

A Critical Analysis of Al-Dzahabi's Critique on Al-Kasysyaf's Interpretation of Q.S. an-Nisa': 164

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Abstract

The development of interpretation from era to era has given rise to sectarianism, absolutism, and blind fanaticism in interpretation. This is highly risky and has excellent potential to become a deviation in interpretation, thus giving rise to the study of critical interpretation. In this context, the Tafsir al-Kasysyaf, known for the intense subjectivity of its interpreter, is particularly susceptible to absolutism and blind fanaticism, which are closer to deviations in interpretation. Therefore, it is worthy of critical study. Al-Dzahabi, an expert in critical interpretation, outlines the critical research here. The object of study focuses on Q.S. al-Nisa' verse 164 because it discusses the nature of Allah's speech that the Mu'tazilah opposes, thus providing an overview of how the mufassir defends the theology he adheres to regarding this verse. Using library research and descriptive analysis methods, this research article aims to examine al-Dzahabi's criticism based on the focus of the study on the interpretation of Q.S. al-Nisa' verse 164 in al-Kasysyaf — whether it is included in al-dakhil or not, and about the forms of al-dakhil that contradict al-ashil. This study found that az-Zamakhsyari's interpretation of the verse is categorised as al-dakhil in the form of riwayat and raiso or ijihad. Further research recommendations include expanding the analysis to other interpretations influenced by theological tendencies and developing a methodology of interpretation criticism as a scientific evaluation tool. This study encourages academics and exegesis practitioners to apply an objective, critical approach to maintain validity and avoid errors in understanding the Quran.

Keywords: *al-Dakhil, al-Dzahabi Criticized, al-Kasysyaf*

Abstrak

Perkembangan tafsir dari zaman ke zaman memunculkan sektarian, absolutisme dan fanatisme buta penafsiran. Hal ini sangat rawan dan berpotensi besar menjadi sebuah penyimpangan dalam penafsiran sehingga lahirlah kajian kritik tafsir. Dalam hal ini Tafsir al-Kasysyaf yang dikenal kental akan subjektivitas *mufassir*-nya sehingga tentu memiliki kemungkinan sikap absolutisme dan fanatisme buta yang lebih dekat pada penyimpangan dalam penafsiran, menjadi layak untuk dilakukan kajian kritik. Kajian

kritik disini adalah yang diuraikan al-Dzahabi sebagai pakar kritik tafsir. Objek kajian berfokus pada Q.S. al-Nisa' ayat 164 karena membicarakan tentang sifat-sifat pembicaraan Allah yang ditentang *mu'tazilah*, sehingga dapat memberikan gambaran bagaimana pembelaan *mufassir* terhadap teologi yang dianutnya terhadap permasalahan ayat ini. Dengan menggunakan metode penelitian kepustakaan dan dekskriptif analisis, artikel penelitian ini bertujuan untuk mengkaji uraian kritik al-Dzahabi berdasarkan fokus kajian atas penafsiran Q.S. al-Nisa' ayat 164 tersebut pada al-Kasysyaf —apakah termasuk *al-dakhil* atau tidak dan tentang bentuk-bentuk *al-dakhil*-nya yang bertentangan dengan *al-ashil*. Pada penelitian ini ditemukan bahwa penafsiran az-Zamakhshari pada ayat tersebut dikategorikan sebagai *al-dakhil* dalam bentuk riwayat dan *raiso* atau *ijtihad*. Rekomendasi penelitian sejajlnjutnya agar dapat memperluas analisis terhadap tafsir-tafsir lain yang dipengaruhi kecenderungan teologis, serta pengembangan metodologi kritik tafsir sebagai alat evaluasi ilmiah. Secara praktis, studi ini mendorong penerapan pendekatan kritik yang objektif oleh akademisi dan praktisi tafsir guna menjaga validitas dan menghindari kesalahan dalam memahami Al-Qur'an.

Kata Kunci: al-Dakhil, Kritik al-Dzahabi, al-Kasysyaf

A. Introduction

The Qur'an is the revelation of Allah, which contains instructions and laws for people to find the right path. The Qur'an is the primary source of Islamic teachings and guides humans in their thinking, actions, and charitable endeavors.¹ Due to its fundamental position, a method is necessary to reveal the most profound meaning of the Qur'an. The interpretation of verses of the Qur'an is a scientific tradition in Islam used to understand the content of a verse. According to Yunus, tafsir is a science tasked with presenting and explaining all the contents of the Qur'an.² By using the method of interpretation, the meaning contained can be revealed, allowing it to fulfill its purpose as a guideline and guide, namely by understanding its content.

As time goes by, interpretation has also undergone development. Sectarian interpretations began to emerge. In addition, interpretive absolutism has also started to appear, posing that a particular interpretation is the most accurate. This drives the demands of the times for the emergence of a critical interpretation study.³ Criticism of interpretation is a systematic, directed, and scientific method to analyze, study, evaluate, and assess the

¹ Saffiana, Eka. "Al-Qur'an Sebagai Pedoman Hidup Manusia." *Jurnal Islam Hamzah Fansuri* 3.2 (2020), h. 72

² Hasanudin, Agus Salim, and Eni Zulaiha. "Hakikat Tafsir Menurut Para Mufassir." *Jurnal Iman dan Spiritualitas* 2.2 (2022), h. 204

³ Ridwan, M. K. "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran dalam Wacana Quran'ic Studies." *Jurnal Theologia* 28.1 (2017), h. 57

results of understanding the Qur'an.⁴ The demand for this criticism is, of course, because these things are very close to the potential for deviations in interpretation.

The inevitability of various reasons for criticism of the interpretation stems from the fact that the interpretation remains part of human *ijtihad*, which cannot be separated from subjectivity and the bias of the *mufassir*. So, the results of the interpretation products will undoubtedly be influenced by the ideological or theological tendencies of the *mufassir*.⁵ Later in this study, the tendency towards a particular theology is referred to as *tafsir kalami*.

