

# Refleksi

**JURNAL KAJIAN AGAMA DAN FILSAFAT**



**Yusuf Rahman**

**Tahrif in the Scriptures: A Study of  
Ahmad Khan's Tabyin al-Kalam**

**Hamdani Anwar**

**Seni Membaca al-Qur'an (Qira'at):  
Sejarah dan Perkembangan**

**M. Amin Nurdin**

**Al-Zamaksari and the Miraculous Nature  
of al-Qur'an**

**Fariz Pari**

**Tafsir sebagai Hermeneutika Islam: Kajian  
dan Terapan**

**Dadi Darmadi**

**"Muslim Christology": The Islamization  
of the Gospels in the Muslim Biblical  
Scholarship**

# Refleksi

**Jurnal Kajian Agama dan Filsafat**



# Refleksi

Vol. I, No. 2, Maret-Mei 1999



## Penerbit

Fakultas Ushuluddin IAIN Syarif  
Hidayatullah Jakarta

## Pelindung

Dekan Fakultas Ushuluddin

## Penanggung Jawab

Pudek I Fakultas Ushuluddin

## Dewan Redaksi

M. Quraish Shihab  
Hamdani Anwar  
Zainun Kamaluddin Fakih  
Komaruddin Hidayat  
M. Din Syamsuddin  
Kautsar Azhari Noer  
Said Agil H. Al-Munawwar  
Amsal Bakhtiar

## Pemimpin Redaksi

Hamid Nasuhi

## Anggota Redaksi

Agus Darmaji  
Dadi Darmadi  
Ismatu Ropi

## Sekretariat

Burhanuddin

## Alamat Redaksi

Jl. Ir. H. Djuanda No. 95, Ciputat, Jakarta  
Selatan; Telp. (021) 7401925, 7440425

**Refleksi** menerima kontribusi tulisan berupa artikel, liputan akademik, laporan penelitian, dan tinjauan buku. Panjang tulisan minimal 10 halaman kuarto spasi ganda. Isi tulisan merupakan tanggung jawab penulis. Tulisan yang dimuat akan diberi honorarium.

## Daftar Isi

### Editorial

---

### Wacana

---

- 1 **Yusuf Rahman**  
*Tabrif in the Scripture: A Study of Ahmad Khan's Tabyin al-Kalam*
- 15 **Hamdani Anwar**  
*Seni Membaca Al-Qur'an (Qira'at): Sejarah dan Perkembangan*
- 29 **M. Amin Nurdin**  
*Al-Zamakhsari and the Miraculous Nature of Al-Qur'an*
- 37 **Fariz Pari**  
*Tafsir sebagai Hermeneutika Islam: Kajian dan Terapan*
- 53 **Dadi Darmadi**  
*"Muslim Christology": The Islamization of the Gospels in the Muslim Biblical Scholarship*

### Rehal

---

- 67 **Ismatu Ropi**  
*Membangkal Pesan Moral Al-Qur'an tentang Ahli Kitab*

### Akademika

---

- 79 **Zainul Milal Bizawie**  
*Fenomena "Seribu Wajah" Gus Dur*

**Sidang Pembaca,**

**Refleksi** yang berada di tangan sidang pembaca ini adalah nomor kedua tahun pertama. Nomor perdana jurnal ini cukup mendapat sambutan yang baik. Kami menerima berbagai saran, kritik dan sumbangan naskah. Sambutan itu tentu membuat kami semakin menyadari tantangan ke depan bagi pengembangan jurnal ini lebih lanjut. Terus terang, kami sebenarnya cukup *was-was*. Sebab perahu kecil **Refleksi** ini dengan awak yang ‘cukup’ sedikit jelas menanggung muatan yang luar biasa banyaknya. Karena itu, kami tetap menunggu saran, kritik, dan tentunya sumbangan tulisan para pembaca agar perahu ini tidak limbung dan karam selamanya.

Menyambut *Silaturahmi dan Reuni Alumni Fakultas Ushuluddin* pada medio Maret tahun ini, kami sengaja menghadirkan edisi khusus sebagai kado istimewa dan bentuk partisipasi kami untuk acara itu. Kali ini kami berusaha menggali khazanah Tafsir al-Qur’an yang menjadi inspirasi berkembangnya wacana ilmu dan peradaban kaum Muslimin. Beberapa di antaranya ditulis dalam bahasa Inggris. Bukan untuk sok atau sombong. Hanya sekedar menunjukkan betapa apresiatifnya para Sarjana Ushuluddin pada bidang ini beberapa tahun belakangan. Pada penerbitan-penerbitan yang akan datang, kami Insya-Allah juga akan menampilkan diskursus lain di Fakultas tercinta ini seperti filsafat, ilmu kalam, dan studi agama-agama.

