

Rationalist Interpretation of Rubūbiyyah in Al-Zamakhshari's Al-Kashshāf: A Theological Analysis of Monotheistic Discourse

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Abstract

Monotheism is a central tenet of Islamic theology, with various scholars offering distinct interpretations of its dimensions. This study explores the concept of *Rubūbiyyah* (Divine Lordship) as presented in *Al-Kashshāf*, the seminal Qur'anic exegesis by Al-Zamakhshari. It aims to analyze how Al-Zamakhshari's rationalist approach shapes his theological interpretation of *Rubūbiyyah* and to what extent it aligns with or diverges from classical Islamic theological thought. Employing a qualitative library research method, this study utilizes descriptive and content analysis to examine relevant exegetical passages. The findings indicate that while *Al-Kashshāf* offers a rationalist reading rooted in Mu'tazilite principles and external philosophical influences, it does not fully capture the broader metaphysical and spiritual dimensions of Islamic monotheism. Nevertheless, Al-Zamakhshari consistently grounds his interpretations in Qur'anic text, reflecting a commitment to scriptural authority. This study contributes to the discourse on Qur'anic interpretation by highlighting the interplay between rationalism and theology, and by offering critical insights into the theological methodology embedded in Al-Zamakhshari's exegesis.

Keywords: Al-Kashshaf, Monotheism, Rububiyah, Rationalist Exegesis, Islamic Theology.

Abstrak

Tauhid merupakan prinsip utama dalam teologi Islam, dengan berbagai ulama memberikan interpretasi yang berbeda terhadap dimensinya. Studi ini mengeksplorasi konsep Rubūbiyyah (Ketuhanan sebagai Pemelihara) sebagaimana dipresentasikan dalam Al-Kashshāf, karya tafsir al-Qur'an yang berpengaruh dari Al-Zamakhshari. Penelitian ini bertujuan untuk menganalisis bagaimana pendekatan rasionalis Al-Zamakhshari membentuk penafsirannya terhadap konsep Rubūbiyyah serta sejauh mana penafsirannya sejalan atau menyimpang dari pemikiran teologis klasik Islam. Dengan menggunakan metode penelitian kepustakaan kualitatif, studi ini menerapkan analisis deskriptif dan analisis isi terhadap bagian-bagian tafsir yang relevan. Temuan menunjukkan bahwa meskipun Al-Kashshāf menyajikan pembacaan rasionalis yang berakar pada prinsip-prinsip Mu'tazilah dan pengaruh filsafat eksternal, tafsir tersebut belum sepenuhnya menangkap dimensi metafisik dan spiritual yang lebih luas dari tauhid Islam. Meskipun demikian, Al-Zamakhshari secara konsisten mendasarkan penafsirannya pada teks al-Qur'an, yang mencerminkan komitmennya terhadap otoritas wahyu. Studi ini berkontribusi dalam wacana tafsir al-Qur'an dengan menyoroti keterkaitan antara rasionalisme dan teologi, serta menawarkan wawasan kritis terhadap metodologi teologis yang tertanam dalam tafsir Al-Zamakhshari.

Kata Kunci: Al-Kashshāf, Tauhid, Rubūbiyyah, Tafsir Rasionalis, Teologi Islam.

Introduction

The concept of *Rububiyyah* in Islam refers to the recognition of Allah SWT's absolute authority in creating, organizing, and sustaining the universe. This understanding serves as a fundamental pillar in the study of divinity (*Ilāhiyyāt*), particularly within Qur'anic interpretation that addresses the attributes of Allah SWT and His relationship with human beings. The urgency of this topic emerges not only from its theological centrality but also from its epistemological implications, especially in understanding how human reason interacts with divine will in the structure of Islamic thought.

Within the tradition of Qur'anic exegesis, *Rububiyyah* has been interpreted through various approaches. One significant figure in this discourse is Imam al-Zamakhsharī, a key representative of the Mu'tazilite school, known for his rational and linguistic methodology. In his work *al-Kashshāf*, al-Zamakhsharī interprets verses of *Rububiyyah* by emphasizing the order and harmony in nature as rational proof of God's greatness, while firmly rejecting anthropomorphic depictions of divine attributes. His approach reflects the core Mu'tazilite commitment to reason and the rejection of literalism in theology, offering an intellectual lens distinct from the dominant traditionalist interpretations.

