

Linguistic Analysis in Wahbah Zuhaili's Tafsir Al-Munir on the Verses of Religious Moderation

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Abstract. This article examines the grammatical (linguistic) approach in al-Munir's interpretation of Qur'anic verses related to religious moderation. However, previous studies generally discuss religious moderation thematically without examining the linguistic strategies used by Wahbah Zuhayli in Tafsir al-Munir. How is nahwu analysis applied in the interpretation of verses on religious moderation and its linguistic implications in constructing a discourse of moderation? This study shows that the lughawi approach not only functions as a tool for text analysis but also as a mechanism for creating the meaning of moderation in contemporary tafsir. The primary focus of this study is how linguistic aspects, such as i'rāb, mufradat meaning, balaghah, and syntactic and morphological structures, are used by Zuhaili to form a moderate narrative in a religious and national context. This study uses a qualitative method based on a literature review with a descriptive-analytical approach. Primary data is sourced from Tafsir al-Munir, while secondary data is obtained from other Arabic exegesis and linguistic works. The linguistic approach in this study focuses on nahwu analysis through i'rāb and mufradat in Tafsir al-Munir. The verses were selected thematically, in line with the Indonesian Ministry of Religious Affairs' indicators of Religious Moderation. The results show that Zuhaili consistently applies a linguistic interpretation pattern through etymological, semantic, and syntactic approaches, which strengthen the understanding of verses on defending the country, tolerance, justice, leadership, and unity. The emphasis on the accuracy of word meaning and sentence structure in these verses clarifies messages of moderation, such as love for the homeland, anti-extremism, and respect for diversity.

Keywords: Linguistic Analysis, Tafsir Al-Munir, Religious Moderation.

Introduction

A deep understanding of the Qur'an is the primary foundation for building a balanced and inclusive religious life.¹ In the midst of increasingly complex global dynamics, the issue of religious moderation (*wasatiyyah*) has become increasingly crucial, especially in the face of extremism and intolerance.² Religious moderation, as one of the main principles in Islam, emphasizes the importance of balance, tolerance, and a middle approach that avoids all forms of extremism, both in religious practice and in social life.³ Especially in the midst of the increasing challenges of radicalism and

¹ Abdul Rouf, "Strengthening the Theological Foundation: Patterns of Realizing Moderation of Religious Life," *Islamic Guidance Journal* 13, No. 1 (2020): 105, <https://doi.org/10.37302/jbi.V13i1.148>.

² Bibi Suprianto, "Extremism and Solutions for Religious Moderation During the Covid 19 Pandemic," *Journal of Religious Studies* 6, No. 1 (2022): 42–55, <https://doi.org/10.19109/jsa.V6i1.12965>.

³ Theguh and Bisri Bisri, "Religious Moderation Ethical Perspective (An Analysis of Franz Magnis-Suseno's Thought)," *Scientific Journal of Philosophy: Journal of Philosophy, Theology and Humanities Studies* 9, No. 2 (2023): 98–114, <https://doi.org/10.37567/jif.V9i2.2295>.

extremism⁴, with the spread of hate narratives and hoax issues that lead to radicalism in the current digital era.

In the millennial era, technology plays a significant role in people's lives. This influenced traditional societies to transform into millennial societies, shifting from conventional life to digital life across education, lifestyle, and religious aspects. Millennials' lives also impact the study of the Qur'an and its interpretation. The characteristics of the millennial society that are instantaneous, effective, and straightforward provide the same tendency towards the development of understanding and science of the Qur'an, where the use of technology in interpretation is also in accordance with the level of the millennial generation's need for technology.⁵

This article will focus on the linguistic analysis of the verses of religious moderation in *Tafsir al-Munīr Wahbah Zuhaylī* through the exploration of nahwu. This focus is based on the view that the understanding of the Qur'an is determined not only by the social and normative context, but also by the linguistic structure that shapes the meaning of the verses. In the context of contemporary Muslim society faced with the challenges of extremism, intolerance, and the spread of religious narratives in the digital space, linguistic approaches are relevant to build moderate, balanced, and inclusive religious understanding.

Wahbah al-Zuhaili¹ (1932–2015) was a prominent scholar in Islamic science in the modern era. It is not surprising that many of his works are referenced in the Islamic higher education curriculum. *Tafsir al-Munir* adopts a unique approach to interpreting the Qur'an, reflecting his expertise in jurisprudence and his extensive knowledge of various Islamic disciplines.⁶ This research not only considers the social and historical context, but also emphasizes in-depth linguistic analysis, especially in the field of Nahwu as emphasized by al-Khuli.⁷ This approach is critical because the nahwu rules play a significant role in determining the meaning of Qur'an verses, which are often complex and subject to many interpretations. Although *Tafsir al-Munir* is well known, an in-depth study of Zuhaili's application of the linguistic perspective (nahwu) in interpreting verses on religious moderation remains rare.

According to Zuhaili's view in *Tafsir al-Munir*, a correct and contextual understanding of the concept of moderation is essential, given the potential distortions of meaning that may occur if the verses are interpreted without regard to proper linguistic aspects.⁸ As a contemporary commentary, *Al-Munir* offers to understand how a 20th-century mufasir approached interpretation. Zuhaili is known for his explicit language and his involvement with modern issues, making it very relevant to understand the application of Islamic teachings today.⁹

In the study of madzhab tafsir, various types of interpretation of the Qur'an are known, such as fiqh tafsir (*al-tafsir al-fiqhi*), linguistic tafsir (*al-tafsir al-lughawi*), Sufi tafsir (*al-tafsir al-sufi*), philosophical tafsir (*al-tafsir al-falsafi*), scientific tafsir (*al-tafsir al-ilmi*), to ecological tafsir (*al-tafsir al-bi'i*). These various

⁴ Ngainun Naim Abad Badruzaman, *Islamic Boarding Schools, Islamic Campuses and Religious Moderation* (Akademia Pustaka, N.D.).

⁵ D I Ansusa Putra And Mohammad Hidayaturrahman, "The Roles Of Technology In Al-Quran Exegesis In Indonesia," *Technology In Society* 63 (2020): 101418, <Https://Doi.Org/Https://Doi.Org/10.1016/J.Techsoc.2020.101418>.

⁶ Damanhuri Damanhuri, "The Existence And Form Of Tafsir Al-Munir By Wahbah Al-Zuhaili," *Al Mu'ashirah Scientific Journal* 20, no. 1 (2023): 230–38.

⁷ Muhammad Aminullah, "The Method of Literary Interpretation of Âmîn Al-Khûlî" ix (N.D.): 325–48.

⁸ Kurdi Fadal and Heriyanto Heriyanto, "The Justification of Jihadist Ideology in the Indonesian Qur'an Translation: An Analysis of the Qur'an Tarjamah Tafsiriyah M. Talib," *Al-Bayan: Journal of the Study of Tafsir and the Qur'an* 5, No. 2 (2020): 101.

⁹ Damanhuri, "The Existence And Form Of Tafsir Al-Munir By Wahbah Al-Zuhaili."

interpretations emerged alongside the development of disciplines in Islamic civilization at that time, including the Arabic language.¹⁰

Tafsir with a linguistic approach emphasizes understanding the meanings of words and expressions in the Qur'an by drawing on linguistic scholarship. This approach also pays attention to how the words are used in the Qur'an and interprets the meaning of the verse based on their use in context.¹¹

A tafsir can be considered to follow *manhaj lughawi* (linguistics) if the interpretation is dominated by linguistic explanations, including the semantic meaning of the word, the origin of the word, the position of the word in grammar (*I'rab*), the style of language (*uslub*), as well as the use of technical terms in linguistic rules, such as the mention of language schools, both from the Kufa and Bashrah schools.¹² Linguistic analysis plays a vital role in understanding the Qur'an and in understanding the concept of religious moderation. Grammar (nahwu) is a fundamental tool for accurately interpreting the Qur'an.¹³ Grammatical analysis is critical in interpretation, as grammatical issues integrated into interpretation affect meaning.¹⁴

Previous research has shown that the linguistic study of the Qur'an has evolved through a variety of approaches, but it remains fragmented. Fathurrasyid, for example, introduces a pragmatic approach to understanding the language of the Qur'an by emphasizing the relationship between linguistic and non-linguistic contexts.¹⁵ This study contributes to modern linguistic aspects, but is not directed at the analysis of specific interpretations, nor has it linked the language approach to theological-social values such as religious moderation. Similarly, the study of modern linguistic approaches to the teaching of balaghah, which relates it to the verses of the Qur'an, is more oriented towards the pedagogical aspect than towards the hermeneutic analysis of interpretation as discourse.¹⁶

In the context of religious moderation, Abdul Aziz¹⁷ offers a conceptual framework based on the three main principles of the Qur'an: universality, integration, and multiculturalism. This research emphasizes the importance of understanding these principles in building a tolerant and inclusive attitude. However, the approach remains normative-thematic and has not addressed the Qur'an's linguistic dimension. Thus, aspects of how the language of the Qur'an works structurally and rhetorically to build a discourse of moderation remain relatively neglected.

