CHAPTER III

INTERPRETATIONS¹ ABOUT KHİDR

A. Classis Interpretation Books

A.1. Taftîr Jâmi’ al-Bayân Fi Taftîr al-Qur’ân²

One of the best-known Sunni exegetes was Abû Ja’far Muḥammad Ibn Jarîr al-Ţabarî³ (224-311 AH/839-923 CE), the undisputed foundation upon which the edifice of classical taftîr was erected. Born about 224/838 in the former Sâsânid province of Ţabaristan, his youth encompassed the normal educational progression, beginning with studies in his native city.

¹ Interpretation (exegesis) of the Qur’ân is the most important sciences for Muḥâammad. 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 taftîr there would be no right understanding of various passages of the Qur’ân.

² Jâmi’ al-Bayân Fi Taftîr al-Qur’ân, a twelve-volume compendium, is the earliest most reliable exegesis work from orthodox Sunni authorities. The history of taftîr has traditionally been seen to have begun with the Companions and Followers, who were in closest contact with revelation. al-Ţabarî quoted from all of the ‘rightly guided’ caliphs, Abu Bakar, Umar, Uthman, and Ali, as well as from Aishâ, 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 ‘Abbâs (d. 67 AH/687 CE) and Ibn Mas‘ûd (d. 35. AH/655 CE), other Companions mentioned in al-Ţabarî’s Jâmi’ al-Bayân are Abd. Allah bin Umar (d. 74 AH/693 CE), Zayd bin Šâbih (d. 46 AH/666 CE) and Abu Mûsâ al-Asîrî (d. 42 AH/662 CE), see Abu Ja’far Muḥammad al-Ţabarî Jâmi’ al-Bayân fi Taftîr al-Qur’ân, Dar al-Kutub al-İlmîyyah, Beirut, 1999, vol. I, p. 56-59.

³ Abu Ja’far Muhammad al-Ţabarî (Arabic: (أبو جعفر محمد بن جرير بن حرب بن يزيد الطبری) (224 – 310 AH; 838–923 CE) was a prominent and influential scholar, historian and exegete of the Qur’ân from Tabaristan, modern Mazandaran in Persia/Iran. His most influential and best known works are his Qur’anic commentary known as Taftîr al-Ţabarî and his historical chronicle Tarîkh al-Rusûl wa al-Mulûk, often referred to Tarîkh al-Ţabarî. al-Ţabarî founded his own mazhab which is usually designated by the name Jarīrī. Access on http://en.wikipedia.org/wiki/Muhammad_ibn_Jarîr_al-Tabarî (08/11/2013)

⁴ The word taftîr is derived from the roots ‘fassara’ – to explain—to around, to expound. It means ‘explanation’ or ‘interpretation’. In technical language the word taftîr is used for explanation, interpretation and commentary on the Qur’ân, comprising all ways of obtaining knowledge, which contributes to the proper understanding of it, explains its meaning and clarifies its legal; implications. The road mutâssîr is the term used for the person doing taftîr, 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 Qurʿān 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, tarikh including the interpretation of the Qurʿān. Two of his great work, Tārīkh al-Umām wa-al-Mulūk (The history of messengers and kings) and Jāmiʿ al-Bayān ‘an Ṣaḥīḥ al-Qurʿān 5 (The comprehensive clarification of the interpretation of the verses of the Qurʿān) 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-maʿṭūr* 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-maʿṭūr* because of the enormous number of exegetical hadīths which it incorporates. Therefore, this book became an inescapable source for

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7 *Tafsīr bi-mathūr,* which refers to the mythology of either the commentary of the Qurʿān by the Qurʿān, or the commentary of the Qurʿān by the Sunnah of the Prophet Muhammad, or the commentary of the Qurʿān, based on what was transmitted by the Companions (Ṣahābah). The best of the well-known *tafsīr bi-mathūr* are the works of al-Ṭabarī and Ibn Kathīr. See Ṣayyid Ushamī, *Methodologies of the Qurʿānic 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 (isnāds) constitute the essential responsibilities of this form of Qurʿānic exegesis. The complementary categorization, which is either lauded or disparaged, depending on one’s theological assessment of it, is termed *al-tafsīr bi-al-raʾy*—interpretation which expands the exegetical agenda to include doctrinal, philosophical, or mystical considerations. See more specifically; M. Ḥusain al-Zahabī, *al-Tafsīr wa al-Muḥāsin,* Dar al-Kutub al-Hadiṣah, Cairo, 1976, vol. I, p. 204. See more, Mahmud Basuni Faudah, *Tafsīr-Tafsīr al-Qurʿān; Perkenalan Dengan Metode Tafsīr,* translated by M. Mohtar Zoemi and Abdul Qodir Hamid, Pustaka, Bandung, 1987, p. 53.
traditional interpretation, which is composed of the traditions passed on from early authorities.  

Historians and scholars such as Ubay bin Ka‘ab, ‘Abdullāh bin Mas‘ūd, Abu Sa‘īd al-Khuḍrī, Jābir bin ‘Abdullāh al-Anṣārī, ‘Abdullāh bin ‘Umar, Ānas bin Malik, Abu Hurairāh, Abu Mūsa al-Asy‘ārī, and others have contributed to the understanding of the Qur’an with their interpretations and exegeses. One of the most famous is Ibn ‘Abbās. His interpretations, compiled in the book *Mengungkap Rahasia al-Qur’an* by Muhammad Husain Tabâta’, have been translated into English as *The Opening of the Secret of the Qur’an* by A. Malik Madaniy and Hamim Ilyas, Mizan, Bandung, 1987, p. 64.

The scholars said, that after Prophet Muhammad died, 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 Muhammad Quraish Shihab and Azyumardi Azra, *Sejarah dan ‘Ulum Al-Qur’an*, Pustaka Firdaus, Jakarta, 2008, p. 176.

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

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8. **Ja‘mī 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 Ṣahābah, *tabi‘īn* and *tabi‘īt tabi‘īn*.

9. 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.

