf; Muhammad Rasyid Ridha; Az-Zamakhsyari; Hermeneutika Al-Qur'an; Teologi Muktazilah; Analisis Komparatif

INTRODUCTION

The Qur'an is the main source of Islamic teachings that serve as guidelines for human life in various aspects. One of the verses that often attracts the attention of exegetes is Q.S. at-Taubah verse 71 about helping one another and Q.S. Yunus verses 1-2 about monotheism. This study examines two major tafsir, namely Tafsir al-Qur'an al-Hakim al-Musytahir bi Tafsir al-Manar by Muhammad Rasyid Ridha and Tafsir al-Kashshaf'an Haqaiq at-Tanzil wa 'Uyun al-Aqawil fi Wujuh at-Ta'wil by Zamakhsyari.

Muhammad Rasyid Ridha is known as an early modern or contemporary exegete. Rasyid Ridha connects the teachings of the Qur'an with modern social, political and intellectual challenges, while az-Zamakhsyari is known as a classical medieval exegete (emphasising linguistic analysis, balaghah, and theology). The difference in their interpretations is that Rasyid Ridha combines tafsir *bi al-ma'tsur* and tafsir *bi al-ra'yi*.



Meanwhile, az-Zamakhshyari's *tafsir bi al-ra'yi* presents a rational interpretation bound by a particular school of thought. This difference in methodology has implications for the style of interpretation, whereby Tafsir Al-Manar tends to prioritise a contextual and scientific approach, even daring at times to interpret verses using scientific theories that are not yet established (Zuhri, 2023). In contrast, Al-Kasysyaf, with its rationalist style, often uses broad intellectual freedom in interpreting *the text* (T. Hidayati & Hidayatullah, 2022). However, Zamakhshyari's dominant approach of using reason in interpreting the Qur'an, especially verses discussing divinity, is often considered a form of defence of the Mu'tazilah doctrine (Tauviqillaah & Rahman, 2023).

This reflects a fundamental difference in the epistemological frameworks of the two exegetes, whereby Rasyid Ridha sought to harmonise the text of the Qur'an with developments in modern science, while Zamakhshyari explicitly integrated the principles of Muktaizilah rationalism into his interpretation (Zuhri, 2023). Although Tafsir Al-Kasysyaf is recognised for its semantic excellence and is a reference for scholars in understanding the *balaghah* of the Qur'an, it is often criticised by Sunnis because of its strong affiliation with Mu'tazilite theology (Muhammadi, 2022; Yusron, 2021).

This article does not seek to assess the validity of these theologies, but rather to analyse how their respective methodologies and styles of interpretation influence the interpretation of certain verses, particularly Q.S. At-Taubah:71 and Q.S. Yunus:1-2, and how these fundamental differences shape their understanding of the theological and social concepts contained in these verses. Specifically, Zamakhshyari, as a rational theologian steeped in Mu'tazilah understanding, tends to use reason in interpreting the Qur'an, which influences his exegesis, especially in verses related to the divinity of . This theological style, which emphasises the aspect of *kalam*, is a dominant feature in Tafsir Al-Kasysyaf, which even influenced Sunni circles despite their frequent rejection of Mu'tazilah theology (Mulyaden et al., 2022).

There are quite a number of other studies that analyse the Manhaj Tafsir Al-Manar and Al-Kasysyaf verses of the Qur'an related to theological, philosophical, and fiqh issues, which show the complexity and diversity of interpretations in the tafsir treasury (Saladin, 2010). One such study by Husna analyses the meaning of "Hakam" in Q.S. an-Nisa verse 35 from the perspective of Ibn 'Asyur, which shows the relevance of contemporary interpretations to classical texts (Buamona, 2021). In addition, Al-Zamakhshyari's semantic study in Al-Kasysyaf also examines the role of language in maintaining faith and understanding the law (Yusron, 2021). Research on Zamakhshyari's interpretation of the concept of *ru'yatullah* in Surah Al-Qiyamah verse 23, for example, clearly shows the dominance of reason in interpreting verses of speech (Edi & Fangesty, 2023; Saladin, 2010). Nevertheless, this rational approach also opens up space for in-depth contextual analysis, although it is sometimes bound by the Muktaizilah theological framework that he believes in (Yunika & Rosalia, 2025).