¹⁰ Uin Sunan And Kalijaga Yogyakarta, "Tafsir Linguistik (Study of the Tafsir Ma'anil Qur'an by Al-Farra') Abdul Mustaqim," *Abdul Mustaqim 1 Qof 3* (2019): 1–11.

¹¹ Asmaul Husna And Mumtazul Fikri, "Linguistic Analysis in the Study of Qur'an Interpretation from the Perspective of Islamic Education," *Islamic Pedagogy: Journal Of Islamic Education* 1, No. 2 (2023): 108–19, [Https://Doi.Org/10.52029/Ipjie.V1i2.164](https://doi.org/10.52029/Ipjie.V1i2.164).

¹² Sunan and Yogyakarta, "Tafsir Linguistik (Study of the Tafsir of Ma'anil Qur'an by Al-Farra') Abdul Mustaqim."

¹³ Muya Syaroh Iwanda Lubis, Asrindah Nst, And Sabaruddin S Sabaruddin S, "Moderation In Islamic Communication Perspectives Of Tadabbur Alquran," *Dharmawangsa: International Journal Of The Social Sciences, Education And Humanitis* 3, No. 1 (2022): 16–22, [Https://Doi.Org/10.46576/1jsseh.V3i1.2974](https://doi.org/10.46576/1jsseh.V3i1.2974).

¹⁴ Yehudit Dror, "Grammatical Issues Integrated With Quranic Exegesis And Their Impact On Meaning: A Critical Study Of The Commentary On Sūrat Al-Nisā'," *Al-Bayan: Journal Of Qur'an And Hadith Studies* 16, no. 2 (2018): 114–38, [Https://Doi.Org/Https://Doi.Org/10.1163/22321969-12340062](https://doi.org/10.1163/22321969-12340062).

¹⁵Fathurrosyid Fathurrosyid, "Understanding the Grammatical Language of the Qur'an (Study on Pragmatic Contributions in the Study of Tafsir)," *At-Tibyan Journal: Journal of Qur'an Science and Tafsir*, 2018, [Https://Doi.Org/10.32505/Tibyan.V3i1.487](https://doi.org/10.32505/tibyan.V3i1.487).

¹⁶ Noza Aflisia, Hendrianto, And Kasmantoni, "Teaching Balaghah For The Purpose Of Appreciation Of Al-Quran Language," *Lughawiyat: Journal of Arabic Language and Literature Education*, 2022, [Https://Doi.Org/10.38073/Lughawiyat.V4i2.537](https://doi.org/10.38073/lughawiyat.V4i2.537).

¹⁷ Abdul Aziz, "Religious Moderation in the Perspective of the Qur'an," *Alburhan Journal* 2, No. 2 (2024): 229–46, [Https://Doi.Org/10.61169/El-Fata.V2i2.80](https://doi.org/10.61169/el-fata.V2i2.80).

Several researchers have conducted studies on *Tafsir al-Munīr* by Wahbah al-Zuhaili. Ali Abdurrahman examines the story of the Prophet Solomon in *Tafsir al-Munīr*, emphasizing the concept of *fiqh al-ḥayāh*. This wisdom can be drawn from the verses under interpretation.¹⁸ Meanwhile, Theguh Saumantri¹⁹ Examines the value of moderation in *Tafsir al-Munīr* and emphasizes that, according to al-Zuhaili, moderation encompasses the dimensions of belief, attitude, behavior, *mu'āmalah*, and balanced morality. Although these studies are relevant, the analysis still focuses primarily on the thematic aspect, without considering linguistic elements.

In the tradition of classical lughawi tafsir, mufasir such as *al-Zamakhsyārī*, through *Tafsir al-Kasyāf*, presents a strong linguistic analysis, especially in the area of *balaghah*, but is often oriented towards strengthening the theological construction of the *Mu'tazilah*. Abu Hayyān emphasizes Andalusian *nahwu* more, but is relatively minimal in developing the social dimension of interpretation. Unlike these two approaches, Wahbah al-Zuhaili in *Tafsir al-Munīr* integrates linguistic analysis with *sharia maqasid*, resulting in *wasatiyah*-based lughawi tafsir, in which the language of the Qur'an is understood not only as a sign system but also as a means of forming ethical and moderate discourse.

Several previous studies have examined religious moderation in the Qur'an with a thematic, normative, and contextual approach, generally emphasizing values such as tolerance, justice, and balance. On the other hand, *Tafsir al-Munīr* by Wahbah al-Zuhaylī has also been extensively researched from various perspectives, such as jurisprudence, social, and moderation values. However, studies that specifically examine how linguistic analysis, especially grammatical/*nahwu*, is used in interpreting religious moderation verses are still relatively limited.

The main problem in this study lies in the limited research that examines in depth how linguistic aspects, especially *nahwu*, *sharaf*, and *balaghah* in *Tafsir al-Munīr*, not only function to explain the literal meaning of verses, but also play a role in building a narrative of religious moderation as a theological and social discourse. Previous studies have tended to address moderation thematically or normatively, without matching it with the framework of Arabic linguistic theories such as linguistic meaning, text context, grammatical structure, and language style. Therefore, this study aims to analyze these linguistic elements in *Tafsir al-Munīr* as a framework for strengthening the value of *wasatiyah* in the interpretation of the Qur'an, and shows that the lughawī approach contributes significantly to the formation of contextual and applicative religious moderation discourse.

Based on these gaps, this article discusses how Zuhaylī applies linguistic analysis, especially the *nahwu* aspect, in *Tafsir al-Munīr* to the verses of religious moderation, and how the linguistic implications of this inform an understanding of religious moderation. The author emphasizes the verses of moderation according to Darvi Hude.²⁰ This study uses a qualitative method, grounded in a literature review, with a descriptive-analytical approach. Primary data is sourced from *Tafsir al-Munīr fil Aqidah wa Syari'ah wal Manhaj* by Wahbah Zuhaili, printed by Dar al-Fikr. In contrast, secondary data is obtained from Arabic tafsir and linguistic literature. The analysis was carried out through the study of *i'rāb*, *sharaf*, *nahwu*, *mufradāt* on verses that were chosen thematically based on the principles of religious moderation that are in line with the indicators of Religious Moderation of the Ministry of Religion, including: verses about defending the country, obligations against colonizers, Islamic

¹⁸ Ali Abdurrahman Simangunsong And Misnawati Misnawati, "Exploring The Wisdom Of Prophet Sulaiman's Story And The Hoopoe Through The Lens Of Wahbah Zuhayli In Al-Tafsir Al-Munir," *Tafse: Journal Of Qur'anic Studies* 9, No. 1 (2024): 95, <Https://Doi.Org/10.22373/Tafse.V9i1.21535>.

¹⁹ Theguh Saumantri, "The Values of Islamic Moderation from the Perspective of Wahbah Al-Zuhayli in *Tafsir Al-Munir*," *Dija Al-Afkār: Journal of the Study of the Quran and Al-Hadith* 10, No. 1 (2022): 135, <Https://Doi.Org/10.24235/Diyaafkar.V10i1.10032>.

²⁰ Darwis Hude, *Religious Moderation Evidence Set*, Print 1 (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2023), 52.

recognition of the existence of the nation, the command to obey ulil amri, and the importance of unity.

Meanwhile, the author will elaborate on the interpretation of maudhu'i through a linguistic approach, using data analysis techniques, including identifying key words, analyzing i'rab and tarkib, interpreting aspects of balaghah, and synthesizing moderation values.²¹ Thus, this research not only serves as a linguistic study of interpretive texts but also has practical implications for shaping a contextual and practical narrative of religious moderation. Through an emphasis on linguistic structure, Wahbah al-Zuhaylī shows that the Qur'an's values of moderation are systematically grounded in the rules of proper language. The results of this research are expected to provide new insights that are relevant and applicable, and to contribute significantly to the development of the study of Qur'an interpretation and Islamic studies as a whole.

