

CHAPTER III

INTERPRETATIONS¹ ABOUT KHIḌR

A. Classis Interpretation Books

A.1. Tafsīr Jāmi' al-Bayān Fi Tafsīr al-Qur'ān²

One of the best-known Sunni exegetes was Abū Ja'far Muḥammad Ibn Jarīr al-Ṭabarī³ (224-311 AH/839-923 CE), the undisputed foundation upon which the edifice of classical *tafsīr*⁴ was erected. Born about 224/838 in the former Sāsānid province of Ṭabaristān, his youth encompassed the normal educational progression, beginning with studies in his native city

¹ Interpretation (exegesis) of the Qur'ān is the most important sciences for Muṣlīm. All matters concerning the Islamic way of life are connected to it in one sense or another since the right application of Islam is based on proper understanding of the guidance from Allah. Without *tafsīr* there would be no right understanding of various passages of The Qur'ān.

² *Jami' al-Bayān Fī Tafsīr al-Qur'ān*, a twelve-volume compendium, is the earliest most reliable exegesis work from orthodox Sunni authorities. The history of *tafsīr* has traditionally been seen to have begun with the Companions and Followers, who were in closest contact with revelation. al-Ṭabarī quoted from all of the 'rightly guided' caliphs, Abu Bakar, Umar, Uthman, and Ali, as well as from Aishāh, one of the Prophet's wives. However, by far, the most important figure from the point of view of traditional exegesis was the Companion Ibn 'Abbās (d. 67 AH/687 CE) and Ibn Mas'ūd (d. 35. AH/655 CE), other Companions mentioned in al-Ṭabarī's *Jami' al-Bayān* are Abd. Allah bin Umar (d. 74 AH/693 CE), Zayd bin Šabit (d. 46 AH/666 CE) and Abu Mūsa al-Ash'arī (d. 42 AH/662 CE), see Abu Ja'far Muḥammad al-Ṭabarī *Jami' al-Bayān fi Tafsīr al-Qur'ān*, Dar al-Kutub al-Ilmiyyah, Beirut, 1999, vol. I, p. 56-59.

³ Abu Ja'far Muḥammad al-Ṭabarī (Arabic: أبو جعفر محمد بن جرير بن يزيد الطبري) (224 – 310 AH; 838–923 CE) was a prominent and influential scholar, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran in Persia/Iran. His most influential and best known works are his Qur'anic commentary known as *Tafsīr al-Ṭabarī* and his historical chronicle *Tarikh al-Rusūl wa al-Mulūk*, often referred to *Tarikh al-Ṭabarī*. al-Ṭabarī founded his own *mazhab* which is usually designated by the name Jarirī. Access on http://en.wikipedia.org/wiki/Muhammad_ibn_Jarir_al-Tabari (08/11/2013)

⁴ The word *tafsīr* is derived from the roots 'fassara' –to explain—to around, to expound. It means 'explanation' or 'interpretation'. In technical language the word *tafsīr* is used for explanation, interpretation and commentary on the Qur'an, comprising all ways of obtaining knowledge, which contributes to the proper understanding of it, explains its meaning and clarifies its legal; implications. The word *mufassīr* is the term used for the person doing *tafsīr*, the 'exegete' or 'commentator'.

of Āmul but moving well beyond that in his more mature years to major centers of learning in Iraq, Syria, and Egypt.

al-Ṭabarī had memorized the Qur'ān by the age of seven, and mastered a range of other Islamic disciplines at an early age, seen as the heir to the most important figures in the classical tradition of Islamic scholarship, such as the science of *hadīth*, *fiqh*, *lugāh*, *tarīkh* including the interpretation of the Qur'ān. Two of his great work, *Tārīkh al-Umām wa-al-Mulūk* (The history of messengers and kings) and *Jāmi' al-Bayān 'an fī tafsīr al-Qur'ān*⁵ (The comprehensive clarification of the interpretation of the verses of the Qur'an) with its compilation and methodical arrangement of the first two and a half centuries of Muslim exegesis, inaugurates the classical period of Islamic exegetical activity.⁶

*Tafsīr bi-al-ma'thūr*⁷ develop by al-Ṭabarī has inspired the next generation of commentators, such as Ibn Kathīr who many cite from this *Tafsīr*. It is usually judged to be a particularly important of *Tafsīr bi-al-ma'thūr* because of the enormous number of exegetical *hadīths* which it incorporates. Therefore, this book became an inescapable source for

⁵ Abū Ja'far Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an ta'wīl ay al-Qur'ān*, ed. M. J. de Goeje et al., 15 volumes Brill, Leiden, 1879-1901; ed. M. Abū l-Faḍl Ibrāhīm, 10 volumes Dar al-Ma'arif, Cairo, 1960-9.

⁶ Muhammad Yūsuf, *Studi Kitab Tafsir Klasik*, Teras, Yogyakarta, 2004, p. 20.

⁷ *Tafsīr bil-mathūr*, which refers to the mythology of either the commentary of the Qur'ān by the Qur'ān, or the commentary of the Qur'ān by the *Sunnah* of the Prophet Muḥammad, or the commentary of the Qur'ān, based on what was transmitted by the Companions (*Ṣahābah*). The best of the well-known *tafsīr bil-mathūr* are the works of al-Ṭabarī and Ibn Kathīr. See Ṭhamīn Ushamā, *Methodologies of the Qur'ānic exegesis*, Kuala Lumpur, 1995, p. 5-6. Interpretation by the received tradition, preservation and transmission of applicable *hadīths* and verifications of their trains of transmission (*isnānds*) constitute the essential responsibilities of this form of Qur'ānic exegesis. The complementary categorization, which is either lauded or disparaged, depending on one's theological assessment of it, is termed *al-tafsīr bi-al-ra'y*—interpretation which expands the exegetical agenda to include doctrinal, philosophical, or mystical considerations. See more specifically; M. Ḥusain al-Zahabī, *al-Tafsīr wa al-Mufasssīrūn*, Dar al-Kutub al-Hadīshah, Cairo, 1976, vol. I, p. 204. See more, Mahmud Basuni Faudah, *Tafsīr-Tafsīr al-Qur'ān; Perkenalan Dengan Metode Tafsir*, translated by M. Mochtar Zoemi and Abdul Qodir Hamid, Pustaka, Bandung, 1987, p. 53.

traditional interpretation, which is composed of the traditions passed on from early authorities.⁸ *Jāmi' al-Bayān Fi Tafsīr al-Qur'ān* is the largest and primary interpretation as well as being an important reference for exegetes' *bi al-ma'thūr*. The interpretation presented by leaning to *Ṣahabah*,⁹ *tabi'in* and *tabi'it tabi'in*.¹⁰

A.1.a. Social Setting of the Book

During his lifetime, the end of the 9th century to the mid 10th century AD, the Muslims are faced with a plurality of ethnic, religious, scientific, religious thought, and the heterogeneity of culture and civilization. Directly or indirectly, has been a cultural interaction with a variety of cargo, of course, this coloring perspectives and ways of thinking of the Muslims, as a logical consequence which can be inevitable.

In the field of science, *Tafsīr* has become own discipline of Islam itself, after a while is an inherent part of hadīth studies, in addition to the fields of science to another. The interpretation has experienced substantial growth and methodologically, the emergence of flow *Tafsīr bi al-ma'thūr* and *bi al-ra'yī* gives color to the thought of Islam. On the other hand, there are serious problems in the *Tafsīr bi al-ma'thūr* with the emergence of variants *riwāyah*, from the truth narrative (*riwāyah al-ṣahih*)—accurate and valid—until narrative (*riwāyah*) which cannot be accounted for by the

⁸ as Ubay bin Ka'ab, 'Abdullāh bin Mas'ūd, Abu Sa'id al-Khudri, Jābir bin 'Abdullāh al-Anṣārī, 'Abdullāh bin 'Umar, Ānas bin Malik, Abu Hurairāh, Abu Mūsa al-Asy'arī, and the most famous is Ibn 'Abbās. see al-'Allāmah Muḥammad Ḥusāin Ṭabāṭabā'i, *Mengungkap Rahasia al-Qur'ān*, translate. A. Malik Madaniy and Ḥamim Ilyas, Mizan, Bandung, 1987, p. 64.

⁹ The scholars said, that after Prophet Muhammad die, the people who more understand the Qur'an exegesis is the generation of Companions, because they lived at the time the Qur'an was revealed, commune with the Prophet who was more understood with the contents of the Qur'an, and to know when the social context of the down through of Qur'an. In consequence, the opinions of the Companions are a made by the scholars as an important of ingredient in interpreting of al-Qur'an, see more Muḥammad Quraish Shihab and Azyumardi Azra, *Sejarah dan 'Ulum Al-Qur'an*, Pustaka Firdaus, Jakarta, 2008, p. 176.

¹⁰ After generations of Companions, the most people who was know the content of the Qur'an is the generation of *tabi'in*, because they commune with the Companions.

parameter of—*sanād* and *rijal al-hadīth*—in the dicitple of ‘*ulūm al-hadīth*. That is why, at the same time *Tafsīr bi al-ma’thūr* is facing a serious problem, because there has been a history of assimilation variety. In addition, the orientations of interpretation are not mono material, but it has to interact with other disciplines such as *fiqh*, *kalām*, *balagāh*, history of science and philosophy, outside this elements also influences the style interpretation of Islam, including *Isrā’iliyyat*.¹¹

This book written by al-Ṭabarī in Century 3AD, and had socialized in front of her students for more than 8 years, about 282 to 290 AD. This book has multiple names which can be found in many libraries; *first*, *Jami’ al-Bayān ‘An Ta’wīl Ay al-Qur’ān* (Dar al-Fikr, Beirut, 1995 and 1998), and *second*, namely *Tafsīr Jāmi’ al-Bayān Fī tafsīr al-Qur’ān* (Dar al-Kotob al-‘Ilmiyyah, Beirut, 1992), consists of 30 chapters / large volume¹² (about 5200 pages). al-Ṭabarī tried to elaborate themes *ta’wīl*³ and *Tafsīr* became a full understanding. Both are intellectual tools to understand the holy book of the Qur’ān, which generally is not enough to be analyzed through the vocabulary, but requires an active role of logic and other important aspects, such as *munasabāh ayāh* or *sūrāh*, *asbāb al-nuzūl* and so on.

In our hands, this book is an encyclopedia of knowledge that is very rich in the field of *Tafsīr bi al-ma’thūr* presented by al-Ṭabarī

¹¹ Muḥammad Yūsuf, *Studi Kitab Tafsir*, Teras, Yogyakarta, 2004, p. 27-8.

¹² The thicknesses from this book become a motive of birth of the summary of this book, since the early times, after the death of al-Ṭabarī. See more Ignaz Goldziher, *Mazhab Tafsīr: Dari Klasik Hingga Modern*, translated by M. Alaika Salamullah, eLSAQ Press, Yogyakarta, 2003, p. 114.

¹³ The word *ta’wīl*, which is also used in the connection, is derived from the root ‘*awwala*’ and also means ‘explanation/interpretation’. In technical language, it similarly refers to explanation and interpretation of the Qur’an. *Tafsīr* in the language of the scholars means explanation and clarifications. Its aims at knowledge and understanding concerning the book of Allah, to explain its meaning, extract its legal rulings and grasp its underlying reasons. *Tafsīr* explains the ‘outer’ (*zahir*) meanings of The Qur’an. *Ta’wīl* is considered by some to mean the explanation the inner and concealed meanings of the Qur’an, as far as a knowledgeable person can have access to them. Others are of the opinion that there is no difference between *tafsīr* and *ta’wīl*.

himself. Faced with the opinions of interpretations that comes out of the ratio, he did not forget—as well as on any matters that have significance—to strengthen the absolute truth "science", which is based on *Ṣahabāh* (Companions) of The Prophet Muḥammad and from the *dalil al-naqlī*, both of which are the only hallmark of truth interpretation.

At the beginning of this book had disappeared, apparently this book can reappear in the form of manuscripts stored in Maktabah (personal library collection) an Amir (functionary) Najed, Hammād ibn ‘Āmir ‘Abd al-Rasyid. Goldziher argued that the manuscript was discovered because of a resurgence printing back in the early 20th century. Al-Subki said, the present form of the book is *khulaṣah* (resume) from the original book.¹⁴

A.1.b. The Method of Interpretation¹⁵

The method used by al-Ṭabarī in interpreting the Qur’ān is: in the first instance he was holding on the meaning of each word. The grip is not released unless there are reasons which lead to the other. He strengthened his interpretation by pointing out the story and the *hikayāh* which seemed to spring from *Isra’iliyyāt* (stories that is widespread among the Jews). al-Ṭabarī avoids deepening wasted on something that is not important. Example of the type of food contained in a dish that Allah revealed to the Prophet 'Isa, regarding such issues, he asserted, "Knowing that problem or does, also does not bring any harm or danger, it is enough for the reader of

¹⁴ Ignaz Goldziher, *op. cit.*, p. 29.

