
Dynamics of Qur'anic Interpretation in Contemporary Thought (Case Study of Tafsir Al-Manar)

Ahmad Zuhri

Universitas Islam Negeri Sumatera Utara Medan, Medan, Indonesia

Abstract

This paper aims to find the paradigm of tafsir al-Manar in some views of scholars who praise and criticize as well as in interpreting the Qur'an. This study used a qualitative research design; it produced description data. The findings in this paper are that Rashid Muhammad Rida uses the tahlili (analysis) method, which is patterned adabi wa ijtimai'y (literature and society). Two important things that became a foothold in the writing of al-Manar were the author's views about the nature of tafsir and his views on the Qur'an. These two views can be called the paradigm of interpretation that underlies the work of Qur'anic interpretation by the author of al-Manar. Even in the Qur'anic interpretation, Muhammad 'Abduh held the view that if there is a conflict between the text and reason, then the position of the reason is prioritized by employing the method of takwil. Kirik on al-Manar's tafsir, Shaykh Muhammad Rashid Rida, was a mufassir who was too bold in using the theories of a supporter for his scientific interpretation. So sometimes, there is an attempt to justify scientific theories, even those that are not yet established with the verses of the Qur'an.

Keywords: Interpretation, Qur'an, Contemporary Thought, Tafsir Al-Manar

Dinamika Interpretasi Al-Qur'an dalam Pemikiran Kontemporer (Studi Kasus Tafsir Al-Manar)

Abstrak

Tulisan ini bertujuan menemukan paradigma tafsir al-Manar dalam beberapa pandangan ulama yang memuji dan mengkritik serta dalam menginterpretasikan Al-Qur'an. Penelitian ini menggunakan desain penelitian kualitatif, penelitian ini menghasilkan data deskripsi. Temuan dalam tulisan ini adalah Rasyid Muhammad Ridha menggunakan metode tahlili (analisis) yang bercorak adabi wa ijtimai'y (sastra dan kemasyarakatan). dua hal penting yang menjadi pijakan dalam penulisan al-Manar, yaitu pandangan penulis al-Manar tentang hakikat tafsir dan pandangannya tentang al-Qur'an. Dua pandangan tersebut bisa disebut sebagai paradigma penafsiran yang mendasari kerja interpretasi al-Qur'an yang dilakukan oleh penulis al-Manar. Bahkan dalam konteks penafsiran al-Qur'an Muhammad 'Abduh berpandangan bahwa apabila terjadi pertentangan antara teks dengan akal, maka posisi akal diprioritaskan, dengan cara menempuh metode takwil. Kirik atas tafsir al-Manar; Syaikh Muhammad Rasyid Ridha adalah mufassir yang terlalu berani dalam menggunakan teori-teori seorang pendukung untuk ilmiah penafsirannya. Sehingga terkadang dirasakan adanya usaha membenarkan teori ilmiah, sekalipun yang belum mapan dengan ayat-ayat al-Qur'an.

Kata kunci: Interpretasi, Al-Qur'an, Pemikiran Kontemporer, Tafsir Al-Manar

Author correspondence

Email: zuhriahmad@uinsu.ac.id

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A. Introduction

The Quran, as a guide to the life of Muslims, must be universally understood to meet the needs of society. Everything contained in the Qur'an is essentially a teaching the Muslims must hold. He provides instructions and guidelines for life to achieve happiness in the afterlife in the form of teachings of aqidah, morals, laws, philosophy, siyasah, and worship. Because understanding the Qur'an is an obligation for every Muslim, where it is a command of Allah Almighty for His servant and His treatise sent to him through His messenger, Muhammad (peace be upon him). Whoever does not read and understand the Qur'an. It means that he has belittled the message of Allah (swt.) and denigrated who sent it and who was sent to bring it.¹ It also needs to be supported by the ability to understand and reveal the content and principles of the Quran.² It is this kind of ability that interpretation gives.

