

TIME RELATIVITY IN THE HOLY QUR'AN

(Analysis Study Of al-Razi's Interpretation in Tafsir *Mafātiḥ Al-Ghaib*)



THESIS

Submitted to meet one of the requirements to obtain an S.1 degree

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Department of Qur'an and Tafsir

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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(Analysis Study Of al-Razi's Interpretation In Tafsir *Mafātiḥ Al-Ghaib*)



THESIS

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of the Requirements for the Degree of S-1 of Islamic Theology
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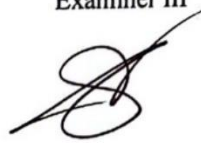
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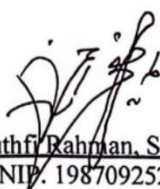



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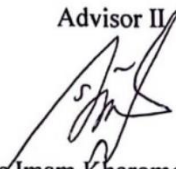
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MOTTO

فَأَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore, remember you to Me I will remember (also) you, and give thanks to Me, and do not deny (favor) Me”¹

(سورة البقرة الآية ١٥٢)

¹Kementerian Agama. (2022). Qur'an Kemenag. Diperoleh dari <https://quran.kemenag.go.id/quran/perayat/surah/2?from=152&to=286> (Diakses 19 Desember 2023)

LATIN ARABIC TRANSLATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arabic-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia in 1987.

The following is an explanation of the guidelines:

1. Consonant

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are denoted by letters and partly denoted by signs, and some by letters and signs at once.

Below is a list of those Arabic letters and their Transliteration with Latin letters.

Arabic letters	Name	Latin letters	Name
ا	Alif	Not denoted	Not denoted
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Šā'	Š	Ice (with dot on top)
ج	Jīm	J	Je
ح	Ḥā'	Ḥ	Ha (with dot below)
خ	Khā'	Kh	Ka and Ha
د	Dāl	D	De
ذ	Ẓāl	Ẓ	Zet (with dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	sīn	S	Ice
ش	Syīn	Sy	Ice and Ye
ص	ṣād	Ṣ	Ice (with a dot below)
ض	ḍād	Ḍ	De (with dot below)

ط	ṭā'	Ṭ	Te (with dot below)
ظ	ẓā'	Ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	fā'	F	Ef
ق	qāf	Q	Ki
ك	kāf	K	Ka
ل	lām	L	El
م	mīm	M	Em
ن	nūn	N	En
و	wāw	W	We
ه	hā'	H	Ha
ء	Hamzah	ˀ	Aspostrof
ي	Yā'	Y	Ye

2. Vocal

Vowels are Arabic, like Indonesian vowels, consisting of single or monophthong vowels and rasngkap or diphthong vowels.

a. Single Vocals

The single vowel of Arabic is denoted by a sign or vowel, transliterated as follows:

Arabic letters	Name	Latin letters	Name
آ	Fathah	A	A
إ	Kasrah	I	I
أ	Dhammah	U	U

b. Double Vowel

Arabic double vowels are symbolized in the form of a combination of letters and letters. The transliteration is in the form of a combination of letters, namely:

Arabic letters	Name	Latin letters	Name
يـأ--	Fathah and yes	Ai	a and i
وـأ--	Fathah and wau	Au	a and you

c. Long Vowels (Maddah)

Long vowels or Maddah whose symbols are harakat and letters, transliteration in the form of letters and signs:

Arabic letters	Name	Latin letters	Name
أ	Fathah and alif	Ā	A and the line above
يـأ	Fathah and ya'	Ā	A and the line above
يـي	Kasrah and ya'	Ī	I and the line above
وـؤ	Dhammah and wau	Ū	you and the line above

3. Ta' Marbutah

The transliteration for ta' marbutah is twofold:

a. Ta' marbutah life

Ta marbutah who lives or receives harakat fathah, kasrah, and dhammah, the transliteration is (t)

b. Ta' marbutah die

Ta marbutah who died or received breadfruit harakat, the transliteration is (h)

c. If the last word with ta marbutah is followed by a word that uses al clothing and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

Rauḍah al-atfāl: روضة الاطفال

4. Shadha (*Tasydid*)

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, the sign of syaddah or the sign of tasydid, in this transliteration the sign of syaddah is denoted by a letter, which is the same letter as the letter marked shadah.

Example:

Zayyana: زَيْنَ

5. Clothing Words

The word clothing in the Arabic writing system is denoted by the letter 'al' but in this transliteration the word clothing is distinguished from the word clothing followed by the letter syamsiyah and the word clothing followed by the letter *qamariyah*.

- a. The word clothing is followed by the letter *syamsiyah*

The word clothing followed by the letter Shamsiyah then followed by the letter Shamsiyyah is written according to the first letter of the *Shamsiyyah*.

Example:

Ar-rajulu: الرَّجُلُ

- b. The word clothing is followed by *the letters qamariyah*

The word clothing followed by the letter *qamariyah* is then written using the initial letter "al".

Example:

Al-kitābu: الْكِتَابُ

6. Hamzah

It is stated in the front that hamzah is transliterated with an apostrophe, but that only applies to the hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, then it is not symbolized because in Arabic writing it is alif.