¹⁵ The methodology of *tafsīr* is now developing rapidly. There are the thematic method (*maudhū‘ī*), analytical method (*tahlīlī*), Sufi method (*Al-Isharī*), scientific method (*‘ilmī*), and so on. These are all developments from the two earlier methods. See Muḥammad Yūsuf, *op. cit.*, p. 31.

the Qur'ān for believing the truth of the verse as meaning born within the as meaning.”¹⁶

To demonstrate their expertise in the field of history, then the verses which he described with respect to the historical aspect of it, described at length, with the support of the stories of pre-Islamic (*Isra'iliyyāt*). al-Ṭabarī take a *riwāyah* of Jews and Christians who have been Muslims, such as; Ka'ab al-Ahbār, Wahab Ibn Munabbih, ‘Abdullāh Ibn Salām and Ibn Jurāij, with a strong perception which *riwāyah* has been known by the Arabs and does not harm and danger to religion. With historical approach he used, the tendency seems independent. There are two fundamental statements about the history of the concept expressed by al-Ṭabarī, *first*, emphasizes the essence of monotheism of the prophetic mission, and *second*, the importance of the experiences of people of all ages and experience consistency.¹⁷

A.1.c. Interpretation to Term عبد in Verse al-Kahf

Previously the authors would like to explain a little reason of the Journey the Prophet Moses contained in *sūrah al-Kahf* verse 60 to 82. The factors causing the prophet Moses trip to meet with Pious Slave (*al-‘abd aṣ-ṣhālīh*), which consists of many versions which if narrowed down to two things that seem contradictory, that is to say Moses execute of journey because warning from God for his arrogance, and Moses execute the journey nothing other than because God commands. al-Ṭabarī explained in his work;

¹⁶ Aḥmad al-Syirbashi, *Sejarah Tafsīr Qur'ān*, translated by Pustaka Firdaus Team, Pustaka Firdaus, Jakarta, 1985, p. 82-3.

¹⁷ For al-Ṭabarī, the two of them is not different, although the commentator after al-Ṭabarī regards as reflects differences as the two of them. See al-Syirbashi, *op. cit.*, p. 33, for Naṣr Ḥamid Abu Zayd, “the exegesis (*tafsīr*)” is part of the process of ‘*ta’wīl*’, their relationship is a relationship between the *khash* and ‘*am*’. See *Tekstualitas al-Qur’an, Kritik Terhadap ‘Ulumul Qur’an*, translated by Khoirun Nahdliyyin, LkiS, Yogyakarta, 2001, p. 318.

رَوَى الْبُخَارِيُّ حَدِيثَ إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ
النَّاسِ أَعْلَمُ فَقَالَ أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ
إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ مُوسَى يَا رَبِّ كَيْفَ لِي
بِهِ قَالَ تَأْخُذْ مَعَكَ حُوتًا فَتَجْعَلْهُ فِي مِكْتَلٍ فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ
يَمَّ.

“Moses got up to deliver a speech before the Children of Israel and he was asked, “Who is the most learned person among the people?” Moses replied, “I am.” Allah rebuked him because he did not refer the knowledge to Allah. So Allah revealed to him: “At the junction of the two seas there is a servant of Ours who is more learned than you.” Moses asked, “O my Lord, how can I meet him?” Allah said, “Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him.” So Moses took a fish, put it in a vessel and set out, along with his boy-servant Yusha’ bin Nūn, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allah stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses said to his boy-servant.”¹⁸

Moses replied: “I do not know anyone more knowledgeable and wiser than myself.” At that moment, Moses received a revelation from God that in Majma al-Bahrain, We have a servant who is more

¹⁸ See Abu Ja’fār Muḥammad Ibnu Jarīr al-Ṭabarī, *Jami’ al-Bayān fi Tafsīr al-Qur’ān*, Dar al-Kutub al-‘Ilmiyyah, Beirut, 1992, vol. XV, p. 252.

knowledgeable and wiser than you. Then, Moses requested that God allow him to meet with that scholar, therefore, God showed Moses the way to reach his goal.¹⁹

back to the verse 65 *sūrah* al-Kahf:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا

عَلْمًا²⁰

“So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence”²¹

Starting from an explanation of *asbāb al-nuzūl* this verse al-Ṭabarī said that Moses wanted to know the most knowledgeable person on this earth, more aware of himself, because Moses felt that the most knowledgeable is himself. Then Moses and his servant (*fatā*) most known with Yūsyā’ bin Nūn, traveling to meet ‘*abd shaleh*, as described in *Tafsīr Jami’ al-Bayān fī tafsīr al-Qur’ān* report from Ibn ‘Abbās that *al-‘abd aṣ-ṣhālīh* is namely Khidr.

The name is basically just a nickname or *laqab*, the nickname for someone is oftentimes we find in the Arab land. The epithet (*laqab*) was related to personality traits, attitudes, actions or *nisbāh*. The Prophet Muḥammad, has a lot of nicknames, among them *al-Amin*, because the Prophet Muḥammad can be trusted ‘Trustworthy’ or *al-Ummī*, because the Prophet known do not know to read and write, allotment of this epithet also happens to naming Khidr.

Afterwards, al-Ṭabarī also mentions the *hadīth* from Abu Hurairah:

¹⁹ *Ibid.*

²⁰ QS. Al-Kahf/18. 65.

²¹ QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَرُ مِنْ تَحْتِهِ

خَضِرَاءَ

“He was called *Khidr* because he sat on a barren *Farwah* that turned white, then it turned green (*Khadrā*) beneath him.” (Bukhari reports)

Farwah a means a dry grass:

الْفَرْوَةُ الْحَشِيشُ الْأَبْيَضُ وَمَا أَشْبَهَهُ

Farwah could also mean that there are no plants (barren land):

الْفَرْوَةُ أَرْضٌ بَيْضَاءٌ لَيْسَ فِيهَا نَبَاتٌ

In the Arabic language, we know the distribution about the name of person; first, *Ism*²² *alām*, second, *alam kunyah*²³, third, *alam laqab*²⁴. Thus

²² The *ism* (Arabic: اسم) is the personal name (e.g. “Kareem” or “Fatimah”). Most names are Arabic words with a meaning, usually signaling the hoped-for character of the person. Such words are employed as adjectives and nouns in regular language.

Karīm means “generous”

Maḥmūd means “praiseworthy”

Generally, the context and grammar differentiate between names and adjectives. http://en.wikipedia.org/wiki/Arabic_name. (23/10/13)

²³ A *kunyah* (Arabic: كنية, *kunyah*) is a teknonym in Arabic names, the name of an adult derived from his or her eldest child. A *kunyah* is expressed by the use of *abū* or *umm* in a genitive construction, i.e. “father of” or “mother of” as an honorific in place of or alongside given names in the Arab world and the Islamic world more generally. A *kunyah* is a component of an Arabic name, a type of epithet, in theory referring to the bearer’s first-born son or daughter. By extension, it may also have hypothetical or metaphorical references, e.g. in a *nom de guerre* or a nickname, without literally referring to a son or a daughter. Use of a *kunyah* implies a familiar but respectful setting. [http://en.wikipedia.org/wiki/Kunyah_\(Arabic\)](http://en.wikipedia.org/wiki/Kunyah_(Arabic)) (23/10/13)

²⁴ The *laqab* (Arabic: لقب “cognomen” / “surname”) is intended as a description of the person. For example, the Abbasid Caliph Haroun al-Rashid (of *A Thousand and One Nights* fame). Haroun is the Arabic form for Aaron and “al-Rashid” means “the rightly-guided”. The *laqab* was

it can be concluded from the al-Ṭabarī explanation in his *tafsīr* that the name of Balya bin Malkan is *Ism alām*, whereas the *kunyāh* is Abul ‘Abbās, and the *laqab* is Khidr.

وَهَذَا يَدُلُّ عَلَى أَنَّهُ لَقَّبُ لُقْبٍ بِهِ دَالٌّ عَلَى رَفْعِهِ وَأَنَّ الْأَرْضَ الْبَيْضَاءَ
بِرِكَتِهِ تَخْضَرُ بِمُحَرِّدِ جُلُوسِهِ عَلَيْهَا وَاسْمُهُ (بَلِيًّا) بِنَاءٍ مُوَحَّدَةٍ ثُمَّ لَامٌ
مَكْسُورَةٌ ثُمَّ مُثَنَّاةٌ تَحْتِ (ابْنُ مَلْكَانِ) بِفَتْحِ الْمِيمِ وَإِسْكَانِ اللَّامِ وَكُنْيَتُهُ
أَبُو الْعَبَّاسِ.

Khidr coming from the word *khaḍr* which means ‘green’, from the narrative above, which comes from Imām Bukharī from Abu Hurairāh, mentioned Prophet Muḥammad PBUHP said that the reason of a naming is because it when he sits on white fur, but suddenly the color changed to green. M. Quraish Shihab said that naming of Khidr is constituted from the symbol of blessing owned by a servant as Prophet Khidr.²⁵

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very popular in ancient Arab societies, ca. 1000 years ago. Today, the *Laqab* is only used if it is actually a person’s birth Surname/Family name. http://en.wikipedia.org/wiki/Arabic_name. (23/10/13)

²⁵ M. Faisal, *Struktur Naratif Cerita Nabi Khidir dalam al-Qur’an*, on Journal Adabiyat, December 2011, vol. X, p. 236.

A.2. Tafsīr al-Kashshāf²⁶

Seven years after the death of al-Ṭūsī a man was born who moved the practice of Qur'ānic exegesis in a new direction. Abū al-Qāsim Maḥmūd b. 'Umar al-Zamakhsharī²⁷ was born in 467/1075 in the province of Khwārazm,²⁸ a region just south of the Aral Sea. Al-Zamakhsharī native city of Zamakshar sits almost 500 miles due north of Ṭūs. It remained, however, one of the last, lingering strongholds of Mu'tazilī ideas, a school of thought with which al-Zamakhsharī was closely associated. At the time of his birth, Khwārazm had already passed from Ghaznavid to Saljūq domination. Al-Zamakhsharī spent the first eighteen years of his life as a subject of the great Saljūq sultan, Malik Shāh'i.

These eighteen years were largely spent laying the educational foundation for his later achievements. Al-Zamakhsharī's earliest schooling occurred in his native city. Later he would travel to study with scholars in Bukhārā, Samarqand, and Baghdād. Probably his strongest intellectual influence was Maḥmūd b. Jarīr al-Dabbī al-Iṣbahānī, known as Abū Mudar (d. 507/113). This noted grammarian and philologist was deemed

²⁶ This *tafsīr* is the only *mu'tazilite tafsīr* that comes to us covering the whole of the Qur'an. See Maḥmūd Basunī Faudah, *Tafsīr-Tafsīr al-Qur'ān*, Pustaka Setia, Bandung, 2005, p. 110. This *tafsīr* could be classed as *tafsīr bi-l-ra'y*, used a ratio (*ra'yu*) although in some interpretations using *dalil al-naqlī* (*naṣ al-Qur'ān wa al-hadīth*). See Muhammad Yūsuf, *Studi Kitab Tafsīr; Menyuarakan Teks yang Bisu*, Teras, Yogyakarta, 2004, p. 52.

²⁷ Abu al-Qāsim Maḥmūd ibn Umār al-Zamakhsharī. Known widely as al-Zamakhsharī (in Persian: محمود زمخشر). Also called Jar Allāh (Arabic for "God's neighbour") (1074 or 1075 - 1143 or 1144) was a medieval Muslim scholar of Chorasmian-Iranian origin, who subscribed to the Mu'tazilite theological doctrine, who was born in Khwarezmia, but lived most of his life in Bukhara, Samarkand, and Baghdad. al-Zamakhsharī was born in Zamakshar, Khwarezmia, and became a renowned scholar of the Mutazilite school of Islam. He used Persian for some of his work, although he was a strong supporter of the Arabic language as well as an opponent of the Shu'ubiyya movement. After losing one of his feet to frostbite, he carried a notarized declaration that his foot was missing due to accident, rather than a legal amputation for any crime. He is best known for al-Kashshaaf, a seminal commentary on the Qur'an. The commentary is famous for its deep linguistic analysis of the verses, however has been criticized for the inclusion of Mu'tazilite philosophical views. See <http://en.wikipedia.org/wiki/Al-Zamakhshari> (08/11/2013).