Several previous studies have addressed the concept of *Rububiyyah* from different perspectives. Lalu Heri Afrizal (2018) discusses *Rububiyyah* and *Uluhiyyah* through interpretation, hadith, and linguistic perspectives. Gusnar Zain (2017) also explores the understanding of *Rububiyyah* and *Uluhiyyah*, while Mustaffa Bin Abdullah and Ahmad Zaki Bin Ibrahim (2010) analyze the idea of *Tawhid* in *Tafsir al-Manār*. Additionally, Knut Alfsvag (2023), in examining Martin Luther's theological views, presents the idea of humans as active cooperators in the realization of divine will—an idea that resonates with al-Zamakhsharī's emphasis on the role of human reason in understanding and implementing divine laws. In the realm of Islamic education, Muhammad Muhtar Arifin Sholeh et al. (2025) emphasize lifelong learning as part of human submission to God's will, seeing it as a manifestation of *Rububiyyah*, where humans are created to understand and manage the world in accordance with divine order.

However, despite these contributions, there is a noticeable gap in the scholarship: previous research tends to treat *Rububiyyah* in general theological terms without specifically investigating how Mu'tazilite rationalism, particularly that of al-Zamakhsharī, shapes Qur'anic interpretation. Most interpretations prioritize normative or dogmatic frameworks, while the potential of rational-linguistic approaches remains underexplored. This indicates a

need for further study that centers on how Mu'tazilite methodology offers an alternative understanding of divinity that bridges revelation and reason.

This research seeks to address that gap by analyzing al-Zamakhsharī's interpretation of *Rububiyyah* in *al-Kashshāf*, emphasizing how his rational approach contributes to the discourse of Islamic theology. What sets this study apart from prior research is its focus on the intersection of Mu'tazilite rationalism and tafsir, which remains a relatively neglected area in contemporary Qur'anic studies. By highlighting this perspective, the study aims to broaden the academic discussion on divinity in Islam and demonstrate the continued relevance of classical rationalist approaches in understanding the Qur'an.

The objective of this research is to examine how Imam al-Zamakhsharī, as a major Mu'tazilite exegete, interprets Qur'anic verses related to *Rububiyyah* in *al-Kashshāf*, and to assess the implications of his rational methodology for the development of Islamic theological thought.

Methodology

This study employed a qualitative approach using a literature study method to analyze the concept of *Rububiyyah* in the interpretation of *al-Kashshāf* by Imam al-Zamakhsharī. The type of research applied was thematic interpretation analysis (*tafsīr maudhū'ī*), which systematically examined Qur'anic verses related to *Rububiyyah*. The data analyzed consisted of verses that discussed the concept of divinity in the Qur'an and al-Zamakhsharī's interpretations of those verses.

The primary data source of this study was the tafsir book *al-Kashshāf* as the main reference, supported by books, journals, and previous studies as secondary sources that contributed to the theological and methodological analysis. Data collection techniques were conducted through documentation studies, by examining interpretative texts and related literature to understand the framework of al-Zamakhsharī's thoughts.

For data analysis, this research applied descriptive and content analysis methods, in which the verses thematically related to *Rububiyyah* were categorized and then analyzed based on linguistic approaches, theological argumentation, and historical context as employed by al-Zamakhsharī. The strength of this method lay in its ability to reveal rationalist patterns of thought in *al-Kashshāf*, thus providing a deeper theological interpretation. However, this study had limitations in exploring comparative aspects with other interpretations that use

different approaches. Therefore, further research could be conducted by comparing these findings with perspectives from other exegetes to gain a more comprehensive understanding.

Results and Discussion

A. The Meaning and Scope of Tawhid

Speaking about Lordship no last from the word tawhid which comes from from Arabic *wahhada-yuwahhidu-tawhid* , to have meaning unification , looking something as one or to unite . While according to term namely believe the oneness of Allah SWT in His *rububiyah* , worship to Him with sincere and upholding perfect name and nature as well as purify it (Al-Adnani , tt) .

According to Muhammad Abduh as in his book Yusran Asmuni state that monotheism is knowledge Which discuss about the form of God, the characteristics that must be still there are in him , traits that can associated with it , and the qualities that must be removed from him . Also discusses about apostolate , convincing apostolic they , what can associated with them and what is forbidden associated with they (Asmuni , 1996) .

Muhammad bin Ibrahim Ali Asy-Shaikh give understanding that monotheism means make God as the only one who has the right worshipped . This is only can achieved with state that there is nothing Lord besides Allah, and with state that characteristic the only belongs to Allah SWT . course , so Can it is said that monotheism in a way general is the oneness that belongs to Allah SWT . (Asy-Shaikh, 2004) .