Discussion

Characteristics of *Tafsir al-Munir fil Aqidah wasyari'ah walmanhaj*

The name of the tafsir by Wahbah Zuhaily is *al-Tafsir al-Munir fil Aqidah wa as-Syari'ah wal Manhaj*. This commentary comprises 16 Juz and was published in Damascus, Syria, by Dar al-Fikr in 1991 AD. At the beginning of his commentary, Wahbah explained about the ulumul of the Qur'an, such as the definition of the Qur'an, how it was descended, codification, *Ottoman rasm*, *abrus sab'ah*, and *qira'at sab'ah*, various miracles, translation and law, *abrus mugatha'ah*, and ended with a discussion of the knowledge of balaghah in the Qur'an. The literature that influenced al-Munir's tafsir is Shafwatut Tafasir by Muhammad Ali as-Shabuni, particularly in its treatment of linguistics, literature, and language studies. From the grammatical aspect, the tafsir al-Munir refers to the tafsir *Bahrul Muhith* by Abu Hayan al-Andalusi. In addition, it also refers to the classical tafsir *al-Kasyaf* by Zamakhshari.²²

Wahbah, in his introduction to the tafsir, emphasizes his method on al-Ma'tsur, based on the Quran, hadith, the history of the companions and Tabi'iin, and the history of al-ma'qul (ijtihad mufasir), thus making it easier for the current generation to read in a contemporary language style. The systematics of the discussion include: 1] grouping verses based on the order of the mushaf; 2) explain the content in general; 3] display the interpretation in terms of language; 4] mentioning the *Asbabun Nuzul* and explaining the authentic story; 5] Explaining the verse in detail; 6] seek the legal istinbat; 7] discuss in terms of literature and i'rab the verses to be interpreted.²³

Background Wahbah Zuhaili wrote *Tafsir al-Munir* because of his admiration for the Qur'an. This is stated in the preface to his tafsir, emphasizing that the Qur'an is the most perfect book and that it provides inspiration in many ways. As the primary reference, it is a source of never-drying-up information across all scientific and social fields.²⁴ The approach of *Tafsir Al-Munir* combines the interpretation of bi al-ma'tsur (narration) and bi al-ra'y (reasoning).²⁵

According to the author's analysis, the method of *Tafsir lughawi* in the tafsir of *Al Munir* includes: *First*, the approach of vocabulary meaning (*lughawi*): explaining the meaning of each word,

²¹ Abdul Mustaqim, *The Dynamics of the History of Qur'an Interpretation: A Study of Traditions of Tafsir from the Classical, Middle to Modern-Contemporary Period* (Yogyakarta: Adab Press, 2014), 10.

²² Andy Hariyono, "Analysis of the Method of Tafsir Wahbah Zuhaili in the Book of Al-Munir" 1, No. 1 (2018): 19–25.

²³ Islamiyah Islamiyah, "Methods and Patterns of the Book of Tafsir Al-Tafsir Al-Munir," *Al-Thiqah : Journal of Islamic Sciences* 5, No. 2 (2022): 25, <Https://Doi.Org/10.56594/Althiqah.V5i2.77>.

²⁴ Wahbah al-Zuhaili, *Al-Tafsir Al-Munir Fī Al-'Aqidah Wa Al-Shari'ah Wa Al-Manhaj* (Beirut, Lebanon: Dar al-Fikr, 1991), Juz 1.

²⁵ Muhammad Husain Dzahabi, *Al-Tafsīr Wa Al-Mufassirūn* (Cairo, Egypt: Maktabah Wahbah, n.d.).

analyzing the essential words in the verse, both in terms of roots, synonyms, and word interpretation in the context of the verse. In the explanation of the word "حبل" (rope), which is used as a metaphor for religion or revelation.

Second, the grammatical approach (*i'rab*): analyzing the structure of the sentence, including an explanation of the change in the form of words in sentences (*i'rab*), as explained by Wahbah Zuhaili about the use of the phrase "ترهبون به" (terror with it) and "الآخرين" which are the objects in the sentence.

Third, the Figurative Approach (*Isti'arah*): Explain the use of metaphors in language, for example, the word "حبل الله" as an analogy or metaphor for the Qur'an or religion. In the phrase "حبل الله" (The Ropes of Allah), to describe religion or revelation, which is a tool to unite the ummah.

Researchers formulate patterns of *tafsir lughawi*. In the *Tafsir Al-Munir*, the work of Wahbah Zuhaili (d. 2015 AD) is:

First, the Etymological Interpretation Pattern: tracing the origin of words and understanding the original meanings of the words used in the Qur'an by referring to the root word or the origins of the Arabic language. Second, Semantic Interpretation Pattern: exploring contextual meaning: Analyzing how words in a verse contain a more profound meaning according to the context of the verse. As in the explanation of the meaning of "شفا حفرة" which figuratively describes the position of the ummah, very close to destruction before the arrival of Islam. Third, Syntactic Interpretation Pattern: analyzing sentence structure and understanding how the structure of a verse emphasizes a particular meaning. Such as understanding "فَنَذَكِمُ مَنْهَا" which explains how the salvation of the ummah is provided through religious teachings and revelation.

Interpretation of Religious Moderation Versus the Perspective of Wahbah Zuhaili

1. The Command to Defend the State in QS. al-Anfal [8]:60)

وَأَعِدُوا لَهُم مَا أُسْتَطِعْتُم مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحُيُولِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ

Wahbah Zuhaili interprets QS. Al-Anfal verse 60 urges believers to prepare various weapons of war appropriate to each era and to equip the army with the highest capabilities, because the military is a strong fortress of defense for the ummah. Of course, all of it is according to your abilities. The word (وَأَعِدُوا لَهُم مَا أُسْتَطِعْتُمْ) means to prepare to fight the enemy in all forms of material and moral force that are in line with the conditions of every time and place. Perhaps in ancient times, horses were an essential means of war, but for now, the most important means are air weapons, tanks, warships, bombs, and so on. So it can be concluded that when preparing troops to defend the country, it is necessary to equip them with tools that meet today's needs. This will not be achieved unless the Muslims finance the property allocated for armaments according to their ability.²⁶

The verse explains that the purpose of this preparation is to make the enemies of Allah and the enemies of the Muslims fearful, namely the Infidels, Jews, and Hypocrites. Without appropriate preparations in the conditions of war, peace cannot be realized; logically and according to custom, it is impossible to maintain peace except through modern warfare.

²⁶ Wahbah al-Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Shari'ah Wa Al-Manhaj*.

The word (وَمَا تُنفِقُوا مِنْ شَيْءٍ) means that whatever you spend, either a little or a lot, on jihad in the way of Allah, Allah will complete the reward without lacking in the slightest. As in the hadith narrated by Abu Dawud that one dirham in the way of Allah will be multiplied up to 700 times, as stated in the Qur'an. Al-Baqarah: 261.

The word (فِي سَبِيلِ اللهِ) includes jihad and other paths of goodness. Preparation for war depends on the infak of wealth in the way of Allah. Every nation needs to pay great attention to preparing a war force capable of defending existence, glory, and self-respect, guarding regional borders, and creating security and prosperity. This verse instructs Muslims to prepare military forces to face the enemy, whose purpose is to excite the hearts of the enemy and make them think of attacking and disturbing the stability of the country.²⁷

According to the author, defending the state of law is mandatory if there is an enemy who wants to destroy the Indonesian state; it must be fought out of love for the homeland, partly out of faith. This is closely related to the value of moderation, especially in the areas of nationality and non-violence. *First*, love for the homeland reflects the spirit of moderation, which teaches that one's faith is not only in ritual worship but also in loyalty to the nation and state. In the context of Indonesia as a pluralistic country, defending it means maintaining unity, sovereignty, and peace amid religious, ethnic, and cultural diversity. *Second*, rejecting extremism to prevent threats from other parties is essential so that the spirit of defending the country is not used as a justification for extreme actions. *Third*, tolerance in protecting the government is not only about taking up arms but also about maintaining national values, including tolerance between religious communities, and respecting differences. All of these are part of defending the country in a moderate, peaceful way.

2. Obligations Against Invaders in QS. al-Baqarah/2: 191

وَاقْتُلُوهُمْ حَيْثُ شِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُ مِنَ الْقَتْلِ وَلَا تُقْتَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتَلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكُفَّارِينَ

In the previous verse, there is *an asbabun nuzul* narrated by Ibn Abbas that this verse concerns the Ansar, who do not want to give inference in the way of Allah. From Abu Jabirah, the Ansar used to like to give alms and feed a lot, and then experienced a period of famine, so they stopped doing it. So this verse comes down.²⁸

Wahbah Zuhaili explained that people in ihram in the month of Muharam may fight if they are attacked first. This explanation relates to the previous verse, which states that the crescent moon is a time marker for the performance of the Hajj. During the Jahiliyah period, fighting in the month of Muharram was considered forbidden. However, in this verse, it is emphasized that there is no sin for Muslims to fight in that month if the purpose is to defend religion.

