



The Concept of Raḍā'ah in Tafsīr al-Munīr by Wahbah al-Zuhailī

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Abstract. The objective of this research is to investigate the concept of raḍā'ah as delineated in Wahbah al-Zuhailī's Tafsir Al-Munīr, particularly with respect to Qur'anic verses found in Surah Al-Ṭalāq [65]: 6, Al-Nisā' [4]: 24, Al-Baqarah [2]: 233, and Al-Qaṣaṣ [28]: The research employs a qualitative approach, utilizing content analysis to delve into and evaluate Wahbah al-Zuhailī's comprehension of the concept of raḍā'ah. The primary data source for this investigation comprises Wahbah al-Zuhailī's interpretations within his tafsir that are pertinent to the concept of raḍā'ah. Findings from this study illuminate the dialectical nature of the understanding of raḍā'ah as expounded by Wahbah al-Zuhailī in Tafsir Al-Munīr, shedding light on the interpretations and emphases accorded to the concept within the context of the specified verses. There are three important aspects of Wahbah's interpretation. Firstly, Wahbah emphasizes the importance of moral and social responsibility. In his exegesis, Wahbah explains that raḍā'ah is a moral and social obligation for parents towards their children, which must be fulfilled without exception. Secondly, Wahbah demonstrates his expertise in applying comparative rationality. This research aims to offer a more profound insight into Wahbah al-Zuhailī's portrayal and comprehension of the concept of raḍā'ah in his work, and to delineate its significance in shaping the broader comprehension of the Qur'ān.

Keyword: *raḍā'ah*; Wahbah al-Zuhailī; contextual; Tafsir Al-Munīr

Abstrak. Penelitian ini bertujuan untuk mengeksplorasi konsep *raḍā'ah* dalam tafsir *Al-Munir* karya Wahbah al-Zuhailī, dengan mengacu pada ayat-ayat *Al-Qur'an* yang terdapat dalam Surah *Al-Ṭalāq* [65]: 6, *Al-Nisā'* [4]: 24, *Al-Baqarah* [2]: 233, dan *Al-Qaṣaṣ* [28]: 7 dan 12. Metode penelitian yang digunakan adalah kualitatif dengan menggunakan analisis konten sebagai alat untuk mengeksplorasi dan menganalisis pemahaman Wahbah al-Zuhailī terhadap konsep *raḍā'ah*. Data yang digunakan dalam penelitian ini adalah penafsiran Wahbah al-Zuhailī dalam tafsirnya yang berkaitan dengan konsep *raḍā'ah*. Hasil dari penelitian ini menggambarkan dialektika dalam pemahaman *raḍā'ah* yang disajikan oleh Wahbah al-Zuhailī dalam tafsir *Al-Munir*, dengan menyoroti interpretasi dan penekanan yang diberikan terhadap konsep tersebut dalam konteks ayat-ayat yang dipilih. Terdapat tiga aspek penting dari penafsiran Wahbah yakni Pertama, Wahbah menekankan pentingnya tanggung jawab moral dan sosial.

Dalam tafsirnya, Wabbah menjelaskan bahwa raḍā'ah merupakan kewajiban moral dan sosial bagi orang tua terhadap anak-anaknya, yang harus dipenuhi tanpa terkecuali. Kedua, Wabbah menunjukkan keabliannya dalam menerapkan rasionalitas perbandingan. Penelitian ini diharapkan dapat memberikan pemahaman yang lebih mendalam tentang bagaimana konsep raḍā'ah dipahami dan disajikan oleh Wahbah al-Zuhaili dalam karyanya, serta kontribusinya terhadap pemahaman umum terhadap Al-Qur'an.

Kata kunci: *raḍā'ah; wabbah al-Zuhaili; kontekstual, tafsīr al-Munīr*

INTRODUCTION

The concept of raḍā'ah has often been understood in a fragmented manner, overlooking its universal aspects (Aina et al., 2023; Nurfitriani, 2022; Yulianti, 2014). A thorough interpretation of the Qur'an can reveal the interconnected dialectics between verses, allowing the core message of the sacred text to be uncovered (Gozali, 2015: iii). Finding the main message in the Qur'an is not limited to understanding the text textually but by considering contextual understanding as done by Wahbah al-Zuhailī in his tafsir. Contextual understanding can provide a more actual offer in answering various challenges in the modern world. The discovery of the main message in the Qur'an does not only depend on textual understanding of the text, but also considers the context of contextual understanding, as has been done by Wahbah al-Zuhailī in his work. This contextualized understanding approach can provide more relevant solutions in facing various challenges in the modern era (F. Rahman, 1996: xv).