Attempts to interpret the Qur'an began with the Holy Prophets. The Prophet had the authority and main task of explaining the revelation of Allah Almighty. Therefore, the most correct interpretation is the interpretation given by the Holy Prophets. It is just that the interpretation of the Qur'an at the time of the Prophet was not so felt because if friends needed help understanding a verse, they could immediately ask the Prophet about it. Moreover, the Holy Prophets always gave maximum answers. After the Prophet died, the Companions continued the development of this science. Then, this knowledge was continued by the tabi' tabi'in and the generations who grew up and lived in the following times.

The science of tafsir, as an effort to understand and explain the meaning of the verses of the Qur'an, has given birth to many works of exegesis and contextualization of the Qur'an, which Muslims have long done, evidently, by the emergence of books of exegesis with their characteristics in order to respond to various problems that developed in their time. This model of interpretation is what

¹ Ni'mat Sidqy, *Nikmat Al-Qur'an*, Cet. 3, (Bandung: Husaini, 2000), p. 20.

² H. Nasaruddin Umar, *Deradicalization of the Comprehension of the Qur'an & Hadith*, Cet. 1, (Jakarta: Grace of the Universe Center, 2008), p. 11.

J.M.S Baljon later called the modern style of interpretation.³ Among the many interpretations that exist, of course, each has a different perspective and style of interpretation, one of which is in terms of time or time, for example, as we know, interpretation in the classical and modern-contemporary periods.

Among the names of Qur'anic exegesis that appeared in this modern-contemporary century, the name al-Manar is in the first row, both in terms of the author's popularity and the quality of the content it contains.

Tafsir al-Manar is one of the books of tafsir, born in the modern century. This book was written by two famous mufasssirs among Muslims, Muhammad Abduh and Rashid Muhammad Ridha.⁴

Tafsir al-Manar is phenomenal because it places reason in an important position in the processes of interpretation. There are many names to give nomenclature to the style of tafsir in al-Manar, among them al-manhaj al-ijtima'i, al-laun al-adabi al-ijtima'i and others.

For Muhammad Abduh, the attitude of piety to the old ulama does not need to be maintained, even be fought because this taklid is what makes Muslims in decline and unable to progress.⁵ According to Abduh, we are commanded by Allah Almighty to think about the content of the Quran, take i'tibar lessons, and take hidayah. Let us understand what we are saying / verses that we read in prayer,⁶ It also requires relevance to the linguistic aspect since it is considered that understanding the recitations of the prayers is impossible to achieve except by knowing Arabic; learning Arabic is also mandatory, knowing Arabic in this regard becomes important in Islam, although in his interpretation he does not put much emphasis on this aspect of the language, but he appeals that the language be used as an important indication in advancing Muslims.

³ Uswatun Hasanah, Model and Characteristics of Interpretation of Muhammad Abduh and Rashid Rida in Tafsir Al-Manar, Journal of Hermeneutics, Vol. 9, No.2, December 2015, p. 315

⁴ Subhan, *The Existence of Tafsir Al-Manar as a Modern Tafsir*, <https://jurnal.iain-bone.ac.id/article/download>

⁵ Harun Nasution Muhammad Abduh and the rational theology of the Mu'tazilites. (Jakarta: University of Indonesia, 1987), p.63

⁶ Muhammad Rasyid Muhammad Ridha, Tafsir al-Qur'an Judge (al-Manar), (Kairo: Dar al-Fikr, juz I, tt)., p. 31

This paper aims to find the paradigm of tafsir al-Manar in several views of scholars who praise, criticize, and interpret the Qur'an.

B. Literature Review

The emergence of Tafsir al-Manar

Tafsir Al-Manar is the name of a book of tafsir that is more famous than its original name, namely Tafsir Alquran al-Hakim. Initially, this book of tafsir was a collection of Muhammad 'Abduh's lectures recorded by one of his disciples, Rashid Muhammad Ridha. Initially, this collection was published regularly in the Al-Manar magazine, run by Muhammad Rida, and later published as a separate book.