²⁸ Fauzan Naif, *Studi Kitab Tafsīr*, Teras, Yogyakarta, 2004, p. 44.

“unique in his era and time (*wahīd dahrihī wa-awānihī*) in the sciences of lexicography, syntax, and medicine.” He was credited with introducing Mu’tazili²⁹ teaching to Khwārazm, where his proselytism was far-reaching.

A.2.a. Social Setting of the Book

Al-Zamakhsharī’s own profession of Mu’tazilism was open and forthright. He was in the habit of announcing himself, when making a call, by saying that “Abū al-Qāsim, the Mu’tazilī, is at the gate.” In line with the Mu’tazilīe belief that the Qur’ān was created, this exegete is said to have begun his *tafsīr* with the phrase: “Praise be God who created (*khalaqa*) the Qur’ān.” He was later persuaded to amend this to “Praise be God who made (*ja’ala*) the Qur’ān.” According to Ahmad b. Muḥammad b. Khallikān (d. 681/1282), who saw many copies of the work that began “Praise be God who sent down (*anzala*) the Qur’ān,”³⁰ this final modification was a scribal emendation and not from the pen of the author.

By the time al-Zamakhsharī reached Baghdād, the golden days under the vizierate of Nizām al-Mulk had ended. The Saljūq Empire was feeling the strains of internecine rivalry. Yet the intellectual legacy of that era remained, continuing to attract students to Baghdād’s *madrāsāhs* (study centers) and *masjīds* (mosques). While there al-Zamakhsharī received licentiates (*ijāzāt*) from some of that generation’s leading scholars in *hadīth* and literary studies.

From Baghdād he moved on to Mecca, where he settled for a while and to which he returned from subsequent travels. His tenure in that city was long enough to win him the cognomen of “God’s neighbor (*jār*

²⁹ Mustafa al-Ṣawī al-Juwainī, *Manhaj al-Zamakhshari fi Tafsir al-Qur’an*, Dar al-Ma’rif, Egypt, no year, p. 25-6.

³⁰ al-Zamakhshari, *al-Kasysyaf ‘an Haqaiq al-Tanzil wa ‘Uyūn al-Aqāwīl fi Wujūh al-Ta’wīl*, Muṣṭhafā al-Babi, Egypt, vol. I, p. 17-20.

Allāh.” It was on his second visit to Mecca that he wrote his commentary on the Qur’ān entitled *al-Kashshāf ‘an haqā’iq ghawāmid al-tanzil wa-‘uyūn al-aqāwīl fī wujūh al-ta’wīl* (Unveiled of the real Meanings of the Hidden Matters of What Was Sent Down and the Choicest Statements About the Various Aspects of its Interpretation).³¹ This major work, completed in 528/1133, took al-Zamakhsharī only two years to write. In his Introduction to the *tafsīr* he notes that he had expected to spend more than thirty years on the task. The swiftness of its consummation he credits to the miraculous power of the Ka’bāh (*āyah min āyāt hādihā al-bayt al-muharrām*) and the blessed influence (*barakah*) that emanates from it.

In 538/1144, at the age of seventy-one, al-Zamakhsharī died in Jurjāniyah, a town about twenty miles northwest of Zamakhshar. His fame was such that Ibn Khallikān feels free to call him the “*imām* of his age,” and al-Dāwūdī bestows upon him string of superlatives.

A.2.b. The Method of Interpretation

al-Kashshāf has been grouped with what is known as *al-tafsīr bi-l-ra’y* (exegesis based on informed personal opinion), as opposed to *al-tafsīr bi-l-ma’thūr* (exegesis based on reports from the Tradition [*ḥadīth*]). McAuliffe says of Mu’tazilite exegesis, that the “reliance on reason that such exegesis demanded runs counter to the more accepted form of that task, *al-tafsīr bi-l-ma’thūr*, and lands Mu’tazilī commentary, of which al-Zamakhsharī is arguably the most famous example, squarely in the category of *al-tafsīr bi-l-ra’y*.”³²

³¹ Mannā’ Khalil al-Qaṭṭān, *Studi Ilmu-Ilmu Qur’ān*, translated by Mudzakir As, Pustaka Litera Antar Nusa, Bogor, 2001, p. 530.

³² See Andrew J. Lane, *A Traditional Mu’tazilite Qur’an Commentary: The Kashshāf*, p. 104. http://books.google.co.id/books?id=MNfFPLD9COcC&dq=Qur'an+Commentaries&hl=id&source=gbs_navlinks_s (08/11/13)

He considers attempts by Muslim scholars to describe the ‘exegetical method’ of *tafsīr* works by dividing them into *tafsīr bi-l-ma’thūr* and *tafsīr bi-l-ra’y* to be merely a reflection of “the tension that runs throughout the Muslim community and its intellectual disciplines, that of the authority of the community (*ma’thūr*) versus that of the intellect (*ra’y*).” methodologically, he finds this division of exegetical works on a superficial understanding of the form of the works with little attention to their underlying substance.³³

The first characteristic of the ‘Mu’tazilite method,’ according to Ignaz Goldziher,³⁴ is the metaphorical interpretation of the anthropomorphic verses of the Qur’ān. Not only was this method of interpretation applied to attributes that implied God’s similarity with humans on the physical or emotional level, such as seeing, hearing, anger, joy, sitting (on the throne) and descending, but also to a number of dogmatic views, such as predestination and retaliation. The *second* characteristic is the preference for what Goldziher calls the highest principle of Mu’tazilite Qur’ān exegesis. By this is meant that anthropomorphisms or expressions that were not fitting for the dignity of God were made more suitable by means of a more dignified—though not a metaphorical—interpretation of the Qur’ānic text; to do this, commentators relied on meanings to be found in ancient poetry. In this connection, Goldziher notes that Mu’tazilites did not actually claim to be able to present one infallible explanation for difficult passages in the Qur’ān; in fact, they did not even want to make such a claim. “As a

³³ *Ibid.*

³⁴ Ignác (Yitzhaq Yehuda) Goldziher (22 June 1850 – 13 November 1921), often credited as Ignaz Goldziher, was a Hungarian scholar of Islam. Along with the German Theodore Nöldeke and the Dutch Christiaan Snouck Hurgronje, he is considered the founder of modern Islamic studies in Europe. http://en.wikipedia.org/wiki/Ign%C3%A1c_Goldziher (08/11/13)

result,” Goldziher concludes, “they [laid] claim to the theory or the *wujūh al-Qur’ān*.”³⁵

According to Ignaz Goldziher, al-Zamakhsharī considered the clear verses of the Qur’ān, the *umm al-kitāb*, to be “the root to which the ambiguous is traced back and where it finds its explanation.” A little later on, he sums up by saying that the task of Mu’tazilite exegesis was to interpret the ambiguous verses of the Qur’ān by means of the strict philological method, that is, by providing interpretations of difficult texts that were based on the lexicon and were in the line of Mu’tazilite theology.³⁶

Finally, he notes that, underlying the entire methodological approach was the belief that reason was a source of religious knowledge and a criterion for religious truth, a belief that guided Mu’tazilite reflection and was grounded in the Qur’ān itself.

Goldziher’s remarks require a few comments. First of all, these principles indicate only how al-Zamakhsharī and others like him would have dealt with a relatively small number of verses, those that would be cause for conflict. They do not explain how such a commentator would have gone about his work on the rest of the Qur’ān.

Secondly, the metaphorical interpretation of Qur’ānic passages was not the sole prerogative of the Mu’tazilites. al-Ṭabarī (d. 310/923), for example, explains references to God’s hand(s) in the Qur’ān in terms of power (*quḍra*), gift (*‘aṭā*), authority (*mulk, sulṭān*), grace (*ni’ma*) and position, that is, ‘being in front of;’ usually he provides no further comments. He never indicates that any of these explanations are in any particular way associated with one group, Mu’tazilite or not. They were

³⁵ Andrew J. Lane, *op. cit.*, p. 108.

³⁶ *Ibid.*

accepted interpretations and the number of meanings was limited only by the context of the passage. In his commentary on *Sūrah al-Mā'idāh* [5]: 64³⁷ and *Sūrah Yāsīn* [36]: 71.³⁸ In fact, he goes so far as to say that expressions in these verses that speak of God's hand are metaphors (sing. *Majāz, isti'āra*) and are not intended to affirm the existence of a 'real' hand; and he begins his commentary on QS: Yāsīn [36]:71 by stating that this verse is deanthropomorphization (*tanzīh*), that is, raising God above any comparison with creatures.

Thirdly, the use of the philological method as described by Goldziher can hardly be limited to Mu'tazilites and others described as rationalists. As it is presented here, it has its origins in the explanations of Qur'an passages attributed to Ibn 'Abbās.

Finally, Goldziher's straightforward statement of what seems to be al-Zamakhshari's simple principle of explaining the *mutasyābbih* in terms of the *muḥkam* is deceptive. In the example al-Zamakhshari gives he simply states which verses are *mutasyābbih* and which are *muḥkam* and how they are interrelated.

A.2.c. Interpretation to Term عبد in Verse al-Kahf

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ۖ ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا

عِلْمًا³⁹

³⁷ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ.

³⁸ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ.

³⁹ QS. Al-Kahf/18: 65.

“So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence”.⁴⁰

In this verse, God tells so strong the desire of Prophet Moses to get to a place called by the two of seas (*majma' al-bahrain*), al-Zamakhshari said in his work that the two seas is the sea of Rome and Paris or *al-bahrain al-'ilm*.⁴¹ How many years and at any time until the trip must be taken, al-Zamakhshari said the mean of years is about eighty years,⁴² not be a problem for Moses, as long as the place was discovered and met with what he was looking for.

The reasons Prophet Moses to find a place that was because he got a reprimand from God, like the narrative report in ḥadīths as follows:

رَوَى الْبُخَارِيُّ حَدِيثَ أَنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ مُوسَى يَا رَبِّ كَيْفَ لِي بِهِ قَالَ تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي مِكْتَلٍ فَحَيْثُمَا فَقَدْتَ الْحُوتَ فَهُوَ تَمَّ

Moses got up to deliver a speech before the Children of Israel and he was asked, “Who is the most learned person among the people?” Moses replied, “I am.” Allah rebuked him because he did not refer the knowledge to Allah. So Allah revealed to him: “At the junction of the two seas there is a servant of Ours who is more learned than you.” (Bukhari report)⁴³

In addition, al-Zamakhshari also mentioned about the dialogue between Moses and God, Moses ask; O My Lord, whom the servant that

⁴⁰ QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁴¹ al-Zamakhshari, *op. cit.*, vol. II, p. 490.

⁴² *Ibid.*

⁴³ al-Zamakhshari, *op. cit.*, vol. II, p. 490.

most love? God says; whom he always referred (*zīkr*) to Me and never forgot to Me.⁴⁴ In the *ḥadīth* above, God ordered to Moses in order to meet the people by bringing a fish that has been cooked in a workbasket and wherever the fish is lost that is where the people are, and then Moses go to meet people who mentioned it, in *ḥadīth* not clearly written where the that place.

As for the young man (*fatā*) who was accompany Moses is namely Yusya' bin Nun bin Afratim Ibnu Yusuf. He was as the helper and follower of Prophet Moses. In this verse (al-Kahf/65), God already gives an example of good manners in Islam which is to call the helper as *fatā* (the young man), and *fatāt* for (the young women). The Prophet Muḥammad utterance;

*“if one of you calling aides, call him as fatā or fatāt and Do not call him with slave”*⁴⁵

Which mean *rahmah* here is *nubuwwah* (divine revelation), cause the sequel from this verse mentioned *rahmah* it direct teachable from God side without through of the medium, the fact which it is entitled to receive such a prophet. Moreover, in verse chapter 82 also mentioned:

وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ

“I did it not of my own accord.”

After Moses talk to Khidr, then Khidr doing some measures that cannot be accepted by the moral code (*sharī'a*) of Moses. when Moses applies to Khidr, Khidr said: *“I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold*

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

patience”⁴⁶, this means that the Khidr action is building on divine inspiration from God, and it is be a strong evidence for his prophecy.