Some scholars divide monotheism to three part , monotheism Lordship , Godship and Asma' wa Nature (Ardae , 2019) .

1. Monotheism Lordship

Monotheism Lordship is confession top the greatness of Allah SWT . upon all over nature universe along with its contents . Until every human must believe that Allah SWT is only the only one The Supreme Being The Creator who created nature (Hambal , 2020) , as well as able create and organize top nature along with its contents (Al- Utsaimin , 1416) . That is , everything something that happens in nature this is will from Allah SWT . Because That is , Tawhid. Lordship can understood as concept The Oneness of God in third thing namely His creation , His power , and His arrangements (Triandini , 2023) .

Monotheism Lordship according to Ibn Taymiyyah means believe to God as creator , king, and ruler . In addition that , God is owner everything anything on earth , and His will governs everything (Taimiyyah , 1982) . If confidence this completely created deep heart conscience someone , then will appear awareness that actually law , facts , and knowledge

actually is the decree and power of Allah SWT, and the purpose them created and bestowed by Him for interest life His creatures (Darmana , 2012) .

2. Monotheism Uluhiyyah

Monotheism Uluhiyyah is confession that Indeed, God is The essence that must worshipped by all creature with everything surrender self . Such as zakat, prayer , and good deeds other (As- Sa'di , 1996) .

According to Ibn Taymiyyah , Monotheism Uluhiyyah is embodiment the oneness of God through work , worship as well as faith only to Allah SWT (Taimiyah , 2005) . Allah created human and give breath life to deep himself . No does anyone have shape unless God gives exist . Everything something that God created is created beings from God, and who gives them exist (Taimiyah , 2005) . Because of that , when God created humans , they mandatory for always submissive and obedient to the Creator .

Monotheism Uluhiyyah is shape the most important and fundamental monotheism because is runway life and sharia . Monotheism Uluhiyyah is the right of Allah SWT . His servant (Al- Adnani , tt) .

3. Tawhid Asma' and Attributes

Monotheism this establish and acknowledge that Allah SWT has very good names good and high and perfect qualities , as listed deep verses of the Qur'an and Sunnah. Uniting Allah SWT with The names and attributes that He give to Himself , the two mentioned in the Quran and from the Messenger of Allah (peace be upon him).

Ibn Taymiyyah as quoted by 'Abdu al-Rahman has other thoughts about nature of God. According to him , Faith in Allah SWT . who owns perfect qualities and names (Al-Barak, 2009) is mandatory for every Muslim to believe the attributes and names of Allah, which have been explained by Allah SWT himself in the Quran or explained by the Messenger of Allah SWT in the hadith . Belief this no can damaged , replaced , or postponed with way whatever (Taimiyah , 2012) . In addition that , Allah, who has everything perfection , is Maha Perfect . He is the Most High. Noble because how much perfect His glory , the Most High with perfection His majesty , the Most Rich in perfection his property , and everything other attributes that God has (Taimiyyah , 2005) .

Believe on the names of Allah SWT and the attributes they possess must believed that the names and attributes of Allah nature absolute , without to debate the properties it possesses , and without equate Him with creatures that have created by Him (Asy-Shaikh , 2004) .

Implementation monotheism This state that Allah SWT has give Name Himself with *al- hayyu* (The Most Gracious) Life) and *al- qayyum* (The Almighty) Upright Again Upholding). *Al- hayyu* is one of the the name of Allah with perfection alive , which is not started from absence and not end with death , that's what it should be believed and understood the meaning (Asy-Syaikh , 2004) .

B. Biography Briefly Imam Al- Zamakhsyari

Al- Zamakshhari was born on March 18 , 1075 AD, on Wednesday , 27 Rajab 467 H. (Al- Zamakhsyari , 2009) , a village in Khwarizm that is Zamakhsyar (Sofyan , 2015) . He born from poor family , but religious as well as obedient in religious (Sofyan , 2015) . His parents give the name Abu al- Qasim Mahmud bin Umar bin Muhammad al- Khwarizmi (Sofyan , 2015) . He go to Mecca and long stay near Kaaba in period a long time , so that own titles and nicknames *God's Word* (Adz -Dzahabi , 2010) . On the other hand , Al- Zamakhsyari al- Khwarizmi associated with place his birth . Al- Zamakhsyari given nickname among them *Fakhr Khawarizmi* which means " figure" The proud Khawarizmi ” , *al-Imam al- Mufassirin* which means “the imam of the mufassir ”, and *Rais al- Lugawiyyin* which means “ the leader expert language " because background behind his extensive knowledge .