As quoted by Hamim Ilyas, according to Muhammad Rida, the compilation of Al-Manar originated from the influence of al-'Urwah al-Wutsqa.⁷ He said he was amazed by the magazine's articles, which, in dealing with the issue, postulated Quranic verses using patterns never before explained.

Therefore, after being in Egypt and joining 'Abduh, the first thing Muhammad Rida proposed for his teacher was to write a tafsir with a spirit that animates the meaning of Al-'Urwah al-Wutsqa. 'Abduh acknowledged the urgent need to interpret the verses of the Qur'an, but he was unwilling to comply with his student's request, thinking that books could not benefit people whose hearts were blind and only 20% of what was intended. The reader can understand the author. Then Muhammad Rida proposed that 'Abduh teach tafsir, at first 'Abduh also objected to fulfilling the request because, from his experience teaching tafsir, he got the impression that the lesson did not interest them. When teaching, he said many important things that they should have noticed and recorded, but they did not pay attention to him. However, Muhammad Rida tried to convince 'Abduh by stating that the situation had changed significantly. He maintained that many people are now aware of the condition of the Ummah and the necessity to carry it out before due to being

⁷ Hamim Ilyas, *Restoring the Function of the Qur'an: Paradigm and Method of Tafsir al-Manâr, in Efforts to Integrate Hermeneutics in Qur'an and Hadith Studies*, Ed. Syafa'atun Almirzanah, Sahiron Syamsuddin (Yogyakarta: Research Institute UIN Sunan Kalijaga, 2012), p. 100.

influenced by Al-'Urwah al-Wutsqa. Finally 'Abduh was willing to teach tafsir in the form of lectures.⁸

Muhammad Rida stated that the published tafsir was edited by himself, while some of his ideas were taken from the lectures of 'Abduh (there were quite a lot), from the books of tafsir, and some felt from himself. Therefore, if he quotes the full understanding of 'Abduh, he attaches it to his teacher by saying, "Master and Leader said." After 'Abduh died, while there was still an interpretation of his teaching to be published, he replaced his blasphemy with "he said what he meant or in short." However, he admitted that such a method of blasphemy he did not follow from the beginning. Therefore, when the commentary was published as a book, he began publication from the second volume, because he had to revise the first volume so that the format would fit the later volumes.⁹

The tafsir was published in book form with additions from those published in Al-Manar magazine. The addition of Muhammad Rida is in the form of an integral description of tafsir. This additional description was initially indicated by the words "now I add" and "now I say" but was later shortened to "I said."¹⁰

Methods and Patterns of Tafsir Al-Manar

In interpreting the Qur'an, the mufasssir differed regarding the methods and patterns used. It is adapted to the social circumstances in which the mufasssir lives. So differences in interpretation are natural because the interpretation of truth is relative, not a qath'i, and must be followed.

Rashid Muhammad Rida's interpretation of the Qur'an followed the method used by his teacher, Muhammad Abduh. Stay away from Israel in interpreting the Qur'an, and use language that is easily understood by ordinary people in its interpretation. In interpreting the Qur'an, Rashid Muhammad Rida tried to explain things that were mugham but still adhered to the law of Assyria.

⁸ Ibid, p.101

⁹ Ibid

¹⁰ Ibid, p. 103

Rashid Muhammad Rida's method of interpreting the Qur'an followed the method used by his teacher, Muhammad Abduh. Stay away from Israel when interpreting the Qur'an, and use language that is easily understood by ordinary people in its interpretation. In interpreting the Qur'an, Rashid Muhammad Rida tried to explain things that were *mugham* but still adhered to the law of Assyria.