If there is a war between you and your enemies, kill them anywhere, even in the land of the Haram, and drive them out of the place where they used to drive you out of Mecca. Slander is that removing a person from religion is heavier than killing a free believer, who has high self-esteem, than killing his soul because faith is the most sacred thing in this world. War in the way of Allah is shari'a to resist attacks and protect da'wah and religious freedom. In war, no one should be persecuted, and

²⁷ Wahbah al-Zuhaili.

²⁸ Wahbah al-Zuhaili.

the goal is not to destroy; those who cannot fight should not be killed, women, children, the elderly, and the weak.²⁹

According to the author, this verse is closely related to the values of religious moderation, particularly in justice, proportionality, and anti-extremism. The principle of justice in moderation teaches Muslims to be fair, including in conflict. This interpretation emphasizes that war is permitted only as a response to an attack. This reflects the principle of “not going beyond the limits” in Islam. This rejects extreme ideas that justify violence without a justifiable cause. This is in line with the value of moderation that respects local wisdom, provided it does not conflict with the principles of justice and benefit. By emphasizing that war has rules and should be carried out only in self-defense, this interpretation rejects fanaticism in the name of religion.

3. Islamic Recognition of the Existence of the Nation in QS. al-Hujurat [49]:13)

يَأَيُّهَا الْمَّنَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَّقَبَائِلَ لِتَعَاوَرُوهُ أَكْثَرُكُمْ عِنْدَ اللَّهِ أَتَقْنَعُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ

The meaning of this verse, O man, we created you from one origin, from one soul, from the Prophets Adam and Eve. You are the same, because your destiny is one united by one father and mother. There is no place for us to boast of nasab because everything is the same; it is inappropriate for some of you to insult others while you are actually brothers. Allah made you into nations and tribes so that you know one another and do not dispute with one another (boasting about nasab).

Your virtue is piety. Whoever adorns himself with piety is more noble, wise, and honorable. Leave behind the attitude of arrogance towards each other; Allah knows your deeds. The Prophet delivered a sermon in Mina on the day of tashriq: “O one man, your father is one, there is no preference for the ‘Ajam over the Arabs, nor for the red-skinned and not for the red-skinned over the black, but with piety” (HR at-Thabari).

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَيْ صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَيْ قُلُوبِكُمْ وَأَعْمَالِكُمْ

“Indeed, Allah does not look at your appearance and wealth, but Allah looks at your heart and your deeds” (HR Muslim).³⁰

According to the author, QS. Al-Hujurat verse 13 addresses the values of religious moderation, particularly in the areas of anti-extremism, tolerance, egalitarianism, and respect for diversity. This interpretation confirms that all humans share a common origin: the Prophets Adam and Eve. This is the basis of the value of equality in Islam, which is consistent with religious moderation: no human being is superior to another based on race, ethnicity, or descent (nasab). In Islam, priority is determined only by piety. Allah made people into nations and tribes to know one another, not to boast or demean one another, showing the basic principle of moderation: respecting diversity as part of the *sunnatullah* (decree of Allah). In a pluralistic society such as Indonesia, this value fosters mutual understanding between cultures and religions.

4. The Command to Obey Ulil Amri in QS. An-Nisa [4]: 59

²⁹ Wahbah al-Zuhaili.

³⁰ Wahbah al-Zuhaili.

،-أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنْزَعُمُ فِي شَيْءٍ فَرَدُّوهُ إِلَى اللَّهِ وَإِلَرَسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

The previous verse came down when the Prophet succeeded in liberating the city of Mecca, and he invited Uthman bin Thalhah. When Uthman arrived in front of him, he said, "Give me the keys of the Kaaba! When he was about to hand it over to the Prophet, he handed me the key and the task of providing drinking water for the pilgrims! Finally, Uthman handed over the key to the Apostle, after which the angel Gabriel descended, who ordered the key to be returned to Uthman. Then the Messenger called Uthman bin Talhah and handed over the keys of the Kaaba while reciting this verse.³¹

Allah commands Muslims to maintain trust and establish laws reasonably, namely, obeying Allah by carrying out His laws, obeying the Messenger, and obeying the leader (ulil amri). These are the three principles of Islamic governance. Commentators consider Ulil Amri the leader and warlord, and some explain that they are scholars whose task is to explain Sharia law to humans. All of these opinions are true because they are obedient to the warlords, political leaders, and leaders who govern the affairs of the state by law. Likewise, it is legally obligatory to obey the scholars whose duties are to explain religious law, educate the people in spiritual matters, and carry out *amar ma'ruf nabi munkar*.

According to Ibn Arabi, ulil amri includes leaders and scholars. Leaders have the obligation to rule and to administer punishments, while scholars are competent people to be questioned in religious matters; they are obliged to answer, and their fatwas must be carried out. Ar-Razi thinks that ulil amri is *Ahlul Hal wal Aqdi* (an expert who sets or cancels rules). If there is a difference of opinion between you and Ulil Amri in religious matters that are not in the Qur'an or Sunnah, then the problem should be referred to the general rules that are sourced from the Qur'an and Sunnah.³² The author concludes that this interpretation is related to the value of religious moderation because it teaches a fair leadership structure, proportionate obedience, respect for religious and state authority, and the importance of maintaining trust.

5. The Importance of Unity in QS. Ali Imran [3]: 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَإِذْ كُرُوا نَعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهَتَّدُونَ

Judging from the balaghah, the word (واعتصموا بحبل الله) is the *isti'arab tashribiyyah*, which resembles the Qur'an with a rope, since both are things that can be used as a savior; in this case, the word musyabah bihi is a rope borrowed to reveal the word musyabah in the Qur'an. (شَفَا حُفْرَةٍ) Is the *isti'arab* of *Tamtsiliyyah*, which is to resemble their situation during the time of Jahiliyah, with the condition of a person at the mouth of a bottomless abyss. (نعمت) In *qira'at*, written with the letter ta',

³¹ Wahbah al-Zuhaili.

³² Wahbah al-Zuhaili.

but Ibn Kathir, Abu Amr, and al-Kisai waqaf in reciting with the letter ha, while other imams kept it with the letter ta'.³³

Hold fast to the rope of Allah, which means *adlah al-'Abdu* (commandment or promise) or religion/Qur'an/Islam, all of which are synonyms. (شَفَا حُفْرَةً) The tip of the lip of the abyss, says this parable, to reveal the state of near-extinction. The meaning of this verse is very close to hell because no separation between you and falling into hell except death in a state of disbelief. Then Allah saves you by faith.

Whoever adheres to the book and religion of Allah and trusts in him, he has received guidance, far from error, stepping on the path of truth towards the desired realization. Allah commands to be devout, to fulfill obligations, and to stay away from prohibitions. This can be achieved by abandoning disobedience and carrying out commands according to one's abilities, as Allah says in QS. *al-Taghabun* [64]: 16.

Then Allah reminded us of the greatest blessings given to the Arabs, namely the blessings of unity and unity after they were divided, loving each other after enmity, killing each other, and the arbitrary attitude of the strong towards the weak, and the blessings of the ukhuwah of faith. After they are in a state of polytheism and disbelief, they are on the edge of the abyss of Hell and destruction due to idolatry. So that with the most excellent favor, they turned into leaders, leaders and teachers for humanity, Allah saved them with Islam from destruction and destruction.

Because of the descent of this verse, from Ibn Abbas, that during the time of ignorance, the Aus and the Khazraj were hostile to each other. Later in the Islamic period, one time when they were sitting together, suddenly they mentioned the enmity that had occurred during the time of jahiliyah, so that their emotions and anger were equally provoked, causing wars and killing each other until Allah sent down Islam. They became people who loved and cherished each other in kindness and piety. Then they joined their respective sides. From Aus joined Aus, instead of Khazraj carrying his own weapons. Then go down this verse—the Tafsir of QS. *Āli' Imrān* verse 103 describes the principles of religious moderation, such as maintaining unity, rejecting group fanaticism, maintaining ukhuwah, adhering to religious teachings in a balanced manner, and making faith and the Qur'an the foundation in building a peaceful, just, and tolerant society.

Lughawi's Analysis in Tafsir *Al-Munir* on the Verses of Religious Moderation

1. QS. Al-Anfal verse 60

Wahbah Zuhaili, from the linguistic side, in the Tafsir verse 60 of Surah al-Anfal, provides a comprehensive analysis of i'rab, namely the position of sentences and sentence structures. Some important points: i.e., on the word “Intimidation”: He offers two possible pronoun references: “to” can refer to “as for” (prepared tool) or “tie” (military readiness). This shows a flexible understanding in the context of the sentence. “and others”: Described as *ma'thuf* on “the enemy of god”, affirming that threats are also directed at parties other than the main enemy, such as hypocrites or Jews. It shows a keen understanding of the relationship between words within the verse's structure, allowing the reader to grasp God's intent in depth.