10. 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-saḥīh*)—accurate and valid—until narrative (*riwāyah*) which cannot be accounted for by the
parameter of—sanād and rījal al-hadīth—in the disciple 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, kālām, balāgāh, history of science and philosophy, outside this elements also influences the style interpretation of Islam, including Isūf ‘Ilīyyat.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 Jami’ 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’wīl3 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 munāsabāt 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

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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’ān. 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’ (zāhīr) meanings of The Qur’ān. Ta’wīl is considered by some to mean the explanation the inner and concealed meanings of the Qur’ān, 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 Şahabah (Companions) of The Prophet Muḥammad and from the dalil al-naqli, 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 ʿĀmir ʿAbd 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 Qurʾān 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 Israʾiliyyāt (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

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14 Ignaz Goldziher, op. cit., p. 29.
15 The methodology of tafsir is now developing rapidly. There are the thematic method (maudhūḥ), analytical method (tahlīl), Sufi method (Al-Ishār), scientific method (ʿilm), and so on. These are all developments from the two earlier methods. See Muḥammad Yūsuf, op. cit., p. 31.
the Qur’an for believing the truth of the verse as meaning born within the as meaning.”

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-Ṭabarî take a riwayāh of Jews and Christians who have been Muslims, such as; Ka’ab al-Ahbar, Wahab Ibn Munabbih, ‘Abdullāh Ibn Salām and Ibn Juraīj, with a strong perception which riwayāh 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-Ṭabarî, 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.

A.I.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 surah al-Kahf verse 60 to 82. The factors causing the prophet Moses trip to meet with Pious Slave (al-‘abd as-shālih), 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-Ṭabarî explained in his work;

16 Ahmad al-Syirbashi, Sejarah Taṣār Qur‘an, translated by Pustaka Firdaus Team, Pustaka Firdaus, Jakarta, 1985, p. 82-3.

17 For al-Ṭabarî, the two of them is not different, although the commentator after al-Ṭabarî regards as reflects differences as the two of them. See al-Syirbashi, op. cit., p. 33, for Naṣr Ḥamid Abu Zayd, “the exegesis (taṣār)” is part of the process of ‘ta’wil’, 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.
“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.”

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...
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.\textsuperscript{19}

back to the verse 65 sūrah al-Kahf:

فََوَجَدَا عَدَّیا مِنْ عِبَادَنَا عِلْمَهَا رَحْمَةً مِنْ عِبَادَنَا وَعَلَّمَهَا مِنْ لَدَنَا

\textsuperscript{20} "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."\textsuperscript{21}

Starting from an explanation of \textit{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 (\textit{fātā}) most known with Yusya’ bin Nūn, traveling to meet ‘\textit{abd shaleh}, as described in \textit{Tafsīr Jami’} al-Bayān \textit{fī tafsīr al-Qur‘ān} report from Ibn ‘Abbās that al-‘\textit{abd ash-shālih} is namely Khidr.

The name is basically just a nickname or \textit{laqab}, the nickname for someone is oftentimes we find in the Arab land. The epithet (\textit{laqab}) was related to personality traits, attitudes, actions or \textit{nīsba}. The Prophet Muḥammad, has a lot of nicknames, among them \textit{al-Amin}, because the Prophet Muḥammad can be trusted ‘Trustworthy’ or \textit{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 \textit{hadīth} from Abu Hurairah:

\textsuperscript{19} \textit{Ibid.}
\textsuperscript{20} QS. Al-Kahf/18. 65.
Interpretation About Khidr

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

Farwah a means a dry grass:

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

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](http://en.wikipedia.org/wiki/Arabic_name). (23/10/13)

\(^{23}\) A kunyah (Arabic: كنية, kunyah) is a teknynom 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/Kunya (Arabic)](http://en.wikipedia.org/wiki/Kunya (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-Ṭabārī explanation in his *tafsīr* that the name of Balya bin Malkan is *Ism alām*, whereas the *kunyah* is Abū ‘Abbās, and the *laqab* is Khidr.

Khidr coming from the word *khadr* which means ‘green’, from the narrative above, which comes from Imām Bukhari from Abu Hurairah, 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.\(^{25}\)


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](http://en.wikipedia.org/wiki/Arabic_name). (23/10/13)
A.2. Tafsīr al-Kashshāf

Seven years after the death of al-Ţūsī a man was born who moved the practice of Qur'ānic exegesis in a new direction. Abū al-Qāsim Maḥmūd b. ʿUmar al-Zamakhshāri was born in 467/1075 in the province of Khwārazm, a region just south of the Aral Sea. Al-Zamakhshāri's native city of Zamakshar sits almost 500 miles due north of Ţūs. It remained, however, one of the last, lingering strongholds of Mu'tazīlī ideas, a school of thought with which al-Zamakhshāri was closely associated. At the time of his birth, Khwārazm had already passed from Ghaznavid to Saljūq domination. Al-Zamakhshāri 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-Zamakhshāri’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. Jarāʾir al-Dabba al-Iṣbahānī, known as Abū Mudar (d. 507/1113). This noted grammarian and philologist was deemed

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26 This tafsīr is the only mu'tazilite tafsīr that comes to us covering the whole of the Qurʾān. See Maḥmūd Basuni Faudah, Tafsīr Tafsīr al-Qurʾān, Pustaka Setia, Bandung, 2005, p. 110. This tafsīr could be classed as tafsīr bi-l-raʾy; used a ratio (raʾy) although in some interpretations using dalīl al-naqūl (nas al-Qurʾān wa al-hadīth). See Muhammad Yusuf, Studi Kitab Tafsir; Menyuarakan Tekst yang Bisu, Teras, Yogyakarta, 2004, p. 52.

27 Abu al-Qāsim Maḥmūd ibn ʿUmar al-Zamakhshāri. Known widely as al-Zamakhshāri (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'tazīlī theological doctrine, who was born in Khwarezmia, but lived most of his life in Bukhara, Samarkand, and Baghdad. Al-Zamakhshāri was born in Zamakshar, Khwarezmia, and became a renowned scholar of the Mu'tazīlī 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 Shuʿubiyya 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-Kashshāf, a seminal commentary on the Qurʾān. The commentary is famous for its deep linguistic analysis of the verses, however has been criticized for the inclusion of Mu'tazīlī philosophical views. See http://en.wikipedia.org/wiki/Al-Zamakhshari (08/11/2013).