B. Middle Interpretation Books

B.1. Tafsir al-Kābir Mafātih al-Ghāyb

His full name is Muḥammad bin ‘Umar ibn al-Ḥusain ibn al-Ḥasan ibn ‘Ali al-Tamīmī, al-Bakrī,⁴⁷ al-Tabristānī,⁴⁸ al-Rāzī,⁴⁹ al-Qurasyī,⁵⁰ by title *al-Fakhr al-Din*. It is also known as Abu ‘Abdillāh, Abu al-Ma’ālī, Abu al-Fadl and Ibn Khatīb al-Ray,⁵¹ al-Rāzī also dubbed with “*imām al-Moseskkikīn*”.⁵²

Fakhr al-Din al-Rāzī is one of the greatest intellects in the history of Islam. He was born at Rayy (Iran) in 1149, and died at Heart in 1210. The son of a renowned religious teacher, he studied the traditional Islamic disciplines in Rayy and was a convinced Ash’arīti. He was a theologian and jurist, and wrote numerous treaties on a wide range of disciplines, including metaphysics, logic and dogmatic. As an Ash’arīti, he showed himself an accomplished dialectician, notably in his controversies with the

⁴⁶ QS. Al-Kahf/18: 82. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 354.

⁴⁷ Family name or *nisbāh* from Abu Bakar as-Ṣiddīq, al-Rāzī is decline from Abu Bakr as-Ṣiddīq as mentioned in partly of at-tarikh book, as *Wafayāt al-A’yān*, Jalal al-Din al-Suyūti, *Tabaqāt al-Mufasssirūn*, Dar al-Kutub al-‘Ilmiyyāh, Beirut, 1983, p. 100.

⁴⁸ Attributed to Tabristan, and sometimes attributed to Ṭabranī. al-Rāzī was born in a family derived from Tabristan afterwards move to Ray. *Ibid*, p. 13.

⁴⁹ Attributed to City of Ray, where he was born.

⁵⁰ Attributed to a quarter from Quraish, al-Rāzī is descendants of the Arabs, although he had lived in Persia.

⁵¹ He is known to Ibn Khatīb al-Ray, because his father is a one of preacher at the mosque and then he replaced.

⁵² See M. M. Sharif, *A History of Moslem Philosophy*, Low Price Publications, Delhi, no year, p. 643.

Mu'tazilites. He travelled widely, as far afield as Samarkand and India, and was renowned for his piety.⁵³

Many studies have been done of Fakhr al-Din al-Rāzī⁵⁴ and his system of thought, taking into account his contribution from theology science, philosophy, and exegesis the Qur'an.

In the later years of his life, he turned himself increasingly to the Qur'an, finding within it a locus for the testing and justification of all his ideas, ideals and values, and the wellspring of an extraordinary spirituality. His commentary on the Qur'an is the most important of his work. In his 'Testament' he wrote: 'I have had experience of all the methods of *kalam* and of all the paths of philosophy, but have not found in them either satisfaction or comfort equal to that which I found in reading the Qur'an.' The fruit of his encounter with the Qur'an is *al-Tafsīr al-Kabīr* (The great commentary), or more properly, *Mafātīh al-Ghāyib*, *mafātīh al-ghāyib* is a Qur'anic phrase meaning 'The Keys to the Unseen World'.⁵⁵ The most readily available printing is a Tehran off-set of a Cairo edition.

⁵³ See more on Oliver Leaman, *Encyclopedia of the Qur'an* access at http://books.google.co.id/books?id=UarUm4QXGWAC&dq=wali/walaya&h=id&source=gbs_navlinks_s (07/11/2013)

⁵⁴ Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi (Arabic: أبو عبدالله محمد بن عمر بن الحسن بن الحسين بن علي التيمي البكري فخرالدين الرازي), most commonly known as Fakhruddin Razi was a well-known Persian Sunni Muslim theologian and philosopher. He was born in 1149 in Ray (today located in Iran), and died in 1209 in Herat (today located in Afghanistan). He also wrote on medicines, physics, astrology, literature, history and law. He should not to be confused with Rhazes, also known as al-Razi. In Islamic theology, Razi's major work was the *Tafsīr al-Kabīr* (*The Great Commentary*), his eight-volume Tafsir (exegesis) on the Qur'an, also named as *Mafātīh al-Ghāyib* (*The Keys to the Unknown*). This work contains much of philosophical interest. One of his "major a concern was the self-sufficiency of the intellect." He believed that proofs based on tradition (*hadith*) "could never lead to certainty (*yaqin*) but only to presumption (*zann*), a key distinction in Islamic thought." However, his "acknowledgement of the primacy of the Qur'an grew with his years." Al-Razi's rationalism undoubtedly "holds an important place in the debate in the Islamic tradition on the harmonization of reason and revelation." See http://en.wikipedia.org/wiki/Fakhr_al-Din_al-Razi (08/11/2013)

⁵⁵ i.e. the world beyond human sight and reason, the Qur'an being the source of cognition of things known only to God.

B.1.a. Social Setting of the Book

Tafsīr Mafātīh al-Ghāyb collected and compiled by Ibn al-Khu'ī and al-Suyū'ī after al-Rāzī pass away,⁵⁶ getting rave reviews from the 6th century to the present. al-Rāzī makes this commentary as a means to open an encyclopedia of knowledge, because he believes that the Qur'ān becoming the foundation of all science. According to him; إن القرآن أصل العلوم كلها (indeed the Qur'ān is the source of all knowledge).⁵⁷

Tafsīr al-Kabīr is a theological Qur'ānic exegesis written by Fakhr al-Din al-Rāzī, the Ash'ari theologian and exegete of the sixth/twelfth and seventh/thirteenth centuries. The *Tafsīr al-Kabīr* is the most important and comprehensive work by Fakhr al-Din al-Rāzī and is one of the most notable and prominent *tafsīr* of the Qur'ān in the Arabic language. Although this *tafsīr* had been originally titled the *Mafātīh al-Ghāyb* (“The Keys to the Unknown”), it became famous as the *Tafsīr al-Kabīr* (“The Great Exegesis”) because of its voluminousness. Unlike al-Zamakhshari, who wrote his exegetic work with the intention of defending Mu'tazili teachings, Fakhr al-Din al-Rāzī does not make clear his reasons for writing the *tafsīr*. Nonetheless, he frequently defended the theological school of Abu al-Ḥasan Ash'ari (d. 334/945) and he rejected the views of his opponents, especially those of the Mu'tazilis.⁵⁸

The dates on which Fakhr al-Din al-Rāzī started and completed the *tafsīr* are a matter of conjecture. The dates are based on the information appearing at the end of certain Qur'ānic Chapters (*Sūrah*). The earliest date mentioned by Fakhr al-Din al-Rāzī, 1 Rabi' I 595/1 January 1199, appears at the end of Chapter Three. This proves that he had begun writing

⁵⁶ M. M. Sharif, *op. cit.*, p. 652.

⁵⁷ Fakhr al-Din al-Rāzī, *Tafsīr al-Kabīr*, vol. II, p. 128.

⁵⁸ al-Zahabi, *al-Tafsīr wa al-Mufasssirūn*, Dar al-Maktab al-Ḥadīṣah, Cairo, 1976, vol. I, p. 294-6.

his *tafsīr* before 595/1199. The last date, Wednesday 20 Dhū al-Hijjah 603/7 July 1207, appears at the end of Chapter 46.⁵⁹

The *Tafsīr al-Kabīr* became well-known and was considered reliable, primarily because of its impact on later exegeses. Exegetes benefiting from the style and content of the *Tafsīr al-Kabīr* or having been influenced by it include Nayshābūrī in the *Gharā'ib al-Qur'ān*, al-Baydāwī in the *Anwār al-Tanzīl*, Ālūsī in *Rūh al-Ma'ānī*, Qāsimī in the *Mahāsīn al-Ta'wīl*, Ṭabāṭabā'ī in the *al-Mizān*, and Sayyid Muḥammād Rashīd Ridā in the *al-Manār*.⁶⁰ Ṭanṭāwī also wrote his own Qur'ānic exegesis, the *al-Jawāhir*, along the lines of the exegetic work by Fakhr al-Rāzī.⁶¹

In writings his exegetic work, Fakhr al-Rāzī accessed a large number of works and Qur'ānic exegeses⁶² but provides names for only a few of them. From among his sources, he mentions the *al-Āthār al-Bāqiya 'an al-Qurūn al-Khāliya* by Abū Rayhān Birūnī, the *al-I'tiḍhār* by Qadi 'Abd al-Jabbār Mu'tazilī, and the *al-Tawhīd* by Ibn Khuzayma.⁶³

Fakhr al-Rāzī's general style is to indicate only the names of the authors of his sources. In his lexical discussions, he refers to the *Ma'ānī al-Qur'ān* by al-Farrā', *al-Kāmil* by Mubarrād, and the *Gharīb al-Qur'ān* by Ibn Qutayba. From the narration-based exegetic works of the Prophetic Companions and their Successors, he refers to the exegeses by 'Abd Allah ibn 'Abbās, Mujāhid ibn Jabr, Qatāda ibn Di'āma, and Sa'id ibn Jubayr. Fakhr al-Rāzī based his own arguments mainly on the views of Ibn 'Abbās. Some of these exegetic works were in circulation, but Fakhr al-

⁵⁹ Parviz Salmani, *Qur'anic Exegeses: Selected Entries from Encyclopedia of the World of Islam*, book online at http://books.google.co.id/books?id=8K5J2V1TuE0C&dq=Parviz+Salmani,+Quranic+Exegesis&source=gbs_navlinks_s, p. 42. (13/01/14)

⁶⁰ Rashīd Riḍā, a Salafi scholar and a proponent of the views of Ibn Taymiyyah, relied greatly on the style of argument and the contents of the *Tafsīr al-Kabīr* in his *al-Manār*.

⁶¹ Parviz Salmani, *op. cit.*, p. 43.

⁶² *Ibid.*

⁶³ *Ibid.*

Rāzī does not refer to the sources. He also refers to some later exegetic works, such as the *Jāmi' al-Bayān fī tafsīr al-Qur'ān* by al-Ṭabarī, and the *al-Kashf* and the *al-Bayān* by Ahmad ibn Ibrāhīm Ṭa'labī (d. 427/1035). He uses *Tafsīr of Qaffāl* Shāshi and the *Ahkām al-Qur'ān* by Jāṣṣāṣ.⁶⁴

The scholars have many different opinions as to whether al-Rāzī has completed writing his *tafsīr* or not. About it, Imam Abu Ḥajar al-Asqalanī said, that Imām Aḥmad bin Muḥammad Abi al-Hazm who completed *Tafsīr al-Kabīr*, but according Sayyid Murtada that is completing the writing of *Tafsīr al-Kabīr* is Naimuddīn Aḥmad bin Muḥamad al-Qomulī which is then forwarded by Qadī al-Qudāh. Imām Syihabuddīn al-Zahabī conclude that Imām Fakhr al-Dīn has completed his commentary to the *Sūrah al-Anbiyā'*, later refined by Syihabuddīn al-Khaubī, and finally resolved by Najmuddīn al-Qamulī. However, it could be that Syihabuddin has perfected it to finish, while al-Qamulī write another part from *Tafsīr Mafātih al-Ghāyb*.⁶⁵

B.1.b. The Method of Interpretation

In terms of methodology, the *Tafsīr al-Kabīr* has been categorized under the rational and theological exegetic works⁶⁶ regards the *Tafsīr al-Kabīr* as a valid personal interpretation by its author. 'Allamah Ṭabāṭabā'ī, on the one hand, refers to it as a theological exegesis while, on the other hand, regarding those of the theologians as “comparative works” and thus rejecting them. Even though Fakhr al-Rāzī's *Tafsīr* is replete with theological and rational discussions, it does not appear as if his aim was necessarily to write a theological or a philosophical exegetic work with his own unique interpretations. A claim to this effect cannot be found anywhere in his work. Furthermore, in his final testament, he mentions

⁶⁴ *Ibid.*

⁶⁵ al-Zahabī, *op. cit.*, p. 296.