Tafsir Kalami refers to the interpretation of the Qur'an carried out by groups with specific Islamic theological beliefs.⁶ They interpreted the verses about divinity according to their peculiar thinking. Therefore, *Kalami Tafsir* tends to discuss Islamic beliefs through the theological views of each *Kalam* school.⁷ Among the several *Kalami Tafsir* books that have become a critical study is "Tafsir al-Kasysyaf" by Az-Zamakhshari, which is known to have a *Mu'tazilah* theological tendency.

This study aims to analyze the interpretation presented in *Tafsir al-Kasysyaf* by focusing on the theological tendencies of its author, al-Zamakhshari. The analysis assumes that an exegete's personal theological inclinations may lead to absolutism and blind fanaticism, which in turn can result in interpretive deviations. Therefore, this research seeks to examine the extent to which such deviations appear in *Tafsir al-Kasysyaf* and to identify the forms of *al-dakhil* (foreign elements) found within it.

In elaborating on the analysis of criticism of *tafsir*, here the primary source reference used is the criticism submitted by al-Dzahabi. This highlights the existence of al-Dzahabi as a prominent critic of interpretation, with his famous works including "al-Tafsir wa al-Mufasssirun" and "al-Ittijahat al-Munharifah". The criticism analysis will be examined, namely Q.S. an-Nisa verse 164. The choice of this verse is because it embodies the characteristics of Allah's speech, or *kalam*, which the *Mu'tazilah* school denies. This verse can provide insight into how the *mufassir* explains the arguments of interpretation in defending his theology, whether there are deviations or not.

Several similar studies discuss al-Dakhil's criticism of an interpretation. Among them are a journal article by Ahmad Rozy Ride & Abdul Kadir Riyadi (2022) entitled "Al-Dakhil dalam

⁴ *Ibid.*, h, 61

⁵ Ahsin Sakho Muhammad, *Membumikan Ulumul al-Qur'an*, Jakarta: Qaf Media Kreativa, 2019), h. 151., Salim, Ahmad Agus, and Abdul Qodir Riyadi. "TAFSIR SYI'AH SEBAGAI DAKHIL: KAJIAN KRITIK HUSEIN AL-DHAHABI ATAS TAFSIR FATH AL-QADIR." *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4.02 (2022), h. 193

⁶ Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, (Yogyakarta: Adab Press, 2014), h. 121

⁷ Ahmad Hafidh Alkaf, TAFSIR TEOLOGIS KONTENPORER (Wacana Tafsir Teologis Negara Islam), (Jakarta; Tanzil: Jurnal Studi Al-Quran, 2018), h. 102-103

Tafsir Ilmi (Kajian Kritik Husein Al-Dhazabi atas Kitab Al-Jawahir Fi Tafsir Al-Qur'an)"⁸ and by Ahmad Agus Salim & Abdul Kadir Riyadi (2022) entitled "Tafsir Syi'ah Sebagai Dakhil: Kajian Kritik Husein Al-Dhahabi atas Tafsir Fath Al-Qadir"⁹ where both discuss the study of *al-dakhil* based on al-Dzahabi's criticism, but of course it is clear that the material object is different because what the author is studying is Tafsir al-Kasysyaf. Then a journal article by Azalia Wardha Aziz (2023) entitled "Al-Dakhil dalam *Tafsir al-Kasysyaf* Karya Al-Zamakhsyari".¹⁰ This article shares similarities with Tafsir al-Kasysyaf, as it discusses al-dakhil. However, there is a difference in that the author's research refers to his criticism of al-Dzahabi, while the article refers to his criticism in general.

Additionally, there is a journal article by Udi Mufradi Mawardi and Tajudin (2014) entitled "Kritik Husein Al-Dzahabi terhadap Tafsir Al-Kasysyaf".¹¹ This research article, at first glance, appears to be the same as what the author wrote. However, there is a difference: in the article, the author criticizes the example case of Q.S. an-Nisa' 164, whereas the article describes the criticism of interpretation in the book of tafsir. From some of these descriptions, it can be seen that there is a difference between the author's article and material objects or formal objects. This difference is proof of the novelty and authenticity of this article.

B. Research Method

The type of research in this article employs the library research method, drawing on various literature sources, including books and scientific journals, that are relevant to the discussion. This research was carried out by studying and collecting relevant talks about the Qur'an and tafsir.

The approach used in this research article is a critical interpretation study. That is, the interpretation of Q.S. an-Nisa' verse 164 in Tafsir al-Kasysyaf uses the analysis of criticism described by al-Dzahabi. The approach to critiquing this interpretation is to verify the validity of the sources used for interpretation based on the theory of al-ashil and *al-*

⁸ Ride, Ahmad Rozy, and Abdul Kadir Riyadi. "AL-DAKHIL DALAM TAFSIR ILMI:(Kajian Kritik Husein Al-Dhazabi Atas Kitab Al-Jawahir Fi Tafsir Al-Qur'an)." *TAJIDID: Jurnal Ilmu Ushuluddin* 21.2 (2022): 235-260.

⁹ Salim, Ahmad Agus, and Abdul Qodir Riyadi. "Tafsir Syi'ah Sebagai Dakhil: Kajian Kritik Husein Al-Dhahabi Atas Tafsir Fath Al-Qadir." *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4.02 (2022): 189-230.

¹⁰ Aziz, Azalia Wardha. "Al-Dakhil Dalam Tafsir Al-Kasysyaf Karya Al-Zamakhsyari." *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 8.1 (2023): 29-49.

¹¹ Mawardi, Udi Mufradi, and Tajudin Tajudin. "KRITIK HUSEIN AL-DZAHABI TERHADAP TAFSIR AL-KASYSYAF." *Al-Fath* 8.2 (2014): 215-244.

dakhil. If it aligns with *al-ashil*, then the interpretation is *saheeh*. On the other hand, if it is contrary to *al-ashil*, it is categorized as *al-dakhil* and deviant.¹²

The author's data collection involves searching relevant literature from tafsir books, scientific journals, and related sources, including those from *Google Scholar*, conventional libraries, and *digital libraries*. The primary sources of this research article are the books *Tafsir al-Kasysyaf* by az-Zamakhsyari and *al-Ittijahat al-Munharifah* by al-Dzahabi. The secondary source is derived from the literature of books and journal articles that discuss the theories of *al-ashil* and *al-dakhil*, as well as *Tafsir al-Kasysyaf*.