Since small , Al- Zamkhsyari is a happy person to study things new . It start his education in Khawarizm , where he study reading and writing as well as memorize the Quran (Al- Zamakhsyari , 2009) . After adolescence , he go to Bukhara for study more many . When Therefore , Bukhara is known with its literature and become center activity science . Because of imprisonment his father and and his father died , he return to Khwarizm after only some years in Bukhara. However , upon his return to his hometown , it take advantage of it for met and studied literature with Abu Mudar al- Nahwi , a leading scholar in Khawarizm (Lecturer of Hadith Tafsir, Faculty of Ushuluddin UIN Sunan Kalijaga , 2004) .

Al- Zamaksyari's Love to knowledge knowledge can seen from his will in look for knowledge and study in various countries. When look for science in the city of Baghdad he meet with Abu al-Khattab al- Batr , Abu Sa'id Ash-Shafani and Abu Mansur al- Haritsi For concentrate in learn study hadith . And he also met with the experts Hanafi law , namely ad-Damagani as -Sharif bin as- Sajari (Al- Zamakhsyari , 2009) .

Furthermore , Imam Al- Zamakhsyari continue search his knowledge in other countries such as Naysabur , Khurasan, and Hijaz. It to study and learn deep various discipline science , including science hadith , tafsir , usul jurisprudence , theology , and science philosophy . Among the teachers of al- Zamakhsyari are Abu al-Khattab bin al- Batr , Abu al-Hasan Ali

bin Mudfar An- Naisaburi , Abu Mudar Mahmud bin Jarir Ad- Dabi al- Asbahani , Abu al- Hasan Ali bin 'Isa bin Hamzah, Abu Sa'id As- Syafani , Abu Mansur al- Haritsi (Al- Zamakhsyari , 2009) .

Al- Zamakhsyari many study from the teacher , then it develop his knowledge for teach the number of his students very many . People from various countries gathered for study with it every time he go to a city , even sometimes the scholars who become The teacher also joined. to gain knowledge at him . For example as-Sayyid Abu Hasan 'Ali bin Isa bin Hamzah al- Hasani who is one of them figures in Mecca (Adz- Dhahabi , 2010) .

In his commentary , he mention the students who have study with al- Zamakhsyari among others: Abu Al- Mahasin Isma'il bin Abdullah at -Thawili , Abu Al- Mahasin Ismail 'Abdur Rahim bin 'Abdullah al-Bazzaz, Abu 'Umar 'Amir bin Hasan al- Sahhar , Abu Sa'id Ahmad bin Mahmud as- Sazili , Abu Ṭahir Saman bin 'Abdul Malik al-Faqih, Abu Ṭahir Ahmad bin Muhammad as-Salafi (Al- Zamakhsyari , 2009) .

Al- Zamakhsyari is also known as the figure that ambitious to obtain position in government . Although he has promoted by a very teacher respected namely Abu Mudar, he feel No success and disappointment see people who are lacking from aspect knowledge and morals are obtained position tall from ruler . Condition the force him For move to Khurasan, then he get welcome and praise from circles the reign of Abu al- Fath ibn al-Husain al- Ardastani and ' Ubaidillah Nizam al-Mulk. He given position the secretary is there , but he No feel satisfied , so that he Finally move to the city of Isfahan, namely center government The Seljuk Empire (Sofyan , 2015) .

The Failure of Al- Zamakhsyari fulfil his ambition to sit in government at least Can caused by two factor different . The first possibility is because He No only a expert Arabic language and literature, but also he is a figure Mu'tazilah (Al- Zamakhsyari , 2009) . He very striking in spread understand , thing This cause some people who are not member Mu'tazilah No too like it . Second , the consequences condition his physical condition is lacking support (Sofyan , 2015) . Al- Zamakhsyari disabled physique Because lost one leg (Lecturer of Hadith Interpretation, Faculty of Ushuluddin, Sunan Kalijaga State Islamic University) Kalijaga , 2004) .