⁶⁶ al-Zahabī, *op. cit.*, p. 289.

that the philosophical or theological approaches to the writing of exegetic works do not compare very favorably with the Qur'ānic approach.⁶⁷

With regard to the rational style adopted by the author, it can be noted that Fakhr al-Rāzī quotes largely from the Mu'tazilī exegetic works, including the *Tafsīr* of Abu al-Qasim Ka'bi (d. 319/931), Abū 'Ali Jubbā'i's (d.303/915) *Tafsīr*, the *al-Jāmi'* by Abū Muslīm Muḥammad ibn Bahr Iṣfahānī, the *Tafsīr* of Qādi 'Abd al-Jabbār Mu'tazilī (d. 415/1024), the *Tafsīr* of Abū Bakr Aṣamm, and the *Tafsīr Kashshāf* by Zamakhsharī (d. 538/1143) whose views are quoted frequently by Fakhr al-Rāzī.⁶⁸

Fakhr al-Rāzī experiences the Qur'ān, despite the atomic character of its revelation, as a unitary event, a single discourse. Formally he treats it seriatim, the structure of the work being a word-by-word exegesis. He uses with great skill the basic techniques of word definition, *qira'āt*, etymologies, glosses, *shawāhid*, *hadīth* and *asbab al-nuzūl*. In so doing, he offers a panorama of the views of his predecessors, from Muqātil al-Sulaymān onwards, although indicating the opinions preferred by himself and his school. In addition, he takes up diverse topics prompted by a word or a phrase relevant to an issue that concerns him, or suggest a new and unexpected objection to his faith that may require an answer. These become excursuses which may be lengthy. To situate them in his *tafsīr*, he devises a complex structure of *mas'alā*, *su'āl*, *baḥth*, *qawl* and *maqām* in which he provides a place for discussion of the narrations, the moral and legal imperatives and the spiritual dimensions of the Qur'ān. This he does in the light of his theological, philosophical insights, revealing an

⁶⁷ Syaifulloh Anwar, *Penafsiran al-Rāzī Terhadap Fitnah Dalam Al-Qur'ān*, Thesis Fakultas Ushuluddin UIN Sunan Kalijaga, Yogyakarta, 2008.

⁶⁸ *Ibid.*

extraordinary intellectual range, an inspiring spirituality and a profound sense of human values.⁶⁹

In broad outline, al-Rāzī method in his *Tafsīr al-Kabīr* can be classification as follows:

1. In interpreting the al-Qur'ān, al-Rāzī use *tahlilī* method of interpreting the verses of the Qur'ān to describe all aspects contained in the verse, and explained the meanings covered are therein in accordance with the *mufasssīr* expertise.⁷⁰
2. *Tafsīr al-Kabīr*, also using the *munasabah* method, so what in the Qur'ān is become obvious.⁷¹ In addition, form of the secret wisdom suggests *asbab an-nuzūl* to know the background of verse was revealed.
3. *Bi-al-ray'* method also use in this *tafsīr* and can be known by many al-Rāzī exegesis that using *aqliyah* sciences. So that al-Rāzī is considered a pioneer interpretation with *bi-al-ra'y* method coincided with al-Zamakhsharī's work *Tafsīr al-Kasysyāf*.⁷²

Totally it can be concluded that, the al-Rāzī exegesis its sets out the ideas better than *riwayāh*, although *riwayāh* is legitimate to support the interpretation.⁷³ Nevertheless, al-Rāzī also made reference to the other people's opinions, but al-Rāzī was very firm in made reference from the other.

⁶⁹ See more on Oliver Leaman, *Encyclopedia of the Qur'an* access at http://books.google.co.id/books?id=UarUm4QXGWAC&dq=wali/walaya&hl=id&source=gbs_navlinks_s (07/11/13)

⁷⁰ Nasiruddin Baidan, *Metodologi Penafsiran al-Qur'an*, Pustaka Pelajar, Yogyakarta, 1998, p. 31.

⁷¹ Subhi al-Sālih, *Mabāhīs fī al-Qur'ān*, Dar al-'Ilmi lil al-Malayin, Beirut, 1997, p. 293.

⁷² Ḥasbi al-Ṣhiddīqī, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsīr*, Bulan Bintang, Jakarta, 1980, p. 205.

⁷³ Nasiruddin Baidan, *Ibid.*, p. 51

B.1.c. Interpretation to Term عبد in Verse al-Kahf

Imam Fakhr al-Rāzī when interpret the verse فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا

(So they found one of our servants) he divides this discussion into two topics, the first he said; actually the (Pious Slave) *al-‘abd aṣ-ṣḥalīh* as mentioned above is a prophet. With some of the reasons given by al-Rāzī as follows;

1. *عَائِنَةُ رَحْمَةً مِّنْ عِنْدِنَا* (on whom We had bestowed Mercy from

Ourselves) what is meant by *rahmah* here is *nubuwaḥ* (prophetic grace) God says;

أَهُمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ فَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ

الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا

سُخْرِيًّا ۗ وَرَحِمْتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ⁷⁴

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. However, the Mercy of your Lord is better than the (wealth) which they amass.”⁷⁵

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ ۗ فَلَا

تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ⁷⁶

“And you had not expected that the Book would be sent to you except as a Mercy from your Lord: therefore lend

⁷⁴ QS. Al-Zukhruf/43: 32.

⁷⁵ QS. Al-Zukhruf/43: 32. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 607.

⁷⁶ QS. Al-Qaṣaṣ/28: 86.

*not you support in any way to those who reject (Allah's Message)*⁷⁷

al-Rāzi in *Tafsīr al-Kabīr* mentioned Khidr as a chosen people to get *nubuwaḥ* on the basis of *ar-Raḥmah* (*ataynāḥu raḥmah*). It is a prophetic symbol for the reason that every *nubuwaḥ* is *raḥmah* but not all *raḥmah* are *nubuwaḥ*, God says: وَعَلَّمْنَاهُ مِنْ

لَدُنَّا عِلْمًا (and whom We had taught knowledge from Our own

Presence.) suggests that the servant of God had taught with neither person of a teacher and not from the guidance of a *murshid*⁷⁸ appointed without a clue. In addition, every person who God taught to him without intermediaries others, he called the prophet, who teaches matters of world affairs, with a divine revelation from God, according to al-Rāzi this is fault (*dhaiḥ*). Because knowledge is derived from the will of God, not that it is hit upon prophecy (*nubuwwah*). So, Khidr was appointed as prophet, already received direct instruction from God.

2. Moses spoke to Khidr: قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَيَّ ۖ أَنْ تُعَلِّمَنِي مِمَّا

عَلَّمْتَ رُشْدًا while the prophet was those not follows from

another prophet in learning, it is also fault (*dhaiḥ*), because the

⁷⁷ QS. Al-Qaṣaṣ/28: 86. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 480.

⁷⁸ *Murshid* (Arabic: مرشد) is Arabic for "guide" or "teacher". Particularly in Sufism it refers to a Sufi teacher. The term is used by other branches of Islam as well, e.g. by the Nizaris, the main school of Ismā‘īlī Shiites. The path of Sufism starts when a student takes an oath of allegiance (*bai'ath*) with a teacher. After this oath, the student is called a *murid*. The *murshid*'s role is to guide and instruct the disciple on the Sufi path, by general lessons (called *suhbas*) and individual guidance. A *murshid* usually has authorization to be a teacher for one (or more) *tariqa*s (paths). A *tariqa* may have more than one *murshid* at a time. A *murshid* is accorded that status by his *murshid* (*shaikh*) by way of *khilafath*: the process in which the *shaikh* identifies one of his disciples as his successor, the *khalifā*. A *murshid* can have more than one *khalifā*. Other words that refer to a *murshid* include *pir* and *sarkar*. <http://en.wikipedia.org/wiki/Murshid> (24/10/13)

prophet did not follow the other prophets in their studies related of sciences prophetic whereas for another sciences, it matters not. The wrong opinion if a prophet who did not learn to another prophets, intends to learn science prophetic.

3. That Khiḍr it is a noble man who is more visible than Moses, as far as Khiḍr said: *وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا* not enough

of it. Moses said: *قَالَ سَتَجِدُنِيَ إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي*

لَكَ أَمْرًا while Moses was more humble person and just says,

if Allah so wills (*Inshaallah*), (truly) patient: nor shall I disobey you in aught. This indicates Khiḍr is smarter than Moses, and he who's not a prophet, is not possible to teach a prophet. This is also fault (*dhaitf*). Because, although he was not a prophet can teach the prophet, about the sciences (not about the prophetic sciences).

4. *Ta'wīl*, people - those who blaspheme about the prophetic (*nubuwaḥ*) of Khiḍr building on the story *وَمَا فَعَلْتُهُ عَنْ أَمْرِي*

and the meaning of this verse is *nubuwaḥ* (prophetic).

5. When Moses arrive and came Khiḍr, then Moses gave greetings to Khiḍr, Khiḍr replied *wa'alaikum salām* O prophet of Israel. Then Moses asked where you know? Khiḍr answer; he who had ordered you to come to me. That Khiḍr know about it, because he got a revelation, and the divine revelation if *wahyu* may not be awarded to other than the Prophet.

Moreover, the discussion of the second is that most of scholars of interpretation (*jumhur mufasssīr*) have agreed be that the mentioned Pious is a one of prophet, namely Khiḍr As. the servant of God which found out “*nubuwaḥ*” (prophecy) with the reason as following:

Because he did not stop in somewhere place if do not give learning, al-Jubbā'i said that Khidr was sent by God after Moses preach to the Children of Israel, al-Rāzi said that's right, has confirmed he is set to be a prophet, because Khidr has been awarded 'noble character of Moses' *a'lā sya'nān*. Because the word from God has already indicated, that Khidr is more than Moses. Sometimes Moses humble toward Khidr, not because Khidr has a more noble character Than Moses, al-Rāzi said that Khidr is from the Children of Israel, but actually God says ⁷⁹ (أَنْ أَرْسَلَ مَعَنَا بَنِي إِسْرَائِيلَ) here there are lessons that, leaders must learn to its people. If a just of members of a religious community (*umat*), it is not glorious, because al-Rāzi said that the Children of Israel should not be more glorious than Moses, (وَأَيُّ فَضْلَتِكُمْ عَلَى الْعَالَمِينَ⁸⁰). This is the reason for those who say that Moses in this text is not of Moses *ṣahibū at-Tawrah*.

B.2. Tafsir al-Qur'an al-Azhim⁸¹

Tafsir al-Qur'an al-Azim which is more popular with *Tafsir Ibnu Kathir*⁸² already familiar to the reviewer and enthusiasts study the

⁷⁹ QS. Al-Shu'arā'/26: 17. "Sent you with us the Children of Israel." 'Abdullah Yūsuf Ali, *op. cit.*, p. 441.

⁸⁰ QS. Al-Baqarah/2: 47. "and that I preferred you to all other (for My Message)." 'Abdullah Yūsuf Ali, *op. cit.*, p. 8.

⁸¹ His seven-volume book *Tafsir al-Qur'an al-Azhim* is an intertextual exegesis in which he also provides some details about jurisprudence matters and refers the reader to useful jurisprudence books for further reading. He does not provide a grammatical analysis in his discussion and avoids reference to classical poetry.

⁸² Ismail ibn Kathir (Arabic: ابن كثير) (1301–1373) was a Muslim *muhaddith*, *faqih*, *mufassir*, and historian. His full name was Abu Al-Fida, 'Imad Ad-Din (His *Kunyah*), Isma'il bin 'Umar bin Kathir Ibn Daw' Ibn Kathir Ibn Dir, originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi'i and also Al-Qurashi. He was born in Mijdal, a village on the outskirts of the city of Buṣra, to the east of Damascus in the year 701 H and was taught by Ibn Taymiyya, Al-Mizzi, Ibn Qayyim, Al-Dhahabi, Ibn Al Firkah, 'Isa bin Al-Mutim, Ahmed bin Abi-Talib, Ibn Al-Hajjar, Baha Ad-Din Al-Qasim bin Muzaffar bin 'Asakir, Ibn Ash-Shirazi, Ishaq bin Yahya Al-Ammuddi, Zahriyyah Shaykh, and Muḥammad bin Zarrad. Ibn Kathir wrote a famous commentary on the *Qur'an* named *Tafsir al-Qur'an al-Azhim* which linked certain *Hadith*, or

commentary of the Qur'ān Qur'ān. In Indonesia, this book has become a reference many scholars or authors from earlier times to the present interpretation. Indonesia's leading interpreters such as, Aḥmad Ḥassan, T.M. Hasbī Al-Shiddieqī, and Hamka, many also refer to this *tafsīr*.

B.2.a. Social Setting of the Book

He is the respected Imam, Abu Al-Fida', 'Imam Ad-Dīn Ismail bin 'Umar bin Kathīr Al-Qurashī Al-Busrawī⁸³. Ibn Kathīr was born in the city of Busra (*Basrah*) in 701 H/ 1301 M, his father was the Friday speaker of the village, but he died while Ibn Kathīr was only four years old. Ibn Kathīr's brother, Syahkh Abdul-Wahhab, reared him and taught him until he moved to Damascus in 706 H., when he was five years old.⁸⁴

Ibn Kathīr educated in Damascus, he became an authority on the Shafī'i legal method and composed a universal history for which he is best known. His *tafsīr* exhibits a strong reliance upon tradition and is considered by Muslim as one of the most important works in the genre.