The data analysis method applied is a descriptive-analytical method. This means explaining the meaning of the commentary text. The explanation can be done by quoting directly or paraphrasing using the researcher's language.¹³

C. Results and Discussion

1. *Al-Dakhil*

Linguistically, the word *al-dakhil* comes from the verb *dakhila-yadkhalu-dakhlan-wa dakhalan*, which means defect, disgrace, disease, guest, and absorption.¹⁴ Then, more broadly in describing the definition of the language of the word *al-dakhil*, Ibn Mandzur mentioned the meaning of this word is:

والدخل ما داخل الإنسان من فساد في عقل أو جسم، ودخل أمره دخلا فسد دخله.¹⁵
"Al-Dakhal is the corruption of a human mind or body, then there is an expression, namely: something that is corrupted inside, then it is corrupted inside."

From this description, it can be understood that *al-dakhil* is a defect or damage that occurs in something. The damage or defect in this case suggests that the defect is vague, covert, and undetectable without thorough analysis and critical examination. Thus, it can be understood that *al-dakhil* constitutes an essential analysis of defects and damage.

¹² Nirwana, Andri, et al. "Kajian Kritik pada Bentuk dan Pengaruh Positif *al-Dakhil* dalam Tafsir Jalalain tentang Kisah Nabi Musa dan Khidir." *AL QUDS: Jurnal Studi Alquran dan Hadis* 5.2 (2021), h. 720

¹³ Samsudin, Sahiron. "Pendekatan Dan Analisis Dalam Penelitian Teks Tafsir." *Suhuf* 12.1 (2019), h. 140., Nirwana, Andri, et al. "Kajian Kritik pada Bentuk dan Pengaruh Positif *al-Dakhil* dalam Tafsir Jalalain tentang Kisah Nabi Musa dan Khidir." *AL QUDS: Jurnal Studi Alquran dan Hadis* 5.2 (2021), h. 721

¹⁴ Ahmad Warson Munawwir, *Kamus al-Munawwir*, (Surabaya: Pustaka Progresif, 1997), h. 392-293., Syasi, Mohamad, and Ii Ruhimat. "Ashil dan Dakhil dalam Tafsir Bi al-Ma'tsur karya Imam al-Suyuthi." (2020), h. 96

¹⁵ Muhammad Ibn Mukrim Ibn Manzur al-Misri, *Lisān al-Arab*, (Riyād: MS, t.th.), juz. 11, h. 241., Syasi, Mohamad, and Ii Ruhimat. "Ashil dan Dakhil dalam Tafsir Bi al-Ma'tsur karya Imam al-Suyuthi." (2020), h. 97

As for terminology, the definition of al-dakhil can be elaborated based on what was stated by Abdul Wahab al-Najar as follows:

الدخيل ف مجال التفسير هو: ما نسب كذبا ال الرسول الله صل الله عليه وسلم، أو صحابي، أو تابعي، أو ما ثبت روايته إل صحابي أو تابعي، ولكن هذه الرواية فقدت شروط القبول ويطلق أيضا على ما صدر عن رأي فاسد، لم تتوار فيه تلك الشروط.¹⁶
 “Al-Dakhil in the field of tafsir refers to a false interpretation that is relied upon by the Prophet (peace be upon him), a tabi'in, or an interpretation that comes from a valid narration, but does not meet the necessary acceptance requirements. In addition, some interpretations are based on corrupt thinking and do not meet the established criteria.”

Based on the description of the terminology of *al-dakhil*, it also provides an understanding of the various analyses of *al-dakhil*, which are broadly divided into two, namely *al-dakhil al-manqul* (hadith *maudhu'*, *israiliyyat*, which is contrary to the Qur'an, saheeh hadith, false narration that is relied upon by companions and tab'in, and or *mursal* hadith, which is not corroborated by other hadiths), and the second is *al-dakhil al-aqli* (distorted linguistic rules and reprehensible ratios, whether intentionally or not).¹⁷ The division is stated by Muhammad Husain al-Dzahabi and Muhammad Athiyyah Aram, which aligns with the description of Abdul Wahab an-Najar.

Therefore, from the review of the etymology and terminology definitions above, it can be concluded that al-dakhil is a critical analysis study of a hidden defect in interpretation. The realm of analysis includes aspects of history and logic, also the sources of interpretation.

2. Al-Ashil

The definition of *al-ashil* from an etymological perspective can be understood as described in the book *Lisan al-'Arab*:

الأصل أسفل كل شيء، ورجل أصيل له أصل، ورجل أصيل: رجل ثابت الرأي عاقل،
 وفلان أصيل الرأي، وقد أصل رأيه أصالة، وإنه لأصيل الرأي والعقل، ومجد أصيل،
 أي ذو أصالة.¹⁸

¹⁶ Abdul Wahab al-Najar, *al-Dakhil fī al-Tafsīr Ayi al-Tanzil*, (Kairo: Kulliyah Ushuluddin Jami'ah al-Azhar, 2009), h. 6., Syasi, Mohamad, and Ii Ruhimat. "Ashil dan Dakhil dalam Tafsir Bi al-Ma'tsur karya Imam al-Suyuthi." (2020), h. 99

¹⁷ Junaidi, Rofiq. "Al-Ashil wa Dakhil fi Tafsir." *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 11.2 (2014), h. 70-71

¹⁸ Muhammad Ibn Mukrim Ibn Manzur al-Misri, *Lisān al-Arab*, (Riyād: MS, t.th.), juz. 11, h. 16., Jamal Mushthafa Abd Al-Hamid Abd Al-Wahab Al-Najar, *Ushul Ad Dakhil fi Tafsir ay At Tanzil*, (Kairo:

“Al-Ashil is rooted in the word *ashl*, which is the bottom or the origin of everything. For example, the expression *rajulun ashilun lahu ashulun* (a young man who has a clear origin or genealogy), *rajulun ashilun* here means someone strong in his thinking and intellect, then the expression *Fulan ashilu ar-ra'yi*, that is, that Fulan thinks it is original, that is, that he has an original mind, or that he has originality.”