"I followed my thoughts after my teacher Abduh died. I changed the method my teacher used in interpreting the Qur'an by further expanding the interpretation by using the hadith of the Prophet (peace be upon him), either in taking laws, affirming terms or issues debated by scholars, so that the Qur'an could be used as a cooler and a lifeline."¹¹

It is just that the expansion of interpretation carried out by Rashid Muhammad Rida specifically is only a social problem in society. In interpreting the Qur'an, Rashid Muhammad Rida used the *tahlili* (analysis) method patterned *adabi wa ijtimai'iy* (literature and society). However, if you pay attention, on the other hand, Rashid Muhammad Rida also uses the *maudhu'i* (thematic) method by collecting verses that have the same redaction. Then, at the end of the interpretation, he explained the plausibility (correlation) between one verse and another.

C. Method

This study used qualitative research and produced descriptive data in the form of the subject's behavior and written or spoken words.¹²

The nature of descriptive research aims to describe precisely the properties, conditions, symptoms, or certain groups regarding matters related to research on the tafsir al-Manar.

D. Result

The Paradigm of Tafsir al-Manar in Interpreting the Qur'an

In the preamble of the elaborated Rida, several principles of interpretation that became the framework of al-Manar were extracted from the tafsir lecture of Muhammad 'Abduh. Rida writes:

"The interpretation we strive for is understanding the Qur'an as a religion that guides people to the teachings that deliver the happiness of their lives in this world"

¹¹ Muhammad Rasyid Muhammad Ridha, *Tafsir al-Qur'an Judge (al-Manar)*, (Kairo: Dar al-Fikr, juz I, tt), h. 16

¹² Sugiyono, *Quantitative, Qualitative, and R&D Research Methods*. (Bandung: Alfabeta, 2022)

*and the Hereafter. It is the highest purpose of interpretation. Studies beyond that are just a tool to achieve that highest goal."*¹³

Scholars of the Qur'anic sciences generally define the interpretation of the Qur'an by pointing out the differences and similarities between the terms tafsir and ta'wil.¹⁴ However, in the above quote, Muhammad Rida does not explain the difference. He presented operational definitions that served as a framework in al-Manar's writing.

In this definition, it is implied that two important things became the basis for the writing of al-Manar, namely the author of al-Manar's views on the nature of tafsir and his views on the Qur'an. These two views can be called the paradigm of interpretation that underlies the work of Qur'anic interpretation carried out by the author of al-Manar.

From the understanding, tafsir al-Manar is divided into three forms of approach: Textual, semitextualist, and contextualist. This classification is based on the significance of linguistic use in determining the meaning of a text and consideration of the socio-historical context of the Qur'an in determining its meaning. The textualist model adheres to the text very strictly, and the approach used is linguistic. Textualists emphasize adagium, the Qur'an that guides Muslims rather than the needs of the reality of society. They assume that the meaning of the Qur'an is final and universal.

Semi-textualists have something in common with textualists, emphasizing linguistic approaches and ignoring the socio-historical context. However, they package the legal-ethical content of the Qur'an with modernist overtones and are often accompanied by apologetic discourse. What is meant by the Contextual model refers to a type of interpretation that emphasizes the socio-historical context of the legal-ethical content of the Qur'an. In contextualist argumentation, to understand the legal-ethical content of the Qur'an, it is necessary to consider the political, social, historical, cultural, and economic context in which it was revealed, interpreted, and applied.¹⁵

¹³ Muhammad Rashid Muhammad Ridha, *Tafsir al-Manar*, (Beirut: Dar al-Kutub al-Miyyah, 2005)

¹⁴ Muh.ammad Husein al-Dzahabi, *al-Tafsir wa al-Fassirun*, I, (Beirut: Dar al-Nafais, 1986), p.52.

¹⁵ Muhammad Sharif Chaudhry, *Islamic Economic System*, (Jakarta: Kencana Publishers, 2020)

In Tafsir al-Manar, the verses of the Qur'an are elaborated by interpreting verse and by verse, letter by letter, with explanations of vocabulary and recitation followed by elaboration of the meaning of the verse behind it. The method used in al-Manār's tafsir is the tahlīlī method, which is the analytical method of verses. The slight difference is the pattern of application of tafsir in people's lives, which emphasizes the application of the Qur'an in everyday life, how to present the Qur'an as a guide and solver of people's life problems then this model becomes distinctive in al-Manar's tafsir.