Example:

Sha'un: شَيْءٌ

7. Word Writing

Basically every word, whether fi'il, isim, or harf, is written separately, only certain words whose writing with Arabic letters are usually combined with other words because there are letters or harakat that are omitted. So in this transliteration the writing of the word is also coupled with other words that follow it.

Example:

Fa aufu al-kaiifa wa al-mîzāna: فَأَوْفُوا

8. Capital Letters

Although in the Arabic writing system capital letters are not known, in this transliteration they are used as well. The use of capital letters as what applies in EYD, including: capital letters are used to write the initial letters of one's name and the beginning of sentences. If the name of the self is preceded by the word clothing, then what is written with a capital letter is still the initial letter of the name itself, not the initial letter of the word clothing

Example:

al-Alusi: الألويسى

The use of capital letters for Allah applies only when the Arabic script is complete and if the writing is united with other words, so that any letter or vowel is omitted, capital letters are not used.

Example:

Lillāhi al-amru jamī'an: لله الأمر جميعا

9. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the science of tajweed. Therefore, the inauguration of Latin Arabic transliteration guidelines (Indonesian Version) needs to be accompanied by tajweed guidelines.

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Semarang, December 21, 2023

Writer

Leni Nur Azizah

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ABSTRACT

Leni Nur Azizah. NIM: 2004026060. *TIME RELATIVITY IN THE HOLY QUR'AN (Analysis Study Of al-Razi's Interpretation In Tafsir Mafātiḥ Al-Ghaib)*. Study Program of Qur'an and Tafsir. Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang 2023.

This research is motivated by the dichotomy of science and the limited human understanding of time. Humans have different views on the meaning of time. According to Aristotle, humans have freedom, responsibility, love, and the power of imagination that affect the way they view time. The time of a day that humans pass means one rotation or rotation of the earth, but it is different from the time in the afterlife or in dimensions other than earth. The verses of the Qur'an that have come down with the explanation that time is relative, because the time in the world is very short when compared to time in other dimensions. The comparison of time is very far, initially unacceptable to the mind. However, as science and technology developed, new knowledge about time dilation was discovered by scientists. The true science has been stated in the Qur'an centuries ago. The explanation has appeared in the interpretation of al-Razi, in his tafsir *Mafātiḥ Al-Ghaib*. This study will examine al-Razi's interpretation of the verses related to time relativity or time dilation in the Qur'an and reveal the relevance of the interpretation in the present context.

This research is library research. The main source is taken from Tafsir *Mafātiḥ Al-Ghaib*. Meanwhile, the author uses secondary sources from various books, books, journals, and scientific papers that discuss issues relevant to this research. The method used is descriptive-analytical method. The results of this study indicate that the concept of time dilation in al-Razi's view is a slowdown in time that occurs for several reasons, including the difference in size between the Earth and the Sun or other celestial bodies in the sky. Time dilation can occur when a material moves towards or even faster than the speed of light. This is because the average human speed is thousands of times slower than celestial time. Al-Razi believes that this can happen by the will of Allah SWT and can even happen to humans. Al-Razi's interpretation of the verses related to time dilation reminds us to appreciate this short time as humans. The tendency of suicide among Gen Z is not worth emulating because it shows ingratitude for the time given by Allah SWT.

Keywords: *Time Relativity, Al-Razi, Tafsir Mafātiḥ Al-Ghaib*

CHAPTER I

PRELIMINARY

A. Background

All creatures of Allah are related to time. Time becomes a great way that leads man on his journey. Humans view time as only limited to a span of one day containing 24 hours. The sun and moon became the main foundation for timing, the end of the afternoon and the beginning of the night.² Time becomes human's friend who allows human to get used to and learn from every difficulty their face. In essence, time has a very important role in human life, time cannot change, but humans are forced to change over time.³ Therefore, the real misery of a man is that he wastes his time, when he knows that his life is only a small handful of the distant journey that time has traveled.

Human existence depends on how much time he is able to receive, as well as how much time he can make the best use of. Allah SWT gives a mandate to humans to always use time to be used as well as possible, such as to do sholeh, worship and do other sholeh charities. Using time as well as possible is a mandate from Allah SWT. Time and charity are like two sides of a coin that cannot be separated from them. Time is used for charity and charity becomes an important activity to fill time. Charity becomes useful when done on time, while time radiates meaning when filled with charity.⁴

Time becomes a natural human alarm to keep remembering nothingness, time limits and death. Man perceives time, even though time is invisible. Man perceives the existence of time with the passage of day by day, the slipping of the sun until time changes everything in man. All creatures on

² M. Quraish Shihab, *Wawasan Al-Qur'an, Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Mizan, 2000).

³ Mita Juliawati, "Pentingnya Manajemen Waktu Untuk Menunjang Keberhasilan Praktik Dokter Gigi (The Importance of Time Management in Supporting Successful Dental Practice)," *Pentingnya Manajemen Waktu Untuk Menunjang Keberhasilan Praktik Dokter Gigi (The Importance of Time Management in Supporting Successful Dental Practice)* 4, no. 5 (2022).