Previous studies on *Tafsīr al-Munīr* have not thoroughly addressed Wahbah al-Zuhailī's logical interpretation of the significance of raḍā'ah for children. These studies can be categorized into three groups. The first group focuses on the method (Ainun et al., 2023; Hariyono, 2018) and style of interpretation (Hermansyah, 2015; Sukron, 2018) in *Tafsīr al-Munīr*. Hariyono noted that Wahbah al-Zuhailī's *Tafsīr al-Munīr* employs the tafsir bil-maṣūr method with an *adab al-Ijtima'i* and fiqh interpretation style (Hariyono, 2018: 25). The second group explains concepts presented in *Tafsīr al-Munīr* (Anwar & Tiodara, 2021; Majid, 2020; Yusasni & Harahap, 2023). Majid pointed out that Wahbah al-Zuhailī integrates academic construction into various disciplines, as seen in the concept of Islamic moderation in *Tafsīr al-Munīr* (Majid, 2020: 65). The third group comprises comparative studies of Wahbah

al-Zuhailī's interpretations in *Tafsīr al-Munīr* with those of other scholars (Hidayat et al., 2022; Hsb, 2024; Yadi et al., 2024). Yadi's research compared Wahbah al-Zuhailī's and HAMKA's views on Qibla (Yadi et al., 2024: 208). Despite these studies, none specifically addresses Wahbah's interpretation of raḍā'ah in *Tafsīr al-Munīr*.

This study aims to explore the logical significance of *raḍā'ah* in the contexts of both sharia and social responsibility. To achieve this, the study will analyze Wahbah al-Zuhailī's *Tafsīr al-Munīr*. This tafsir is chosen for its deep and complex interpretation of *raḍā'ah*, where Wahbah al-Zuhailī goes beyond the literal meaning of the verses to incorporate relevant social and cultural contexts. This approach allows Muslims to understand the Qur'anic verses in a manner that is both logical and relevant to contemporary conditions. The research will also examine how Wahbah al-Zuhailī's concept of raḍā'ah can provide a foundation for a holistic understanding of the relationship between the nursing mother, the breastfed child, and society within the framework of Islamic teachings. By doing so, this research will identify the logical meaning of raḍā'ah in the context of sharia and enhance the understanding of the social responsibility associated with breastfeeding in Islamic tradition.

This research also seeks to emphasize that *raḍā'ah* (breastfeeding) holds a central role in Islamic teachings, not merely as an individual obligation imposed on women, but also as an aspect encompassing human dimensions, gender justice, and social responsibility. By deepening the contextual understanding of *raḍā'ah*, this study aims to provide relevant and inclusive guidelines for Muslims amidst changing times and evolving social dynamics (Mustaqim, 2010: 1). Additionally, this research aims to contribute to the contemporary discourse on the role of women in society and the urgency of holistic care and support for children's welfare. Therefore, the research focuses not only on the historical or contextual understanding of *raḍā'ah* but also explores the implications of its values and principles in the context of a changing and complex world.

This research employs a qualitative methodological approach, emphasizing content analysis of Wahbah al-Zuhailī's *Tafsīr al-Munīr*, with a particular focus on the concept of *raḍā'ah* (breastfeeding). To gain a deeper

understanding of this concept, the study analyzes several relevant Qur'anic verses, specifically al-Ṭalāq [65]: 6, al-Nisā' [4]: 24, al-Baqarah [2]: 233, and al-Qaṣaṣ [28]: 7. The purpose is to explore Wahbah al-Zuhailī's interpretation of raḍā'ah in these verses and to identify how this concept is understood and applied in contemporary Islamic thought. Through an in-depth analysis of the tafsir texts and the selected verses, this study aims to provide a comprehensive insight into the meaning and relevance of *raḍā'ah* within the Islamic tradition.