Although, it is well known that this student of the staunch conservative Ibn Taymiyyāḥ (d. 728/1327) was concerned mainly with reiterating the traditional themes of religious science, it is surprising

al-Hafīz Ibn Ḥajar al-Asqalānī said, "Ibn Kathīr lost his sight just before his life ended. He died in Damascus in 774 H." May Allah grant mercy upon Ibn Kathīr and make him among the residents of His Paradise.

sayings of Muḥammad, and sayings of the *sahabāh* to verses of the *Qur'ān*, in explanation. *Tafsīr Ibn Kathīr* is famous all over the Muslim world, and among Muslims in the Western world is one of the most widely used explanations of the *Qur'ān* today. Ibn Kathīr was renowned for his great memory regarding the sayings of Muhammad and the entire *Qur'ān*. Ibn Kathīr is known as a *qadī*, a master scholar of history, also a muḥaddith and a *mufassīr* (*Qur'ān* commentator). Ibn Kathīr saw himself as a *Shafī'i* scholar. This is indicated by two of his books, one of which was *Tabaqāt ah-Shafa'iah*, or *The Categories of the Followers of Imam Shafī'i*. See http://en.wikipedia.org/wiki/Ibn_Kathir (08/11/2013)

⁸³ Busraian in origin; Dimashqi in training, learning and residence.

⁸⁴ See more in, Muhammad Saed Abdul-Rahman, *Second Edition Tafsīr Ibn Kathīr*, MSA Publication Limited, London, 2009, vol. I, p. XVI.

Furthermore, to understand *Tafsīr Ibn Kathīr*, we should know the things associated with it, as knowing the author biography, the systematic preparation of the book, and the style of methods of interpretation.

About the name of this book, no specifically data which can ensure the originating from the author, this is because this book written by Ibn Kathīr do not mention the name to the title of a book. Similarly, in the books of biography prepared by the classical scholars, such as Muḥammad Husain al-Zahabi and Muḥammad Ali al-Sabuni called this book by the title as *Tafsīr al-Qurʾān al-Azīm*.⁸⁵ In a variety of published prints were generally, given a title *Tafsīr al-Qurʾān al-Azīm*, but some are taking a title *Tafsīr Ibnu Kathīr*.

This book in order by Ibn Kathīr building on the systematic orderly arrangement of verses and *Sūrah* in the Qurʾān, was famous called with the systematic *tartīb mushāfi*.⁸⁶ In detail, the content and sequence of interpretation, consisting of four volumes are as follows: volume I contain of *Tafsīr Sūrah Al-Fātihah* (1) up to *Sūrah Al-Nisāʾ* (4), volume II contain of *Tafsīr Sūrah Al-Māʾidah* (5) up to *Sūrah Al-Nahl* (16), volume III contain of *Tafsīr Sūrah Al-Isrāʾ* (17) up to *Sūrah Yā Sīn* (36), and volume IV contain of *Tafsīr Sūrah Al-Ṣaffāt* (37) up to *Sūrah Al-Nās* (114).

B.2.b. The Method of Interpretation

The tafsīr of Ibn Kathīr has been and still is held in high esteem by Muslims throughout the world. It is the only tafsīr (study of the Holy Qurʾān) of its kind, explaining the Qurʾān for the sake of explaining it without any extra-curricular discussions. Ibn Kathīr adapted the method of

⁸⁵ Muḥammad ‘Ali al-Sabunī, *Mukhtaṣar Tafsīr Ibnu Kathīr*, Dar al-Qurʾān al-Karīm, Beirut, 1402 H/ 1981 AD, vol. I, p. 7.

⁸⁶ Ibn Kathīr do not take the systematic interpretation of the Qurʾān others, namely the systematical follow from the chronological of the descent of *sūrah* (*tartīb nuzūlī*), although the systematical interpretation follow with the some of the topic problems (*manhaj maudhūʿī*).

first explaining through the Qur'ān, then the *Sunnāh*, and then with the quotations of the predecessors (e.g. the Companions and their followers), and finally with the help of literary meanings and semantics.

The method (*manhāj*) taken by Ibn Kathīr in his interpretation of the Qur'ān can be categorized as *manhāj tahlilī* (the analytical method), because the author interprets the verse by verse with the analytically method according to the order copy of the Koran.

His Tafsīr has been recognized by the majority of the scholars as one of the best. His excellence stemmed from the fact that he adopted the standard and correct method in approaching this work which is, the explanation of the Qur'ān by the Qur'ān itself, then by the *Sunnāh*, then by the Companions, then by language and lastly by the opinion of the scholars of the *Sunnāh*, in that order.

The method, he applied to the interpretation of the measures it deems best (*ahsan turūq al-tafīr*). The steps in the interpretation broadly divided into three; *first*, mentioned verse is interpreted, then interpret it in a language that is easy and quick. If possible, he explained the verse with other verses, and then compares it to the meaning and intent becomes clear. *Second*, suggest a variety of *hadīth marfū'*⁸⁷ (attributed to the Prophet) which relate to the verse being interpreted. *Third*, convey a variety of the interpreter before.

⁸⁷ Ibn al-Salah said: "*Marfū'*, (مَرْفُوع), refers to a narration attributed to the Prophet specifically. This term does not refer to other than him unless otherwise specified. The category of *marfū'* is inclusive of narrations attributed to the Prophet regardless of their being *muttaṣil*, *munqaṭṭ* or *mursal* among other categories." http://en.wikipedia.org/wiki/Hadith_terminology (21/10/13)

B.2.c. Interpretation to Term عبد in Verse al-Kahf

i. The story of Moses and Khidr

The reason for Moses conversation with the boy-servant, Yusha' bin Nūn, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Mūsa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his: لَا أُبْرِحُ (I will not give up)⁸⁸ meaning, I will keep on traveling,

حَتَّىٰ أَتِلْعَاجَ الْبَحْرَيْنِ (until I reach the junction of the who seas)⁸⁹

meaning, the place where the two seas met. حُقُبٌ أَوْ أَمْضِي حُقُبًا (or (until) I spend

years and years in travel)⁹⁰ meaning, even if I have to travel for a very

long time. Ibn Jarir said, "Some of the scholars of the Arabic language said that *Huqub* means a year in the dialect of [the tribe of] Qays,"⁹¹ then

he narrated that 'Abdullāh bin 'Amr said, "*Huqub* means eighty years."⁹²

Mujāhid said, "Seventy years."⁹³ 'Ali bin Abi Ṭalhah reported that Ibn

'Abbās said that it means a lifetime.⁹⁴ Qatādah and Ibn Zayd said likewise.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا

(But when they reached the Junctions, they forgot (about) their Fish,)⁹⁵

⁸⁸ QS.Al-Kahf/18: 60. 'Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁸⁹ QS.Al-Kahf/18: 60. 'Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁹⁰ QS.Al-Kahf/18: 60. 'Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁹¹ Syakh Safiur Raḥman Al-Mubarakpurī, *Tafsīr Ibn Kathīr*, vol. VI, p. 182. http://books.google.co.id/books?id=6d4MCRInhk0C&dq=Ibn+Kathir+&hl=id&source=gbs_navlinks_s (23/10/13)

⁹² *Ibid.*

⁹³ *Ibid.*

⁹⁴ *Ibid.*

⁹⁵ QS.Al-Kahf/18: 61. 'Abdullah Yūsuf Ali, *op. cit.*, p. 351.

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the junction of the two seas, where there was a spring called *‘Ayn Al-Hāyāt* (the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yusha’, upon him be peace, and it jumped out of the vessel toward the sea. Yusha’ woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allah said **فَلَمَّا جَاوَزَا**

سَبِيلُهُ فِي الْبَحْرِ سَرَبًا: (*which took its course through the sea (straight) as in a tunnel*)⁹⁶ meaning, like going through a tunnel on land. Ibn Jurayj said, “Ibn ‘Abbās said, ‘It left a trace as if it were a rock.’” **فَلَمَّا جَاوَزَا** (*When they had passed on (some distance),*)⁹⁷ means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yusha’ who forgot. This is like the verse 22 *Sūrah Al-Rahmān* [55]: **يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ** (*Out of them come Pearls and Coral*)⁹⁸ although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place, where they had forgotten the fish,

قَالَ لِفَتَاهُ ءَاتِنَا غَدَاةً لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝١٩

(*Moses said to his attendant: “Bring us our early meal; truly We have suffered much fatigue at this (stage of) our journey.*)⁹⁹ meaning, their

⁹⁶ QS.Al-Kahf/18: 61. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁹⁷ QS.Al-Kahf/18: 62. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

⁹⁸ QS.Al-Rahmān/55: 22. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 671.

⁹⁹ QS.Al-Kahf/18: 62. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

journey beyond the place where they should have stopped. نَصَبَ (naṣabān) means, exhaustion.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَنَسِيَهُ إِلَّا
الشَّيْطَانُ أَنْ أَدْكُرَهُ ۗ

(He replied: “Saw you (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it”¹⁰⁰)

Then he said, وَأَتَّخَذَ سَبِيلَهُ (it took its course), meaning its path, فِي
الْبَحْرِ عَجَبًا قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۗ (“...its course through the sea in a
marvelous way!” Moses said: “That was what we were seeking after:”) meaning, this is what we have been looking for. فَلَوْتَدَا (So they went back)
عَلَىٰ آثَارِهِمَا فَصَبْرًا (on their footsteps, following (the path they had come).

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ۗ آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّن لَّدُنَّا عِلْمًا

(So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.)¹⁰¹

This was Khidr, peace be upon him, as is indicated by the authentic *Hādīths* narrated from the Messenger of Allah almighty. Al-Bukhārī recorded that Sa’id bin Jubayr said, “I said to Ibn ‘Abbās: ‘Nawf Al-Bikālī claims that Moses, the companion of Khidr was not the Moses of the Children of Israel.’ Ibn ‘Abbās said, ‘The enemy of Allah has told a lie.’ Ubayy bin Ka’b narrated that he heard the Messenger of Allah say,

¹⁰⁰ QS.Al-Kahf/18: 63. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

¹⁰¹ QS.Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

حدثنا علي بن عبد الله حدثنا سفيان حدثنا عمرو بن دينار قال أخبرني سعيد بن جبير قال قلت لابن عباس إن نوحا البكالي يزعم أن موسى صاحب الخضر - ليس هو موسى بني إسرائيل إنما هو موسى آخر فقال كذب عدو الله حدثنا أبي بن كعب عن النبي صلى الله عليه وسلم أن موسى قام خطيبا في بني إسرائيل فسئل: أي الناس أعلم؟ فقال: أنا، فعتب الله عليه إذ لم يرد العلم إليه، فأوحى الله إن لي عبدا بمجمع البحرين هو أعلم منك. قال موسى: يا رب وكيف لي به؟ قال: تأخذ حوتا فتجعله في مكمل، فحيثما فقدت الحوت فهو ثم، فأخذ حوتا فجعله في مكمل، ثم انطلق هو وفتاه يوشع بن نون، حتى إذا أتيا الصخرة وضعا رءوسهما فاناما، واضطرب الحوت في المكمل، فخرج منه فسقط في البحر فاتخذ سبيله في البحر سريبا، فأمسك الله عن الحوت جرية الماء، فصار مثل الطاق، فلما استيقظ، نسي صاحبه أن يخبره بالحوت، فانطلقا بقية ليلتهما ويومهما حتى إذا كان من الغد قال لفتاه: (إِنَّا عَدَاؤُنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصِلًا¹⁰²)

Moses got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?" Moses replied, "I am." Allah rebuked him because he did not refer the knowledge to Allah. So Allah reveals to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Moses asked, "O my Lord, how can I meet him?" Allah said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Moses took a fish, put it in a vessel and set out, along with his boy-servant Yusha' bin Nun, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allah stopped the flow

¹⁰² See more at *Tafsir Ibn Kathir*, volume VI, *op. cit.*, p. 426/8.

of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses said to his boy-servant,

ii. Why he was called Khidr?