Based on this, the author finds a gap in the existing literature regarding a systematic comparison of the Tafsir Al-Manar and Al-Kasysyaf methods specifically in relation to Q.S. At-Taubah:71 and Q.S. Yunus:1-2, particularly in the context of comparing the textual and systematic interpretation methods they use. Therefore, this study aims to fill this gap by conducting a comparative study of how these two exegetes apply their interpretation methodologies to these verses, so that the differences and similarities in their hermeneutical approaches can be identified. This study will elaborate on the general and specific methods applied by each exegete, as well as their implications for the substantive understanding of these verses.

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This research is qualitative research in the form of library research that focuses on the analysis of interpretive texts (Yusuf, 2017). This approach was chosen to explore in depth the methods of interpretation used by Al-Manar and Al-Kasysyaf, as well as their implications for understanding Q.S. At-Taubah:71 and Q.S. Yunus:1-2, through a comparative analysis of the textual and contextual methods of interpretation used by the two exegetes. All data used in this study were sourced from primary and secondary literature discussing the interpretation methodologies of Muhammad Rasyid Ridha and Az-Zamakhsyari. The primary sources for this study are Tafsir al-Manar by Muhammad Rasyid Ridha and Tafsir *al-Kashshaf* by Az-Zamakhsyari, while the secondary sources include books on *ushul tafsir*, historical literature on tafsir, scientific articles, and relevant previous studies. Data collection was carried out using the documentation method by searching, reading, and recording important information from various related literature. The collected data was then analysed using descriptive-comparative methods. Descriptive analysis was used to describe the characteristics of each exegete's methodology, while comparative analysis aimed to identify similarities and differences in their interpretation methods based on the perspective of *usul al-tafsir*. The analysis process also involved data reduction, data classification, and conclusion drawing to produce a comprehensive understanding of the interpretation methodologies of Muhammad Rasyid Ridha and Az-Zamakhsyari.

RESULTS AND DISCUSSION

This study will outline the key findings from the comparison of the two interpretations, identifying fundamental differences in hermeneutical approaches and their implications for the understanding of the verses studied. A descriptive-qualitative method was used to understand the meanings and styles of interpretation applied by the two exegetes, thereby enabling the identification of the patterns of interpretation that underlie their interpretations (Hasibuan et al., 2020).

Biographies of Muhammad Rasyid Ridha and Az-Zamakhsyari

Muhammad Abduh's full name is Muhammad bin Abduh bin Hasan Khairullah. He was born in the village of Mahallat Nasr, Al-Buhairah District, Egypt, in 1849 AD. Rasyid Ridha was the main student of Muhammad Abduh, who continued the tradition of modernist thought in the interpretation of the Qur'an, particularly through his work, Tafsir Al-Manar (H. Hidayati, 2018). Muhammad Abduh's teacher was Jalaluddin al-Afghani, and one of Muhammad Abduh's students was Muhammad Rasyid Ridha. Rida continued Abduh's modernist approach to interpreting the Qur'an, which emphasised the relevance of the verses to the social context and needs of contemporary Muslims (Zuhri, 2023). One of Muhammad Abduh's works is the al-Manar commentary, which he wrote with his student Rasyid Ridha. After Muhammad Abduh's death, the writing of the al-Manar commentary was continued by his student Muhammad Rasyid Ridha.

His full name is Sayid Muhammad Rasyid bin Ali bin Ridha bin Muhammad bin Muhammad Syamsuddin al-Qalamuni, but he is better known as Rasyid Ridha. He was born in Qalamun, a village located 4 km from Tripoli, Libya, on 27 Jumada al-Awwal 1282 AH / 1865 AD. The title Sayid indicates that he has a direct lineage from the Prophet Muhammad SAW, specifically through the line of Husain, the son of Ali bin Abi Thalib and Fatimah, the daughter of the Prophet Muhammad SAW. He was an Islamic scholar and thinker who initiated the *tajdid* (renewal) and reform movement in Islam through his monumental work, Tafsir Al-Manar, which was greatly influenced by Muhammad Abduh's interpretation (Rusmana 2 et al., 2021). Rasyid Ridha received his basic education from his father and a



boarding school in Qalamun, before continuing to Madrasah al-Ibtidaiyah al-Rasyidiyah and then to Al-Azhar University in Cairo (T. Hidayati & Hidayatullah, 2022). At Al-Azhar, he deepened his knowledge of Islamic sciences, including tafsir, hadith, fiqh, and Arabic, which became the foundation for his reformist approach to the study of the Qur'an (Mukhtar et al., 2022). He then developed an interpretation methodology that combined authentic history with rational reasoning to explain the wisdom of Sharia and the existence of the Qur'an as guidance (Nazhifah, 2021). The influence of Muhammad Abduh and Jamaluddin Al-Afghani was very evident in the formation of Rasyid Ridha's thinking, especially in his emphasis on rationality and contemporary relevance in the interpretation of the Qur'an, which was later actualised in Tafsir Al-Manar (Salsabila, 2023).