After searching for quite some time knowledge , he returned to his hometown . After staying at his home for a long time , Imam Al- Zamakhsyari wish return for go and settle in the city Mecca . It return to city Mecca for second time , during less more three year live in the city Mecca , he also completed research of the phenomenal book of tafsir entitled *Al-*

Kasyaf 'an Haqa'iq Ghawamid al- Tanzil wa ' Uyun al- Aqawil fi Wujub al- Ta'wil , or more known with Tafsir *Al- Kasysyaf* (Al- Zamakhsyari , 2009) . After that , it do journey to Baghdad from Mecca before settled in Khawarizm . On the night Arafat In the year 538 AH, he died in Jurjaniyah , several year after arrived in his country (Adz- Dhahabi , 2010) .

C. Characteristics of the Book of Tafsir *Al- Kasysyaf*

Al- Zamakshhari give explanation in introduction to the book of interpretation with very transparent about how long will it take For writing the book Tafsir *Al- Kasysyaf* , it took same time such as the reign of Abu Bakar as- Shidiq (i.e. 2 years 4 months) or 2 years 3 months 9 days). He continued , there is also an explanation that research on the book of interpretation of *Al- Kasysyaf* This started from request a a group called *al- Fi'ah an- Najiyah al-' Adliyah* , the group in question is *Mu'tazilah* (Al- Zamakhsyari , 2009) . On the go both of them to Mecca , many the characters he met state they want his work said . Al- Zamakhsyari was informed that ruler Mecca Ibn Wahhas intend visit him in Khawarizm For get his work said , even before he arrived in Mecca . All This motivated Imam al- Zmakhsyari For start its interpretation , although in more form summary from what has been determined previously (Al- Zamakhsyari , 2009) .

If see from compilation his research , in the interpretation of *Al- Kasysyaf* this , method *The Tahlili* used by Imam Al - Zamakhsyari , namely method that explains content verses of the Quran from all over aspect . Interpreting suitable sequence sentence as it is deep manuscript , examine the meaning of words and sentences . Imam al- Zamakhsyari also brought up the reasonable verses as well as explain relationship purpose verses the one each other (al- Farmawi , 1994) .

Tafsir *Al- Kasyyaf* The work of Imam al- Zamakhsyari explained in a way short and clear that makes this interpretation very interesting It also reveals his concern against the language of the Quran as well as explain its wisdom and if there is related verses with faith , then it will interpret it suitable with flow *Mu'tazilah* .

In Research his interpretation , Al- Zamakhsyari to start it with mention *the holy place* or *civilized* from the letter that will discussed , then to be continued with explain meaning Name from letter mentioned , discussing equality Name letter the If history mention it , discuss it priority letter said , then enter to in qira'at , language , nahwu , narration , and sciences other .

Interpretation of *Al- Kassysyaf* can categorized as an interpretation of *bi al- ra'yi* (Algifari , 2023) , because majority the interpretation ratio - oriented . However , in a number

of In his interpretation , there are also arguments *naql* (the Qur'an and hadith) for support his opinion .

Al- Zamakshhari considered as an expert in Arabic , including field joke or beauty Qur'anic language , literature, grammar or the grammar used in the interpretation of *al-Kasysyaf* . Therefore that 's the interpretation in form This known with pattern *English* (linguistics) , because He is figure *Mu'tazilah* and more emphasize on pattern *Mu'tazilah* , then the interpretation is also more nature theological .

Missed from that is , Tafsir *al- Kasyyaf* is works that show beauty the language and literature of the Qur'an as well explain aspects miracle deep various verse . In fact , until moment this still not yet found a scholar like Imam al- Zamakhsyari this , which is capable reveal the literary beauty of the Qur'an (Adz- Dzahabi , 2010) .

D. The opinion of Imam Al- Zamakhsyari in the Book of Tafsir Al- Kasysyaf about the verses Monotheism Lordship

According to language , word *rububiyah* originate from the word *Rabb* , which is mashdar or the source of the word from the word *rabba-yarubbu* , which is generally means manage and organize . The meaning of the word *rabb* can shared become at least four category , namely the Almighty Create , Almighty Caring , Maha Arrange , Supreme Educating , Great Repair , Maha Power , Almighty Reigning , Supreme Having , Almighty Reigning , Supreme and Supreme Your Majesty . With thus says *the Lord* own meaning characteristics typical for God . Therefore That does not surprising if the word *of God* often replaces the word "Allah" in the Qur'an and Sunnah (Afrizal , 2018) .

In study this , researcher want to to describe Meaning from interpretation of Imam Al -Zamakhsyari in Interpretation of *Al- Kassysyaf* about Verses *Rububiyah* . However in Tafsir *al- Kasysyaf* , Imam Al -Zamakhsyari try interpret and explain meaning paragraph the as wide as possible . He also tried display pattern his original thoughts , which are supported by the opinions of other scholars , both those taken from circles friends , *tabi'in* , *tabi ' tabi'in* , as well interpreter other (Mu'min, 2017) .