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet Muhammad Saw. said concerning Khidr;

"إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ ، فَإِذَا هِيَ تَهْتَرُ مِنْ تَحْتِهِ
خَضِرَاءَ"

(He was called Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadra) beneath him.)¹⁰³

Imam Ahmad also recorded this from ‘Abdur-Razzaq.¹⁰⁴ It was also recorded in *Ṣahih Al-Bukhārī* from Hammām from Abu Hurayrah that the Messenger of Allah almighty said,

إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ ، فَإِذَا هِيَ تَهْتَرُ مِنْ تَحْتِهِ خَضِرَاءَ

(He was called Khidr because he sat on a barren Farwah and it turned (Khadra) beneath him.)¹⁰⁵

The meaning of *farwah* here is a patch of withered vegetation. This was the view of ‘Abdur-Razzaq.¹⁰⁶ It was also said that it means the face of the earth.

¹⁰³ Syakh Safiur Raḥman Al-Mubarakpurī, *op. cit.*, p. 182.

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.*

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

(Such is the interpretation of (those things) over which you were unable to hold patience.)¹⁰⁷ Meaning, ‘this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.’ When he explained them and made them clear and solved the confusion, he used a milder form of the verb, تَسْتَطِع (you could) when the matter was still confusing and very difficult, a more intensive form was used, سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا, (now will I tell you the interpretation of (those things) over which you were unable to hold patience.)¹⁰⁸ The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the verse 97 *Sūrah al-Kahf*[18]:

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

(Thus were they made powerless to scale it or to dig through it)¹⁰⁹

Which means ascending to its highest point, وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (or to dig through it) which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning, and Allah knows best.

If one were to ask, what happened to the boy-servant of Moses who appears at the beginning of the story but then is not mentioned? The answer is that the objective of the story is what happened between Moses and Khidr. Moses’s boy-servant was with him, following him. It is clearly mentioned in the *Hadīths Ṣaḥīḥ* referred to above that he was Yusha’ bin

¹⁰⁶ *Ibid.*

¹⁰⁷ QS.Al-Kahf/18: 82. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 354.

¹⁰⁸ QS.Al-Kahf/18: 78. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 353.

¹⁰⁹ QS.Al-Kahf/18: 97. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 355.

Nun, who was the one who became the leader of the Children of Israel after Moses, peace be upon him.

iii. Was Khiḍr a Prophet?

رَحْمَةً مِّن رَّبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۖ

(a mercy (and favor) from your Lord. I did it not of my own accord.)¹¹⁰

Meaning, these three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.’ This is proof and evidence in support of those who say that Khiḍr, peace be upon him, was a Prophet, along with the *ayāh* which we have already quoted:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ۖ آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ۖ

¹¹⁰ QS.Al-Kahf/18: 82. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 354.

C. Modern Interpretation Books

C.1. al-Jawāhir fī tafsīr al-Qur’ān al-karīm¹¹¹

Ṭaṇṭāwī Jawharī as has already been mentioned, by both Ahmad Khan and Muḥammad ‘Abduh were intent on encouraging their compatriots to welcome the scientific outlook of the West in order to share in the progress of the modern world. Often this effort involved little more than simply stating that the Qur’ān enjoins its readers to seek and use rational knowledge. However, at other times it also involved the historical claim that Islam had developed science in the first place and had then passed it on to Europe, so that in embracing the scientific outlook in the present situation Muslims were only reclaiming what was truly Islamic. A more distinctive trend in *tafsīr* emerges also, for example in the writings of Ṭaṇṭāwī Jawharī (1862-1940), an Egyptian secondary school teacher who published, among many other educational, religious and spiritualist works, a twenty-six-volume work entitled (‘Jewels in the Interpretation of the Qur’ān’) between 1923 and 1935.¹¹²

Ṭaṇṭāwī Jawharī’s writings are permeated by two main themes, common to much Modernist writings from the turn of the century: one, Islam is in perfect accord with human nature, and two, Islam, as found in

¹¹¹ In modern times, reformed interpretation appeared to cope with new circumstances and the modern state of human knowledge and science. “Scientific exegesis” (*tafsīr ‘ilmī*) began to refer to modern scientific discoveries, showing that the Qur’an had already alluded to them, if not directly, e.g. the theory of evolution, at least indirectly, e.g. the theory of relativity. This interpretation began with the scientific and technological discoveries of others, with external scientific knowledge based on reason and experiment. Divine revelation followed human knowledge and was conditioned by it. Since human knowledge is partial and changing, divine revelation became likewise. This kind of exegesis gives Muslims false certitude that the Qur’an already includes all scientific discoveries. The West has science without faith, while Muslims appeared to have science and faith. Transfer of scientific knowledge does not necessarily imply the adoption of a scientific outlook.

¹¹² Ṭaṇṭāwī Jawharī, *al-Jawāhir fī tafsīr al-Qur’ān al-hakīm*, Dar Al-Kotob Al-Ilmiyyah, Cairo, 1340 H.

the Qur'ān, contains within it an explanation of the scientific workings of the world. God would not have revealed the Qur'ān had he not included in it everything that people needed to know; science is obviously necessary in the modern world, so it should not be surprising to find all of science in the Qur'ān when that scripture is properly understood. Jawharī also makes reference to the classical notion of the miraculous character or inimitability of the Qur'ān (*i'jaz*), which he takes to refer primarily to the content of the text in terms of its knowledge concerning matters which are only now becoming clear to humanity. Since the scientific knowledge contained in the text is proof of its miraculous character, references are found in the Qur'ān for numerous modern inventions (electricity, for example) and scientific discoveries (the fact that the earth revolves around the sun).

Ṭanṭāwī Jawharī always claimed that his exegesis was no more far-fetched than the traditional legal approach to the text. Scientific exegesis stems from a view of the Qur'ān and the *sunnah* as providing all the knowledge that people would need. The Qur'ān therefore anticipates modern science. What is more, as a tendency in interpretation, this exegetical approach has an honorable pedigree with classical precedents, for example in al-Mursī (d. 1257), who found astronomy, medicine, weaving, spinning, agriculture and pearl-diving mentioned in the Qur'ān.

C.1.a. Social Setting of the Book

The scientific exegesis of the Qur'ān reached a high point in 1931, when a twenty-six-volume *tafsīr* was published by Ṭanṭāwī Jawharī (1870-1940). His *tafsīr*, called *al-Jawāhir fī tafsīr al-Qur'ān al-karīm* (*Pearls from the Tafsīr of the Noble Qur'ān*), appeared with illustrations, drawings, photographs, and tables. In his introduction to the work,¹¹³ Ṭanṭāwī says that he prayed to God to enable him to interpret the Qur'ān

¹¹³ Ṭanṭāwī Jawharī, *op. cit.*, p. 2.

in a manner that would include all sciences attained by humans so that Muslims could understand the cosmic sciences. He firmly believed Qur'ān is chapters complemented what was being discovered by modern science.¹¹⁴

In the due course of time scientific exegesis made its way into the main body of *tafsīr* literature, as many religious scholars began to comment on science in relation to the Qur'ān is verses. At times, a writer would divide his commentary into several parts, such as explanation of words, linguistic exegesis, and scientific interpretation.¹¹⁵

The other reason is more urgent in the preparation of his commentary is that Muslims are aware and demanding to teach a wide variety of science, in the broadest sense, able to outperform Europe in the field of agriculture, mathematics, architecture, celestial sphere and other sciences. According to him, al-Qur'ān contains many verses that tell Muslims to progress in a variety of science. In his 25-volume *al-Jawāhir fī tafsīr al-Qur'ān al-karīm*, Ṭanṭāwī Jawharī is of the opinion that the Qur'ān can only be understood through modern scientific theories and discoveries, that the Qur'ān is science-based since it has 750 scientific statements compared to 150 statements on Islamic legal rulings. Jawharī includes in his exegesis Western scientific details, statistics, and pictures of animals and plants, and refers to the science of conjuring up the dead when he deals with QS. al-Baqarah 66-72. In his calculation of not less 750 verses in al-Qur'ān that drives to the science, whereas the verses about the law according to him, estimated only 250 verse. Therefore, he outlines many common of knowledge in his commentary in addition to the problem of *akhlaq* and law. He wondered why the scholars in ancient times

¹¹⁴ Muzaffar Iqbal, *The Making of Islamic Science*, p. 180, access on http://books.google.co.id/books?id=QGeCHcDj5YC&dq=Tantawi+Jawhari&hl=id&source=gbs_navlinks_s (24/12/13)

¹¹⁵ *Ibid.*

diligently of *fiqh* so deep, but weaken other sciences such as physics, besides al-Qur'an has provided clues to the progress of modern like herbs, arithmetic and other sciences.¹¹⁶

C.1.b. The Method of Interpretation

Methodologically, *al-Jawāhir fī Taf̄sīr al-Qur'ān al-Karīm* is included in the category of *tafsīr bi al-ra'yi*, because the authors further highlight the rational reasoning in providing explanations about the verses of al-Qur'an. The method of interpretation used by Ṭanṭāwī Jawharī can be described as follows: starting in interpretation of verses of al-Qur'an briefly to give a literal explanation (*Taf̄sīr laf̄ẓī*) which is hardly much different from the other books of tafsir. After that, Ṭanṭāwī Jawharī include scientific reviews are long known as virtues (*al-Jatā'if*) or pearls (*al-jawāhir*). This review is the scientific study of the thought of a number of prominent scientists in the East and West in modern times. Furthermore, Ṭanṭāwī Jawharī includes images and tables as an illustration of what it describes are.¹¹⁷ In broad outline, Ṭanṭāwī Jawharī in his *tafsīr al-Jawāhir fī taf̄sīr al-Qur'ān al-karīm* can be classification as follows:

- a. Make the points of discussion about the contents of the womb of verse in al-Qur'an, called with the *maqāsīd* term (purposes). The points are arranged in such a manner in accordance with the order of verses from began to end in one letter. Provide a brief description of the content of verse (*mulkhās al-Sūrah*) which is based on the key points that have been made previously. This description constitute of 'map' about the scope of the discussion that is the *narrative* and *global*.

¹¹⁶ *Ibid.*, p. 2.

¹¹⁷ Moh. Husein al-Zahabī *Taf̄sīr Wa Mufasssīrūn*, Dar al-Kotob al-Hadīṣah, Cairo, 1976, p. 508-9.

- b. After providing a global review, Ṭaṇṭāwī Jawharī offensive issue of *munasabah* or attachment between the verses will be reviewed by other verse. This explanation is intended to seek a verse of intent that connects with other verses in the Qur’ān. Then he also explained of *asbab an-nuzūl* of verse.
- c. The next step is done by Ṭaṇṭāwī Jawharī is ‘introduce’ the verse of al-Qur’ān with scientific explanations contained in treasure of modern science. In this section, Ṭaṇṭāwī Jawharī used term ‘*al-latāif*’ or ‘*al-jawāhir*’ to introduce the scientific findings of conducted by scientists.

Such is a brief overview of how the steps taken by Tantawi in his interpretation in the book of *al-Jawāhir fī tafsīr al-Qur’ān al-karīm* are included in the category of tafsir *bi al-ra’y*.¹¹⁸

C.1.c. Interpretation to Term عبد in Verse al-Kahf

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ۖ آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا

عِلْمًا¹¹⁹

*So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.*¹²⁰

According to the scholars of tafsīr, *abd* or pious servant here is Khidr, and is meant with *rahmah* or divine inspiration is prophetic, whereas the definition of knowledge from God is knowledge of the unseen as described in the next verses.

¹¹⁸ *Ibid.*, vol. II, p. 19 and vol. VIII, p. 53.

¹¹⁹ QS. Al-Kahf/18: 65.

¹²⁰ QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

Khiḍr is a personality that certainly so much superstition and legend has come around, and the fact is all the superstition and legends there no need to exist, because the Qur'ān and *sunnah* is very clear, in this regard. There is legend that Khiḍr is a flying man, who comes and disappear and a mystical figure, he lost forever, he visit people in the dream, no all this is a legend is very illogical. Khiḍr is a man, he is a human being, and Khiḍr is a Prophet of Allah, there is no doubt about that. Therefore he live a normal life, and he died a normal died, and like the other entire prophet, he comes he told and he went, and so his not some type mystical figure, there a disappeared. Khiḍr is a prophet, or he was a prophet of Allah.