28 Fauzan Naif, Studi Kitab Tafsir, Teras, Yogyakarta, 2004, p. 44.
“unique in his era and time (wahīd dahrīḥī wa-awānihī) in the sciences of lexicography, syntax, and medicine.” He was credited with introducing Muʿtazili teaching to Khwārazm, where his proselytism was far-reaching.

A.2.a. Social Setting of the Book

Al-Zamakhshārī’s own profession of Muʿtazilism was open and forthright. He was in the habit of announcing himself, when making a call, by saying that “Abū al-Qāsim, the Muʿtazī, is at the gate.” In line with the Muʿtazīī belief that the Qurʾān was created, this exegete is said to have begun his tafsīr with the phrase: “Praise be God who created (khalaqa) the Qurʾān.” He was later persuaded to amend this to “Praise be God who made (jaʿala) the Qurʾān.” 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 Qurʾān,” this final modification was a scribal emendation and not from the pen of the author.

By the time al-Zamakhshārī 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 madrasāhs (study centers) and masjīds (mosques). While there al-Zamakhshārī 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

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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-tanzīl wa-‘uyūn al-aqāwīl fī wujūḥ 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). This major work, completed in 528/1133, took al-Zamakhshari 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‘bah (āyah min āyāt hādhā al-bayt al-muharrām) and the blessed influence (barakah) that emanates from it.

In 538/1144, at the age of seventy-one, al-Zamakhshari died in Jurjānīyah, 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-Dāwūd 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’tūr (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’tūr, and lands Mu’tazīlī commentary, of which al-Zamakhsharī is arguably the most famous example, squarely in the category of al-tafsīr bi-l-ra’y.”


Interpretation About Khidr

He considers attempts by Muslim scholars to describes the ‘exegetical method’ of *tafsîr* works by dividing them into *tafsîr bi-l-*ma’thûr* and *tafsîr 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’thûr*) 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.

The first characteristic of the ‘Mu’tazilite method,’ according to Ignaz Goldziher, is the metaphorical interpretation of the anthropomorphic verses of the Qur’ân. 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’ân 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’ânic text; to do this, commentators relied on meanings to be found in ancient poetry. In this connection, Goldziher notes that Mu’tazilities did not actually claim to be able to present one infallible explanation for difficult passages in the Qur’ân; in fact, they did not even want to make such a claim. “As a

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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 Christian Snouck Hurgronje, he is considered the founder of modern Islamic studies in Europe. [http://en.wikipedia.org/wiki/Ign%C3%A1c_Goldziher](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-Qurʾān.*”

According to Ignaz Goldziher, al-Zamakhsharī considered the clear verses of the Qurʾān, 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 Muʿtazilite exegesis was to interpret the ambiguous verses of the Qurʾān 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 Muʿtazilite theology.

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 Muʿtazilite reflection and was grounded in the Qurʾān 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 Qurʾān.

Secondly, the metaphorical interpretation of Qurʾānic passages was not the sole prerogative of the Muʿtazilites. al-Ṭabarī (d. 310/923), for example, explains references to God’s hand(s) in the Qurʾān in terms of power (*qudra*), gift (*ʿatā*), authority (*mulk, sultān*), grace (*niʿma*) 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, Muʿtazilite or not. They were

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35 Andrew J. Lane, *op. cit.*, p. 108.
accepted interpretations and the number of meanings was limited only by the context of the passage. In his commentary on *Surah al-Ma‘idah* [5]: 64 and *Surah Yasin* [36]: 71. In fact, he goes so far as to say that expressions in these verses that speak of God’s hand are metaphors (sing. *Majaz*, *isti‘ara*) and are not intended to affirm the existence of a ‘real’ hand; and he begins his commentary on QS: *Yasin* [36]:71 by stating that this verse is deanthropomorphization (*tanzih*), 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’ān is passages attributed to Ibn ʿAbbās.

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

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

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

\[
\text{فَوَجَدَا عبدً مِمّنْ عِندِنَّ وَعَلنَّمْنَ هُمَّ مَن عَلِمُّهُم وَعَلَّمُهُمُ مِن لَدِّيَنَا}
\]

39

\[\text{وَقَالَ الْبَيْحَةُ بِيَدِ اللَّهِ مَعْلُوْلاً ُ عَلِيْت أَنْبِيَأُهُم وَعَلَّمُوا مَا قَالُوا} 0 \text{يَلِيُّهُم بِشَبْطٍ كَيْبِ يَلِّيُهُم وَأَمَرُّهُم كَبِيرَ مِنْهُمْ مَا}
\]

38

\[\text{أنْبِيَأُهُم بِشَبْطٍ كَيْبِ يَلِّيُهُم وَأَمَرُّهُم كَبِيرَ مِنْهُمْ مَا}
\]

39

\[\text{أَوَّلَمْ بِيَدِهِم مَهَّنْنَا} 0 \text{وَعَلَّمُهُم بِشَبْطٍ كَيْبِ يَلِّيُهُم وَأَمَرُّهُم كَبِيرَ مِنْهُمْ}
\]

37

\[\text{مَا قَالُوا} 0 \text{يَلِيُّهُم بِشَبْطٍ كَيْبِ يَلِّيُهُم وَأَمَرُّهُم كَبِيرَ مِنْهُمْ مَا}
\]

38

\[\text{أَوَّلَمْ بِيَدِهِم مَهَّنْنَا} 0 \text{وَعَلَّمُهُم بِشَبْطٍ كَيْبِ يَلِّيُهُم وَأَمَرُّهُم كَبِيرَ مِنْهُمْ}
\]

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\[\text{QS. Al-Kahf/18: 65.}
\]
“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-bahrāin), al-Zamakhshārī said in his work that the two seas is the sea of Rome and Paris or al-bahrāin al-‘ilm.41 How many years and at any time until the trip must be taken, al-Zamakshārī 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 ḥadīts as follows:

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-Zamakhshārī also mentioned about the dialogue between Moses and God, Moses ask; O My Lord, whom the servant that

42 Ibid.
most love? God says; whom he always referred (zikr) to Me and never forgot to Me. In the hadith 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 hadith 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.”