As for the al-Munawwir Dictionary, Ahmad Warson defines the word *al-ashil* as derived from the phrase *al-ashl*, which means “base,” “principle,” “origin,” “source,” and “descent.” Al-ashil can also be defined as *isim fa'il*, which is *diddu al-dakhil* (the opposite of *al-dakhil*).¹⁹

Then in the book *Mishbah al-Munir* it is mentioned about the meaning of *al-ashil* in language, namely:

وقال صاحب المصباح المنير: أصل الشيء أسفله، وأساس الحائط أصله، واستأصل الشيء ثبت أصله وقوى، ثم كثر حتى قيل، أصل كل شيء ما يستند وجود ذلك الشيء إليه.²⁰

“The author of *Mishbah al-Munir* said: the origin of something is the bottom of the thing, the base of the wall is the origin of the wall, something tries to be uprooted while the roots are solid and strong, then it continues to grow stronger and stronger until it is said: the origin of everything is what is the foundation of the existence of the thing.”

Based on some of the descriptions above, the meaning of *al-ashil* in language refers to all things that are clear, authentic, original, valid, and have a clear origin.

Meanwhile, in terms of terms, the meaning of *al-ashil* according to Abdul Wahhab Fayed in his book states:

فالأصيل في الاصطلاح هو: التفسير الذي ثبت عن طريق القرآن، أو السنة النبوية الصحيحة، أو أقوال الصحابة، أو أقوال التابعين ثبوتاً مقبولاً، أو ما يرد عن طريق الرأي الصحيح المستكمل لشروط الرأي المحمود.²¹

Universitas al-Azhar: 2007), h. 13., Khoirul Umami, *Al-Dakhil Dalam Tafsir MTA*, (Depok: PT Rajawali Buana Pusaka: 2021), h. 64

¹⁹ Ahmad Warson Munawwir, *al-Munawwir: Kamus Arab – Indonesia*, (Surabaya: Pustaka Progressif, 1997), h. 28., Hozaini, M. Fahri, and Mat Sari. "Tafsir Otentik dan Tafsir Infiltratif: Studi Kritis dalam Metodologi Tafsir." *REVELATIA Jurnal Ilmu al-Quran dan Tafsir* 4.1 (2023), h. 58

²⁰ Ahmad bin Muhammad bin 'Alī al-Fayūmī Abū al-'Abbās, *al-Miṣbāh al-Munīr fī Gharīb al-Sharh al-Kabīr*, Jilid I (Beirut: al-Maktabah al-'Ilmiyyah, t.t), h. 16., Jamal Mushthafa Abd Al-Hamid Abd Al-Wahab Al-Najar, *Ushul Ad Dakhil fi Tafsir ay At Tanzil*, (Kairo: Universitas al-Azhar: 2007), h. 13., Khoirul Umami, *Al-Dakhil Dalam Tafsir MTA*, (Depok: PT Rajawali Buana Pusaka: 2021), h. 64

²¹ Abdul Wahhab Fayed, *Al-Dakhil fi al-Tafsir*, (Madinah: Jami'ah al-Madinah al-'Alamiyyah: 2009), h. 13

“*Al-Ashil, in terms, is a tafsir that is established through the Qur'an, the sunnah of the Prophet, which is saheeh, the words of the companions, or the words of tabi'in regularly or proven and accepted, or what is conveyed through a correct opinion that meets the requirements of a good opinion.*”

Fayed's description above is also in line with what Abdul Wahab an-Najar said:

الأصيل هو: ما ثبت عن طريق القرآن، أو السنة، أو أقوال الصحابة، أو أقوال التابعين ثبوتاً مقبولاً، أو ما ورد عن طريق التفسير بالرأي المحمود.²²

“*Al-Ashil is something that is determined through the Qur'an, the Sunnah, the words of the Companions, or the words of Tabi'in on a regular and accepted basis, or whatever is conveyed through interpretation using a good ratio.*”

Based on all the opinions of the above definitions, it can be summarized that all of them, in addition to describing the meaning of *al-ashil*, also indicate the description of the various *al-ashil* in the tafsir. The multiple *types of al-ashil* in this tafsir are inseparable from the methodology of tafsir (seen from the source), namely *bil ma'tsur* and *bil ra'yi*. So there are two types of *al-ashil* in the tafsir, namely *al-ashil bil ma'tsur* and *al-ashil bil ra'yi*. *Al-Ashil bil ma'tsur* includes the Qur'an, sahih hadith, *qaul sahabat*, and *qaul tabi'in*, which are sourced from valid and acceptable narrations. At the same time, *al-ashil bil ra'yi* is based on *ijtihad* and *ra'yun*, which are derived from sound reasoning after a scientific process and by the correct rules.

So, from all the information above, it is concluded that *al-ashil* is a reasonable interpretation, according to the rules, authentic, valid, and whose source of interpretation is credible, as for the opposite, is the definition of *al-dakhil*, which is an interpretation that is considered corrupt, defective, whose source of interpretation is not credible, and is not based on the rules of reasonable and correct understanding.

3. Biography of Az-Zamakhshari

Az-Zamakhshari has the full name Muhammad bin Umar bin Muhammad bin Umar. His name, more commonly known as az-Zamakhshari, is his *nisbat* name, in addition to al-Khawarizmi. Zamakhshar is one of several villages located in Khawarizm. Khawarizm is a state in Iraq. His *real* name is Abu al-Qasim. His *laqab* name is *Jarullah* (Allah's neighbor)

²² Jamal Mushthafa Abd Al-Hamid Abd Al-Wahab Al-Najar, *Ushul Ad Dakhil fi Tafsir ay At Tanzil*, (Kairo: Universitas al-Azhar: 2007), h. 24

because of his life spent a lot in Makkah al-Mukarramah. Az-Zamakhshari was born in Zamakhsyar on Wednesday, 27 Rajab in the year 467 H.²³

His educational journey began in childhood. Initially, he studied religion while still in elementary school in Khawarizm, his homeland. However, to further hone his knowledge, he then went to Bukhara. There, he learned literature from a well-known scholar who was also an expert in the science of Nahwu, namely Abu Mudhar Mahmud Ibn Jarir al-Dabbi al-Asfahani (d. 507 H). Abu Mudhar was not only a teacher but also a figure responsible for the life and welfare of Zamakhsari, providing him with protection from the difficulties of his life.²⁴