Sekali lagi jurnal ini adalah milik kita bersama. Tanpa sidang pembaca, **Refleksi** tak akan pernah berarti apa-apa. Karena itu kami terus mengharapkan partisipasi para pembaca untuk ikut mewarnai “*intellectual exercise*” di lingkungan Fakultas Ushuluddin ini. Dan **Refleksi**, tentunya, adalah salah-satu wahana idealnya. Selamat membaca.!

*Redaksi*

## AL-ZAMAKHSARI AND THE MIRACULOUS NATURE OF AL-QUR'AN

M. Amin Nurdin

**WHEN** al-Qur'an was sent down to the Arab people, the bigger part of them did believe in it, while some did not believe that it is the revelation from God. Among those who disbelieved they actually did know the *i'jaz* aspects of al-Qur'an. This was proved when they tried to match the eloquence of al-Qur'an, which then occurred to be a failure.

After Islam was expanded out of the Arabian Peninsula, came a demand to defend the miraculous Ness of the holy book through a scientific study. Heated debates occurring at the time was focused on the two main prob-

lems, i.e. whether the *i'jaz* of al-Qur'an was laid on *nazm* (words arrangement) or on *sarfah* (the turning away), or both occurred in a complete togetherness.

Departing from the above problems, excitements aroused among some ulemas to search and formulate the theory of Qur'anic miraculous-Ness. Many theories of *i'jaz* were voiced by the ulemas such as al-Zamakhsari who tried to combine the theories of *i'jaz* al-Qur'an described by the early ulemas and then to give explanation in exegeting al-Qur'an, which then became famous as the *Al-Kassyaf'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujud al-Ta'wil*. This paper aims to understand how the study of al-Zamakhsari is done in explaining the *i'jaz* of al-Qur'an.

His full name is Abu al-Qasim Mahmud bin Umar al-Khawarizur al-Zamakhsari. He got the title *Jar Allah* (God's neighbor). He was born in Zamakhsar, Khawarizur in the year of 467 H/1074. He was born during the ruling period of Sultan Jalal al-Dunya wa al-Din Abu al-Fath Malik Shah and his Wazir, Nizam al-Mulk, who were well known for their religiosity and love of scientific things.<sup>1</sup>

Al-Zamakhsari is a great ulama in exegesis, prophetic tradition, grammar, literature and linguistics. He was also one of the fanatic followers of the Mutazilite sect. This fact is inseparable from his living environment, Khawarizin, where the majority of its people come from the Mutazilite sect. His strong attachment to the sect is shown in the introduction of his book *Al-Kassyaf*, by saying: praise be to God, who was created al-Qur'an. He also used to call himself as Abu al-Qasim al-Mu'tazili.

He had written fifty books, which cover many aspects of scientific researches. Among them are: *Asrar al-Balaghah*, *Ruus al-Masa'il* and *Al-Kassyaf'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujud al-Ta'wil*.

His last book—which is the topic of discussion here, is his monumental achievement, and consists of four volumes. This work was written when he was in the age of sixty, in the form of answer-question-method in short term (*fatqalah*).

*Al-Kassyaf* was written under the request of his friends from the Mutazilite sect, who wanted to have the exegesis in the method of combining Arabic language ability and theology.

At the beginning, he was reluctant to do that, but then, due to heavy requests, he endeavored to finish the book in more than two years.<sup>2</sup> This

book is the only Mutazilite's book of exegesis which come to use to date. It has become the essential reference in any exegetical works to date.<sup>3</sup>

The special values of the *Al-Kassyaf* exegesis book could be concluded as follow:

- 1) This exegesis book is able to open our vision to the rhetorical secrets contained in al-Qur'an, its *i'jaz* aspects and the meanings involved within the words arrangement (*nazm*).<sup>4</sup>
- 2) There is no Israiliyyat stories in this exegesis. The same attitude also found in the Mutazilite sect's behavior.<sup>5</sup>
- 3) This book does not put too much emphasis on storytelling and often quotes the *Fadhail al-Suwar's* tradition, which generally considered as false things.<sup>6</sup>
- 4) This book employ "rationalism" as the dominant factor in the verse — making, and if there is any tradition from *shahabat* and *tabi'in* which contradicts with the Mutazilite sect, it is then has to be rejected.<sup>7</sup>
- 5) If any contradiction does occur between the Qur'anic tenets and the principles of Mutazilite teachings, he would do the adjustment effort by bringing back the verse which he considered as *mutasyabihat* (having two different meanings) to the *muhkamat* (having absolute meanings).<sup>8</sup>
- 6) This exegesis book often quotes poetry in order to strengthen the exegesis in accordance with the Mutazilite teachings.