Wahbah Zuhaili also explores the aspect of balaghah in the word “تَرْهِبُونَ بِهِ”: It is explained as coming from the root “رَهِبَةٌ”, which means fear accompanied by tension. With this, Zuhaili emphasizes the verse's psychological effect, namely, instilling fear in the enemy. And repetition and emphasis: In the repeated phrase “فَالْمَرَادُ مِنْ رِبَاطِ الْخَيْلِ” Zuhaili emphasized the importance of past

³³ Wahbah al-Zuhaili.

war preparations for contemporary strategies. This balaghah approach highlights the verse's beauty and purpose, delivering a strong message to the reader.

Contextualization of meaning (thematic and historical approach), where Wahbah Zuhaili relates the historical context of this verse to the infidels of Quraysh in the time of the Prophet, but he also extends its application to the present day by mentioning “**كُلُّ مَنْ يَعَادِي إِلَّا سَلَامٌ وَيَتَأْمِرُ عَلَيْهِ**” (all those who are hostile to Islam). This gives the relevance of the interpretation that is not only limited to the time of the Prophet, but also to the modern situation in defining power and preparation:

Wahbah Zuhaili explained “strength” and “horse tie”. *He used the hadith of the Prophet, who described power as “Throwing” (archery), and related it to contemporary technologies of warfare.* This shows a dynamic and flexible approach to interpretation according to the times. With a thematic and contextual approach, Wahbah Zuhaili's explanation balances language analysis with the verse's central theme: the urgency of preparation and strategy in maintaining the security of Muslims. This interpretation not only includes linguistic and historical aspects but also carries universal value in the face of enemies. The tafsir of Wahbah Zuhaili shows depth in understanding the structure of language and i'rab, meticulousness in exploring aspects of balaghah to understand the psychological impact of verses, and the ability to harmonize classical interpretation with contemporary reality. This approach provides a balanced understanding of interpretation between traditional and modern perspectives, making tafsir Al-Munir relevant to readers of different generations.

Wahbah Zuhaili does not display the science of *sharaf* or Arabic morphology, which analyzes the root of words, *wazan* (word patterns), and *syighab* (word forms). The researcher seeks to explain the seven main words in verse 60 of Surah Al-Anfal, which can be seen in the following table:

Table 1. Lafadz in Verse 60 of Surah al-Anfal

Yes	Kata (Lafadz)	Word Origin	Wazan	Shighab
1	you count	ع-د-ع	Do	<i>Fi'il amr</i> (Command word)
2	you could	ط-و-ع	you used	<i>Fi'il Madhi</i> (Past Verb)
3	you intimidate	ر-ه-ب	you do	<i>Fi'il mudbari'</i> (Present or future verbs)
4	You know	ع-ل-م	you do	<i>Fi'il mudbari'</i> (Present or future verbs)
5	Strength	ق-و-ي	فعلة (singular form of <i>muannats</i>)	<i>Isim mashdar</i> from <i>fi'il</i> قوّي
6	Tie	ر-ب-ط	Effective	<i>Isim mashdar</i> from <i>fi'il</i> رابط
7	Enemy	ع-د-و	Effect	<i>Isim mashdar</i> from <i>fi'il</i> عدا

In syntactic analysis or from the side of nahwu science, there is a categorization of Surah Al-Anfal in verse 60, which consists of the main sentence structure, namely the word **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ**, additional phrases, namely **وَوَّةَ مَنْ رَبَطَ الْخَيْلَ**, the explanatory sentence is **تُرْهِبُونَ بِهِ عَدُوَّ الَّهِ وَعَوْنَّا**, and the closing sentence is **لَا تَعْلَمُونَهُمْ، اللَّهُ يَعْلَمُهُمْ**. As the main sentence structure, namely in the word:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

In the commentary of Al-Munir, Wahbah Zuhaili examines the sentence **(وَأَعْدُوا)** by mentioning the “*ism masdar*” (derivative noun) of the sentence **(الإِعْدَاد)**, which means preparation for the future **(الْتَّهِيَّةُ لِلْمُسْتَقْبَلِ)**. According to Fuad Nikmah, an *isim mashdar* is an *isim* that conveys meaning

without reference to time and is composed of *fi'il letters*.³⁴ And Abu Kunaiza also emphasized that *masdar* has the same function as *fi'il*.³⁵ When viewed from the linguistic side of the sentence (وأعدوا), it is *fi'il amr* (command verb) *mabni' ala* breadfruit, the subject (*fa'il*) is أنتم (you). The *dhamir mustatir* is also called the *dhamir bariż* by sharing the signs, namely *wawu al jama'ah*, *ta' al fail al mutaharrikah*, and ،ن which indicates for two *fa'il* (subjects).³⁶

The sentence after that is (لهم), which in the science of *nahwu* is *Jar majrur*. ل is *harf jar*, and هُمْ is *dhamir mutashil* (ضمير متصل), which is *mabni* (still form) *majrur* as *ma'ul bih tsani*, i.e., *Isim*, which becomes *majrur* because the letter *jar* ل precedes it. In *I'rab*, the position is *mahal jar* (as a *majrur*), but the sign of the jar is not visible because the *dhamir* is *mabni*. And Wahbah Zuhaili explains that the meaning of the sentence (لهم) means (قتلهم) to kill them, lexically meaning “for them”.

The letter مَا: *isim maushul* (اسم موصول) or *harf* (in this context more accurately as *isim maushul*), serves as the first *ma'ul bib*. It has the meaning of “Everything” (in this context, it indicates what it is capable of doing) and as an object of *fi'il*. Syntactically, the sentence استطاعتم becomes *fi'il madhi*, *mabni' ala* breadfruit, with the subject ضمير متصل (you). Fuad Nikmah explained that *fi'il madhi* is any *fi'il* that indicates an event before the time of speaking.³⁷ And in the sentence مَنْ قُوَّةٌ is *jar majrur* with مَنْ as *harf jar* indicating part, and قُوَّةٌ is *isim majrur*. One of the signs of *isim majrur* is *kasroh*. And Abu Kunaiza affirmed that one of the letters of the *jar* is the letter من.³⁸

As for the order of sentences after that as an additional phrase, it is the sentence وَمِنْ رَبَاطِ الْخَيْلِ. The sentence is: The letter' *athaf* (حرف عطف) and *harf jar*, which means “and” which serves to connect مِنْ رَبَاطِ الْخَيْلِ with مِنْ قُوَّةٍ. While مِنْ رَبَاطِ الْخَيْلِ is *Harf jar* meaning “of” which indicates the origin or additional type to be prepared (in this case, it is “warhorse rivet”). The word رَبَاطِ is an *isim* (noun) meaning “Riggle” or “bond”. In this context, it means preparation in the form of a tool or device for tying and controlling a warhorse.

The next word, الْخَيْلِ, is *Isim ma'rijah* (a definite noun because it uses ال), which means “Horse”. In this verse, it refers to the war horse. In the position of *i'rab*, it becomes *mudhaf ilaih* (*isim* that is the resting) of the word رَبَاطِ, becomes “*majrur*” because it becomes *mudhaf ilaih*, with the sign of the jar *kasroh* at the end of the word (الْخَيْلِ). In the structure of *nahwu* knowledge, the sentence رَبَاطِ الْخَيْلِ is the phrase *mudhaf* and *mudhaf ilaih*, which means “warhorse riveting” because Fu'ad Nikmah explained that *isim majrur* is located in two positions: when the letter *jer* precedes it, or as *mudaf ilaih* (which is handed).³⁹

The sentence is *fi'il mudhari' marfu'*, with *fa'il* أَرْهَبَ (to frighten/frighten), there was a change with the addition of the sign of *dhamir*, which is فَنْ (you, plural *mudzakkar*), which means “You are alarming”. While the word بِ: *Jar majrur*. The letters بِ as *harf jar*, and فَ are *dhamir majrur* back to القُوَّةِ (strength) and رَبَاطِ الْخَيْلِ (warhorse rigging rope), which means “with it”. In the pronunciation عَدُوٌّ is *Isim* (noun), which means “enemy”, with *I'rab manshub* (in a state of nasab) because it is the object of *fi'il* and the sign of nasab: fathah in the last letter عَدُوٌّ.