Among his teachers were Abu al-Khithab Nashr bin al-Bathrah, Abu al-Hasan' Ali bin al-Mudzofar an-Naysaburi, Abu Mudhar Mahmud bin Jarir adh-Dhabi al-Ashbahani, Abu al-Hasan' Ali bin' Isa bin Hamzah, Abu Sa'ad Ash-Shaqani, Abu Manshur al-Haritsi, and many more. Some of his disciples were Abu' Amr' Amir bin al-Hasan as-Samsar in Zamakhsyar, Abu Sa'd Ahmad bin Mahmud as-Syasyi in Samarqand, Abu Thahir Saman bin Abd al-Mulk al-Faqih in Khawarizm, Abu ath-Thahir Ahmad bin Muhammad as-Salafi, and many more.²⁵

In his life, Az-Zamakhshari was known as a person who was thirsty for power but always failed. The possibility of az-Zamakhshari's failure was due to his blatant and aggressive expression of *his Mu'tazili* understanding and poor health.²⁶ He moved to Khurasan due to his inability to obtain a position despite his strenuous efforts and promotion by his teacher, Abu Mudar. In Khurasan, he was well received and appointed secretary in the Abu al-Fath ibn al-Husain al-Ardastani government and then 'Ubaidillah Nizam al-Mulk. His dissatisfaction with the position prompted him to move to the city of Isfahan (the seat of the Banu Saljuk government).²⁷

Az-Zamakhshari then went on to Baghdad to follow the recitation of hadith by Abu Mansur al-Harisi and Abu al-Khattab al-Batr Abi Sa'idah al-Shafani, as well as to al-Damagani al-Sharif ibn al-Shajari and Imam Hanafi in the study of fiqh. After he became ill,

²³ Abu Qasim Mahmud Umar Al Zamakhsari, *Al-Kasyasyaf'An Haqaiq at-Tanzil wa 'Uyunu al-Aqawil fi Wujuhi at-Ta'wil*, (Beirut; Dar Al-Marefah: 2009), h. 7

²⁴ Dara, Humaira, and Nisa Khairun. "UNSUR I'TIZALI DALAM TAFSIR AL-KASYSYAF (Kajian Kritis Metodologi Al-Zamakhshari) oleh: Dara Humaira dan Khairun Nisa." *Al-Maghza* (2016), h. 3., Mulyaden, Asep, Muhammad Zainul Hilmi, and Badruzzaman M. Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari." *Jurnal Iman dan Spiritualitas* 2.1 (2022), h. 86

²⁵ Abu Qasim Mahmud Umar Al Zamakhsari, *Al-Kasyasyaf'An Haqaiq at-Tanzil wa 'Uyunu al-Aqawil fi Wujuhi at-Ta'wil*, (Beirtu; Dar Al-Marefah: 2009), h. 8

²⁶ Muhammad Yusuf dkk. *Studi Kitab Tafsir* Ed. A. Rofiq (Yogyakarta: TERAS dan TH-Press, 2004), h. 45

²⁷ Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhshari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 58

his thirst for power began to recede. He then went to Mecca to repent and return to Allah.²⁸ Az-Zamakhsyari went to Mecca for the second time after returning to his hometown. He lived near *Baitullah*, so he was called *Jarullah*. Then he returned to Khawarizm and died there a few years later. Precisely, he died in Jurjaniyah on the night of 'Arafah in 538 H.²⁹ Az-Zamakhsyari was single for life, following in the footsteps of his predecessor, the Mu'tazilah scholars, and thus spent his life in pursuit of knowledge, creating approximately 50 written works.³⁰

4. The Systematics of Tafsir Al-Kasysyaf

Among the several systems used in the writing of *Tafsir al-Kasyaf* are:

- a. It is arranged according to the *tartib mushafi*, which is the order of surah and verses found in the Ottoman mushaf, which consists of 30 juz and 144 surahs, which begin with al-fatihah and end with an-nas, where each surah, except surah al-Taubah, begins with basmalah.
- b. It has a very thick linguistic aspect in interpreting, namely nahwu and balaghah.
- c. At the beginning of the letter, Makkiyah or Madaniyah is mentioned as a synonym for the letter's name, and then the synonym is discussed.
- d. Sometimes, using the dialogue method, meaning that when Zamakhsyari wants to explain the meaning of a word or sentence, he uses the word "*in qulta*" (if you ask) and explains what he wants to interpret with the expression "*qultu*" (I answer). This shows that he is as if he is talking to someone.
- e. Presenting a verse in the interpretation of a verse. It aims to support the analysis of language and the use of those words at a given time.
- f. Using short expressions such as the example *fi al-hadith* (meaning mentioned in the hadith), this expression shows that the hadith can come from various narrators, such as al-Bukhari, Muslims, or others.
- g. Before interpreting, the meaning of mufradat is mentioned first.

²⁸ Muhammad Yusuf dkk. *Studi Kitab Tafsir Ed. A. Rofiq* (Yogyakarta: TERAS dan TH-Press, 2004), h. 45., Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhsyari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 58

²⁹ Mani' Abd Halim Mahmud. *Manhaj al-Mufassirin Terj. Faisal Saleh dan Syahdianor*. (Jakarta: PT Raja Grafindo Persada, 2006), h. 225., Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhsyari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 58

³⁰ Muhammad Yusuf dkk. *Studi Kitab Tafsir Ed. A. Rofiq* (Yogyakarta: TERAS dan TH-Press, 2004), h. 47., Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhsyari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 58

- h. Write the verses of the Qur'an first, then use rationality with the support of naqli evidence.³¹

Az-Zamakhshari begins his interpretation by presenting rational ideas reinforced by evidence from the narration (hadith) or verses of the Qur'an, either related to the background of a verse's descent or in the process of interpreting the verse itself. However, in his interpretation efforts, he did not limit himself to the historical aspect alone. In other words, Az-Zamakhshari would accept his interpretation if there was sufficient evidence, and if not, he would continue his interpretation.³²