⁴ Fahmi Idris, *Nilai Dan Makna Kerja Dalam Islam* (Nuansa Madani, 1999).

earth, both humans and other living things, inevitably have to pass through time, because their place is only limited to time and space. The ever-moving universe and the constantly rotating earth are signs that time is not something that creatures can control. Thus, it is clear that time cannot be taken back except by the permission of Allah. Therefore, the Qur'an explains about the loss of human life in the world in view of time. Except for those who fill or live a life with faith and do good deeds.⁵

So great is the role of time in life, that Allah in his word repeatedly uses time as an oath. For example, lafadz *wa al layl* (for the sake of the night), *wa al-nahār* (for the sake of day), *wa al-subḥ* (for the sake of dawn), *wa al-fajr* (for the sake of dawn), *wa al-dhuhā* (for the sake of dhuha time), *wa al-'ashr* (for the sake of asr time). Not only that, Allah also favors time and warns about how important time is in the Qur'an.⁶

Basically, the essence of the creation of the universe and its contents cannot be separated from its relationship with time. Time becomes the first container in the creation of creatures until their demise. The life created by Allah is neatly organized by time. In fact, time can make humans realize so that they become fully human, or deceive humans so that humans are negligent until their death. One of the concepts and ideas contained in the Qur'an is time, which is explained by Allah SWT in various forms and variations. One of the surahs that often became the focus of attention of previous scholars in the context of time is Surah Al-'Ashr. It is not a coincidence, because the Qur'an has a very great position and is full of miracles.⁷

Time dilation is a concept that has long been a focus of study in Qur'anic studies and in Islamic religious understanding. Within the framework of the early Islamic stories contained in the Holy Qur'an, the concept becomes even more compelling as a window into the divine wonder and power in its

⁵ Rumiati, "RELATIVITAS WAKTU DALAM PERSPEKTIF AL-QUR'AN (Kajian Tafsir Tematik Dalam Tafsir Al-Azhar Karya Buya Hamka [w. 1981 M])," 2022.

⁶ Luluul Wardah, "Konsep Waktu Dalam Al-Qur'an (Studi Tafsir Tematik)," 2018, 1–95.

⁷ M. Khairul Wasini, "Konsep Waktu Dalam Al-Qur'an (Studi Tafsir Al-Misbah Karya M. Quraish Shihab)," *Skripsi: Jurusan Ilmu Al-Qur'an Dan Tafsir, Fakultas Ushuluddin Dan Studi Agama, Universitas Islam Negeri (UIN) Mataram*, no. July (2020): 62.

effect on time. The stories reflect that the Qur'an is not only a historical narrative, but also a source of profound spiritual wisdom that involves God's ordering of time.

The Qur'an, as the primary source of teachings and guidance for Muslims, contains a treasure trove of knowledge and profound meanings that continue to inspire study and understanding in various fields. One of the most interesting concepts in the Qur'an is the concept of time dilation, which shows how God regulates and manipulates time according to His will. Time dilation refers to a change in the dimension of time, where time appears to slow down, stop, or even speed up according to divine intervention. This phenomenon is manifested in many of the earlier Islamic stories found in the Qur'an, which provide insight into how time became a tool of divine power in testing humanity and changing the course of events in human history.

Time dilation is a concept that has captured the attention of scientists and thinkers throughout human history.⁸ This concept refers to the altered perception of time that can occur in certain situations, where time seems to pass at a different speed than we perceive in our daily lives. One event that is often associated with time dilation in a religious context is the story of Isra Mi'raj in Islam.⁹ Isra Mi'raj is the Prophet Muhammad's spiritual journey from Masjidil Haram to Masjidil Aqsa and then up to a higher ceiling. On this journey, Prophet Muhammad experienced various extraordinary experiences that elevated him to higher levels of the universe. In this thesis, it will be discussed further about how the story of Isra Mi'raj is related to the concept of time dilation, as well as its implications in spiritual understanding and cosmology in Islam.¹⁰

Time dilation, a phenomenon that has been the focus of scientific and spiritual studies in various religious traditions, also appears in the story of

⁸ Francesco Giacosa, "Decay Law and Time Dilatation," *Acta Physica Polonica B* 47, no. 9 (2016), <https://doi.org/10.5506/APhysPolB.47.2135>.

⁹ Lelya Hilda, "Hubungan Peristiwa Israk Mikraj Dengan Teori Relativitas Einstein," *Logaritma: Jurnal Ilmu-Ilmu Pendidikan Dan Sains* II, no. 01 (2014).

¹⁰ Lelya Hilda, "Hubungan Peristiwa Israk Mikraj Dengan Teori Relativitas Einstein," *Logaritma: Jurnal Ilmu-Ilmu Pendidikan Dan Sains* II, no. 01 (2014): 1–17.