The opinion of Imam Al -Zamakhsyari about concept divinity (*Ruboobiyah*) , poured in the interpretation of *Al- Kasysyaf* , as in QS Al- Ikhlas [112] verse 1

فَأَن هُوَ ا هَلَلُّ أَحَدُ (1)

Say (Muhammad), " He is Allah, the Almighty Esa ." (QS Al- Ikhlas [112]: 1)

Imam Al - Zamakhsyari think while ask to the people of Mecca " what purpose from the " *He is* " heart conscience , and " *God Almighty*" "*Esa* " business him ?" Then Imam Al-Zamakhsyari answer : Sentence no fixed is the name in it must there is tree his discussion , and Imam Al- Zamakhsyari ask returned : " then where is the commentary ?" And Imam Al-Zamakhsyari return Answer : Rules sentence this is rules shape single deep Your words : because that is beginner deep meaning , that's what it is Say : " *Allah is the Most High* "*Esa* " is he thing that and about that , and the sentence the show two different meanings , for sure there is something in between them . Then race Quraish said : O Muhammad! Explain to us your Lord to who you invite us Meaning : yours ask from us describe He is Allah, and the Most High. Same : instead of said , Allah. And Ali said : He is the Most One , and that means one , and the origin is one . And so on : " *And no there is remembrance to God except a little ... And a good one is tanwin , and breaking the fast for meet its inhabitants* " (Al- Zamakhsyari , 2009) .

Meaning from Imam Al- Zamakhsyari is that God is the only one Almighty God The one , the one and only or one with perfection , just for Him beautiful names , attributes high perfection , and holy deeds , which have no equal with Him.

In another opinion of Imam Al- Zamakhsyari , namely QS Al- Fatihah [1] verse 2: God willing)2(. Meaning : " *Everything praise for God the Lord universe nature* " (QS Al- Fatihah [1]: 2) (Ministry of Religion of the Republic of Indonesia, 1989)

Imam Al - Zamakhsyari think every praise is brother , that is beautiful praise and exhortation from a blessings . All praise is with oral only , because that is one of from those who are grateful , and from that is his speech . We praise God with praise , and for that said : " *Only to You are the one we worship and only You. to We beg you . help .* " Therefore is statement praise them to him , as if said : How Your praise ? It is said : You (Allah) we worship (Al- Zamakhsyari , 2009) .

In his opinion on can taken conclusion that Allah SWT is God who must worshipped . Because of this is one of form from the word grateful , it is said that all praise is oral . When discuss paragraph this , the true faith is believe to God and trust through action I'm grateful as His servants . Therefore that , someone called hypocritical If his belief damaged although has do good deeds and confess the faith . He called an infidel if his faith disturbed . It is also called evil If his practice broken . He continue , *al- hamd* (praise) has more sources specific than *asy -syukr* (gratitude) , but the object more general Because *al- hamd* only own source

special , and *asy-syukr* done in a way specifically , the heart and limbs , while *al hamd* (praise) has more sources general (Asy-Syaukani , 2011) .

Mentioned in the interpretation of *Al- Kasysyaf* said *Ar -Rabb* own meaning *al- malik* (owner). For example is speech Safwan to Abu Sufyan, " I owned by a person male Quraish is more me like from me owned by the Hawazin people ” (Ash-Syaukani , 2011) .

Then , in QS Al-Baqarah [2] verse 21:

ذٰلِكَ الْكِتٰبُ لَ رَّبِّ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ (2)

"This book (the *Qur'an*) No There is doubt to him ; instructions for those who are pious .” (QS Al-Baqarah [2]: 2)

Imam Al- Zamakhsyari to think about the sentence this is call to the polytheists Mecca . As for call relative means Hamzah , Then used for call someone who is negligent , though him/her already close . lowered from distance far , if him/her called to relative brother who is not normal , that because statement muezzin that the words that he say very pay attention to it (Al- Zamakhsyari , 2009) . He continued , Imam Al- Zamakhsyari when God Most High counts division those who are responsible answer from the believers , the disbelievers, and the hypocrites . Imam Al- Zamakhsyari no also forgot to quote from QS Al- Fatihah verse 5 “ *Only to You are the one we worship and only You. to You are* ”, that is specialize worship and request help only to Allah SWT . And worship is the most important thing deep see obedience one servant against *Khaliq Al- A'dzam* (Al- Zamakhsyari , 2009) .