One day Moses stand up and he was given a *khuṭbah*, and one of the people interrupt “oh Moses, who’s the most knowledgeable person on earth?” and so Moses is continuously said, “I am”. Immediately Gabriel come down to him and said, “How could you speak without knowledge” so Moses just assume, “I am the prophet of Allah, Allah spoke to me, how could anybody more knowledgeable than me”. Even Moses is being for making assumption, but Allah said “No, at last you know don’t speak”, so Musa said, how’s the more knowledgeable person than me? And so Allah said, “there is a servant We have told him knowledge that We have no told you”.¹²¹

No this, is not like a completion that Khiḍr is better or Moses is better, no! It is that Moses you have knowledge that Khiḍr doesn’t have, but Khiḍr have knowledge that you don’t have as well. The two of you, you have special knowledge’s, and of course this is Allah wisdom, so a soon a Gabriel told them, and then Moses ask permission from Allah, “that can I go and find this man? And study with him, so they I can learn some of his knowledge, and this is show many benefit, its show the humbleness

¹²¹ *al-Jawāhir fī tafsīr al-Qur’ān al-karīm*, Dar Al-Kotob Al-Ilmiyah, Beirut, 2004, vol. IX-X, p. 224.

of Moses, that Moses in his certainly humble himself, and he wants to do, he wants to learn, he wants to study.

There is no arrogant on the prophets of Allah, no arrogant. There is soon he found there somebody who knows something he doesn't know, he wants to go to study with him. There is also to us, that the way you learn Islamic knowledge, is by studying with the scholars, is by studying with the more knowledgeable, and this protest who thing the simple knowledge will be put down to them, it doesn't work that way. Knowledge is a academic study, you need to study the book of *fiqh*, *tafsīr ḥadīth*, you need to be the a company with the scholars. So Moses study with Khidr, he wants to go and study with Khidr, so Allah give him a sign, that you take the fish with you to eat, and where ever the fish is “disappear” that would be the place you find Khidr.¹²²

Our Prophet Muḥammad said: *Rahimallāhu Mūsa* “may Allah have mercy on Moses if only he had been patient he would been seen many strangers think.”

In this verse, God almighty also states that Khidir is the person who gets direct knowledge of God, which knowledge is not given to Prophet Moses, as God has given to Moses a knowledge that is not given to Khidr.

According to al-Ghazālī that the outline of someone gets knowledge, which there are of two ways: *first*, the teaching of human, which called with *at ta'lim al insānī*, which is divided into two, namely: learn to others and the self study, namely by using reasonable own mind. *Second*, direct teaching of God given to someone who called *at-Ta'lim al-Rabbāni*, This teaching is also divided into two types, namely:

¹²² *Ibid.*

- a. Given by revelation, the science called: *al ilmu al anbiyā* (knowledge of the Prophets) and is specific to the Prophets.
- b. Given by the divine inspiration called *al-ilm al-ladunī* (knowledge by presence). This knowledge is obtained by directly from God without intermediaries.

C.2. Tafsīr al-Mizān fī Tafsīr Al-Qur’ān,¹²³

‘Allamah¹²⁴ Sayyid Muḥammad Ḥusayn Ṭabāṭabā’ī was arguably one of the most influential Shi’a thinkers of recent times. He left behind over forty books and tratises in various fields of Islamic thought.

‘Allamah Ṭabāṭabā’ī will be remembered for his *al-Mizān fī Tafsīr al-Qur’ān*, his twenty-volume interpretation of the Qur’ān; but Ṭabāṭabā’ī also wrote more than twenty treatises on topics in philosophy, mysticism, and logic. In one of his particularly influential philosophical works, *Usūl-I Falsafih va Ravish-i Rializm*, Ṭabāṭabā’ī presents significant philosophical ideas which later became the basis of new ethical and epistemological doctrines. Murtaḍa Mutahhari—‘Allamah Ṭabāṭabā’ī’s eminent disciple—in his annotations to *Usūl-I Falsafih*, masterfully interpreted some of these principles and suggested some interesting implications.

C.2.a. Social Setting of the Book

‘Allamah Sayyid Muḥammad Ḥusayn Ṭabāṭabā’ī was born in 1321/1903 in the northwestern Iranian city of Tabriz. As the word

¹²³ The authorship of this book are the great Shi’āh scholars’. Nevertheless, in general the discussion do not exhibit of Shi’āh fanaticism the all exclusive. The approach used is very interesting because the author combines the *qur’āni* approaches (*tafsīr ayāh with ayāh*) with the historic phenomenological, philosophy, sociological and language.

¹²⁴ Commonly referred to as the most learned (*Allamah*), was a prominent Muslim scholar who breathed new life into the Shi’a seminaries by establishing courses on the interpretation of the Qur’ān and by introducing a method of Qur’ānic interpretation. He was a master of Islamic philosophy and a model of spirituality.

“Sayyid” in his name indicates, his family claims descent from the Prophet. It is a family whose tradition of scholarship is several hundred years old. His earliest education, which included Arabic and the fundamentals of the religious sciences, was local, in his native city of Tabriz. As a young adult, he left Iran and went to Najaf in Iraq, a city sacred to the Shi’i as the location of ‘Ali’s tomb. During the nineteenth and the early twentieth century’s Najaf was under Ottoman authority and thus beyond the jurisdiction of Naṣir al-Din Shah and his successors. It served politically active ‘*ulama*’ as a kind of battle station in exile from which to launch offensives against the perceived corruptions of the Qajars.

In Najaf, Ṭabāṭabā’i pursued advanced studies in *uṣūl al-fiqh* and *fiqh* under Mirā Muḥammad Ḥusayn Nā’ini and Syakh Muḥammad Ḥusayn Iṣfahāni. About his competence in these areas Nasr makes the following remark: “He became such a master in this domain that had he kept completely to these field he would have become one of the foremost *mujtahids* or authorities on Divine Law and would have been able to wield much political and social influence.” However, Ṭabāṭabā’i’s interests took a philosophical turn and he began work on such major sources as the *Shifā’* of Ibn Sīnā and the *Asfār* of Ṣadr al-Dīn Shīrāzi (Mullā Ṣadrā, d. 1050/1642). It was in this field that Ṭabāṭabā’i would concentrate much of his scholarly effort.

In 1353/1934 Ṭabāṭabā’i went back to Tabriz and spent a few quiet years teaching and writing. After the Second World War he settled in the pilgrimage city of Qum, the intellectual center of Persian Shīsm. He taught chiefly in the fields of *tafsīr* and philosophical mysticism, in the latter concentrating particularly on the works of Mullā Ṣadrā. His reputation grew quickly and he soon attracted large numbers of students. Two of his books, *Uṣūl-i falsafah wa-rawish-i ri’ālism* (The Fundamentals of Philosophy and the Procedure of Realism) and *Masā’il-i jadīd-i falsafah* (New Philosophical Questions), became part of the standard *madrasah*

curriculum. The first of these is a philosophical and theological response to the theory of dialectical and other materialisms.

Ṭabāṭabā'ī, who died on 18 Muharram (5 November) 1402/1982, lived to be eighty years old. Almost half of those years were spent in Qum, where he gained a reputation that spread far beyond its boundaries. In a tribute that could have been penned only by an ardent disciple, he is praised as “a symbol of what is most permanent in the long tradition of Islamic scholarship and science,” and a person whose “presence carries a fragrance which can only come from one who has tasted the fruit of Divine Knowledge.”

C.2.b. The Method of Interpretation

Ṭabāṭabā'ī's *al-Mizān fī Tafsīr al-Qur'ān* itself bears witness to the breadth of his scholarship. A large, twenty-volume work was completed in 1392/1972.¹²⁵ This exegete has divided the verses of a *sūrah* into internally cohesive units. Unlike most classical commentators, therefore, he does not analyze one verse at a time but seeks to exhibit the connections between various sections of a *sūrah*.¹²⁶ The commentary on the chosen group of verse is then further subdivided.

After citing the verses under discussion, Ṭabāṭabā'ī begins his Exposition (*bayān*). This usually includes such exegetical “standards” as etymological and grammatical discussions. It is also likely to contain reference to other verses in the Qur'ān that the author considers relevant. In the main, however, it presents Ṭabāṭabā'ī's own thoughts and elucidations of the passage under consideration. Frequently these will

¹²⁵ Muḥammad Ḥusayn al-Ṭabāṭabā'ī, *al-Mizān fī Tafsīr al-Qur'ān*, 20 volumes Mu'assasat al-A'lami lil-Maṭbū'at, Beirut, 1394 H/1974 AD. Although written in Arabic, *al-Mizān* has been translated into English as *Al-Mizān: An Exegesis of the Qur'an*, translated by Sayyid Saeed Akhtar Rizvi, World Organization for Islamic Services, Tehran, 1403 H/1983 AD.

¹²⁶ Muḥammad Ḥusayn al-Ṭabāṭabā'ī, *Mengungkap Rahasia Al-Qur'an*, translated by A. Malik Madany dan Hamim Ilyas, Mizan, Bandung, 1994, p. 72.

develop into lengthy discourses on the moral implications to be elicited from the passage. At other times he draws attention to the mystical-philosophical ramifications that may be uncovered by one who is prepared to perceive them.¹²⁷

What he does not usually include are references to the *hadīth* literature, which form so much a part of other commentaries. These he reserves for a separate section following the *bayān*. This section, entitled Discussion of Transmitted Material (*bahth riwā'ī*) contains relevant excerpts from *hadīth*.

C.2.c. Interpretation to Term عبد in Verse al-Kahf

Al-Qur'ān does not mention clearly about the name of Khidr but with editorial, “*So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.*”¹²⁸ This verse explains servitude *maqām*, the knowledge in particular, in this story Khidr be said to be guide from Moses. In a lot of *riwayāh*, the Pious Slave in his narrative called with Khidr. From one side Khidr is teacher from Moses, on the other hand Moses far superior from Khidr.

Ṭabāṭabā'ī when interpret this verse, had a notion that every favor is grace from God to His creatures. Nevertheless, there are favors which acquisition through the causes of nature as a real pleasure (*zhāhiriyyah*) and some are not by any reason of any natural causes, namely the spiritual or internal bliss (*bāthiniyyah*), as a prophecy or sainthood (*walī*) with various levels and manifold.¹²⁹

¹²⁷ M. Natsir Arsyad, *Seputar Al-Qur'an, Hadits dan Ilmu*, al-Bayan, Bandung, 1996, p. 55.

¹²⁸ QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.

¹²⁹ M. Quraish Shihab, *op. cit.*, vol. VII, p. 341.

It seems the word of *rahmah* be keyed to *min'indinā* because he is a God's gift is specifically, no involvement of other parties in a bestowal, thereby, it is God's favor which have the quality of *bathiniyyah* (spiritual bliss), in this case is a prophethood. Only, because the verse above uses the word (عندنا) *indinā* / *from Ourselves*—that is to say in plural form—then this suggests the involvement of angels in terms of delivering the prophetic revelation.

Based on this, Ṭabāṭabā'ī supports the idea which interpreting word of God: (عَئِينَاهُ رَحْمَةً مِنْ عِنْدِنَا) *ataynāhu rahmatan min 'indinā* / *on whom We had bestowed Mercy from Ourselves* with the prophecy and thus he saw Khidr is a prophet.

As in God word: (عَلَّمْنَاهُ مِنْ لَدُنَّا) *'allamnāhu min ladunnā 'ilman* / *whom We had taught knowledge from Our own Presence*. Ṭabāṭabā'ī also understands that knowledge is taught of God to him is a bestowal knowledge without common causes such as acquired through the senses or the mind. According to Ṭabāṭabā'ī, the knowledge here is evidenced by the word *ladunnā* that this science is not a *kasbiy* science (science achievement with effort). He is a special gift for the *awliyā*.¹³⁰

From of partially narrative or *riwāyah* and most forms of birth editorial verses of the Quran can be concluded that the prophet Khidr own of *maqam* of prophecy. In addition, included of the prophets sent by God to his people, in order that way through of them to unity of God (*tauḥīd*) and recognition to the prophets, apostles and to Abrahamic religions (Abrahāmism).

¹³⁰ M. Quraish Shihab, *Ibid.*, p. 341.

The miracle is anytime he wants accordance with God's permission, in order to the timber or dry soil into a lush and green, so this will of implementatively. Therefore, the Prophet Khidr referred to as Khidr (means green) and the title is Khidr, the original name of Prophet Khidr is Talia bin Malik bin 'Abir bin Arfaksyad bin Sam bin Nuh.¹³¹

In the Qur'an not mention clearly about his name except the story of Prophet Moses go unto *Majma' al-Bahrain*, likewise al-Qur'an do not quote the whole of its characteristic except in the editorial mentioned in verse *sūrah al-Kahf* "So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence."

¹³¹ Muḥammad Ḥusayn al-Ṭabāṭabā'i, vol. XIII, p. 584.