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:

“I did it not of my own accord.”

After Moses talk to Khīḍr, then Khīḍr doing some measures that cannot be accepted by the moral code (sharī‘a) of Moses. when Moses applies to Khīḍr, Khīḍr 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,” 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. Tafsīr al-Kābir Mafātih al-Ghāyb


Fakhr al-Dīn 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 Ashʿarī. He was a theologian and jurist, and wrote numerous treaties on a wide range of disciplines, including metaphysics, logic and dogmatism. As an Ashʿarī, he showed himself an accomplished dialectician, notably in his controversies with the

48 Attributed to Tabristan, and sometimes attributed to Ṭabrānī. 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. Sharīf, A History of Moslem Philosophy, Low Price Publications, Delhi, no year, p. 643.
Interpretation About Khidr

Mu’tazilites. He travelled widely, as far afield as Samarkand and India, and was renowned for his piety.\footnote{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)}

Many studies have been done of Fakhr al-Din al-Razi\footnote{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 الحسين بن علي النجسي البكري العامري), 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 Tafsir al-Kabir (The Great Commentary), his eight-volume Tafsir (exegesis) on the Qur’an, also named as Mafatih al-Ghayb (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) } and his system of thought, taking into account his contribution from theology science, philosophy, and exegesis the Qur’ān.

In the later years of his life, he turned himself increasingly to the Qur’ān, 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’ān 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’ān.’ The fruit of his encounter with the Qur’ān is al-Tafsīr al-Kabīr (The great commentary), or more properly, Mafāṭīḥ al-Ghāyib, mafāṭīḥ al-ghāyib is a Qur’ānic phrase meaning ‘The Keys to the Unseen World’.\footnote{i.e. the world beyond human sight and reason, the Qur’an being the source of cognition of things known only to God.} The most readily available printing is a Tehran off—set of a Cairo edition.
B.1.a. Social Setting of the Book

Tafsīr Maṭāth al-Ghāyib collected and compiled by Ibn al-Khūī and al-Suyūṭī after al-Rāzī pass away, 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; إ ال راإ أصل العلوا كلها (indeed the Qur’ān is the source of all knowledge).

Tafsīr al-Kabīr is a theological Qur’ānic exegesis written by Fakhr al-Din al-Rāzī, the Ash’arī 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 Maṭāth al-Ghāyib (“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’arī (d. 334/945) and he rejected the views of his opponents, especially those of the Mu’tazilīs.

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.
his *tafsīr* before 595/1199. The last date, Wednesday 20 Dhū al-Hijjah 603/7 July 1207, appears at the end of Chapter 46.  

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 *Gharāʾib al-Qurʾān*, al-Baydawī in the *Anwār al-Tanzīl*, Ālūsī in *Rūh al-Maʿānī*, Qāsimī in the *Mahāsīn al-Taʾwil*, Ṭabāṭabāʾī in the *al-Mizān*, and Sayyid Muḥammad Rasḥīd Rīḍā in the *al-Manār*. Ṭanṭāwī also wrote his own Qurʾānic exegesis, the *al-Jawāhir*, along the lines of the exegetic work by Fakhr al-Rāzī.  

In writings his exegetic work, Fakhr al-Rāzī accessed a large number of works and Qurʾānic exegeses but provides names for only a few of them. From among his sources, he mentions the *al-Āthār al-Bāqiya ʿan al-Qurūn al-Khāliya* by Abū Rayhān Birūnī, the *al-Iʿtidār* by Qādī ʿAbd al-Jabbār Muʿtaṣīlī, and the *al-Tawḥīd* by Ibn Khuzayma.  

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 *Maʿānī al-Qurʾān* by al-Farrāʾ, *al-Kāmil* by Mubarrād, and the *Gharīb al-Qurʾān* by Ibn Qutayba. From the narration-based exegetic works of the Prophetic Companions and their Successors, he refers to the exegeses by ʿAbd Allah ibn ʿAbbās, Muḥāhid ibn Jabr, Qatāda ibn Diʿāma, and Saʿīd ibn Jubayr. Fakhr al-Rāzī based his own arguments mainly on the views of Ibn ʿAbbās. Some of these exegetic works were in circulation, but Fakhr al-

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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](http://books.google.co.id/books?id=8K5J2V1TuE0C&dq=Parviz+Salmani,+Quranic+Exegesis&source=gbs_navlinks_s), p. 42. (13/01/14)  
60 Rashīd Rīḍā, 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.
Rāżī does not refer to the sources. He also refers to some later exegetic works, such as the Jāmi’ al-Bayān fī taḏfīr al-Qur’ān by al-Ṭabarānī, and the al-Kashf and the al-Bayān by Ahmad ibn Ibrāhīm Ṭabarānī (d. 427/1035). He uses Taḏfīr of Qaffāl Shāshi and the Ahkām al-Qur’ān by Jaṣṣāṣ.  

The scholars have many different opinions as to whether al-Rāżī has completed writing his taḏfīr or not. About it, Imam Abu Ḥajar al-Asqalānī said, that Imām Aḥmad bin Muḥammad Abi al-Hazm who completed Taḏfīr al-Kabīr, but according Sayyid Murtada that is completing the writing of Taḏfīr al-Kabīr is Naimuddīn Aḥmad bin Muḥamad al-Qomūlī which is then forwarded by Qādī al-Qudāh. Imām Syihabuddīn al-Zahābī conclude that Imām Fakhr al-Dīn has completed his commentary to the Sūrah al-Anbiyāʾ, later refined by Syiḥabuddīn al-Khaubī, and finally resolved by Najmuddīn al-Qamūlī. However, it could be that Syihabuddin has perfected it to finish, while al-Qamūlī write another part from Taḏfīr Mafāṭīḥ al-Ghāyb.  

**B.1.b. The Method of Interpretation**

In terms of methodology, the Taḏfīr al-Kabīr has been categorized under the rational and theological exegetic works regards the Taḏfīr al-Kabīr as a valid personal interpretation by its author. ‘Allamah Ṭabarānī, 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-Rāżī’s Taḏfīr 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

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64 Ibid.  
65 al-Zahabi, op. cit., p. 296.  
that the philosophical or theological approaches to the writing of exegetic works do not compare very favorably with the Qur’anic approach.  