In his writing of *Al-Kassiyaf* exegesis, al-Zamakhsari is not only showing his vast knowledge on the deep meaning consisted in the al-Qur'an, but also his ability to dig up further the secrets contained in the *i'jaz* of al-Qur'an.

The *i'jaz* of al-Qur'an, according to al-Zamakhsari, is indeed in the form of *nazm*. *Nazm* should be regarded as the mother of *i'jaz* of al-Qur'an. The *nazm* could be seen in the form of wordings eloquence in ordered arrangement of phrasing and highly selected words in its revelation. More than that, he also followed the axioms of grammatical meanings. This method was practiced by al-Zamakhsari in explaining al-Qur'an from the aesthetical aspects.<sup>9</sup>

In his exegesis, al-Zamakhsari was greatly influenced by the theories of al-Jurjani's *nazm*. As for the theory of *nazm*, al-Jurjani said that single words have no specific distinction over one another and that ideas do not exist without words. Hence, they cannot be judged separately. It is *nazm* that creates distinctive style by the choice and arrangement of words to bring out meanings. Words arranged differently convey different meanings. Thus, the best style is one which has the best construction possible for the meaning intended, and that is achieved by choosing the most expressive words for the purpose and placing them in the most likely arrangement. According al-Jurjani, the Qur'an uses the best *nazm* which, when the Arabs heard it, they realized they were unable to match. Because degrees of stylistic excellence are subtle, only taste and sensibility based on long aesthetic experience and literary knowledge can help one achieve discernment.<sup>10</sup>

J.J.G. Jansen sees al-Zamakhsari's work as a non-dogmatic commentary. It is essentially philological and syntactical. Al-Zamakhsari analyzed the stylistic peculiarities in the text, this made his commentary famous and valuable. He also included the traditional material and pre-Islamic verses usually employed to attest the meaning of certain words.

From his readers, al-Zamakhsari expects a certain familiarity with the classical rules of Arabic grammar, in which his remarks are sometimes difficult to follow. For example, in QS. 6: (2)2" And a term is stated in sleeping "(*wa ajal musamma 'indahu*) the word-order of this phrase goes against the rule that in a nominal phrase in which the predicate consists of a preposition (*'inda*, "with") and a noun or pronoun (*hu*, "him"), and in which the subject (*ajal*, "term") determined, the predicate precedes the subject.

The normal order of the words would thus be *wa'indahu ajal*. To view this as a problem and to understand the terminology of al-Zamakhsari's explanation, it is necessary to know the rules governing the word order as formulated by the Arabic grammarians. According to these rules, any deviation from what is regarded as normal is noticed and explained by al-Zamakhsari.<sup>11</sup>

In his exegesis, al-Zamakhsari gave some examples by showing the high style of Quranic verses. Among them is the *i'jaz* style example of verse described by al-Zamakhsari as follows: *huda li al-muttaqin* ("Guidance for those who belong to the God fearing"). Al-Zamakhsari's commentaries to this verse are given in the form of dialogue saying that: If you say, why God was not talking about guidance to those who are astray instead. I say, because those who astray are divided into two. First, one group known as those who choose to renewing their mental attitude, behavior and their world view toward gaining the right guidance. In other words, guidance is not purposely aimed to those who astray in the meaning that for them they will stay in their status in astray. Whilst for those who wish to change their attitude could be categorized as those who are seeking God's guidance.<sup>12</sup>

Another example is in the form of the repetition style (*uslub al-tikrar*). There are verses showing this repetition style in the same meaning as shown in the following QS. al-Qamar: 15. The usage of the repetition style in the same meaning according to al-Zamakhsari, is to gain fresh meaning whenever one hears every news previously revealed as a warning which aimed at raising up consciousness or certain event. In other word, one should not fall into the same hole more than once. Another example is shown in the same verse: *fabi ayyi alā'i rabbikumā tukadziban* ("what is your other ways in making lies to God from all the goods God has given to you")—as mentioned in QS. al-Rahman.

The same thing also happened in the repetition style through the revelation of stories and events all aimed to act as teaching examples for mankind and as mirror for man's action.<sup>13</sup>

Another example took form in al-Badal. In this form, the phrase contained the beauty of its eloquence. The aim of *al-badal* is to confirm and to repeat. The example of this is shown in QS. al-Nisā': 11 and al-Fātiḥah: 5. This verse shows the existence of "*badal*" from the straight path and that shows the existence of repetition of one's own doing. It seems as if the verse is saying "Show us the straight path, the path that Thy favors."

The same also happens in the phrase “o thou” (*ya ayyuha*) as the calling phrase which meant to confirm the statement. The following is a sample in verse QS. al-Baqarah: 21.