In this definition, it is implied that two important things became the basis for the writing of al-Manar, namely the author of al-Manar's views on the nature of tafsir and his views on the Qur'an. These two views can be called the paradigm of interpretation that underlies the work of Qur'anic interpretation by the author of al-Manar. Even in the context of Qur'anic interpretation, Muhammad 'Abduh held the view that if there is a conflict between the text and reason, then the position of the reason is prioritized through the method of takwil. According to Abduh, religious problems cannot be believed except through logical proof. Also, there are religious teachings that are difficult to understand with reason but are consistent with reason.¹⁶ Thus, even though it must be understood with reason, Abduh still acknowledges the limitations of human needs and the guidance of the Prophet (PBUH) (revelation).¹⁷

The expression of the Qur'an as a religion that denotes "man" contains the understanding of the second paradigm in interpretation, that the Qur'an is the source of guidance (hidayah). Muhammad 'Abduh believes that many early interpreters were caught up in their preoccupation with making the Qur'an an intellectual field, following their respective disciplines and scientific capacities, so that the function of the Qur'an as a guide for humans was often ignored and distanced. Excessive study of certain dimensions of the Qur'an actually distances them from the guidance of the Qur'an.¹⁸

¹⁶ M. Quraish Shihab, *The Rationality of the Qur'an, A Upper-Class Study of Tafsir Al-Manar*, (Jakarta: Lentera Hati, 2006), p. 180

¹⁷ Dudung Abdullah, *the thought of Shaykh Muhammad Abduh in Tafsir Al-Manar*,

¹⁸ Rida, *Tafsir al-Manar*, Op.cit, h. 18

The phrase "teachings that usher in the happiness of their lives in this world and the Hereafter" gives the sense of two goals that the author of al-Manar aims to achieve with the interpretation of the Qur'an, namely the happiness of the world and the happiness of the hereafter. The paradigm that can give rise to the phrase can be traced to the author's belief that the Qur'an can lead people to these goals anytime and anywhere. The paradigm is the author's belief that the Qur'an is a "shahih li kull zaman wa makan."

This phrase is the highest purpose of interpretation. Study beyond that is only a means to that highest end, implying the existence of various purposes of writing exegesis that he knows, but not all of them are approved by him. According to him, the highest purpose of Qur'anic interpretation is the formulation of the Qur'anic instructions mentioned above, while the other goals are only intermediate.

The way of interpretation of al-Quran adopted by Muhammad 'Abduh is based on 9 (nine) principles, namely:

1. That the verses in a surah constitute a harmonious whole.
2. The Quran is universal and comprehensive.
3. The Qur'an was the first legal somber.
4. War on taqlid.
5. The use of thinking and reasoning and scientific methods.
6. The placement of reason as a guide and determinant in understanding the Quran.
7. Avoid stripping details of the verses of the mubhamah. Be very strict in accepting the interpretation of bi al-ma'tsur and
8. avoid the taking of the Israiliyyat narration very much.
9. Strong emphasis on the regulation of social life based on the hidayah of the Qur'an¹⁹

The way of interpretation taken by Rashid Muhammad Rida is based on the following principles;

¹⁹ Yep. Salam and Andi Abdul Hamzah, *Tafsir of Religious Freedom in Surah Al-Baqarah Verse 62: A Critical Analysis of Tafsir Al-Manār*, Tafsere Journal Volume 10 Number 1 Year 2022, p. 67

- a. Study 'Science.
- b. Ibn influence. Catholics.
- c. The influence of al-Ghazali.
- d. The peel is very wide and long.
- e. His explanation of the laws of sociology and historical development was successfully lifted from the verses of the Qur'an.²⁰

Regarding who has the right to understand the Qur'an, Rashid Rid}a> stated: "It is obligatory for every human being to individually understand the verses of the Qur'an according to his capacity. There is no difference between the intellect and the laity."