Rida recorded the lectures on Quranic interpretation delivered by Sheikh Muhammad Abduh at Jami' al-Azhar in 1900/01, which were later published in twelve volumes as *Tafsir Muammad 'Abduh*, better known as Tafsir Al-Manar (Amir, 2021; Istiqlaliyah & Thobroni, 2022, 2022). This tafsir became one of the most well-known modernist works, representing a rational and balanced Sunni tafsir that strongly defended Islamic ideology and challenged Western missionary campaigns. Rasyid Ridha continued publishing Al-Manar magazine and the Al-Quran tafsir of the same name after Abduh's death, continuing the mission of religious renewal that he had pioneered with his teacher (Karo, 2017). Sheikh Rasyid Ridha's works include the magazine *al-Manar* (published in 34 volumes), *Tafsir al-Qur'an* (12 volumes), *Tarikh al-Ustadz Sheikh Muhammad Abduh* (3 volumes), *Nidal lil-jinsi al-Latif*, *al-Wahyu Muhammad Yusrul Islam wa Ushul Tasyri Am*, *al-Khilafa*, *al-Wahabiyyun wal Hijaz*, *Mawarat al-Muslih wal Muqallid*, *Dzikra al-Maulid an-Nabawi*, *Syubuhat an Nashara wa Hujaj al-Islam*. Tafsir al-Manar, in particular, became the basis for many other modern tafsir works in Indonesia, such as Tafsir al-Azhar and Tafsir al-Misbah, and inspired reformist journals such as al-Munir (Amir & Rahman, 2021; Irawan & Ruswanto, 2024).

Tafsir al-Manar is one of the works written by Rasyid Ridha, and this tafsir was published in 1315 AH. The writing of the al-Manar tafsir was motivated by Rasyid Ridha's own desire to continue and expand the ideas of renewal initiated by his teacher, Muhammad Abduh, in order to present an interpretation of the Qur'an that is relevant to modern challenges (Amir, 2021). This book is known as Tafsir al-Qur'an al-Hakim or more popularly as Tafsir al-Manar, which is recognised as having a major influence on the development of interpretation, both for contemporary works and those that followed (Hidayat, 2020).

In terms of its sources of interpretation, the Tafsir al-Manar uses two sources, namely tafsir *bi al-ma'tsur* and *bi al-ra'yi*. Tafsir *bi al-ma'tsur* is an interpretation that comes directly from the Qur'an and hadith. Meanwhile, tafsir *bi al-ra'yi* is the opposite of tafsir *bi al-ma'tsur*. Thus, al-Manar combines both sources of interpretation, as seen in the introduction to *al-Manar*, which states that the sources of interpretation in this tafsir are *authentic* narrations accompanied by clear opinions. This approach allows Tafsir al-Manar to present a comprehensive interpretation, combining the authority of early Islamic texts with contemporary reasoning to answer the questions of the ummah. The integration of the *ma'tsur* and *ra'yi* methods solidifies the position of Tafsir al-Manar as a bridge between classical interpretive traditions and modern needs in understanding divine revelation (Izzan, 2021).

Meanwhile, Zamakhsyari's full name was Abu al-Qasim Mahmud bin 'Umar al-Zamakhsyari al-Khawarizm Jarullah (467-538 AH/1074-1143 AD), a great Persian scholar known for his contributions to Arabic language, literature, and Qur'anic exegesis, particularly through his monumental work, *Al-Kashshaf* (Saerozi, 2014). Born in 467 AH in

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Zamakhshar, Khawarizm, Zamakhsyari grew up in a rich scholarly environment, which later shaped his expertise in various disciplines. His early education focused on Arabic grammar and literature, which provided him with a strong foundation for in-depth linguistic analysis in his work. Zamakhshari began studying religious sciences in primary school in his village of Khawarizm, and to deepen his knowledge, Zamakhshari went to study in Bukhara, where he began studying literature under a great scholar and expert in the field of nahwu named Abu Mudhar Mahmud Ibn Jarir al-Dabbi al-Asfahani (d. 507 AH). Zamakhsyari's expertise in language and rhetoric became a very prominent feature of his interpretations, enabling him to analyse the beauty of the structure of the verses of the Qur'an and their rhetorical aspects with extraordinary depth (Mulyaden et al., 2022).