RESULTS AND DISCUSSION

Raḍā'ah: A Concise Explanation

Etymologically, raḍā'ah comes from the word *raḍi'a*, *yarḍa'u*, *raḍā'an* or *raḍā'atan*, which means to breastfeed or suckle (Aina et al., 2023: 998). According to Ahsin's Dictionary of Qur'anic Sciences, raḍā'ah refers to the act of preparing an infant for nourishment (Al-Hafidz, 2005: 245). In fiqh mazāhib al-arba'ah, raḍā or riḍa involves sucking the nipples (papillae) of a human (woman), a female animal (mammal), or other sources (Al-Jaziri, 2003: 223). Abdul Karim Zaidani defines *raḍā'ah* as the process whereby a child's stomach receives mother's milk directly through sucking the nipple or in a similar manner, meeting specific conditions (RI, 2009: 128). Jauhari explains that after birth, a yellowish-white fluid created by God to meet the newborn's needs, known as colostrum, helps strengthen the baby's microbiota (Jauhari, 2012: 509). Beyond its nutritional benefits, *raḍā'ah* or breastfeeding has significant social implications, fostering an emotional bond between mother and child while providing essential nutrients and protection for the baby's growth and development (Syaiyku & Syahbana, 2021: 17).

here is a difference of opinion among scholars in defining raḍā'ah or breastfeeding. According to the Hanafis, *raḍā'ah* occurs when a baby sucks the nipple of a woman's breast at a certain time. The Malikiyah scholars state that raḍā'ah is the entry of human milk (breast milk) into the body serving as nutrition. The Shafi'i scholars believe that *raḍā'ah* includes everything that enters the child's stomach, whether through normal channels or not. Meanwhile, the Hambali scholars define raḍā'ah as occurring when the baby

sucks the nipple of the female breast, which produces milk due to pregnancy, or drinks the milk, or the like (Iqromi, 2012: 17). Based on these definitions, it can be concluded that *raḍā'ah* is an Arabic term referring to a mother breastfeeding a baby whose age does not exceed two years, involving the provision of milk that reaches the baby's stomach or brain as a form of nutrition or feeding (Mutrikah et al., 2023: 580).

In the Qur'an, about ten verses directly or indirectly discuss the concept of *raḍā'ah*, scattered across five different surahs. These surahs include al-Hajj [22]: 2, al-Talāq [65]: 6, al-Nisā' [4]: 24, al-Baqarah [2]: 233, and al-Qaṣaṣ [28]: 7 and 12. To understand the concept of *raḍā'ah* in more detail, further explanations are provided in several additional verses, including Al-Baqarah [2]: 233, Luqman [31]: 14, and Al-Aḥqāf [46]: 15. These verses describe the importance of infant suckling and provide guidelines on how it should be carried out (Asnawati et al., 2019: 93). This indicates that *raḍā'ah* is not only considered a purely biological aspect but also has significant spiritual and social dimensions in Islam.

Raḍā'ah, or breastfeeding, is a right given to a baby by its mother or parents. Providing breast milk plays a crucial role in the survival and health of the baby (Astuti, 2013: 61). Breast milk offers unparalleled benefits and advantages compared to other drinks or food. Breastfeeding is a natural fitrah, a fundamental disposition determined by nature for every mother (Kusmana, 2020: 26). Thus, the act of breastfeeding is seen as a form of obedience to Allah's commands and decrees. Research and the consensus of health experts strongly recommend exclusive breastfeeding for newborns due to its numerous benefits for both mother and baby (Nurkhayati, 2014: 5). Exclusive breastfeeding fulfills the baby's nutritional and hydration needs without requiring any other complementary foods, and it is recommended until the baby reaches six months of age.

An Introduction to Wahbah al-Zuhailī and His Work Tafsīr al-Munīr

Wahbah al-Zuhailī, a Muslim scholar born in Dair 'Aṭīyah, Damascus, on 6 March 1932, is renowned for his expertise in various disciplines, especially contemporary fiqh (Baihaki, 2016: 128; Qoyyimah & Mu'iz, 2021: 25). His religious education began with direct learning from his father,