The point is is determination in a way conscious that Allah SWT is the only one God . According to Al- Zamakhsyari , morality towards God in the form of praise , glorify , and glorify God alone , hoping His pleasure . The most important morals towards Allah SWT of course from corner look *Mu'tazilah* is purify Him from everything something contradictory with the oneness of God. Therefore , Al- Zamakhsyari do interpretation against verses that refer to similarity creature deep outward form (*siyaq*) .

And than at QS Al - 'Ankabut [29] verse 61:

And if you ask them, “Who created the heavens and the earth and subjected the sun and the moon?” they will surely say, “God.” So how are they deluded?)61(

"And if you ask to they , " Who created heaven and earth and subdue the sun and the moon ?” Sure. them will answered , "Allah." So why them can turned away (from truth) .” (QS Al- 'Ankabut [29]: 61)

Imam Al- Zamakhsyari explain how maybe them turn away from The Oneness of God and not associate partners with Him, while them admit that God created heaven and earth (Al-Zamakhsyari , 2009) .

The point is is justification for the disbelievers worship to God , and obligations to them based on monotheism their *rububiyyah* believe it . Then why them can stay away the truth , even though evidence about the existence of God Almighty One so It is clear . God is also the one who opens sustenance to whoever He is want between His servant , and He also limited Him only for interest His servant . Truly true that God knows everything something , especially shape which job is beneficial or dangerous , and which sustenance is beneficial or no.

Imam Al- Zamakhsyari's Religion at QS Az- Zumar [39] ayat 6:

He created you from one soul, then made from it its mate, and sent down for you from the livestock eight mates. He creates you in the wombs of your mothers, creation after .creation, within three darknesses. That is God, your Lord; to Him belongs dominion There is no god except Him. So how are you averted?)6(

"He create you from the one self(Adam) then from him/her He/She make his partner and him lower eight plug animal livestock for you . He make you deep stomach your mother incident by incident deep three darkness . Who (does) so that is God, Lord You , God, are the one who owns government . No there is god besides He ; then why you can turned away ? ”

Imam Al- Zamakhsyari think that two sentence from the verses that he mention , show His Oneness and Authority (with) consequences from an invention that is not counted many this from Adam's soul , he create Eve from hair in short . However , one of them created by God for to be continuous habits , and others no normal , and not there is female besides Eve was created from bone rib man.

And that it is said : created in heaven , then was revealed . " *eight*" put " camel" male and female , cows , sheep and goats . And that it is said : created in heaven , then was revealed . " *eight*" put " camel" male and female , cows , sheep and goats . Then Imam Al- Zamakhsyari no also forgot to quote in QS Al- Qiyamah [75]: 39 " *ago He/She make from him/her pair men and women* ". " *event for the sake of the* " animal" incident together , from bone covered with meat , from bone bones , from after lump blood , from after sperm / cell egg . And that it is said : Execution , womb and stomach " *Thus* " this one is action He is " *God, Lord*" You , God, are the one who has government . No there is god besides He ; then why you can "Turned away ? " How him/her can turn you away from worship Him as other worship (Al- Zamakhsyari , 2009) .

The point is that that's so that he feel peace with his wife , and the wife also feels peaceful with her husband , and that is the pleasure that occurs . After Allah explained creation of Father and Mother we are the first , He continue with explain beginning the beginning of the creation process human . This means that God is *Rabb* (your God), who created heaven and earth , conquer the sun and the moon , creating human and create animals and all blessing for you . Grow and master your respected idol . Therefore that , he is the Almighty One in creation and management , he is also the Almighty One in *Rububiyyah* -his , there is none ally for Him. Explanation This clear show that Allah is the only one who has the right to purify self from polytheism , and that polytheism The same very No control whatever and the same very No in power above it .

And if you ask them, "Who created them?" they will surely say, "God." So how are they deluded?)87(

"And if you ask to they , " Who created them , of course them answered , "Allah," so how them can turned away (from worship Allah)," " (QS Az- Zukhruf [43]: 87) (Department of Religion RI, 1989)

Imam Al- Zamakhsyari submit the gods of the polytheists who call besides Allah there is no own intercession , as the person " *who acknowledges the truth (tauhid)* " is intermediary them with God, and he know what is he watch with insight , certainty , and sincerity : He is the possessor intercession , and he is exception (Al- Zamakhsyari , 2009) .