Zamakhsyari also had a strong desire to become an official, but his wish did not come true, leaving him feeling inadequate in the field of scholarship. He then decided to move to Khurasan. In Khurasan, Zamakhsyari was welcomed by the local rulers and even received a warm welcome from the caliphate of Nizam al-Muluk, eventually becoming an official and secretary. However, because Zamakhsyari was dissatisfied with his position as secretary, he moved again to the city of Daulah Bani Saljuk. Zamakhsyari's travels to various regions such as Khurasan, Asbahan, Bukhara, Merv, and Baghdad, as well as his encounters with diverse cultures and scholars, enriched his scientific knowledge and influenced his thinking, including his interpretation of Al-Kasysyaf, which represents the Mu'tazilah school of thought (Rusmin et al., 2017). The influence of Khawarizmi's environment, which was steeped in Mu'tazilah thought, helped shape Zamakhsyari's intellectual background, making him a scholar who studied various sciences including Arabic literature, logic, philosophy, and theology under the guidance of Abu Mudlar, a prominent Mu'tazilah figure (Saladin, 2010).

In his tafsir *al-Kashshaf*, Zamakhsyari does not interpret verses with other verses, nor does he interpret verses with the Prophet's hadith, except for a few verses. In fact, Zamakhsyari does not quote the opinions of the companions and tabi'in in his interpretation. Therefore, the tafsir *al-Kashshaf* can be classified as a tafsir with the source of tafsir *bi al-ra'yi*. Nevertheless, Zamakhsyari's expertise in Arabic, particularly in balaghah, enabled him to present Mu'tazilah theological arguments with extraordinary rhetorical power, so that the i'tiqadi and adabi ijtimaiy styles are united in his tafsir (Hasnah, 2018; Octaviana & Rohmatulloh, 2023). The linguistic and theological styles are very prominent in Tafsir *al-Kasysyaf*, reflecting al-Zamakhsyari's expertise in Arabic literature and Mu'tazilah arguments (Mulyaden et al., 2022).

Zamakhsyari was also a rational theologian (*mutakallim*) who was deeply influenced by Mu'tazilah thought, as he tended to use reason in interpreting the Qur'an, as did *the Mu'tazilah*. This influenced the exegesis he wrote, which emphasised aspects of *kalam*. Thus, it can be concluded that the tafsir *al-Kashshaf* is characterised by *linguistic* and theological elements. Zamakhshari's attachment to Mu'tazilah is clearly seen in his interpretation, where he openly identifies himself as a Mu'tazilah adherent and uses his interpretation as a platform to voice the rationalistic views of the school (Rusmin et al., 2017; Saladin, 2010). In fact, Zamakhshari praised the Mu'tazilah as 'ahl al-'Adl' and strongly criticised non-Mu'tazilah groups to the extent that he considered them outside the scope of Islam in some of his views.

The Interpretive Approach of Tafsir al-Manar and Tafsir al-Kashshaf

Tafsir al-Manar Muhammad Rasyid Ridha on Q.S. At-Taubah:71, which means "*The believers, men and women, are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, pay zakat, and obey Allah and His Messenger. They will be blessed by Allah.*"



Indeed, Allah is Almighty and Wise." In the context of this verse, al-Manar elaborates in detail on the social and moral obligations of Muslims, highlighting the importance of *ta'awun* (mutual assistance) and *amar ma'ruf nahi mungkar* as the main pillars of a righteous community (Royani et al., 2024). Al-Manar's approach is not limited to textual interpretation, but also links the verse to contemporary social realities, calling on Muslims to actively participate in social reform based on the principles of the Qur'an (Zulkarnaini & Badawi, 2021).