followed by formal education at Madrasah Ibtida'iyah in his hometown. He continued his education at the Shari'ah College, graduating in 1952 CE. His strong desire for knowledge led him to pursue multiple courses simultaneously when he moved to Cairo, Egypt, studying at both the Faculty of Arabic Language at Al-Azhar University and the Faculty of Law at 'Ain Shams University (Hariyono, 2018: 20). Raised in the Hanafī school of thought, this background formed the foundation of his thinking in fiqh. However, his upbringing did not confine him to a single school of thought. Instead, he embraced various other schools of fiqh, as reflected in his works on fiqh themes (Ghofur, 2013: 136–137). Wahbah al-Zuhailī began his academic career as a lecturer at the Faculty of Shari'ah at Damascus University, his alma mater, in 1963. His career quickly advanced; he was soon appointed as assistant dean of the same faculty (Rased et al., 2021: 55). Shortly after, he held the positions of dean and Head of the Fiqh al-Islami Department. Currently, he is a professor of Islamic law at a university in Syria (H. Rahman, 2022: 22).

As a scholar, Wahbah al-Zuhailī has authored several monumental works. According to research, he has published at least 133 books (Qosim, 2016: 61). Some of his notable works include, *Aṣar al-Harb fī al-Fiqh al-Islāmi-Dirāsah Muqāranah* (1963), *al-wasit fī Uṣul Fiqh* (1967), *al-Fiqh al-Islām fī Uṣlub al-Jadīd* (1967), *Naẓāriyat al-Damān* (1970), *al-'Alaḳāt al-Dawliyah fī al-Islām* (1981), *al-Fiqh al-Islām wa Adillatuhu* (1984), *Uṣul al-Fiqh al-Islāmi* (1986), *Jubūd Taqīm al-Fiqh al-Islāmi* (1987), *al-Tafsīr al-Munīr fī al-Aqidah wa al-Syari'ah wa al-Manhaj* (1991), *Al-Qisab al-Qur'āniyyah Hidāyah wa Bayān* (1992), *al-Qur'ān al-Karīm al-Bunyātuh al-Tasyri'iyyah aw Khaṣā'iṣuh al-Hasariyyah* (1993). These works, among others, have contributed significantly to Islamic scholarship. Tafsīr al-Munīr (1991) is one of Wahbah's tafsir works, which is the subject of study in this research (Karma, 2021: 33).

Al-Tafsīr al-Munīr fī al-'Aqidah wa al-Syari'ah wa al-Manhaj, commonly known as *Tafsīr al-Munīr*, stands as one of the monumental works crafted by Wahbah al-Zuhailī. This tafsir emanates from his profound admiration and love for the Qur'an, which he perceives as a repository of diverse knowledge spanning various scientific and social domains (Sukron, 2018: 264). Wahbah's vision for this work entails presenting classical tafsir in a contemporary

language and employing methodologies aligned with modern science, all while ensuring fidelity to the original interpretations, thus fostering a scholarly connection between Muslims and the Qur'an (Sartika et al., 2017: 107). Comprising 16 extensive volumes, Tafsīr al-Munīr made its debut publication under Dār al-Fikr al-Mu'aṣṣir in Beirut, Lebanon, in 1991 (Zulfikar & Abidin, 2019: 140). Not merely serving as a pivotal resource for Islamic scholars and scientists in understanding the Qur'an, Wahbah's *Tafsīr al-Munīr* has also ignited a renaissance in contemporary Islamic thought, offering inspiration for conveying religious messages in a manner that resonates with contemporary sensibilities.

In his tafsir, Wahbah adopts a systematic interpretation based on *tartīb mushafī*, following the order found in the Qur'anic mushaf (Ghofur, 2013: 143). The method employed in this interpretation is *bil ma'sur*, which involves referencing *ma'qul* narrations (Majid, 2020: 72). Several studies indicate that this tafsir embodies a style of *adab al-Ijtima'i* (social society) and *fiqh* (Mu'tazza, 2022: 47–49). Throughout the writing process, Wahbah drew inspiration from various works of tafsir literature, including *Tafsīr al-Kabir* by Fakhruddīn al-Rāzī, *Tafsīr al-Baḥrul Muḥīṭ* by 'Abu Ḥayyan, *Tafsīr Rūḥul Ma'ānī* by al-'Alūsī, *Tafsīr al-Kaṣyāf* by al-Zamakhsharī, and numerous other interpretive works (Hariyono, 2018: 21).