With regard to the rational style adopted by the author, it can be noted that Fakhr al-Rāzī quotes largely from the Mu’tazīlī exegetic works, including the *Tafsīr* of Abu al-Qasim Ka’bī (d. 319/931), Abū ‘Ali Jubbārī’s (d.303/915) *Tafsīr*, the *al-Jāmiʿ* by Abū Musliḥ Muḥammad ibn Bahr Ḥiṣfahānī, the *Tafsīr* of Qādi ʿAbd al-Jabbār Mu’tazīlī (d. 415/1024), the *Tafsīr* of Abū Bakr Aṣāmm, and the *Tafsīr* Kashshāfī by Zamakhshārī (d. 538/1143) whose views are quoted frequently by Fakhr al-Rāzī.  

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, *qiraʿāt*, etymologies, glosses, *shawāhid*, *ḥadīth* and *asbab al-nuzūl*. In so doing, he offers a panorama of the views of his predecessors, from Muqāṭīl 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 *masʿalā*, *suʿāl*, *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 Qurʾān. This he does in the light of his theological, philosophical insights, revealing an

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68 Ibid.
extraordinary intellectual range, an inspiring spirituality and a profound sense of human values.\textsuperscript{69}

In broad outline, al-Rāzī method in his \textit{Tafsīr al-Kabīr} can be classification as follows:

1. In interpreting the al-Qur’ān, al-Rāzī use \textit{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 \textit{mufassīr} expertise.\textsuperscript{70}

2. Tafsīr al-Kabīr, also using the \textit{munasabah} method, so what in the Qur’ān is become obvious.\textsuperscript{71} In addition, form of the secret wisdom suggests \textit{asbab an-nuzūl} to know the background of verse was revealed.

3. \textit{Bi-al-ray’} method also use in this \textit{tafsīr} and can be known by many al-Rāzī exegesis that using \textit{aqliyah} sciences. So that al-Rāzī is considered a pioneer interpretation with \textit{bi-al-ra'y} method coincided with al-Zamakhšyari’s work \textit{Tafsīr al-Kasysyāf}.\textsuperscript{72}

Totality it can be concluded that, the al-Rāzī exegesis its sets out the ideas better than \textit{riwayāh}, although \textit{riwayāh} is legitimate to support the interpretation.\textsuperscript{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.

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


\textsuperscript{73} Nasiruddin Baidan, \textit{Ibid.}, p. 51
B.1.c. Interpretation to Term عبد in Verse al-Kahf

Imam Fakhr al-Rāzī when interpret the verse

\[\text{فَوَجَدَا عَبْدًا مِّنَ عِبَادُنَا} \]

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

1. (\text{on whom We had bestowed Mercy from Ourselves}) what is meant by \text{rahmah} here is nubuwah (prophetic grace) God says;

\[\text{أَعُوْنُ رَبِّيُّ خَيْرًا مَا يَجْعَلُونَ} \]

“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

\[\text{وَمَا كَانْتَ تَرْجَوُ أنْ يَلْقَئَ إِلَيْكَ الْكِتَابَ إِلَّا رَحْمَةً مِّنَ رَبِّكَ} \]

“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.
76 QS. Al-Qaṣṣāṣ/28: 86.
not you support in any way to those who reject (Allah’s Message)\textsuperscript{77}

al-Rāzī in \textit{Tafsīr al-Kabīr} mentioned Khiḍr as a chosen people to get \textit{nubuwah} on the basic of \textit{ar-Rahmah} (\textit{ataynāḥu rahmah}). It is a prophetic symbol for the reason that every \textit{nubuwah} is \textit{rahmah} but not all \textit{rahmah} are \textit{nubuwah}, God says: ۛوَعَلَّمَنَّهُ مِنِّمَّ (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 \textit{murshid}\textsuperscript{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-Rāzī this is fault (\textit{dhaiф}). Because knowledge is derived from the will of God, not that it is hit upon prophecy (\textit{nubuwwah}). So, Khiḍr was appointed as prophet, already received direct instruction from God.

2. Moses spoke to Khiḍr: ۛقَالَ لِهِ مُوسَى قُلْ أَتَعْلَمُ ۖ عَلَىٰ أَنْ تَعْلَمُنَّ بِمَا ۛعَلَّمْتُ رُسُدًا while the prophet was those not follows from another prophet in learning, it is also fault (\textit{dhaiф}), because the


\textsuperscript{78} \textit{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 (\textit{bai’ath}) with a teacher. After this oath, the student is called a \textit{murid}. The murshid’s role is to guide and instruct the disciple on the Sufi path, by general lessons (called \textit{suhbas}) and individual guidance. A murshid usually has authorization to be a teacher for one (or more) \textit{tariqas} (paths). A tariqa may have more than one \textit{murshid} at a time. A \textit{murshid} is accorded that status by his murshid (\textit{shaikh}) by way of \textit{khilafāth}: the process in which the \textit{shaikh} identifies one of his disciples as his successor, the \textit{khalīfā}. A \textit{murshid} can have more than one \textit{khalīfā}. Other words that refer to a \textit{murshid} include \textit{pir} and \textit{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 Khídr it is a noble man who is more visible than Moses, as far as Khídr said: وَكَيْفَ تَبُّرُ أَنَّىٰ مَّا أَمِّي لَهُ مُحَظُّ بَيْنَ خِبَّةٍ and not enough of it. Moses said: قالِ سُنْجَدُونَ إِن شَاءَ اللَّهُ صَابِرًا أَوْ لَا أُغْصَبَ while Moses was more humble person and just says, if Allah so wills (Insyaalla), (truly) patient: nor shall I disobey you in aught. This indicates Khídr is smarter than Moses, and he who's not a prophet, is not possible to teach a prophet. This is also fault (dhaif). Because, although he was not a prophet can teach the prophet, about the sciences (not about the prophetic sciences).

4. Ta’wil, people - those who blaspheme about the prophetic (nubuwah) of Khídr building on the story وَمَّا فَعَلْتَهُ عَنْ أَمْرِي and the meaning of this verse is nubuwah (prophetic).