Ashabul Kahfi found in the Qur'an.¹¹ This story describes how Allah SWT protected a group of young believers from the tyranny of their king by putting them to sleep in a cave for centuries. Although their sleep only lasted for a few decades in the reality of human time, when they awoke, they found that the civilization around them had changed drastically over the centuries. This phenomenon reflects the concept of time dilation in physics, where time can seem to pass at different speeds depending on environmental conditions.¹²

When the Qur'an describes the passage of time by angels into the presence of Allah, there are verses that provide complex comparisons of time. One verse states that a day for humans is equivalent to a thousand years for other creatures. As in QS. As-Sajdah [32]: 5

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾

He orders the affairs from the heavens to the earth, then they ascend to Him in one day, the length of which is a thousand years according to your reckoning." (QS. As-Sajdah [32]: 5)

The verse shows that the time taken by matter to reach Allah's side is one thousand years according to human calculations.¹³ Thus, the passage of matter shows a significant time difference over a long period of time, and this indicates the dilation or relativity of time. Because a thousand days according to human calculations can be achieved in just one day by a material by the will of Allah SWT.

Information about the relative nature of time can be found in several surahs of the Qur'an, such as QS. Al-Kahf [18]:25, QS. An-Naml [27]:40, QS. As-Sajdah [32]:5, and QS. Al-Isra' [17]:1. These verses clearly illustrate the relativity of time, where some verses show visible experiences in human life, while others are not visible but have a certain time comparison. Therefore,

¹¹ Atas Tidurnya and Ashhabul Kahfi, "KAJIAN INTEGRASI AL- QUR ' AN DAN SAINS AL-KAHFI PERSPEKTIF FAKHRUDDIN AL-RAZI" 22, no. 1 (n.d.): 161–83.

¹² Sri Jumini, "Telaah Alkindy Terhadap Relativitas Waktu Dalam Kisah Ashhabul Kahfi," *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 3, no. 02 (2017): 159–72, <https://doi.org/10.32699/syariati.v3i02.1150>.

¹³ Wasini, "Konsep Waktu Dalam Al-Qur'an (Studi Tafsir Al-Misbah Karya M. Quraish Shihab)."

based on the problems that have been described, the author chose to research time dilation in the Qur'an from al-Razi's perspective.

Al-Razi's view on the concept of time dilation is one of the important aspects of his profound philosophical and theological thought. Al-Razi, also known as Fakhr al-Din al-Razi, was a renowned Muslim scientist and thinker from the 12th century CE.¹⁴ One of his significant contributions is in the field of Qur'anic exegesis, where he presents an in-depth and complex view of various religious concepts.¹⁵ In the context of time dilation, al-Razi faces several Qur'anic verses that refer to the phenomenon of time slowing down or changing in various situations. Al-Razi's views on time dilation reflect his rational and critical approach to religious texts, in which he seeks to provide interpretations that are in accordance with reason and reason, while maintaining the integrity of Islam. al-Razi's analysis and thinking on this concept has made a significant contribution to the Islamic understanding of the relationship between time, the universe and its creator.¹⁶

Through this analysis, the author will seek a deeper understanding of how the concept of time dilation in the Qur'an provides insight into Divine power, human testing, and the influence of time in spiritual experiences. This exploration will be based on specific verses in the Qur'an that describe situations where time seems to act as an element that God can change according to His plan. As such, this study will contribute to our understanding of the Qur'an as the source of Islamic religious teachings and provide a deeper insight into how time can be used as a Divine tool to test and guide human beings in their spiritual journey. In the study entitled "Time Dilation in the Qur'an," the author considers al-Razi's Tafsir *Mafâtiḥ Al-Ghaib* as the main source. Tafsir Mafâtiḥ al-Ghaib has been recognized as one of the most famous

¹⁴ Ulil Azmi, "STUDI KITAB TAFSIR MAFÂTIH AL-GHAIB KARYA AL-RAZI," *BASHA'IR: JURNAL STUDI AL-QUR'AN DAN TAFSIR*, 2023, <https://doi.org/10.47498/bashair.v2i2.1415>.

¹⁵ Firdaus Firdaus, "Studi Kritis Tafsir Mafatih Al-Ghaib," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 3, no. 1 (2020), <https://doi.org/10.47435/al-mubarak.v3i1.214>.

¹⁶ Tidurnya and Kahfi, "KAJIAN INTEGRASI AL- QUR ' AN DAN SAINS AL-KAHFI PERSPEKTIF FAKHRUDDIN AL-RAZI."

works in the field of Qur'anic interpretation, written by a prominent Muslim scholar, al-Razi. The selection of Tafsir *Mafātiḥ Al-Ghaib* as the main source in this research is based on several reasons that can be accounted for.

First, tafsir *Mafātiḥ Al-Ghaib* has been recognized for its comprehensive and in-depth ability to explain the verses of the Qur'an related to the phenomenon of time dilation. This work provides an in-depth and detailed explanation of the concept of time in the Qur'an, and relates it to relevant scientific and contemporary aspects. In the context of this research, where we are interested in understanding the phenomenon of time dilation, this tafsir is the right choice because of the richness of the explanation it provides.