5. The Method of Tafsir Al-Kasysyaf

Az-Zamakhshari interprets the Qur'an by following the order of verses and surahs in the Ottoman mushaf, beginning with Surah Al-Fatiha and ending with Surah Al-Nas. Therefore, in general, the method used can be categorized as *the tahlili* (analytical) method, which involves carefully analyzing the meaning of each word and sentence. In addition, the interpretation method used by az-Zamakhshari also applies *reasonable science*, namely by relating the relationship between verses and between letters.³³

In particular, the method of interpretation of az-Zamakhshari, based on several aspects, is as follows:

a. Interpretive Arrangement

Az-Zamakhshari writes an orderly commentary on the arrangement of the letters in the *Utsmani mushaf*, revealing the *reasonable* meaning or connection between verses or letters. In addition to the sensible method, the method can also be described as using *the tahlili method*, which carefully examines the meaning of words and sentences.³⁴

b. How to Explain

Az-Zamakhshari employs the Muqarin method, a tafsir used to interpret a collection of verses related to a specific topic. This method involves comparing

³¹ Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhshari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 60-62

³² Nashiruddin Baidan, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), h. 50

³³ Ichwan, Mohammad & Mundhir, *Studi Kitab Tafsir Klasik (Analisis Historis-Metodologis)*, (Semarang: Karya Abadi Jaya: 2015), h. 67

³⁴ Alfiyah, Avif. "Kajian Kitab Al Kasyaf Karya Zamakhshari." *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1.1 (2018), h. 62-63

verses with other verses or hadiths, emphasizing the aspects that distinguish the objects being compared, and incorporating the interpretations of other interpretive scholars.³⁵

c. Breadth of Explanation

Az-Zamakhshari interprets the Qur'an using the tafsir method, which involves verse-by-verse analysis with detailed and clear explanations.³⁶

6. Tafsir Pattern of Al-Kasysyaf

Most of the interpretations in *Tafsir al-Kasyaf* are ratio-oriented, referred to as *tafsir bi al-ra'y*. Although it cannot be ignored, this book also presents some interpretations that utilize the postulates of *naql*.³⁷ However, the main factor that motivates scholars to include this tafsir in the *tafsir bi al-ra'y* category is that the interpretation is greatly influenced by the opinions and beliefs held by the mufassir.³⁸

Tafsir al-Kasyaf features various other patterns, which also fall within the scope of his *bi al-ra'y* patterns. Two patterns stand out, namely the language pattern and the theological pattern.

a. Language Pattern

Az-Zamakhshari is famous for his expertise in Arabic, covering the fields of literature, balaghah, nahwu, and grammar. His interpretation is unique due to his intense focus on the balaghah aspect, particularly in revealing the beauty and secrets of the Qur'an.³⁹ According to al-Dzahabi in the book *al-Tafsir wa al-Mufasssirun*, Zamakhshari tends to pay more attention to the literary aspect when interpreting the Qur'an, and this makes tafsir al-Kasysyaf famous in many Islamic countries that appreciate the beauty of language. In addition, Nahwu and grammar are integral parts of his interpretation. He comprehensively discusses each verse using the nahwu method, starting with analyzing *the position of the i'rab dhamir* and so on.⁴⁰

³⁵ *Ibid.*, h. 63

³⁶ *Ibid.*,

³⁷ Iyazi, Sayyid Muhammad. "Ali, al-Mufasssirun Hayatuhum wa Manhajuhum." *Teheran: Wazarah al-Tsaqafah al-Irsyad al-Islamiy H 1414* (1993), h. 578., Ichwan, Mohammad & Mundhir, *Studi Kitab Tafsir Klasik (Analisis Historis-Metodologis)*, (Semarang: Karya Abadi Jaya: 2015),h.67

³⁸ Ichwan, Mohammad & Mundhir, *Studi Kitab Tafsir Klasik (Analisis Historis-Metodologis)*, (Semarang: Karya Abadi Jaya: 2015), h. 67

³⁹ Muhammad Husain Al-Dzahabi, *al-Tafsir wal-Mufasssirun*, (Kairo: Maktabah Wahbah: 1976, cet. Ke-2).

⁴⁰ Mulyaden, Asep, Muhammad Zainul Hilmi, and Badruzzaman M. Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhshari." *Jurnal Iman dan Spiritualitas* 2.1 (2022), h. 87

b. *Theological Pattern*

Zamakhsyari has a background as a rational theologian (*mutakallim*) who is very familiar with Mu'tazilah's thought, due to his tendency to use reason in interpreting the Qur'an, by the approach generally employed by Mu'tazilah.⁴¹ Because this has an impact on the interpretation, he writes. In this interpretation, the theological style that emphasizes the elements of kalam science is the most dominant. The verses in the Qur'an relating to divinity are interpreted according to the understanding of the Mu'tazilah, even if this interpretation is more likely to support the Mu'tazilah's understanding. As a result, verses in the Qur'an that contradict the Mu'tazilah's understanding are interpreted with different meanings, while simultaneously supporting the Mu'tazilah madhhab.⁴² He employs techniques such as analyzing the Qur'an's utterances to align with his knowledge of his mazhab.

7. Al-Dzahabi's Criticism of the Interpretation of Q.S. An-Nisa': 164 on Tafsir Al-Kasasyaf

Examples of interpretations that can be categorized as *ad-dakhil* in tafsir al-kasasyaf include the understanding of Q.S an-Nisa' verse 164:

﴿..... وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۝١٦٤﴾ (النساء/4: 164)

(164) "..... God has actually spoken to Moses (directly)."