5. When Moses arrive and came Khídr, then Moses gave greetings to Khídr, Khídr replied wa’alaikum salâm O prophet of Israel. Then Moses asked where you know? Khídr answer; he who had ordered you to come to me. That Khídr 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 mufassir) have agreed be that the mentioned Pious is a one of prophet, namely Khídr As. the servant of God which found out “nubuwah” (prophecy) with the reason as following:
Because he did not stop in somewhere place if do not give learning, al-Jubba‘ī said that Khidr was sent by God after Moses preach to the Children of Israel, al-Rāzī 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‘ānā. 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-Rāzī said that Khidr is from the Children of Israel, but actually God says 79 أن أرسلُ معنا نبي إسرائيل here there are lessons that, leaders must learn to its people. If a just of members of a religious community (ummat), it is not glorious, because al-Rāzī said that the Children of Israel should not be more glorious than Moses, 80 وَ أَمِّيْ نُكْم عَلَى الْعَلَمِ نِينَ . This is the reason for those who say that Moses in this text is not of Moses sahib u at-Tawrāh.

B.2. Tafsīr al-Qur‘ān al-Azhīm

*Tafsīr al-Qur‘ān al-Azhīm* which is more popular with *Tafsīr Ibn Kathīr* already familiar to the reviewer and enthusiasts study the

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81 His seven-volume book *Tafsīr al-Qur‘ān al-Azhīm* 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 Kathīr (Arabic: إسماعیل بن قتیض, (1301–1373) was a Muslim muhaddīth, faqīh, muftī, and historian. His full name was Abu Al-Fida, 'Imad Ad-Dīn (His Kunyah), Isma'il ibn 'Umar bin Kathīr Ibn Daw' Ibn Kathīr Ibn Dir, originally Al-Busrawī, then Ad-Dimashqī Ash-Shafi‘ī 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 Qayyīm, Al-Dhahabī, Ibn Al Firkāh, 'Isa bin Al-Mu'tīm, Ahmed bin Abī-Talīb, Ibn Al-Hajjār, Baha Ad-Dīn Al-Qāsim bin Mizaffār bin 'Asākir, Ibn Ash-Shirāzi, Iṣḥāq bin Yaḥyā Al-Ammudī, Zahrīyyah Shaykh, and Muḥammad bin Zarrad. Ibn Kathīr wrote a famous commentary on the Qur'ān named Tafsīr al-Qur‘ān al-'Azhīm which linked certain Hadīth, 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, Ahmad Ḥassan, T.M. Ḥaṣbī Al-Shiddieqī, and Hamka, many also refer to this tafṣīr.

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-Qurashi Al-Busrawī. 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.

Ibn Kathīr educated in Damascus, he became an authority on the Shafi’ī legal method and composed a universal history for which he is best known. His tafṣīr 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-Hafīẓ 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.

83 Busrayan in origin; Dimashqi in training, learning and residence.
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-Qur’ān al-Azīm.* In a variety of published prints were generally, given a title *Tafsīr al-Qur’ān 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 Qur’ān, was famous called with the systematic *tartīb mushafī.* In detail, the content and sequence of interpretation, consisting of four volumes are as follows: volume I contain of *Tafsīr Sūrah Al-Fātiḥah* (1) up to *Sūrah Al-Nisā‘* (4), volume II contain of *Tafsīr Sūrah Al-Mā‘idah* (5) up to *Sūrah Al-Nahl* (16), volume III contain of *Tafsīr Sūrah Al-İsra‘* (17) up to *Sūrah Yā ʿSīn* (36), and volume IV contain of *Tafsīr Sūrah Al-Ṣaffāt* (37) up to *Surah 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 Qur’ān) of its kind, explaining the Qur’ān for the sake of explaining it without any extra-curricular discussions. Ibn Kathīr adapted the method of

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86 Ibn Kathīr do not take the systematic interpretation of the Qur’ān others, namely the systematical follow from the chronological of the descent of *sūrah* (*tartīb nuzzūḥ*), although the systematical interpretation follow with the some of the topic problems (*manhaj maḏḥabī*).
first explaining through the Qur’an, then the Sunnah, 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 (manhaj) taken by Ibn Kathir in his interpretation of the Qur’an can be categorized as manhaj tahtil (the analytical method), because the author interprets the verse by verse with the analytically method according to the order copy of the Koran.

His Tafsir 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’an by the Qur’an itself, then by the Sunnah, then by the Companions, then by language and lastly by the opinion of the scholars of the Sunnah, in that order.

The method, he applied to the interpretation of the measures it deems best (ahsan turuq al-tafsir). 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 hadith marfu’ (attributed to the Prophet) which relate to the verse being interpreted. Third, convey a variety of the interpreter before.

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87 Ibn al-Salah said: "Marfu’, (مَرْفُوُعْ), refers to a narration attributed to the Prophet specifically. This term does not refer to other than him unless otherwise specified. The category of marfu’ is inclusive of narrations attributed to the Prophet regardless of their being muttasil, munqati or mursal among other categories." [http://en.wikipedia.org/wiki/Hadith_terminology](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 Nün, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Müsa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his: لا أَبْنِ (I will not give up) 88 meaning, I will keep on traveling, (until I reach the junction of the who seas) 89 meaning, the place where the two seas met. أو أَمْضَى خَلْقُ (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,” 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.

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

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92 Ibid.
93 Ibid.
94 Ibid.
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-Hayat (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

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\text{سِيبِيلَةٌ فِي الْبَحْرِ سُرُبًا:} \quad \text{(which took its course through the sea (straight) as in a tunnel)\textsuperscript{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.’” (When they had passed on (some distance),\textsuperscript{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 Surah Al-Rahmān [55]:

\[
\text{بَنَجَّرُ مِنْ هِمْ مَرْجَٰٓ أَوْلَوْاَلْرَخَابُ} \quad \text{(Out of them come Pearls and Coral)\textsuperscript{98}}
\]

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,

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\text{فَأَءَلَظَّهُ عَنْهَا عِدَّةً إِنَّا لَعِيَاتُ بَيْنَنَا هَذَا نُصِبْتُهُ} \quad \text{(Moses said to his attendant: “Bring us our early meal; truly We have suffered much fatigue at this (stage of) our journey.)\textsuperscript{99}}
\]

meaning, their

\textsuperscript{96} QS.Al-Kahf/18: 61. ‘Abdullah Yūsuf Ali, op. cit., p. 351.
journey beyond the place where they should have stopped. 

means, exhaustion.