In addition, Imam al-Zamakhshari's opinion in *Tafsir al-Kashshaf* explains Surah al-Mulk [67] verse 3 as follows: He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your sight; do you see any flaw?)3(

"The creator seven sky in layers. No will you see something that is not balanced in creation Almighty God Loving . So look once again , is it you see something defective ? " (QS Al-Mulk [67]: 3) (Department of Religion RI, 1989)

Interpret adjectives from the word layer . Its origins is what are you see deep self them about difference , he put pronouns in place His words : The Almighty Compassionate create them for respect creation them and as warning top reason safety them from inequality , And He is the creator of the Almighty The Merciful and Allah SWT . with His power is the one who creates such a creation balanced . And his speech is there anything you look at the messenger God (the messenger) or every the recipient and his words , Allah SWT said : " *So look once more* " related" with it about meaning cause and effect , tell me on him that no there is difference deep its creation , then said : So look once again until what was said to you by which check that true , and we don't will suspicious with you " *are*" you see something

defective ? ” from cracks and crevices , collection the existing fungus split (Al- Zamakhsyari , 2009) .

Imam Al- Zamakshhari to mean that every God's creation is composed with neat , with One layer more tall from layer others , and Allah has create it with very good and perfect . Because every His creation is not own lack the slightest, beautiful , perfect , and harmonious in all aspects , good That from aspect color , state , height , and with existence the sun , the moon , and the stars , all is in its place . Because of His creation , perfection all something , is For seen and known , Allah commanded For always to contemplate all over the corner while said , " *Then look at it over and over again* , ” that is see it over and over again , and learn at once lesson.

From the description about verses *lordship* above , Imam Al- Zamakhsyari try interpret and explain meaning sentence the as wide as possible . As the *Lord* said inside own meaning *al- malik* (owner) of *Al- Kasysyaf's commentary* . Same thing like opinion Ibn Taymiyyah who interprets *lordship* is believe to God as creator , king, and ruler . In addition that , God is owner everything something on Earth , and His will governs everything (Taimiyyah , 1982) .

Imam Al- Zamakhsyari deep interpret divinity (*Rabb*) towards Allah SWT , as owner (*Al-Malik*). However , divine according to flow *Mu'tazilah* namely purification absolute (*Al-Tanzih*) for Allah SWT . They also define properties The Oneness of Allah SWT , Eternity / Permanence , and Place depends everything something . Next , on the concept The creator (*Khaliq*), Imam Al- Zamakhsyari and the school The *Mu'tazilah* believe that God created everything something except action his servants . They believe that there is something in nature universe this is what works without The will of Allah SWT is outside . creation of Allah SWT . And lastly , on the concept The Oneness of Allah SWT . Imam Al- Zamakhsyari and the Islamic movement *Mu'tazilah* believe that Allah SWT is single (*Wahid*), and confession will God is the essence of understand flow *Mu'tazilah* , they think that no maybe see God , because if God can seen then God will own shape and body , they also think that God is not something besides the essence yourself , will produce many *ancient* new if no so.

Conclusion

Based on the analysis above, it can be concluded that Imam al-Zamakhshari, in his *Tafsir al-Kashshāf*, interpreted the term *Rububiyyah*—particularly through the word *Ar-Rabb*—as signifying *al-Mālik* (the Owner). Within the Mu‘tazilite theological framework, this interpretation reflects a commitment to the principle of absolute divine transcendence (*al-*

Tanzih). The Mu'tazilah emphasized God's oneness, eternity, and the notion that everything in existence depends entirely on Him.

Furthermore, al-Zamakhshari and the Mu'tazilah held that while Allah is the Creator of all things, human actions are excluded from this creative act, as they believed that humans have agency independent of God's direct will. Regarding divine unity (*Tawhīd*), they asserted that Allah is absolutely one and cannot be seen or embodied, as seeing would imply physical form and multiplicity, which contradicts the essence of God's absolute oneness.

Theoretically, this study highlights how rationalist theology shapes the interpretation of divine attributes, offering insights into the intellectual legacy of Mu'tazilite thought in Qur'anic exegesis. Practically, it encourages further reflection on the role of reason in understanding Islamic theology today. Future studies may compare this approach with other theological schools to deepen understanding of diverse perspectives in Islamic thought.

This research contributes to the development of tafsir studies by demonstrating how theological rationalism—particularly that of the Mu'tazilah—has influenced the interpretation of *Rubūbiyyah* in classical Islamic scholarship.

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