"*And the believing men and women are allies of one another.*" The meaning of *wilayah* (guardianship, assistance, and close relationship) in its general sense has been explained previously in the interpretation of Allah Ta'ala's words: QS.2:257) "*Allah is the Protector of those who believe.*" and also in several other parts of this interpretation. As for the meaning of *wilayah* in the sense of military assistance and political relations (alliances), it has been explained elsewhere, particularly regarding the relationship between Muslims and the People of the Book, namely in the interpretation of Allah Ta'ala's words QS. 5:51 "*O you who believe! Do not take the Jews and Christians as allies; some of them are allies of one another.*" Similarly, the scope (of mutual assistance and alliance) between fellow believers and between fellow disbelievers has been explained in the interpretation of Allah Ta'ala's words in Q.S. 8: 72-73.

Based on the context, the two verses referred to are At-Taubah verses 71-72, which speak about the characteristics of believers. The previous verses (At-Taubah 67-70) speak about the characteristics of hypocrites. Thus, these verses serve to compare the two groups: highlighting the contrast between true faith and hypocrisy. The verse also emphasises the complementary relationship between believing men and women, who work together to uphold good values, prevent evil, establish prayer, and pay zakat in order to build a prosperous society that is obeyed by Allah and His Messenger (Istiqomah, 2018). This verse explicitly indicates that the role of mutual assistance in goodness is not limited by gender, but involves all believing individuals, both men and women, in a network of social solidarity (Ubaidillah, 2020). In general, this verse is understood as a call for comprehensive cooperation between men and women in various aspects of life, expressed through the phrase "*enjoining what is right and forbidding what is wrong*" (Basri, 2018).

The meaning of "*awliya*" in this context underlines the importance of cooperation, support, and collective leadership among believers (Muna, 2020), which essentially forms the basis for a strong society founded on divine values (Sarnoto & Ulfa, 2021). In this context, al-Manar emphasises that the obligation to help one another in goodness and piety applies not only to men but also to women, in line with the exhortation in the Qur'an to help one another in righteousness and piety (Susanti et al., 2024). This is in line with the universal principle of Islam which encourages the creation of mutual benefit through the implementation of *amar ma'ruf nahi munkar*, as a manifestation of Islam *rahmatan lil 'alamin* (Khair et al., 2024). This interpretation is reinforced by another verse that emphasises the importance of obedience to Allah and His Messenger as the foundation of a strong faith, as described in Surah Al-Hujurat verse 10 regarding the resolution of conflicts between two groups of believers (Royani et al., 2024).

The core message of this verse emphasises true brotherhood and solidarity among believers, both men and women. This is in contrast to hypocrites who only pretend to be believers, when in fact they side with the enemies of Islam and do not help the believers. Therefore, the realm of faith is a real test of the sincerity of a person's faith, whether they truly support the truth and the believers, or are merely pretending. This verse also highlights the concept of "*ummah wahidah*" where individuals, regardless of gender, support each other

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in goodness and realise the principle of "*khairu ummah*" through the implementation of amar ma'ruf nahi munkar and obedience to Allah SWT (Zubir, 2022).

The meaning of "wilayah" (guardianship) and "nushrah" (support): Wilayah here does not mean political power or domination, but includes love, solidarity, cooperation, mutual support with advice, material assistance, and moral support. *Nushrah* (support) has a broad meaning, not only physical combat, but also includes material support (such as donations or logistics), manpower support (caring for the wounded, preparing supplies), verbal support (providing encouragement and motivation), as well as intellectual and organisational support. This is in line with the view that "*ba'dhuhum auliyau ba'dhin*" implies the meanings of *tanashur*, *tarahum*, *tahabub*, and *ta'adud*, which collectively form the foundation for a community of believers who help and advise one another for the perfection of faith (Harlina, 2015).

The role of women in the early days of Islam, historical sources and hadith mention that believing women played an active role in supporting the army: providing drinks, preparing food, treating wounds, and carrying equipment. All of these were forms of tangible and rewarding assistance. It is also mentioned that *Fāṭimah (radiyallāhu 'anhā)*, *Ummu Sulaim*, and other women participated in carrying water bags in the Battle of Uhud, providing drinks and caring for wounded soldiers. In addition, they also had a role in encouraging and motivating the fighters, sometimes even reminding men who were about to retreat, which was a form of moral support that had a great influence on the battlefield. This reflects that the contribution of women in Islam is not only limited to the domestic sphere, but also includes active participation in the social and military spheres that support the upholding of truth and justice. Women also play an important role in the leadership and development of Islam, as exemplified by Khadijah, who provided financial and moral support, and Aisha, who contributed to education and teaching (Azizah & Muchtar, 2023).