(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, (it took its course), meaning its path. (“...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. (So they went back) on their footsteps, following (the path they had come).

(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-Bikāli 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,


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

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 Khîdr?

Imam Ahmad recorded that Abu Hurayrâh, may Allah be pleased with him, said that the Prophet Muhammad Saw. said concerning Khîdr:

"إِنَّمَا سَمِىَ خَضْرًا لِّأَنَّهُ جَلَّسَ عَلَى فَرْوَةَ بَيْضَاءٍ، فَإِذَا هُوَ نَهَّرَ مِنْ خَضْرَةٍ" (He was called Khîdr because he sat on a barren Farwâh that turned white, then it turned green (Khadrâ) beneath him.)\(^{103}\)

Imam Ahmad also recorded this from ‘Abdur-Razzâq.\(^{104}\) It was also recorded in Şâhîh Al-Bukhârî from Hammâm from Abu Hurayrâh that the Messenger of Allah almighty said,

"إِنَّمَا سَمِىَ الخَضْرَةِ لِأَنَّهُ جَلَّسَ عَلَى فَرْوَةٍ، فَإِذَا هُوَ نَهَّرَ مِنْ خَضْرَةٍ" (He was called Khîdr because he sat on a barren Farwâh and it turned (Khadrâ) beneath him.)\(^{105}\)

The meaning of fârwaḥ here is a patch of withered vegetation. This was the view of ‘Abdur-Razzâq.\(^{106}\) It was also said that it means the face of the earth.

\(^{103}\)Syakh Safiur Rahman Al-Mubarakpuri, op. cit., p. 182.
\(^{104}\)Ibid.
\(^{105}\)Ibid.
\(^{106}\)Ibid.
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, َْطِعنَّلِهِ (you could) when the matter was still confusing and very difficult, a more intensive form was used, ِسَأُنفَّمِّبِِإٌْوِيلِ مَُّبِِإٌْتَطِعَضَ عَّلَٰٔٔرَ (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]:

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

Which means ascending to its highest point, َمَُّمَا اسْطَعُوا أَنْ يُطَهَّرُوا وَمَمَا اسْطَعُوا لَُٰهُ نَّفَّٰٔٔبَا (or to dig through it) which is more difficult that 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 Khīdr. Moses’s boy-servant was with him, following him. It is clearly mentioned in the Ḥadīths Ṣahīh referred to above that he was Yusha’ bin

¹⁰⁶ Ibid.
Nun, who was the one who became the leader of the Children of Israel after Moses, peace be upon him.

iii. Was Khidr a Prophet?

(\textit{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 Khidr, peace be upon him, was a Prophet, along with the ayah which we have already quoted:

\begin{quote}
فَوَجَدَا عَبَدَةٌ مَّنْ عِبَادِنَا ْرَحبَةٌ مَّنْ عِبَادِنَا وَعلَمْنَهُ مِنْ أَلْدَا عَلِمَ
\end{quote}

\begin{footnotes}
\footnote{QS.Al-Kahf/18: 82. ‘Abdullah Yusuf Ali, \textit{op. cit.}, p. 354.}
\end{footnotes}
C. Modern Interpretation Books

C.1. al-Jawāhir fī tafsīr al-Qur‘ān al-κarīm\textsuperscript{111}

Ṭanṭāwī Jawhari\textsuperscript{\textsuperscript{1}} 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 Ṭanṭāwī Jawhari\textsuperscript{\textsuperscript{2}} (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.\textsuperscript{112}

Ṭanṭāwī Jawhari\textsuperscript{\textsuperscript{1}}’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

\textsuperscript{111} In modern times, reformed interpretation appeared to cope with new circumstances and the modern state of human knowledge and science. “Scientific exegesis” (tafsīr ʿilmā\textsuperscript{\textsuperscript{3}}) began to refer to modern scientific discoveries, showing that the Qur‘ān had already alluded to them, if not directly, e.g. the theory of evolution, at least indirectly, e.g. the theory of relatively. 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‘ān 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.

\textsuperscript{112} Ṭanṭāwī Jawhari, \textit{al-Jawāhir fī tafsīr al-Qur‘ān al-haκīm}, Dar Al-Kotob Al-Imliyiyah, 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. Jawhari 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 Jawhari 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 Jawhari (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, Ṭanṭāwī says that he prayed to God to enable him to interpret the Qur’ān

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113 Ṭanṭāwī Jawhari, 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’an is chapters complemented what was being discovered by modern science.\textsuperscript{114}

In the due course of time scientific exegesis made its way into the main body of \textit{tafsīr} literature, as many religious scholars began to comment on science in relation to the Qur’an is verses. At times, a writer would divide his commentary into several parts, such as explanation of words, linguistic exegesis, and scientific interpretation.\textsuperscript{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’an contains many verses that tell Muslims to progress in a variety of science. In his 25-volume \textit{al-Jawāhir fī \textit{tafsīr al-Qur’ān al-ka‘īm}}, Ṭanṭāwī Jawhārī is of the opinion that the Qur’an can only be understood through modern scientific theories and discoveries, that the Qur’an is science-based since it has 750 scientific statements compared to 150 statements on Islamic legal rulings. Jawhari 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’an 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 \textit{akhlaq} and law. He wondered why the scholars in ancient times

\textsuperscript{114} Muzaffar Iqbal, \textit{The Making of Islamic Science}, p. 180, access on http://books.google.co.id/books?id=QGeCHcDjj5YC&dq=Tantawi+Jawhari&hl=id&source=gbs\_navlinks_s (24/12/13)

\textsuperscript{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.\footnote{Ibid., p. 2.}