Second, tafsir *Mafātiḥ Al-Ghaib* was chosen because of the diversity of sources used by al-Razi in interpreting the verses of the Qur'an. In addition to referring to the text of the Qur'an itself, al-Razi also used other sources such as hadith and the works of previous scholars. Thus, tafsir *Mafātiḥ Al-Ghaib* not only provides a comprehensive perspective on time dilation in the Qur'an, but also relates it to a broad understanding of the Islamic scientific tradition. Third, tafsir *Mafātiḥ Al-Ghaib* is valued for its scientific and rational approach. al-Razi uses a method of interpretation that is based on reason and logic, so this tafsir seeks to combine religious understanding and scientific thought. In our research on time dilation in the Qur'an, the scientific approach in this tafsir will provide a strong and objective framework for analyzing the relevant verses.

One example of a Qur'anic verse related to time dilation is the Isra' Mi'raj event. This event reaped the pros and cons related to the spirit or the whole body of the Prophet Muhammad SAW who traveled Isra Mi'raj. At the time of the Prophet Muhammad SAW, traveling far with a very short time estimate was seen as an impossible thing. However, along with the times, science and technology are developing so rapidly. So that things that were once considered taboo can now be explained clearly with science. al-Razi explains more about this from the scientific side of science such as physics and cosmology.

Thus, choosing Tafisr *Mafātiḥ Al-Ghaib* by al-Razi as the main source in this research will provide a solid and reliable foundation in answering the problem formulation in this research. In addition, the author will also refer to other sources that support and complement tafseer *Mafātiḥ Al-Ghaib*, such as books, journals, scientific articles, and other secondary sources. Through this approach, we hope that our research can provide a more comprehensive and in-depth understanding of the phenomenon of time dilation in the Qur'an, as well as its implications in the context of religion and science. According to Ar-Raza's view, Nabilah's body traveled, because when viewed from a scientific perspective it is very possible. The body of the Prophet SAW is very likely to do Isra Mi'raj at a very high speed as the speed of light.¹⁷

Based on the explanation above, the author is interested in conducting research on verses that describe time dilation in the Qur'an. Although these verses exist in the Qur'an, not many have reviewed them in depth with a scientific view. In fact, understanding one verse about time dilation or relativity can bring awareness of the truth of the scientific miracles contained in the Qur'an when applied to certain events. The author chooses to analyze the interpretation of *Mafātiḥ Al-Ghaib* by al-Razi because this work shows the thoughts of contemporary scholars who have a scientific approach. This makes the discussion of this tafsir relevant, especially considering the problems related to the neglect of time that occur in Indonesian society today. As well as to foster confidence in the muhziyat Allah SWT in the Qur'an.

The dichotomy of science that separates science and religion causes religious science to seem contrary to science. Whereas the essence of both is the same, both knowledge that comes from God and to get closer to God. Understanding that the news conveyed by the Qur'an is the truth and can not only be achieved through religious science, but also science. Seeing nature with scientific and religious glasses can raise our level of faith, so research on verses in the Qur'an related to time dilation is very important to study. In order

¹⁷ “Studi Komparatif Antara Dilatasi Waktu Dalam Relativitas Khusus Albert Einstein Dengan Konsepsi Waktu Menurut Fakhr Al-Dīn Al-Rāzi Dalam Mafatih Al-Ghayb” 2017.

to strengthen the miracles of Allah SWT and make it clear that the dichotomy of science should not be perpetuated.

B. Problem Statement

Based on the above background, the author formulates several problem formulations related to the topic to be studied, the problem formulations obtained are as follows:

1. How is al-Razi's interpretation in Tafsir *Mafātiḥ Al-Ghaib* regarding verses related to time relativity in the holy Qur'an?
2. How is the relevance of al-Razi's interpretation of the verses related to time relativity in tafsir *Mafātiḥ Al-Ghaib* to the context of life today?

C. Research Objectives

Every research carried out, of course, has a certain purpose. Based on the formulation of the existing problems, the objectives of this research are as follows:

1. Knowing al-Razi's interpretation in tafsir *Mafātiḥ Al-Ghaib* regarding verses related to time relativity in the holy Qur'an.
2. Knowing the relevance of al-Razi's interpretation of the verses related to time relativity in tafsir *Mafātiḥ Al-Ghaib* to the context of life today.

D. Research Benefits

The results of this study are expected to be useful for:

a. Theoretical Benefits

The existence of this research is expected to provide benefits and add references to the literature both for students, the general public and the wider community. As well as increasing knowledge about the science of al-Qur'an and tafsir, especially regarding verses related to time relativity in the Qur'an.

b. Practical Benefits

- 1) As a useful source of knowledge for both writers, students and the general public in enriching knowledge about the verses related to time relativity in the Qur'an itself.
- 2) The writing of this research is expected in the future to provide a new understanding of the relevance between the Qur'an and modern science. So, that way the author hopes that people will increase their faith after knowing the miracles contained in the Qur'an regarding time relativity.

E. Literature Review

The literature review in question is how to conduct an in-depth and thorough study of previously published papers related to the title of the research to be carried out. Things that need to be described are the title, author, year of publication and publisher. As well as a brief description of the content of the research itself, so that the differences between previous research and research to be carried out can be seen.