The Exegesis of Raḍā'ah in Tafsīr al-Munīr

The explanation of the word *Raḍā'ah* in the Qur'an provides a detailed description of the relationship between parents and children, and emphasizes the importance of understanding the Shari'ah related to it. The concept of Raḍā'ah not only includes physical aspects, such as breastfeeding, but also includes social, emotional, and economic responsibilities between parents and children.

Verse	Meaning	Orientation	Source
Wal-wālidātu yurḍī'na aulādahunna ḥaulaini kāmilaini liman arāda ay yutimmar- raḍā'ah(ta)	Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period].	Obligation to provide maintenance to children	Al-Baqarah [2]: 233
Ḥurrimat 'alaikum ummahātukum wa banātukum wa akhawātukum wa 'ammātukum wa khālātukum wa banātul-akhi wa banātul- ukhti wa ummahātukumul-lātī arḍa'nakum wa akhawātukum minar-raḍā'ati	Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing,	Prohibition of marrying a consanguineous sibling	Al-Nisā' [4]: 23
Wa auḥainā ilā mūsā an arḍi'ḥ(i),	And We inspired to the mother of Moses, "Suckle him	Divine Supervision	Al-Qaṣaṣ [28]: 7
Wa ḥarramnā 'alaihil-marāḍi'a min qablu	And We had prevented from him [all] wet nurses before	Protection and care	Al-Qaṣaṣ [28]: 12
fa in arḍa'na lakum fa ātūhunna uḵṛahunn(a), wa'tamirū bainakum bima'rūf(in), wa in ta'āsartum fasaturḍi'u laḥū ukhrā.	And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then they may breastfeed for him [i.e., the father] another woman.	Obligation to provide maintenance to children	Al-Ṭalāq [65]: 6

Based on the data provided, there are several verses in the Qur'an that discuss the concept of *raḍā'ah*.

In the verse found in al-Baqarah [2]: 233, Wahbah al-Zuhailī delves into the period required for breastfeeding a child. He elucidates that the optimal duration for breastfeeding is two years, as during this time, the infant still necessitates milk intake (Al-Zuhailī, 1997a: 359). However, al-Zuhailī contends that the breastfeeding period may be shorter than two years, considering the maslahat or interests of both parents (Al-Zuhailī, 1997a: 360). Yet, Wahbah's interpretation of the verse extends beyond the timeframe of breastfeeding, underscoring the shared responsibility of both parents toward their offspring. The verse underscores the husband's obligations to his wife concerning childcare. Wahbah asserts that the

husband bears the duty of providing support for his child during the breastfeeding period, aiming for the child's well-being and welfare. Such a legal stipulation is envisaged to deter both fathers and mothers from neglecting their parental duties (Al-Zuhailī, 1997a: 361). A similar elucidation of the obligation to support a pregnant and nursing wife is echoed in al-Ṭalāq [65]: 6 (Al-Zuhailī, 1997c: 285).

In the verse from al-Nisā' [4]: 23, which discusses the prohibition of marrying certain women according to Sharia law, Wahbah al-Zuhailī offers an interpretation highlighting Allah's delineation of the types of women ineligible for marriage due to the sanctity of the marital bond. These restrictions encompass various categories such as *al-Uṣūl* (descendants), *al-Furū'* (extended family), siblings, close and distant relatives, women forbidden due to breastfeeding, those forbidden due to *muṣaharah* (women legally married to another husband), and those forbidden for illegitimate reasons (Al-Zuhailī, 1997d: 311–315). Moreover, Wahbah asserts that the quantity of breastfeeding, whether minimal or extensive, holds no distinction according to the Hanafī and Maliki schools. However, certain scholars stipulate that breastfeeding must occur at least three times or more, and within the child's first two years, to establish the prohibition (Al-Zuhailī, 1997d: 312–313).

The elucidation of the concept of raḍā'ah further delves into the profound closeness shared between mother and child. This intimate bond is vividly portrayed in the narrative of Moses' mother, who was tasked with breastfeeding Moses while concealing him from the enemy, as recounted in al-Qaṣaṣ [28]: 7 (Al-Zuhailī, 1997b: 63). This intimacy is underscored in Al-Qaṣaṣ [28]: 12, wherein Allah ensures Moses is exclusively breastfed by his mother. Wahbah al-Zuhailī expounds that the fear once harbored by Moses' mother has been supplanted by Allah with a profound sense of security, imbued with splendor, magnificence, and abundant sustenance (Al-Zuhailī, 1997b: 66–67). This narrative underscores the paramount importance of the mother-son relationship in Islam and the necessity for Allah's safeguarding and nurturing of this bond.