In his interpretation, Muhammad Rasyid Ridha also refers to other verses of Allah SWT that provide detailed explanations about the virtues and benefits of these two practices in Surah Āli 'Imrān [3]: 104 "And let there be among you a group of people who call to good, enjoin what is right, and forbid what is wrong." And QS. Āli 'Imrān [3]: 110 "Allah SWT also honours the followers of Prophet Muhammad above all previous followers because of these two characteristics, as He says: 'You are the best followers brought forth for mankind; you enjoin what is right, forbid what is wrong, and believe in Allah.'" You enjoin what is good, forbid what is evil, and believe in Allah." This description explicitly affirms that Muslims bear a collective responsibility to actively promote virtue and prevent evil as a hallmark of their identity and superiority among nations, with obedience to Allah as its primary foundation (Sarnoto & Ulfa, 2021). This verse comprehensively outlines the spiritual and social dimensions of faith, emphasising that active participation in upholding virtue and preventing vice is a key pillar for the sustainability of a just and civilised Muslim society (Mustaqim, 2008). Furthermore, the concept of *khairu ummah* also requires each individual to be a good role model, just as scholars are expected to be figures who reflect the noble values of Islam for the formation of character with integrity (Fadilah et al., 2025; Sulfa, 2020).

They establish prayer and pay zakat), meaning that they perform prayer with presence of heart, frequently and consciously remembering Allah Ta'ala within it, and feeling His presence in every supplication they make. They also pay the obligatory zakat due from them to those entitled to receive it, and supplement it with voluntary charity (*tathawwu'*) according to their ability and sincerity. The benefits of upholding these two pillars of Islam, prayer and zakat, together with sincerity in faith, have been explained by Allah Ta'ala in His words: "Indeed, man is created of complaint. And when he receives good, he is very stingy. Except for those who perform prayer. And when he receives good, he becomes very stingy.



Except for those who perform prayer, and those who have a known right in their wealth, for the poor who ask and the poor who do not receive a share, as well as those who believe in the Day of Reckoning." (QS. Al-Ma'ārij [70]: 19–26). Therefore, prayer strengthens Islam in the dimension of personal spirituality, while zakat actualises Islam in social reality, realising a balance between the *divine* and *human* aspects (Mahfud, 2018).

Rasyid Ridha explains that prayer and zakat are remedies for human nature, which is full of anxiety and greed: prayer calms the heart, fosters courage and steadfastness in defending the truth, and exalts the word of Allah. Zakat and infaq purify oneself from stinginess and love of the world, and train sincerity and social compassion. That is why hypocrites are described as the most cowardly and stingy of people, because they lack the strength of faith that fosters courage, and they lack the sincerity of heart that encourages them to give charity in the way of Allah. On the contrary, righteous believers show generosity and sincere courage, because they understand that material possessions are only temporary means and that true reward lies in obedience to Allah and concern for others (Nurjannah, 2014; Susanti et al., 2024).

Allah SWT has made four characteristics, namely establishing prayer, paying zakat, commanding what is right, and preventing what is wrong, as the main objectives and noble causes for allowing believers to fight against those who fight and oppose them in matters of religion. These four characteristics also became the cause of their victory and the foundation of their power on earth, as well as the means to obtain strength and leadership (*al-mulk wa as-siyādah*).

This is explained by Allah in His words, after first giving permission to fight: "(They are) those who, when We give them authority in the land, establish prayer, pay zakat, enjoin what is right and forbid what is wrong." (QS. Al-Hajj [22]: 41). With these four characteristics, the early Muslims conquered various lands (*futūḥāt*), and with these characteristics, nations submitted to them willingly. The combination of ritual worship such as prayer and zakat with the implementation of the social values of *amar makruf nahi mungkar* formed the foundation of a strong, just, and empowered Muslim society (Hariani, 2020; Ilyas, 2016). Discipline in performing prayers on time demonstrates obedience and submission to the commands of Allah SWT, which can also bring sustenance and keep one away from wrongdoing (Rusli et al., 2024).