C.1.b. The Method of Interpretation

Methodologically, \textit{al-Jawāhir fī Tafsīr al-Qur’ān al-Karīm} is included in the category of \textit{tafsīr bi al-ra’yī}, because the authors further highlight the rational reasoning in providing explanations about the verses of al-Qur’ān. The method of interpretation used by Ṭaḥāwī Jawhari can be described as follows: starting in interpretation of verses of al-Qur’ān briefly to give a literal explanation (\textit{Tafsīr lafzī}) which is hardly much different from the other books of tafsir. After that, Ṭaḥāwī Jawhari include scientific reviews are long known as virtues (\textit{al-lata’īf}) or pearls (\textit{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, Ṭaḥāwī Jawhari includes images and tables as an illustration of what it describes are.\footnote{Moh. Husein al-Zahabi \textit{Tafṣīr Wa Muṭassirūn}, Dar al-Kotob al-Hadītṣah, Cairo, 1976, p. 508-9.} In broad outline, Ṭaḥāwī Jawhari in his tafsīr \textit{al-Jawāhir fī tafsīr 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’ān, called with the \textit{maqāsid} 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 (\textit{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 \textit{narrative} and \textit{global}. 

\footnote{Moh. Husein al-Zahabi \textit{Tafṣīr Wa Muṭassirūn}, Dar al-Kotob al-Hadītṣah, Cairo, 1976, p. 508-9.}
b. After providing a global review, Ṭanṭāwī Jawhārī 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 Ṭanṭāwī Jawhārī is ‘introduce’ the verse of al-Qur’ān with scientific explanations contained in treasure of modern science. In this section, Ṭanṭāwī Jawhārī used term ‘*al-latā‘īf*’ 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-ka‘īm* are included in the category of tafsir *bi al-ra‘y*.

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

\[
فَوَجَدَا عَبْدٌ عَبْدَنَا عَمِّيَّةً رَحِمَةً مِّنْ عِبَادَنَا وَعَلَّمَهَا مِّنْ نَعْلَمَ
\]

\[\text{119} \]

*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.*

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

\[\text{118} \text{Ibid., vol. II, p. 19 and vol. VIII, p. 53.} \]
\[\text{119} \text{QS. Al-Kahf/18: 65.} \]
\[\text{120} \text{QS. Al-Kahf/18: 65. ‘Abdullah Yūsuf Ali, *op. cit.*, p. 351.} \]
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 stud up and he was given a khutbah, 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.

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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 an academic study, you need to study the book of fiqh, tafsir hadith, you need to be the a company with the scholars. So Moses study with Khiḍr, he wants to go and study with Khiḍr, 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 Khiḍr.122

Our Prophet Muḥammad said: Rahimallahu 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 Khiḍr.

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‘līm 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‘līm al-Rabbānī, This teaching is also divided into two types, namely:

\[122\textit{Ibid.}\]
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-laduni* (knowledge by presence). This knowledge is obtained by directly from God without intermediaries.

C.2. *Tafsīr al-Mizān fi Tafsīr Al-Qur‘ān*,\(^{123}\)

‘Allamah\(^{124}\) 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 treatises in various fields of Islamic thought.

‘Allamah Ṭabāṭabā’ī will be remembered for his *al-Mizān fi Tafsīr Al-Qur‘ān*, his twenty-volume interpretation of the Qur’an; 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 Falsafīh va Ravish-i Rializm*, Ṭabāṭabā’ī presents significant philosophical ideas which later became the basis of new ethical and epistemological doctrines. Murtada Mutahhari—‘Allamah Ṭabāṭabā’ī’s eminent disciple—in his annotations to *Usūl-I Falsafīh*, masterfully interpreted some of these principles and suggested some interesting implications.

C.2.a. Social Setting of the Book

‘Allamah Ṣayyid 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’ā 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’an 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 Naşir 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’ī pursued advanced studies in usūl al-fiqh and fiqh under Mi‘rā Muḥammad Ḥusayn Nā‘īnī and Syakh Muḥammad Ḥusayn Ḫusayn Ḫṣafānī. 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’ī’s interests took a philosophical turn and he began work on such major sources as the Shifā’ of Ibn Sinā and the Asfār of Ṣadr al-Dīn Shīrāzī (Mullā Ṣadrā, d. 1050/1642). It was in this field that Ṭabāṭabā’ī would concentrate much of his scholarly effort.

In 1353/1934 Ṭabāṭabā’ī 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 Shi‘ism. 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’ālīsm (The Fundamentals of Philosophy and the Procedure of Realism) and Masā’il-I jadīd-I falsafāh (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.

Ṭabāṭabāʿī, 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

Ṭabāṭabāʿī’s al-Mīzān fī Tafsīr al-Qurʾān itself bears witness to the breadth of his scholarship. A large, twenty-volume work was completed in 1392/1972. 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. The commentary on the chosen group of verse is then further subdivided.

After citing the verses under discussion, Ṭabāṭabāʿī 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 Qurʾān that the author considers relevant. In the main, however, it presents Ṭabāṭabāʿī’s own thoughts and elucidations of the passage under consideration. Frequently these will


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.  

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 (bāḥth riwāţī) 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 Khīḍr 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.” This verse explains servitude maqām, the knowledge in particular, in this story Khīḍr be said to be guide from Moses. In a lot of riwayāh, the Pious Slave in his narrative called with Khīḍr. From one side Khīḍr is teacher from Moses, on the other hand Moses far superior from Khīḍr.

Ṭabaţabāī 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 (walî) with various levels and manifold. 

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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, Ṭabāṭabāʾī supports the idea which interpreting word of God: (عندنا رحمة من عدنًا) 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: (علّمنا من لدنة) ‘allamnāhu min ladunnā ‘ilman / whom We had taught knowledge from Our own Presence. Ṭabāṭabāʾī 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 Ṭabāṭabāʾī, 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 (tauhid) and recognition to the prophets, apostles and to Abraḥāmic religions (Abraḥāmanism).

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 Khīdhr referred to as Khīdhr (means green) and the title is Khīdhr, the original name of Prophet Khīdhr is Talia bin Malīk bin ‘Abīr bin Arfaksyad bin Sam bin Nūh.\(^{131}\)

In the Qurʾān not mention clearly about his name except the story of Prophet Moses go unto Majmāʾ al-Bahrāin, likewise al-Qurʾān 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.”