Based on the search conducted, the author did not find research that is exactly the same as what will be researched, namely about "Time Relativity In The Holy Qur'an (Analysis Study of Al-Razi's Interpretation In *Mafātiḥ Al-Ghaib*)". However, there are several studies that have relevance to this research, some of which are:

1. Luluul Wardah "The Concept Of Time In The Qur'an (Thematic Interpretation Study)". The purpose of this study is to enlighten the concept of the meaning of time in the Qur'an through the use of terms related to time. In addition, it explains how to use time in accordance with the Qur'an and various forms of time use in the Qur'an. According to the results of this study, there are two ways to express time in the Qur'an. These terms include ghadh, 'ashr, bukraḥ, ashla, 'ashiyya, 'isya, layl, nahr, yaum, shahr, 'am, and sanah. On the other hand, there are some terms that indicate a less clear duration, such as waqt, dahr, ajal, hin, and sa'ah. The terms that indicate clear time refer to the time

in question or the momentum of the event, the time of the ribadah, as well as the time of travel or the time between Monday and Friday, as well as indicating the passage of time or the rotation of the sun and moon, where all the events in question can be understood by the general public. The term dahr is used to describe the duration of time that is not clearly defined, such as the inevitability of resurrection, the control of the spirit and death, the determination of death, and the resurrection and the Day of Judgment, which cannot be known by anyone. Because dahr is used to refer to the period of time that the universe experiences in life in this world, specifically from creation to extinction. Also, sa'ah signifies the end of worldly life and the extinction of nature, and so on. This research focuses on explaining the meaning of time described in the Qur'an, not mentioning the dilation of time that will be researched by the author.

2. The research title "Time Relativity in the Qur'an and its Relevance to Modern Science" written by Recha Tamara Putri describes research that discusses the concept of time relativity in the Qur'an and its relationship with modern understanding of time relativity. The results of this study reveal several important insights. First, time turns out not to be an absolute as believed by materialists, but only a relative perception. What is interesting is that this concept, which was not discovered by science until the 20th century, has actually been conveyed to humans through the Qur'an more than 14 centuries ago. The Qur'an also contains various references to the relativity of time, with the use of the word "yaum" (day) which refers to the concept of time relativity. Second, this study shows that the concept of time relativity in the Qur'an has significant relevance to the development of modern science. With the advancement of modern science, the concept of time speed can be explained within the framework of Einstein's theory of relativity, which is the result of the development of modern physics. In this context, the relativity of time in the Qur'an can be seen

as a precursor or initial understanding of the relativistic effect which is then explained in Einstein's special theory of relativity. This study describes the application of Einstein's theory of time relativity in the Qur'an. Time dilation itself is a consequence of the existence of special relativity where time is not something absolute and universal, but is relative. This research focuses on revealing the special theory of relativity, while the author focuses on the interpretation of verses related to the theme.

3. The research title "Analysis of Time Dilation from the Perspective of Science and the Qur'an with a Video Approach Using the POE2WE Model" prepared by Riza Hasanudin, Nana, and Dwi Sulistyarningsih, has the aim of understanding the explanation of time dilation based on the theory of science and the Qur'an, as well as analyzing the use of video with the POE2WE model as a tool in this study. The results indicate that in terms of scientific theory, time dilation refers to the time difference that occurs due to relative motion. When two observers move relative to each other, they will experience a time difference. The Qur'an, in some of its verses, explains that one day in the sight of Allah is equivalent to a thousand years in human reckoning. This shows that the Qur'an had described this phenomenon before Albert Einstein discovered the theory of relativity. The use of video with POE2WE model in learning physics material about time dilation is considered as an appropriate approach. Video provides an interesting delivery of information so that learning does not feel boring, and more importantly, does not depend entirely on the role of the teacher as the only source of information. In this study describes the dilation of time in the Qur'an in terms of the Video Approach Using the POE2WE Model, while the author refers more to the interpretation of verses related to time dilation.

As far as researcher looking for literature review before this, it shows that no researchers have conducted research related to the analysis

and contextualization of Fakhruddin al-Razi's interpretation in tafsir Mafātih al-Ghaib related to time relativity especially time dilation concept in the Qur'an. Therefore, this thesis was prepared to complement previous research.

F. Research Methods

Research method means knowledge about systematic and logical steps regarding the search for data related to certain problems to be processed, analyzed, conclusions are drawn, and then ways of solving them are found.¹⁸ In conducting research, a systematic approach or strategy is needed to achieve the research objectives which are to facilitate the conduct of research or information used to solve a problem. In order for the research objectives to be achieved, appropriate data collection is needed regarding the needs required by the author and the benefits of dilatation research in the Qur'an from Ar-Razi's perspective. The research methods in this study are as follows:

1. Types of Research

The type of research used in this research is the library research method, which is a method of extracting data from literature related to the research theme.¹⁹ In this research, the theme to be studied is about "Time Relativity in the Qur'an" by using scientific interpretation. So that the Qur'an can be understood or strengthened its miracles with scientific interpretation. More specifically, the author chose the book of tafsir ilmi style entitled *Mafātih Al-Ghaib* karya Ar-Razi, because in the tafsir it explains the wonders of events related to changes in the speed of time in the Qur'an from a scientific perspective. In addition, with the research of the Qur'an in the view of science, it dissolves the dichotomy of science

¹⁸ Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif Dan R&D," 2009.