The contextualization of Wahbah's interpretation of raḍā'ah in his tafsir not only elucidates the verses but also offers a broader perspective. Data analysis reveals three contextual aspects in Tafsīr al-Munīr's interpretation of raḍā'ah. Firstly, Wahbah underscores the significance of moral and social responsibility. He posits that raḍā'ah constitutes a moral and social duty for parents toward their children, which must be discharged without exception. Secondly, Wahbah demonstrates his adeptness in employing comparative reasoning. His profound grasp of various schools of fiqh enables him to furnish comprehensive interpretations, encompassing a broad spectrum of fiqh aspects. Thirdly, Wahbah contextually underscores the importance of theological concepts. While furnishing interpretations pertinent to tangible scenarios, Wahbah remains mindful of the theological dimensions inherent in the Quranic text, without sidestepping its intricacies.

Wahbah's interpretation of raḍā'ah aligns harmoniously with the teachings outlined in the Qur'an. The Qur'anic teachings offer insights into breastfeeding infants that are corroborated by scientific findings. Modern science underscores the manifold benefits of breastfeeding on the health and development of the infant's body (Bayyenat et al., 2014: 346). Exclusive breastfeeding, in particular, confers protection, diminishes the likelihood of gastrointestinal infections, and fosters a stronger bond between mother and child (Mokhtar et al., 2018: 67). Mehrpisheh elucidates that breastfeeding bolsters immunity and optimal growth in infants while nurturing the emotional and mental well-being of mothers (Mehrpisheh et al., 2020: 37). Consequently, breastfeeding exerts a profound and positive impact on both infant health and maternal welfare, echoing the holistic teachings espoused by the Qur'an.

The intricate exploration of the concept of raḍā'ah as presented by Wahbah in Tafsīr al-Munīr underscores his adeptness in unraveling the meaning of the Qur'an. A profound comprehension of the Qur'an serves as the linchpin for addressing diverse challenges confronted by Muslims, thereby furnishing pertinent elucidations (Murtaza MZ et al., 2022: 58). The contextual explication of Qur'anic verses is feasible owing to the universality and adaptability inherent in many Qur'anic verses, rendering them capable of furnishing guidance for humanity (Muhammad, 2019: 169). Wahbah's

interpretative approach not only embraces classical exegesis but also attends to the contemporary milieu, thereby serving as a conduit that bridges classical and modern interpretive traditions with judicious equilibrium (Saeed, 2015: 294). Contextual interpretation of Qur'anic verses facilitates the unveiling of the significance encapsulated within the verse, which can subsequently be applied within the contemporary context (Ghozali & Usman, 2021: 174)

CONCLUSION

Wahbah's meticulous elucidation of the concept of raḍā'ah in *Tafsīr al-Munīr* showcases his adeptness in fostering dialogue between classical and modern scientific paradigms. This dialectical approach not only furnishes diverse insights to readers of his tafsir but also instigates them to delve into a deeper comprehension of the Qur'an, particularly in the realm of fiqh. Wahbah advocates for a contextual methodology that not only constructs a balanced linkage between tradition and contemporary context but also fosters robust cohesion among Muslims. Nonetheless, in presenting this comprehensive understanding, Wahbah remains steadfast in upholding theological integrity, thereby ensuring that the interpretation of the Qur'an remains firmly rooted in the correct and sound foundation.

While this research delves deeply into one of Wahbah al-Zuhāilī's tafsir works, namely *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syari'ah wa al-Manhaj*, and specifically focuses on one concept among the myriad interpretations offered by Wahbah in this tafsir, it is imperative to embark on further exploration. Extending the scope to encompass contextual concepts in other tafsir works authored by Wahbah is essential to fortify the assertions posited in this study. Additionally, endeavors to investigate other elucidated concepts by Wahbah are warranted, thereby enabling his contributions to serve as a comprehensive foundational understanding in contemporary Qur'anic studies. Such endeavors would enrich scholarly discourse and facilitate a more nuanced understanding of Wahbah's interpretive legacy.

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