The views of Muhammad 'Abduh and Rashid Rida, as outlined above by al-Manar scholars, are standardized into part of the principles of the school of social interpretation (al-madrasah al-'aqliyah al-ijtima'iyyah). The mention of the term "al-madrassa" is based on the reality of the birth of post-modernist works of exegesis that use similar principles.

As one of the contemporary tafsir books, Tafsir al-Manar has its own contribution to the scientific study of tafsir with its tahlili method and adabi ijtima'i style.

Tafsir al-Manar, in the opinion of scholars who praise

The modern interpretation of the Qur'an attempts to adapt the verses to the demands of the times. It has been a necessity since the death of the Prophet Muhammad (peace be upon him) and since the power passed to the caliphate (Khulafaur Rashidin). His situation developed in conditions different from the time of the Prophet. Within the time of the Prophet. Therefore, the various ideas in the Qur'ān were immediately felt to require reinterpretation. This guidance was felt necessary after contact with civilization. Foreign expansion became more intensive, precisely through the Muslims themselves, and the power took place very quickly.

²⁰ Malik Madani, *Tafsir al-Manār (antara al-Syekh Muhammad abduh dan al-Syayyid Muhammad Rasyid Ridho)*, (Yogyakarta: Perpustakaan digital UIN Sunan Kalijaga, 2008), h. 74.

Indeed, the modern interpretation movement is decisive in advancing political consciousness according to Islamic views and motivating people to fight for truth and justice. So great and terrible was the resistance given by al-Manar's followers against the colonists, the responsibility of the leaders of the countries and Islam was also so great for the misfortunes, tribulations, and Islamic states by the colonists.

Tafsir al-Karim or al-Qur'an "Tafsir al-Manar" is one with the name of enthusiasts and popular among modern exegesis of Islamic studies, especially about the interpretation of the Qur'ān. Kitab tafsir al-Manar is the only book and the Shahih compiles narrations of a firm intellect, which explains the wisdom of the view of the Shari'ah, as well as the sunnatullah (the law of Allah of human wisdom, and explains the functions of the applies) of the Qur'an as a guide to the place, all functions and times of every human being, between his instructions and the state of publication) the people compare the present (in Muslim times and that The instructions of turning away have salaf) with the situation (comparing hidayah sticking with this compiled with tall redactions (ancestors) who easily interpret it. Moreover, try to avoid the terms of science while technical so that people can understand it and cannot be ignored by ordinary people but specifically (scholars).

Muhammad Abduh and all generations of supporters of mazhab thought in tafsir took the right path. They take cultural examples but do not abandon the old rules. The need for ijtiḥad urgently needs to be opened for dilemmas arising due to the contradiction between the old, new, and new opinions. It was Muhammad Abduh who interpreted the mazhab and perfectly executed it. Many ijtiḥad problems arise from the environment, and commentators have been heavily influenced by Islam by this thought.

One of the scholars who praised Tafsir al-Manar is Hamka in his book 'Tafsir al-Azhar' saying: "The interpretation that attracted the heart of this interpreter to be used as an example is the tafsir "al-Manar" written by Sayyid Rashid Ridha, based on the teachings of the tafsir of his teacher Shaykh Muhammad Abduh. His commentary, apart from expounding on the knowledge pertaining to religion, ḥadith fiqhī, and history, adapted the verses to political and societal developments,

which were appropriate to the time in which the tafsir was written. Although he wrote only 12 tafsirs, meaning that less than half of the Qur'an can be used as a guide in continuing this interpretation of "al-Azhar" until the end. Although the social and political questions of the Islamic world at that time, in this day and age have changed a lot, due to changes that have occurred in Islamic countries, the basis of interpretation that he upheld is still fixed, warm and exemplary, and not stale".²¹