³⁴ Fuad Ni'mah, “Mulakhkhash Qawā'id Al-Lughah Al-'Arabiyyah.” (Beirut, Egypt: Dar al-Fikr, 1988)

³⁵ Abu Kunaiza, "Thorfuth Thurfah (Syarah Ath-Thurfah Lin Nahwi)," n.d.

³⁶ Abdul Qodir Muhammad Mayu Wa Zuhair Mustofa Ya Jizi, *The Knowledge of Al-Nahwu Al-'Arabi* (Daru Al-Qolam Al'Arabi, n.d.).

³⁷ Ni'mah, “Mulakhkhash Qawā'id Al-Lughah Al-'Arabiyyah.”

³⁸ Abu Kunaiza, "Thorfuth Thurfah (Syarah Ath-Thurfah Lin Nahwi)." "

³⁹ Ni'mah, “Mulakhkhash Qawā'id Al-Lughah Al-'Arabiyyah.”

In the analysis of the science of balaghah, Wahbah Zuhaili did not reveal the full results of the study of the science of balaghah. The researcher obtained several patterns of the form of balaghah from sharing types such as the science of bayan, the science of ma'ani, and the science of badi'.

Table 2. The Structure of the Study of *Balaghah* in Verse 60 of Surah al-Anfal

Yes	Sentences in Qur'an verses	Types of balaghah knowledge	Description
1	وَأَعْذُّوَ اللَّهَ مَا أَسْتَطَعْتُمْ مَنْ قُوَّةٌ	<i>Ma'ani Knowledge</i>	The sentence amr (command) indicates obligation. The emphasis on مَا أَسْتَطَعْتُمْ indicates commands according to ability.
2	ثُرُّ مَيْوَنَ بِهِ عَذْوَ اللَّهِ	<i>Ma'ani Knowledge</i>	The language styles of targib (motivation) and tahdid (threat) against the enemy
3	مَنْ قُوَّةٌ	<i>Bayan Knowledge</i>	Kinayah (satirism) about all kinds of physical and non-physical forces
4	وَمِنْ رَبَاطِ الْخَيْلِ	<i>The Science of Badi'</i>	Tashbih (parable) of the use of horses as a symbol of war readiness
5	اللَّهُ يَعْلَمُهُمْ - عَذْوَ اللَّهِ	<i>The Science of Badi'</i>	Thibaq: Between اللَّهُ يَعْلَمُهُمْ and عَذْوَ اللَّهِ shows the affirmation of human ignorance but the knowledge of Allah.

This verse demonstrates the beauty of the Arabic language in its complex syntactic structure, rich morphological meaning, and effective use of balaghah to convey spiritual messages and practical strategies. Each word supports the purpose of the verse, which is to motivate preparation and sacrifice in the way of Allah with full awareness of each one's ability. And in the book *Al-Balaghah Al-Wadhibah*, according to Ali Jarim and Musthafa Amin, tasybih is a parable of something that has the same meaning in one or more properties, because balaghah is not only in words and definitions but also has a common impact that maintains the arrangement of both.⁴⁰

In contrast, al-Zamakhsyārī's tafsir al-Kasysyāf emphasizes the dimension of balāghiyah of the **ثُرُّ مَيْوَنَ** pronunciation as a strategic psychological effect, not the legitimacy of violence.⁴¹ Zamakhsyārī asserts that the purpose of this verse is al-zajr wa al-man' (prevention), not aggression, thus implicitly limiting the extremist interpretation of the war verse.

Meanwhile, Quraish Shihab in Tafsir al-Miṣbāh interprets this verse thematically, emphasizing that the concept of quwwah does not always mean militaristic, but also includes the nation's moral, economic, and unity forces.⁴² Thus, the preparatory order in this verse is directed by the integration of the three shows that there is an effort to maintain stability and peace rather than to escalate conflict and violence.

2. QS. Al-Baqarah verse 191

Wahbah Zuhaili's explanation in this quotation, as it relates to Tafsir al-Munir, highlights several important aspects of linguistics, history, and contextual meaning. First, the Linguistic Approach and I'rāb, "نَفَقْتُمُوهُمْ وَأَدْرَكْتُمُوهُمْ": Wahbah Zuhaili explains that this word means **وَجَدْتُمُوهُمْ** (to find and master them). This interpretation shows how the verse gives direct and firm orders to the Muslims in

⁴⁰ Al Jarim 'Ali Wa Musthafa Amen, *Al Balaghah Al Wadhibah (Al Bayan, Wa Al Ma'ani Wa Al Badi')* (Bairut: Al Maktabah Al Ilmiyyah, n.d.).

⁴¹ Abi Al Qosim Jarollah Mahmuud bin "umar Al Zamakhsyari, *Tafsir Al Kasysyāf* (Bairut-Lebanon: Dar Al Marefa, 2009).

⁴² M.Quraish Shihab, *Tafsir Al-Misbah (Message, Effect And Compatibility Of The Qur'an)* (Jakarta: Lentera Hati, 2005).

the face of the enemy. “من حيث أخر جوكم”: Explanation that this phrase refers to the expulsion of Muslims from Makkah. Wahbah Zuhaili connects it to the liberation of Makkah (فتح مكة), thereby confirming the verse's historical relevance. This linguistic approach emphasizes the relationship between the historical context and the commands given in the verse.

Second Contextual and Historical Approach: Wahbah Zuhaili connects the verse's context to the expulsion of Muslims from Makkah by the polytheists and to the conquest of Makkah, which occurred in the 8th year of the Hijri calendar. By relating this verse to a real event, the interpretation helps the reader understand the historical background and significance of this commandment. He highlighted the actions of polytheists who commit **فتن** (trials or disturbances), such as torturing Muslims, which are considered more serious than murder.

Thirdly, in terms of the meaning of “الفتنة”, Wahbah Zuhaili gives two possible meanings for الفتنة:

1. **الشرك** (shirk): Stated as a greater sin than murder. This explanation shows how Allah compares the two to emphasize that shirk is a severe form of transgression.
2. **صنوف الإيذاء والتذيب** (various forms of harassment and torture): This meaning more specifically refers to the physical and psychological actions experienced by Muslims at the hands of polytheists.

Fourth, Emphasis on Contextual Values, Wahbah Zuhaili also mentioned that the actions of polytheists in the past included systematic interference with Muslims, both physically and spiritually. This explanation is relevant to modern readers in understanding the dynamics of the struggle against oppression.

Wahbah Zuhaili's explanation of the words and phrases in this verse combines linguistic, historical, and thematic interpretations. By connecting the verse to the historical context of the liberation of Makkah, Wahbah Zuhaili explains how it is applied to concrete events. The focus on the meaning of “الفتنة” provides insight into how shirk and the interference of polytheists are viewed in Islam, which remains relevant for today's context. This approach to interpretation reveals the verse's richness of meaning, offering the reader a holistic perspective.

Wahbah Zuhaili does not display the science of *sharaf* or Arabic morphology, which analyzes the root of words, *wazan* (word patterns), and *syighah* (word forms). The researcher seeks to explain the seven main words in verse 191 of Surah al-Baqarah, which can be seen in the following table:

Table 3. Lafadz said in Verse 131 of Surah al-Baqarah

Yes	Kata (Lafadz)	Akar Kata	Wazn	Shighah
1	أَفْلَوْهُمْ	ق-ت-ل	Do	Fi'il amr dari fi'il قتل
2	نَفَقْمُوْهُمْ	ث-ق-ف	you did	Fi'il madhi dari fi'il ثق
3	أَخْرَجُوْهُمْ	خ-ر-ج	Do	Fi'il amr dari fi'il أخرج
4	يُفَلَّوْكُمْ	ق-ت-ل	they do	Fi'il mudhari' from fi'il قاتل
5	الْفَتْنَةُ	ف-ت-ن	Verb	Ism mashdar from fi'il فتن
6	الْقَتْلَى	ق-ت-ل	Verb	Ism mashdar from fi'il قتل

In syntactic analysis or from the side of nahwu science, the researcher tries to examine surah al-Baqarah in verse 191, which consists of the structure of the main sentence وَاقْتُلُوهُمْ حَيْثُ تَفْقِهُمْ هُمْ، the sentence of the following command وَأَخْرُجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ، the affirmation of the law وَلَا تُقْتِلُوهُمْ مَنْ حَيْثُ أَخْرَجُوكُمْ، as well as the prohibitions and conditions of the law أَنْتُمْ عِنْدُ الْمَسْجِدِ الْحَرَامِ.