¹⁹ Asmendri Milya Sari, "NATURAL SCIENCE: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA," ISSN: 2715-470X(Online), 2477 – 6181(Cetak), 2020, https://www.researchgate.net/publication/365965479_Penelitian_Kepustakaan_Library_Research_dalam_Penelitian_Pendidikan_IPA.

that has taken root until now. That way, both science and religion can unite in servitude to Allah SWT.

The data collection technique itself is taken from documentation. That is, we collect data from existing documents or records in the form of books, journals, articles, images, or electronic devices to obtain various information related to the research subject under study and or discussed.

2. Research Data Sources

The data sources used by the authors in this study are primary data sources and skunder data sources.

- a. The primary data source is the main data source that will be used by the authors in this study. The main source of data is in the form of a book written by Fakhrudin a l-Razi entitled *Mafâtiḥ al-Ghaib*.
- b. The sources of skunder data used in this study are other books in addition to the primary book, it can also be books, articles, research journals, hadith books, and various other literature sources related to time relativity. Data skunder is positioned as an explanatory of primary data.

3. Data Collection Methods

The data collection technique itself is taken from documentation. That is, we collect data from existing documents or records in the form of books, journals, articles, images, or electronic devices to obtain various information related to the research subject under study and or discussed.²⁰ This research was conducted by collecting various data from written documents such as tafsir books, books and journals. The focus of analysis used by researchers is the source of Fakhrudin al-Razi's interpretation entitled *Mafâtiḥ al-Ghaib*.

The data is collected thematically by collecting verses, words, or terms related to the theme of the discussion of time relativity which is the theme in this study. In this study the author will examine the verses of the

²⁰ Anton Bakker and Achmad Charis Zubair, "Metodologi Penelitian Filsafat," (Yogyakarta: Kanisius, 1990), h. 10.

Qur'an related to time dilation, which is found in QS. Al-Kahf [18]:25, QS. An-Naml [27]:40, QS. As-Sajdah [32]:5, and QS. Al-Isra' [17]:1. The selection of the research topic is based on the importance of revealing the hidden meaning in the Qur'an. In collecting these data, researchers use the verses of the Qur'an which contain words or lafaz related to time contained in the Qur'an.

4. Data Management and Analysis Methods

After finding the data sources needed in this study, the next step is to analyze the data. In the data analysis stage, the researcher performs:

- a. Collecting data that is closely related to the title of the study, namely the phenomenon of time relativity.
- b. Analyze and divide the data collected into one in accordance with the type of each need.
- c. In order to be easily understood by the reader, the author presents the data used by translating it into its own language.

G. Systematics of Writing

In order for the research to be organized and systematic, the author compiles a systematic writing that contains several chapters and sub-chapters, with the need to be carried out in depth. Thus, the systematics in this thesis are arranged as follows:

The first chapter of the introduction. This chapter contains the background of the problem, the subject matter which contains several sub-chapters including: problem identification, problem limitation and problem formulation. Furthermore, there are also research objectives and research benefits. Then filled with literature review. And there is a research methodology consisting of the type of research, data sources, data collection techniques, data analysis techniques and theoretical approaches. The last part and the first chapter is the systematics of writing.

In the second chapter, the author writes about matters related to time dilation through a scientific approach / I "jaz ilmi approach. Starting

from the definition of dilation, time and time dilation, the concept of time dilation in modern science (Theory of Relativity of time), and time dilation in the Qur'an.

Chapter three, in this chapter describes the biography of Fakhruddin al-Razi, regarding his life history, education history, and works. In the discussion of the interpretation of *Mafātiḥ Al-Ghaib*, it will be discussed about the background of the writing of the interpretation, the systematic presentation of the interpretation, the method and style and the sources of reference.

Chapter four, in this chapter is the core of the research, which will discuss the analysis of Fakhruddin al-Razi's interpretation of the Qur'anic verse related to time relativity, including QS. Al-Kahf [18]:25, QS. An-Naml [27]:40, QS. As-Sajdah [32]:5, and QS. Al-Isra' [17]:1 in the interpretation of *Mafātiḥ Al-Ghaib*. The last point also analyzes the relevance of the interpretation of the verses of time dilation.

The fifth chapter is a closing that contains conclusions and suggestions. After describing the discussion in the previous chapters, the author provides some conclusions from the description put forward in the problem formulation. Furthermore, the author provides suggestions that are considered important for the progress and continuation of better research.

CHAPTER II

TIME RELATIVITY IN THE QUR'AN, SCIENCE AND THE METHOD OF SCIENCE INTERPRETATION APPROACH

A. About Time Relativity

1. Definition of Time

Time consists of perception, it depends entirely on the receiver and is a relative concept.²¹ Time is determined by mass and velocity.²² Speed as the change in position in a given time interval with respect to direction.²³ The concept of time is defined as what is meant (what is imagined) by the terms used to describe time by the Qur'an. The concept is also interpreted as something that enables the mind to distinguish one thing from another. In other words, the thought of time must be distinguished from other words, so that the word is understood in a comprehensive and complete manner.²⁴

Time is a river that has flowed throughout the ages across villages, cities, islands and even the world, uplifting or lulling mankind. It is so silent that people often do not realize its presence and forget its value, even though everything other than God, will not be able to escape from it.²⁵

The Arabic word time, its masdar is *waqt* plural of *auqāt*,²⁶ and its maf'ul is *mu'aqqat*.²⁷ In 'Kamus Pintar Bahasa Indonesia' the word time is defined as a whole series of moments, processes, actions or circumstances

²¹ Harun Yahya, *Ketiadaan Waktu* (Jakarta: Robbani Press, n.d.).