The interpretive approach of Tafsir al-Kashshaf (Az-Zamakhsyari) Like Tafsir al-Manar, al-Kashshaf also offers a distinctive interpretive methodology, with a primary emphasis on the linguistic and rhetorical aspects of the Qur'an to reveal the depth of meaning in its verses. One example is Q.S. Yunus verses 1 and 2, which contextually explain Allah's establishment as the sole ruler over all things and His oneness in the creation of the heavens and the earth (Al-Farisi et al., 2025). "Alif laam raa. These are the verses of the Quran that contain wisdom (1); "Should it be a wonder to mankind that We revealed to a man among them: 'Warn mankind and give glad tidings to the believers that they have a high station with their Lord?' The disbelievers said: "Indeed, this man (Muhammad) is truly a sorcerer" (2). Al-Kashshaf's interpretation of these verses highlights the beauty of the language of the Qur'an and its miraculous nature in challenging the polytheists' misperceptions of the prophetic message (Al-Farisi et al., 2025). The word "al-hakim" or full of wisdom. This verse conveys wisdom, or because the Qur'an itself is wise, that is, it is neatly arranged and without contradiction. The author then quotes a verse from the poet al-A'syā to explain that the word "hakim" can be used to describe beautiful and mature speech or work. The verse emphasises that divine revelation conveyed through a human being is not strange, but rather a manifestation of Allah Ta'ala's wisdom in guiding mankind (Royani et al., 2024). This is in line with the

concept of social justice in the Qur'an, where the role of humans as caliphs on earth is to realise goodness and prevent evil, including in the realm of leadership and power.

Then Zamakhsyari, in his interpretation, states that they (the disbelievers) regarded the revelation as something strange to themselves, something they found astonishing and made the subject of ridicule and rejection. They regarded it as a kind of "sign" that they always directed their ridicule and opposition towards. This meaning is not found in the expression "*inda an-nās*" (among humans). What they found strange was that the revelation came to a human being, and that this person was an ordinary man from among themselves, not from among the great or prominent people. They used to say: "*How strange, why did Allah not find a messenger to send to mankind except the orphan son of Abu Talib (Muhammad)?*" They were also surprised that he mentioned the Day of Resurrection, warned about Hell, and gave glad tidings of Paradise. In fact, none of these things should be considered strange, because the messengers sent to previous nations were also human beings like them. Allah says: "*Say, 'If there were angels walking securely on the earth, We would have sent down to them angels from heaven as messengers.'*" (QS. Al-Isrā': 95). Likewise, the sending of the poor or orphans as prophets is not surprising, because Allah chooses whoever is worthy of being chosen, namely those who have the ability and perfection to bear the burden of prophethood. Wealth and worldly position are not among the reasons that make a person worthy of being chosen. Allah says: "*And your wealth and your children are not able to bring you nearer to Us in the least*" (QS. Saba': 37). Furthermore, the concepts of wealth and social status have never been criteria for selecting prophets; rather, piety, wisdom, and the ability to carry out divine mandates are the main benchmarks.

Analysis of the Interpretive Approach of Muhammad Rasyid Ridha and Az-Zamakhsyari

After presenting the two methods of interpretation in al-Manar and al-Kashshaf, it can be concluded that Muhammad Rasyid Ridha interprets verses *bi al-ma'tsur* and *bi al-ra'yi*. Rasyid Ridha also explains aspects related to munasabah, asbabun Nuzul, linguistics, and also includes his own ijtihad regarding his interpretation. It can be seen that in interpreting Surah at-Taubah verse 71, Rasyid Ridha argues that the meaning of "wilayah" (guardianship) and "nushrah" (help): Wilayah here does not mean political power or domination, but includes love, solidarity, cooperation, mutual support with advice, material assistance, and moral support. As for zakat, Rasyid Ridha argues that the difference in attitude between believers and hypocrites is that believers pay zakat sincerely, compassionately, and gratefully. Meanwhile, hypocrites fulfil their obligation to pay zakat not with faith and sincerity, but out of compulsion and pretence. In this context, Ridha also emphasises the importance of empathy and sincere compassion in social interactions, considering that these are the core teachings of the Prophet Muhammad SAW (Rusli et al., 2024). He also underlined that the prophets and messengers, including the Prophet Muhammad SAW, never expected material rewards for delivering their messages, but only sought the pleasure of Allah SWT, a principle that should be an example for educators (Ningsih et al., 2022). This is also in line with the exhortation in the Qur'an to spend wealth in the way of Allah with the sole intention of seeking His pleasure, not worldly rewards (Yuwalliati & Asyhari, 2021).