The next scholar to praise was Subhi Sholeh. According to Subhi Sholeh in his book "Mabahis FI Ulūmil Qur'an": "As for the book of tafsir al-Manar by Sayyid Muhammad Rashid Ridha, it is a special type in ta'wil the word of Allah Almighty. which in essence the tafsir was written based on the hadiths inherited by the salaf, then sought its adaptation to our time today. In many cases, it succeeded, although the writing seemed too firm to hold on to the weak but defended with all it seems clear that the author generally has a deep knowledge of the Qur'anic method which is studied as the Holy Book carrying hidayah and i'jaz".²²

Tafsir al-Manar in Criticism of Scholars

M. Quraish Shihab, in "Critical Studies of Tafsir al-Manar," says in his work, "Shaykh Muhammad Rashid Rida was a mufassir who was too bold in using the theories of a supporter for his 11miah interpretation. So sometimes it is felt that there is an attempt to justify scientific theories, even those that are not yet established with the verses of the Qur'an. Judging the mufassir, other than his teacher MuhammufassirshareOther, another mufassir is denounced with loud and spicy anat, and sometimes his quotes do not match the mufassirs'oopinionsufassir's opinion. Like his condemnation, Fakruddin ar-Razi was labeled as a mufassir who lacked knowledge about as-sunnah, the opinions of the Companions, and salaf figures in the field of tafsir and hadith".²³

According to M. Baqir ash-Shadr, the "Manual of Modern Tafsir" says: "Mufassir begins his interpretive activity, with certainty, for example, a verse or

²¹ Hamka, *Tafsir Al-Azhar, Juz. 1* (Jakarta: Pembimbing Massa, 1990), h. 37.

²² Subhi Sholeh, *Mabahis Fi Ulumil Qur'an*, (Jakarta: Pustaka. Firdaus, 1996), p. 297

²³ M. Quriash Shihab, *Critical Studies of Al-Manar afsir*, Cet. I, (Bandung: Pustaka Hidayah, 1994), p. 103

sentence, without thought, then limits the concept of the Qur'ān to the basis of thought that he has formulated. Also, that interpretation to the Islamic community stems from the methodology used by the interpreter".²⁴

According to Abdul Rahman al-Baghdady in his book "Nazharatun Fi Tafsir al-Ashry lil Qur'ānil Karīm", "The prominence of scientific theories in their interpretation will give rise to an assumption that the Qur'an covers all science. To strengthen the theories of modern science and ensure that before that, the Qur'ān is put forward by all. Superficial understanding and freezing thinking. Far more, that is, the fallacy and perversion of the Almighty are even more causing because they ignore the truth that comes from Knowing the universe, about man, all life and the Supreme Creator and everything in nature that is beyond the realm of being, due to all the attitudes of those who follow behind the theories of science that are based on the lack of human reason, limited and ignorant of everything".²⁵

E. Conclusion

Based on the above explanation, Tafsir al-Manar adheres to the rational paradigm. The Qur'an, the object of study, is seen as a guide to life for humans, while tafsir is seen as the result of human efforts in understanding the Qur'an to obtain life guidance. The discourse of tafsir is nothing but the result of the dialectic of human thought with the text of the Qur'an, so human reason has a significant role in the process of interpretation. The exaggeration of the author al-Manar in the application of this paradigm in the form of a rational approach became a prominent weakness in the work of Tafsir al-Manar.

As one of the contemporary tafsir books, Tafsir al-Manar has its own contribution to the scientific study of tafsir with its tahlili method and adabi ijtimai style.

Every book of tafsir written by mufasssir, be it mufasssir salaf or khalaf, certainly has praise or criticism sourced from scholars. It is mainly because the thoughts of the interpreters are influenced by many factors, such as the background of the level of intelligence, personal tendencies, developmental science, and even education,

²⁴ M. Baqir Assadr, *Pedoman Tafsir Modern*, Cet. 1, (Jakarta: Risalah Massa, 1992), h. 18.

²⁵ Abdul Rahman, *Nazaratun Fi Tafsir al-ASri Lil Qur'anil Kari*, (Bandung: Al-Ma'arif, 200), h. 58.

behind the knowledge and social conditions of the community. The author focused on the tafsir al-Manar.

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