In Lafadz وَاقْتُلُوهُمْ there is a letter وَ as the letter *athaf* which means “and” serves to connect the previous commandment with this commandment, the word is *fi'il amr mabni' ala sukun*, with his *fa'il* قَتَلْ (killing) and his *fa'il* is *dhimir mustatir* (hidden pronouns) that return to the subject of the doer, i.e. “you” (plural of *mudzakkar*), while the location of *maṣul bib* (direct object): هُمْ (connected pronoun for “they”). The meaning of this phrase is “Kill them”.

After that, حَيْثُ is a type of *zharaf makan* (adverb of place), which means “Anywhere”, serving as a place adverb related to the previous *fi'il* commandment. At the same time, the word تَفْقِهُمْ is a type of *fi'il madhi* (past verb), which is from *fi'il* تَفَقَّهَ (to find, to obtain). The file is *Dhamir muttashil* (you, plural *mudzakkar*), meaning “You found them.” In the structure of the knowledge of nahwu lafadz وَاقْتُلُوهُمْ becomes the number of *fi'liyah* (verbal sentences). And تَفْقِهُمْ: The number of *fi'liyah* (verbal sentences) that become *mubtada'*.

In the analysis of the science of *balaghah*, Wahbah Zuhaili did not reveal the complete results of the study of the science of *balaghah*; the researcher got several patterns of the form of *balaghah* from sharing types such as the science of *bayan*, the science of *ma'ani*, and the science of *badi'*.

Table 4. The Structure of the Study of the Knowledge of Balaghah in Verse 191 of Surah al-Anfal

Yes	Sentences in Qur'an verses	Types of balaghah knowledge	Description
1	وَاقْتُلُوهُمْ حَيْثُ تَفْقِهُمْ هُمْ	Ma'ani Knowledge	A command sentence with the meaning of <i>taklifi</i> (<i>shari'i law</i>), which is the obligation to defend oneself and eradicate tyranny.
2	وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ	Ma'ani Knowledge	<i>Insya' Ghairu Thalaby</i> - Affirmation that <i>fitnah</i> (test of faith, disbelief) is more dangerous than physical murder.
3	الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ	Bayan Knowledge	<i>Majaz' aqlī</i> : <i>Fitnah</i> is defined as disbelief and persecution of Muslims
4	الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ	The Science of <i>Badi'</i>	<i>Tibaq</i> (contrast): Between <i>الْفِتْنَة</i> and <i>الْقَتْلِ</i> , depicting two opposite things

This verse outlines the Islamic law of war, emphasizing justice and proportionality. Syntactically, this verse has a strong structure, with a balance between commands and prohibitions. From the side of *balaghah*, there are elements of affirmation, contrast, and deep spiritual motivation. The main message of this verse is justice in defensive action, without going beyond the permissible limits, because *Balaghah* is indeed an art form that really has clarity of expression and shows beauty.⁴³

In contrast, al-Zamakhsyārī's *Tafsir al-Kasisyāf* shows a much sharper and more systematic exploration of *balāghah*. Al-Zamakhsyārī reads وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ the structure of as a form of rhetorical *taukīd* that functions to reverse the moral perception of the reader: physical violence is not positioned

⁴³ Amen, *Al Balaghah Al Wadhibah* (*Al Bayan, Wa Al Ma'ani Wa Al Badi'*).

as the highest crime, but the suppression of faith. The explanation of al-Zamakhsyārī in al-Kasysyāf shows that QS. Al-Baqarah [2]: 191 is built on the structure of *balāghī*, which is *taqyid* and *ta'līl*, so that the order of war is not understood as the legitimacy of absolute violence, but rather as a limited response to slander and aggression.⁴⁴ This approach is not only linguistic but also ideological, because in *balāghī* the verse is directed at closing the gap created by aggressive interpretations that ignore the Shari'a's moral purpose.

Meanwhile, the Quraish Shihab in *Tafsir al-Miṣbāḥ* does not elaborate on the classical *balāghah* in a technical sense, but implicitly utilizes the verse's rhetorical effects to establish the ethical message of moderation. The advantage of this approach lies in its ability to translate the function of the Qur'anic *balāghah* into contemporary social discourse.⁴⁵ However, the weakness is the absence of an explicit explanation of the rhetorical mechanism of the Qur'anic language, leaving the reader unsure of how the linguistic structure shapes the ideological meaning of the verses.

Critically, it can be said that al-Munīr excels in limiting the law, while al-Kasysyāf excels in the rhetorical dismantling of meaning. In contrast, al-Miṣbāḥ excels in the actualization of messages. The integration of the three will result in a Reading of *balāghī* that is not only technical but also moderate and relevant to the challenges posed by contemporary religious extremism.

3. QS. Al-Hujurat verse 13

Wahbah Zuhaili's explanation in *Tafsir al-Munir* of this verse emphasizes the importance of human equality, the meaning of social structure, and the criteria of priority in the sight of Allah. In the phrase “من ذكر وأنتش” (من ذكر وأنتش)، Wahbah Zuhaili interprets it as referring to the origin of humans, i.e., from **Adam and Eve** or from Father and Mother. This emphasis suggests that all of humanity has a common origin, eliminating the basis for feeling superior on the basis of lineage or ethnicity.

In the phrase “شَعْوَبَا وَقَبَائِلَ” (شَعْوَبَا وَقَبَائِلَ), Wahbah Zuhaili defines **as a large group of people with** similar geographical or ancestral origins, such as large tribes within the Arabs. The examples mentioned (رَبِيعَة، مَضْرُور) show the structure of classical Arab society. And the word قَبَائِلَ refers to a group that is smaller than شَعْبَ. Wahbah Zuhaili gives the social hierarchy in Arab society:

1. شَعْب (example: خزيمة)
2. **Tribe** (contoh: Kinana)
3. عَمَارَة (contoh: Quraish)
4. بَطْن (example: قصي)
5. فَخْذ (contoh: Abd Manaf)
6. فَصِيلَة (contoh: Hashem)
7. عَشِيرَة (contoh: Abbas)

This explanation not only outlines the social structure but also shows how this hierarchy was structured in Arab culture.

The meaning of “لتَعْلَمُوا” (لتَعْلَمُوا) in Wahbah Zuhaili's interpretation is that the purpose of creating human beings in various groups (شَعْوَبَا وَقَبَائِلَ) is to know each other (لِيَعْرَفَ بَعْضُكُمْ بَعْضًا). Wahbah Zuhaili emphasized that this verse rejects any form of pride based on ethnicity, race, or nasab. And the

⁴⁴ Zamakhsyari, *Tafsir Al Kasysyāf*.

⁴⁵ Shihab, *Tafsir Al-Misbah (Message, Effect And Compatibility Of The Qur'an)*.

emphasis on the "التعارف" serves social and humanitarian values, i.e., strengthening relationships and cooperation between people, rather than boasting about origins. In the Priority Criteria: **النقوى** taitu on the recitation "إن أكرمكم عند الله أتقاكم":

Wahbah Zuhaili emphasized that the measure of a person's virtue in the sight of Allah is piety (التزام المأمورات واجتناب المنهيات). By making piety the standard, Allah nullifies claims of virtue based on lineage, social status, or ethnicity. Wahbah Zuhaili also emphasized that piety is a means of perfecting the soul and distinguishing human beings morally and spiritually.

In the recitation "إن الله علیم خبیر", Wahbah Zuhaili attributes the closing of the verse to the nature of Allah: **علیم**: Allah knows the external condition of man perfectly. **خبیر**: Allah also knows the inner secrets of man. This explanation emphasizes that God is a just judge who judges people based on their inner qualities rather than superficial things.

Wahbah Zuhaili's interpretation of this verse illustrates the principles of equality, the importance of unity, and moral orientation in Islam: All human beings come from the same source, so there is no basis for pride, the diversity of tribes and nations is to strengthen social relations, not for unfair competition, the main criterion of virtue is piety, not worldly aspects such as nasab or position. This explanation is relevant in the modern context to encourage the unity of humanity, respect diversity, and instill the value of piety as the foundation of life.