Az-Zamakhsyari interprets the verse by quoting the following narration:

وعن إبراهيم ويحيى بن وثاب أنهما قرآ وكلم الله بالنصب، ومن بدع التفاسير انه من الكلم وأن معناه: وجَّح الله موسى بأظفار المحن ومخالب الفتن.⁴³

From Ibrahim and Yahya bin Watsab, both of them read the words "Allah" with nashab so that it became "wa kallama allaha musa takliman" (Moses had spoken to Allah). Az-Zamakhsyari also stated that "among the interpretations

⁴¹ Zulaiha, Eni. "Tafsir Kontemporer: Metodologi, Paradigma dan Standar Validitasnya." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2.1 (2017): 81-94., Mulyaden, Asep, Muhammad Zainul Hilmi, and Badruzzaman M. Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhsyari." *Jurnal Iman dan Spiritualitas* 2.1 (2022), h. 88

⁴² Dara, Humaira, and Nisa Khairun. "UNSUR I'TIZALI DALAM TAFSIR AL-KASYAF (Kajian Kritis Metodologi Al-Zamakhsyari) oleh: Dara Humaira dan Khairun Nisa." *Al-Maghza* (2016)., Mulyaden, Asep, Muhammad Zainul Hilmi, and Badruzzaman M. Yunus. "Manhaj Tafsir Al-Kasyaf Karya Al-Zamakhsyari." *Jurnal Iman dan Spiritualitas* 2.1 (2022), h. 88a

⁴³ Abu Qasim Mahmud Umar Al Zamakhsari, *Al-Kasasyaf 'An Haqaiq at-Tanzil wa 'Uyuni al-Aqawil fi Wujuhi at-Ta'wil*, (Beirut; Dar Al-Marefah: 2009), h. 272

that he considers heresy is the one that explains that the word kallama comes from the word al-kalimu, which means wound, so the meaning of the verse is that Allah wounded Moses with the nails of the trials of life."

The verse clearly expresses the defense of az-Zamakhsari who is a mu'tazili for their contrary opinion about the nature of Allah, where if the verse is interpreted as "Allah has spoken to Moses (directly)," then it is contrary to the mu'tazilah school, who deny the nature of the speech of Allah SWT or kalam in the verse. So this prompted az-Zamakhsyari to interpret that Moses spoke to Allah, not Allah who spoke to Moses, by positioning the word "Allah" as *maf'ul bih* and "Musa" as *fa'il*.

The expression of the Mu'tazilah voice is also seen in a description that contradicts the meaning of the word *kallama* to the word *al-kalimu (al-jarh)*, which means wound. This is to divert the verse from being interpreted as "God has spoken to Moses (directly)," but rather to suggest that God has tested Moses with trials.

Among the two statements of opinion described by az-Zamakhsyari in interpreting the verse, it can be seen that the first opinion (the narration that reads the word "Allah" with *nashab*) serves as the basis of the argument in interpreting the verse. As for the second opinion (which means the word *kallama* comes from the word *al-kalimu*, which means wound), it is not used as the basis for the interpretation argument that can be seen from the expression *radaksi* az-Zamakhsyari, which states that it is a heretical interpretation. So this second opinion is described solely to juxtapose the first opinion and explain its quality or validity.

In identifying and explaining the argument of deviation or *ad-dakhil* in the interpretation, the author cites information in the book *Al-Ittijahat al-Munharifah* by Muhammad Husein adz-Dzahabi which states that:

وقد نسب القول الأول إلى بعض شيوخ المعتزلة ولم يعقب عليه، كأنه ارتضاه وصبوه، والواقع أنه قول لا يرضاه منصف، ولا يصبوه إلا متحيز لإخوانه في المذاهب، فالقراءة التي فيها (لفظ الجلالة) مرفوع على أنه الفاعل، و (موسى) منصوب على أنه المفعول هي القراءة المتواترة، ولا يقول منصف بترك القراءة المتواترة والأخذ بقراءة لم تبلغ حد التواتر، بل ولا تعرف لها سندا صحيحا إلى رسول الله، صلى الله عليه وسلم.⁴⁴

The first opinion mentioned by az-Zamakhsyari (which states that the word *Allah* is read *manshub*) is the opinion of some mu'tazilah figures, where az-Zamakhsyari does not

⁴⁴ Muhammad Husain Al-Dzahabi, *al-Ittijahat al-Munharifah*, (Kairo: Maktabah Wahbah: 1986, cet. Ke-3), h. 51

punish him, so it is as if he justifies and agrees with this opinion. In reality, such an opinion will not be accepted and justified by a neutral-minded person unless those who justify it are those who agree with it. The reading that establishes the word *Allah* as *fa'il* and the word *Moses* as *maf'ul bih* is a *mutawatir* reading. It is impossible for a person who has a neutral mind to abandon the *qiraah* of *mutawatirah* and take a *qiraah* that does not reach the level of *mutawatir*, especially if the *qiraah* is not known whether the truth of the sanad is connected to the Prophet Muhammad SAW or not.

In addition, according to Thameem Ushama in his book "Metodologi Tafsir Al-Qur'an: Kajian Kritis, Objektif & Komprehensif," Zamakhsyari's interpretation is considered to overlook the narration of the *tabi'in*, which is typically a reference for many *mufassirin* when interpreting the verse. According to grammarians and *mufassir*, the use of the term "Allah SWT" in the verse is considered a subject (*fa'il*), while the term "Musa" is regarded as an object (*maf'ul bih*). Therefore, interpreting the Mu'tazilah school in the verse is a reversal or the opposite of the generally accepted understanding.⁴⁵

Meanwhile, in the interpretation with the second opinion (which means the word "*kallama*" comes from the word "*al-kalimu*" which means wound) it is also explained in the book *Al-Ittijahat al-Munharifah* by Muhammad Husein adz-Dzahabi, which states that:

والقول الثاني عدول عن المعنى المتبادر من اللفظ، ولا يساعده السياق، ولهذا نرى
الزمخشري - على اعتزاله - يستسخف هذا الرأي، ويصفه بأنه من بدع التفاسير،
ويعقب ابن المنير على قول الزمخشري فيقول: (وصدق الزمخشري وأنصف، انه لمن
بدع التفاسير التي ينبو عنها الفهم، ولا يبين بها إلا الوهم، والله الموفق).⁴⁶

The second opinion (which means the word *kallama* comes from the word *al-kalimu*, which means wound) deviates from the direct meaning of the word *kallama* and is not supported by the context. Therefore, az-Zamakhsari, without separating himself from the Mu'tazilah sect, considers the opinion weak and deviant. Ibn Munir responded to the opinion of az-Zamakhsyari by saying: "He is right, the interpretation is indeed reprehensible and its meaning is confusing and doubtful."