Besides *nazm* to prove the *i'jaz* of al-Qur'an, al-Zamakhsari also mentioned the aspect of information of the unknown. He explained these two verses in QS. al-Baqarah: 94-95 (“say: If the last Abode with God is yours exclusively, and not for other people, then long for death—if you speak truly. But they will never long for it, because of that their hands have forwarded”).<sup>14</sup>

These two verses contain miracles because they contain information of the unknown, as God said that they will never do (*lan tafalu*) and the next verse at QS. al-Hijr: 91 (“who have broken the Qur'an into fragments”). This is called *i'jaz*, since it gives the information on what are going to be happened.

Another example which contains unknown information is in QS. al-Rūm which foretells about the fall of the Roman kingdom within not more than nine years. This then occurred to be true. The same also happened on the information that the Prophet and his followers will enter the city of Mecca as the glorious end of his mission. This unknown information then proved to be true in reality later.

## **Conclusion**

Al-Zamakhsari's description of the Qur'anic exegesis is not only revealing the meaning contained in Al-Qur'an, but also, he disclosed the secrets of the *i'jaz* of al-Qur'an. The method used by al-Zamakhsari in explaining this by practicing theories given by the earlier ulemas which condensed in the method of *nazm*. With *nazm*, word, meaning and axioms of the grammatical rules orderly organized which then manifest themselves in ultimate non-imitative beauty of eloquence, highest composition, perfect style and depth of meanings.

## Endnotes

1. Muhammad al-Zahabi, *al-Tafsir wa al-Mufasssirun*, vol. I (Beirut: Dar al-Maktab al-Haditsah, 1976), p. 430-431.
2. al-Zamakhsari, *Al-Kassyaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujub al-Ta'wil* (Kairo: Dār al-Ma'arif, t.t.), p. 17-19.
3. al-Zahabi, *al-Tafsir wa al-Mufasssirun*, p. 443.
4. al-Zahabi, *al-Tafsir wa al-Mufasssirun*, p. 442.
5. Subhi al-Salih, *Mabāhith fi 'Ulūm al-Qur'ān* (Beirut: Dār 'Ilm li al-Malayin, 1977), p. 345.
6. Mahmoud Ayyoub, *The Qur'an and Its Interpreters*, vol. 1 (Albany: State University of New York Press, 1984), p. 5.
7. Mahmoud Ayyoub, *The Qur'an and Its Interpreters*, h. 5.
8. Al-Zamakhsari, *Al-Kassyaf*, p. 17.
9. al-Juwaini, *Manhaj al-Zamakhsari fi Tafsir al-Qur'an bayan I'jazih* (Kairo: Dar al-Maarif, t.t.), p. 299.
10. Issa J. Boullatta, "The Rhetorical Interpretation of the Qur'an *I'jaz* and Related Topics, "in Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'an* (Oxford: Clarendon Press, 1988), p. 146.
11. JJ.G. Jansen, *The Interpretation of the Koran in Modern Egypt* (Leiden: E.J. Brill, 1988), p. 63.
12. al-Zamakhsari, *Al-Kassyaf*I, p. 26
13. al-Zamakhsari, *Al-Kassyaf*II, p. 422.
14. AJ. Arberry, *The Koran Interpreted* (London: Macmillan Company, 1971), p. 156.

## Bibliography

- Arberry, AJ. *The Koran Interpreted*, London: Macmillan Company, 1971.
- Ayyoub, Mahmoud. *The Qur'an and Its Interpreters*, Albany: State University of New York Press, 1984.
- Boullatta, Issa J. "The Rhetorical Interpretation of the Qur'an *I'jaz* and Related Topics, "in Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'an*, Oxford: Clarendon Press, 1988.
- Jansen, JJ.G. *The Interpretation of the Koran in Modern Egypt*, Leiden: E.J. Brill, 1988.
- al-Juwaini, *Manhaj al-Zamakhsari fi Tafsir al-Qur'an bayan I'jazih*, Kairo: Dar al-Maarif, t.t.
- al-Salih, Subhi. *Mabāhith fi 'Ulūm al-Qur'ān*, Beirut: Dār 'Ilm li al-Malayin, 1977.
- al-Zahabi, Muhammad. *al-Tafsir wa al-Mufasssirun*, Beirut: Dar al-Maktab al-Haditsah, 1976.
- al-Zamakhsari, *Al-Kassyaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujub al-Ta'wil*, Kairo: Dār al-Ma'arif, t.t.

---

**M. Amin Nurdin**, adalah staf pengajar dan Direktur Program Ekstension pada Fakultas Ushuluddin IAIN Jakarta. Saat ini sedang menyelesaikan program S3 pada Program Pascasarjana IAIN Jakarta.

ISSN 0215-6253 (print)



9 770215 625008

ISSN 2714-6103 (online)



9 772714 610004