As for Zamakhsyari, he interprets the verse *bi al-ra'yi* in a rational style and emphasises the beauty of language (*lughawi*) with theological nuances. This can be seen from Zamakhsyari's interpretation in Surah Yunus 1-2, which explains that the Qur'an is the only book that originates from Allah SWT, and that in choosing His Messenger, Allah SWT is free to choose anyone among humans who is entitled to be His Messenger. This affirms divine authority in the selection of prophethood, which is not based on social status or wealth, but on the spiritual and moral suitability of the individual chosen (Triyanto et al., 2023).



Furthermore, Zamakhsyari uses an *i'tiqadi* approach to defend the Muktazilah ideology, as in his interpretation of QS. Yunus: 1-2, where he emphasises that the purpose of human creation is to worship and obey Allah SWT, as also emphasised in Surah Adz-Zariyat verse 56 (Sipahutar & Zulham, 2024). This is in line with the view that humans have a natural disposition to know and worship their Lord, an inherent capacity that drives them to seek truth and goodness (Apriyani et al., 2025). This emphasis on fitrah indicates that Zamakhsyari believed in the capacity of human reason to understand and accept divine teachings rationally.

The interpretive approaches of these two exegetes, despite their different characteristics, both offer deep insights into the messages of the Qur'an, particularly regarding prophetic leadership and morality (Jaswadi et al., 2025). Rasyid Ridha focuses more on the social and ethical dimensions in his interpretation, while Zamakhsyari highlights linguistic and theological aspects, especially in supporting the Mu'tazilah doctrine (Malik & Komarudin, 2023). Zamakhsyari is known for his detailed or tahlili interpretation, which follows the Uthmani mushaf, and uses reason or tafsir bi al-ra'yi, with a prominent *i'tiqadi* style due to his Mu'tazilah tendencies (Agustin et al., 2022). This is clearly seen in his interpretations, which tend to emphasise divine justice, human free will, and the rationality of revelation, often with strong arguments based on Arabic grammar (Noviani et al., 2025). For example, in his interpretation of Q.S. al-Qiyamah verses 22-23, Zamakhsyari disregards the literal meaning of the word *nazhirah* to emphasise that Allah SWT cannot be seen, in line with the Mu'tazilah doctrine (Mulyaden et al., 2022).

CONCLUSION

This study shows that Muhammad Rasyid Ridha and Az-Zamakhsyari have differences in their approaches and focus in interpreting verses. The difference is that Rasyid Ridha interprets Surah at-Taubah verse 71 with an emphasis on the social and moral aspects of Muslims, highlighting the importance of cooperation in goodness, while Az-Zamakhsyari interprets Surah Yunus verses 1-2 by highlighting the linguistic and rhetorical aspects of the Qur'an and explaining the beauty of the structure and meaning of the verses as evidence of monotheism. These differences reflect variations in methodology within the tradition of interpretation, where Ridha prioritises contextual relevance and social implications, while Zamakhsyari prioritises linguistic analysis and theological arguments to support his school of thought. Nevertheless, the fundamental similarity lies in the depth of the linguistic knowledge of both exegetes and the strength of their faith, which is reflected in the methodology of tafsir *bi al-ra'yi* with a *bi al-i'tiqadi* style.

Thus, the two exegetes succeeded in presenting complementary understandings. Muhammad Rasyid Ridha offered authenticity and modern scholarship, while Az-Zamakhsyari offered rational thinking. This comparative analysis indicates that the two approaches to interpretation, although different in emphasis, collectively enrich Islamic scholarship and provide a more holistic perspective in understanding the messages of the Qur'an. The depth of Zamakhsyari's interpretation, particularly in his use of the tahlili method, demonstrates his commitment to explaining every meaning and aspect contained in the Qur'an in detail. The difference in Zamakhsyari's approach to interpreting several Mu'tazilah principles also shows his high idealism in assessing a phrase that leads to a certain meaning, transcending the ideological boundaries of his school of thought.

This is in line with Ibn Khaldun's view, who appreciated Tafsir al-Kasasyaf as one of the best works combining the disciplines of linguistics, *i'rab*, and *balaghah*, which became the main reference for many linguistic exegetes after him. This indicates that Tafsir al-

Kasasyaf, despite being laden with Mu'tazilah perspectives, is still recognised as a monumental work in the field of linguistic exegesis.

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