Wahbah Zuhaili does not display the science of *sharaf* or Arabic morphology, which analyzes word roots, wazan (word patterns), and syighah (word forms). The researcher seeks to explain the seven main words in verse 13 of Surah Al-Hujurat, which can be seen in the following table:

Table 5. Lafadz said in Verse 13 of Surah al-Hujurat

Yes	Kata (Lafadz)	Akar Kata	Wazn	Shighah
1	خَلَقْنَاكُمْ	خ-ل-ق.	فعانا	<i>fi'il madhi dengan dhamir muttashil</i>
2	جَعَلْنَاكُمْ	ج-ع-ل	فعانا	<i>fi'il madhi dengan dhamir muttashil</i>
3	تَعَارَفُوا	ع-ر-ف	تقاعلوا	<i>Fi'il Mudhari' Bab 'ul</i>
4	شَعُوبًا	ش-ع-ب	فعول	<i>The Shape of the Veil of Silence</i>
5	قَبَائل	ق-ب-ل	فعال	Isim plural from قبيلة
6	أَكْرَمْ	ك-ر-م	أفعل	<i>(isim tajdhib)</i>
7	أَتَقْنَى	و-ق-ي	أفعل	<i>(isim tajdhib)</i>

In syntactic analysis or from the side of nahwu science, the researcher tries to examine Surah al-Baqarah in verse 191, which consists of the structure of the opening sentence **يَأَيُّهَا النَّاسُ**, the news sentence **وَجَعَلَ** of **نَّكِّمْ شَعُوبًا وَقَبَائلَ لِتَعَارَفُوا**, explanation of the purpose **إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى**, affirmation of the criteria of glory **إِنَّ أَكْرَمَكُمْ عِنْدَ الله أَتَقْنَى**.

Lafadz **وَ**, where the letter is *the letter' athaf* (conjunction) which means "And". As for the pronunciation, **جَعَلْنَا** is *Fi'il madhi* (past verb) of *Fi'il*: **جَعَلْ** (to be) and *fa'il: Dhamir muttashil* (We), which shows Allah as the subject. While the word **نَّكِّمْ** *Dhamir muttashil* (connected pronouns), it functions as *maf'ul bih* (object), which means "you". In the phrase **شَعُوبًا**, *Isim nakirah* (indefinite

noun), the I'rab is the second Ma'ful bih of جَعَلْنَا, meaning "Nations" with the sign of I'rab being Mansub with the sign of fathah in the last letter. While the pronunciation وَقَبَلْنَا, the letter وَ is the letter 'athaf (conjunction) which means "and", and the pronunciation قَبَلْنَا is Isim nakirah.

After that, in the lafadz لَتَعْلَمُوْنَا, there is the letter ل: *Harfjar* (preposition), which means "Agar" or "so" and serves to indicate the purpose or reason. And the pronunciation تَعْلَمُوْنَا is *Fi'il mudhari'* (present/future verb) with *fi'il* تَعْلَمُ (to know each other). The file is dhamir mustatir (hidden pronouns), which goes back to "you".

The letter إِنْ is the letter *tawqid wa nashb* (حرف توكيد ونصب), which means "Indeed," which serves to emphasize the sentence after it. And the word أَكْرَمْ is Isim *tafdhil* (superlative noun), which means "Most noble" with the I'rab Isim إِنْ with the status of mansub, marked with fathah on the last letter (أَكْرَمْ). After that is the recitation كُنْ which is Dhamir muttashil (connected pronouns), which means "You" and its function as mudhaf ilaih (the part owned by أَكْرَمْ).

The word عَنْ is a *zharaf makan* (adverb of place) meaning "On the side" and indicates where the noble position is located. While the pronunciation of الله is Isim *ma'rifah* (definitive noun), the I'rab is Mudhaf ilaih) the part belonging to عَنْ the status is majrur with the sign of Kasrah on the last letter, (أَنْ and means "Allah". And the pronunciation أَنْقَلَمْ, with the first part being Isim *tafdhil* (superlative noun), meaning "The most pious".

In the analysis of the science of balaghah, Wahbah Zuhaili did not reveal the full results of the study of the science of balaghah. The researcher obtained several patterns of the form of balaghah from sharing types such as the science of bayan, the science of ma'ani, and the science of badi'.

Table 6. The Structure of the Study of the Knowledge of Balaghah in Verse 13 of Surah al-Hujurat

Yes	Sentences in Qur'an verses	Types of balaghah knowledge	Description
1	يَا يَاهَا النَّاسُ	Knowledge of <i>ma'ani</i>	<i>God willing</i> , this call is general to all humans, regardless of background
2	إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى	Knowledge of <i>ma'ani</i>	<i>Insya' ghairu thalabi</i> , Affirmation of the exact human origin, i.e., from men and women, to show equality
3	شُعُوبًا وَقَبَائلَ	<i>Folk science</i>	<i>Tashbih</i> implies comparing nations and tribes to know one another, not to be hostile to one another.
4	أَكْرَمْنَاكُمْ عِنْدَ اللَّهِ أَنْقَلَمْ	<i>Folk science</i>	<i>Kinayah</i> about the criteria of one's glory in the sight of Allah related to piety
5	شُعُوبًا وَقَبَائلَ	<i>The Science of Badi'</i>	<i>Tibaq</i> (contrast): Between شُعُوبًا (great nation) and قَبَائلَ (small tribe), showing the diversity of levels of society

This verse affirms the equality of all men before Allah, with glory determined only by piety. In nahwu, this verse has a neat structure, with elements of taukid (affirmation) and mubalaghah (strengthening). In terms of balaghah, this verse combines moral and social messages with a beautiful style of language, inviting humanity to uphold brotherhood and the value of piety.

Wahbah Zuhaili's explanation of the meaning and style of language (*balaghah*): واعتصموا بحبل (الله) is a figurative term (استعارة تصريحية). In Analogy: The Qur'an, or religion, is likened to a "rope" (حبل) because both serve to unite and protect. In the term *balaghah*, the name "rope" (which becomes something resembling) is used to refer to the Qur'an or religion (which becomes something similar to it). And in the sissy of Similarity (جامع): Both the rope and the religion of Islam are the binding tools that unite the people.

Al-Zamakhsyārī in *al-Kasyyāf* sharply reads the structure of this verse as an ideological construction of *balāghī*. He interprets the use of إِنْ and *taqdim* أَكْرَمْكُمْ as a form of *hasr* (restriction of meaning) that precludes the legitimacy of virtue based on ethnicity, *nasab*, and collective identity. The structure of *balāghī* is based on *qasr* and *ta'lil*, which systematically negate the virtue of social identity and affirm piety as the only basis of human glory.⁴⁶ This *balāghī* approach shows how the language of the Qur'an consciously breaks down social hierarchies through precise rhetorical strategies.

Meanwhile, the Quraish Shihab in *Tafsir al-Miṣbāh* does not elaborate on the *balāghah* verse technically, but actualizes its rhetorical impact in the context of a modern plural society. His focus on the meaning of *ta'aruf* as an ethics of dialogue and co-existence across identities demonstrates the successful translation of the message of *balāghah* into social praxis. However, it pays less attention to the linguistic mechanisms that give birth to such effects.⁴⁷

Critically, it can be concluded that *al-Munīr* excels in normative affirmation, and *al-Kasyyāf* is most potent in its ideological Reading of *balāghah*. At the same time, *al-Miṣbāh* is effective in social contextualization. The combination of the three shows that QS. *al-Hujurāt* [49]:13 is not merely an ethical statement, but a rhetorical text that consciously builds the foundations of religious moderation and anti-fanaticism through a strong language strategy.

Conclusion

Based on the above description, it can be concluded that this study analyzes how the *lughawi* (linguistic) approach, especially the science of *nahwu*, *i'rāb*, and *balaghah*, is used by Wahbah Zuhaili in *Tafsir al-Munīr* to interpret verses that contain the values of religious moderation. Through the study of several key verses, such as QS. *Al-Anfal*: 60, QS. *Al-Baqarah*: 191, QS. *Al-Hujurāt*: 13, QS. *An-Nisa*: 59, and QS. *Ali Imran*: 103, found that the use of linguistic analysis not only clarifies the grammatical and semantic meaning of the verses, but also reinforces moral messages such as justice, tolerance, unity, and respect for diversity. This approach combines the contextual interpretation of *bi al-ma'tsur* and *bi al-ra'yī* with strong linguistic nuances.

The findings of the study prove that the linguistic analysis in *Tafsir al-Munīr* by Wahbah al-Zuhaili not only serves as a grammatical mechanism to explain the structure and literal meaning of the verses, but also as a hermeneutic framework that builds the *wasatiyah* discourse in contemporary interpretation. Through *nahwu*, *i'rāb*, and *balaghah*, a linguistic approach systematically strengthens the meaning of religious moderation oriented towards balance, tolerance, and justice. The main contribution of this study lies in the affirmation of the epistemological dimension of the *lughawi* approach in the formation of scientific and text-based religious moderation thinking in the Qur'an, as well as enriching the treasure of thematic interpretation studies by placing language as a conceptual instrument in bridging the legacy of classical interpretation and contemporary religious challenges.

⁴⁶ Zamakhsyari, *Tafsir Al Kasyyāf*.

⁴⁷ Shihab, *Tafsir Al-Misbah (Message, Effect And Compatibility Of The Qur'an)*.

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