⁴⁵ Aziz, Azalia Wardha. "Al-Dakhil Dalam Tafsir Al-Kasysyaf Karya Al-Zamakhsyari." *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 8.1 (2023), h. 41-42., Thameem Ushama, *Metodologi Tafsir Al-Qur'an: Kajian Kritis, Objektif & Komprehensif*, (Jakarta: Penerbit Riora: 2000), h. 49-50

⁴⁶ Muhammad Husain Al-Dzahabi, *al-Ittijahat al-Munharifah*, (Kairo: Maktabah Wahbah: 1986, cet. Ke-3), h. 51

Then, according to Thameem Ushama in his book "Metodologi Tafsir Al-Qur'an: Kajian Kritis, Objektif & Komprehensif," the interpretation is considered strange and deviates from its original meaning.⁴⁷

It can be concluded from some of the above information that the interpretation of az-Zamakhshari before Q.S. an-Nisa' verse 164 is said to be an interpretation of *ad-dakhil* based on the reason that the first opinion disputes *the qiraah mutawatirah* by taking the history of *qiraah* that does not reach the level of *mutawatir*, which is unclear whether the sanad is connected to the Prophet or not, and ignores the narration of the *tabi'in*, which is usually a reference for many mufassir in interpreting the verse. This is contrary to the theory of *al-ashil*, where the interpretation said to be authentic or *al-ashil* must be sourced from a history of high quality, such as *saheeh*, *valid*, *mutawatir*, or *acceptable*, and does not contradict the Sharia and the evidence of *qath'i*. So this interpretation can be categorized as *al-dakhil* in the narration.

In addition, this first opinion is categorized as *al-dakhil*. It is also based on aspects of ratio and *ijtihad*, which include violating the correct language rules, reversing the logical flow of language, and disregarding the literal meaning. Of course, this is contrary to Tafsir *al-Ashil*, which is based on the process of *ijtihad* and sound ratios that do not contradict the Sharia. More broadly, this interpretation by Abdul Wahab Fayed is also included in the tafsir, which is criticized for its confusion of language and division of interpretations, thereby distancing it from the *saheeh qiraat*.⁴⁸ So this interpretation is classified as *al-dakhil* in the ratio.

This first opinion is also known to be used as an argument for the interpretation of *mufassir*, as evident from its elaborated form. It does not assess the validity and quality of the first opinion but rather explains the second opinion.

Then, this second opinion is also categorized as *al-dakhil* because this interpretation opinion disputes the logic and context of the language and sentences. Hence, the resulting interpretation becomes strange and deviates from its original meaning. This is undoubtedly contrary to the theory of tafsir *al-ashil in ijtihad* and ratio, the aspects of which have been

⁴⁷ Aziz, Azalia Wardha. "Al-Dakhil Dalam Tafsir Al-Kasasyaf Karya Al-Zamakhshari." *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 8.1 (2023), h. 41-42., Thameem Ushama, *Metodologi Tafsir Al-Qur'an: Kajian Kritis, Objektif & Komprehensif*, (Jakarta: Penerbit Riora: 2000), h. 49-50

⁴⁸ Abdul Wahhab Fayed, *Al-Dakhil fi al-Tafsir*, (Madinah: Jami'ah al-Madinah al-'Alamiyyah: 2009), juz 2, h. 99-100

described earlier. So, the second opinion in interpreting the initiation can be categorized as *adakhil* in ratio or *ijtihad*.

This second opinion is not the basis for an argument for interpreting the verse. This can be seen in how the redaction is used to judge the quality and validity of this second opinion, while the first opinion is not penalized. This second opinion is raised solely to juxtapose the first opinion and explain its quality or validity, while the first opinion serves as the basis for the interpretation argument.

8. Implications of Tafsir Criticism on the Understanding of Interpretation Methodology

The theological tendencies of a mufassir (Qur'anic interpreter) significantly influence the direction of the interpretation. In the context of Tafsir al-Kasysyaf, one can trace how the Mu'tazilah theological principles adopted by az-Zamakhshari, both implicitly and explicitly, shape the construction of meaning in certain verses, including Q.S. an-Nisa': 164. If not critically examined, such tendencies can produce distortions (*al-dakhil*) in the tafsir that may affect readers' understanding of the Qur'anic message.

By closely observing these tendencies, it becomes clear that the distinction between tafsir al-ashil (authentic interpretation) and tafsir al-dakhil (contaminated interpretation) is crucial, not merely as a theoretical category but also as an evaluative tool in reading tafsir literature. This study indirectly underscores the urgency of a critical tafsir approach to ensure the validity of interpretations, especially regarding classical works laden with ideological content. In this respect, criticism of *al-dakhil* content is not solely negative but part of efforts to preserve the authenticity of Qur'anic understanding from external influences that are not based on sound evidence.

Furthermore, this analysis opens a broader methodological reflection space for contemporary tafsir studies. It reminds us that interpretation cannot be separated from the interpreter's background beliefs; therefore, critical reading of sources, methods, and epistemological frameworks is an integral part of the scientific process in tafsir research. At this point, this study not only offers an analysis of a single tafsir work but also contributes to strengthening methodological awareness in distinguishing between authentic tafsir and tafsir contaminated by external elements.

D. Conclusion

Based on al-Dzahabi's critical study of the interpretation of Q.S. an-Nisa' verse 164 in *Tafsir al-Kasysyaf*, the kalami-style interpretation is categorized as *al-dakhil* because the sources and arguments used contradict the *al-ashil* theory, particularly by deviating from the mutawatir recitation, linguistic rules, and sound reasoning that do not conflict with Sharia. The first opinion used as the main argument disregards the validity of the chain of transmission (sanad) and the linguistic context. At the same time, the second opinion also contradicts linguistic logic and is not used as a basis for interpretation. Thus, both are considered *al-dakhil* in terms of narration and reasoning. This underscores the importance of distinguishing between *al-ashil* and *al-dakhil* interpretations to maintain the authenticity of Qur'anic understanding. The recommendation for further research is to expand the analysis to other interpretations influenced by theological tendencies and to develop a methodology for interpretative criticism as a tool for scientific evaluation. The practical implication is to encourage academics and interpretation practitioners to apply an objective, critical approach so that the understanding of the Qur'an remains valid and free from interpretative errors.

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