²² dkk Ramadhani, *Al-Qur'an Vs Sains Modern Menurut Dr. Zakir Naik* (Sketsa: Yogyakarta, n.d.).

²³ Muhammad Akrom, *Cara Mudah Menaklukkan Fisika* (Yogyakarta: Ihdina, 2009).

²⁴ Wardah, "Konsep Waktu Dalam Al-Qur'an (Studi Tafsir Tematik)."

²⁵ M. Quraish Shihab, *Wawasan Al-Qur'an, Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*.

²⁶ Syaumi Dhaif, "Mu'jam Al-Wasith" (Kairo: Maktabah Asy-Syuruq ad-Dauliyah, 2005), 1048.

²⁷ Achmad Warson Munawwir, *Al-Munawwir Kamus Indonesia-Arab* (Surabaya: Pustaka Progressif, 2007).

of a particular situation or moment.²⁸ In the 'Modern Indonesian Dictionary', time is the moment, period, when and when.²⁹ From several opinions it can be concluded that time is describing a condition that occurs in a period or time, which is in a dimension that connects to objects in the universe. Based on the above understanding, the relativity of time can be interpreted that time is relative or relative, and is also said to be not absolute at a certain point which can change according to its circumstances.³⁰

In the dictionary of philosophy, time is from English: time, from Latin *tempus* (time). Time has several meanings, including:

1. Something in which events can be distinguished in terms of the relationship before and after, beginning and end. Sometimes time is thought of as a *medium non special* (not involving space) in which things change and events occur.
2. That which is distinguished by the relationship of before and after, beginning and end and which is inseparable from change.
3. The measurable aspect of the duration (moment, distance in time) of a point, moment, period, portion or part of the duration or of what takes place.
4. A succession (sequence) of moments, segments, points, distances of time (durations) that cannot be reversed, considered to have a linear progression or simply as a directional line.
5. A measure of change, or the change itself is observed, as in a change in the position of the sun, or the hands of a clock, or a change in the color properties of an object or the sharpness of sound or vision. Such changes are often used as a reference for comparison with other

²⁸ D. Wirah Aryoso dan Syaiful Hermawan, *Kamus Pintar Bahasa Indonesia* (Pustaka Makmur, 2013).

²⁹ Nur Azman, *Kamus Lengkap Modern Bahasa Indonesia* (Jakarta: Grafika, 2008).

³⁰ SHEILA MARIA BELGIS PUTRI AFFIZA, "RELATIVITAS WAKTU DALAM PERSPEKTIF AL-QUR'AN (Kajian Tafsir Tematik dalam Tafsir Al-Azhar Karya Buya Hamka [w. 1981 M])", no. 8.5.2017 (2022): 2003–5.

changes, such as the lunar cycle, and are used as a measure of time to compare dark and light cycles commonly called days.³¹

2. Definition of Time Relativity

The one of three main theories that form the foundation of modern physics is theory relativity. Our understanding of time was completely transformed by Einstein's theory of relativity, especially the Special Theory of Relativity.³² This idea holds that time is relative to an observer's frame of reference rather than absolute. This implies that the relative motion of the observer affects how quickly time passes. For example, in relation to a stationary observer, time flows more slowly for an object moving at a quicker rate. Numerous tests, including the use of atomic clocks and the detection of time dilation in fast-moving vehicles, have verified this theory. In summary, Einstein's theory of relativity radically altered how we understood time and how it related to space and motion.³³

Time dilation is a physics concept that explains how time can run slower or faster depending on the motion of the object or the gravitational acceleration it experiences. This concept is one of the branches of Physics learning that is a consequence of special relativity. Time dilation causes a difference in the time experienced by an observer who is inside the plane and an observer who is stationary outside the plane. That is, according to an observer who is stationary on Earth, time will feel longer. One clear example of time dilation is experienced by astronauts aboard the ISS satellite. Since the ISS orbits the Earth at about 27,580 kilometers/hour, time dilation based on velocity and/or acceleration applies.

³¹ Lorens Bagus, *Kamus Filsafat* (Bandung: Remaja Rosdakarya, 2005).

³² Tepper L. Gill and Gonzalo Ares de Parga, "The Einstein Dual Theory of Relativity," *Advanced Studies in Theoretical Physics* 13, no. 8 (2019), <https://doi.org/10.12988/astp.2019.9312>.

³³ Maad Mijwil, "Albert Einstein The Theory of Relativity," February 23, 2018.

The resulting time difference is about 0.014 seconds slower on the ISS every 12 months that pass on Earth. Time dilation can also be explained through the illustration of throwing a ball x meters in the forward direction. If person A throws the ball and their speed is the same

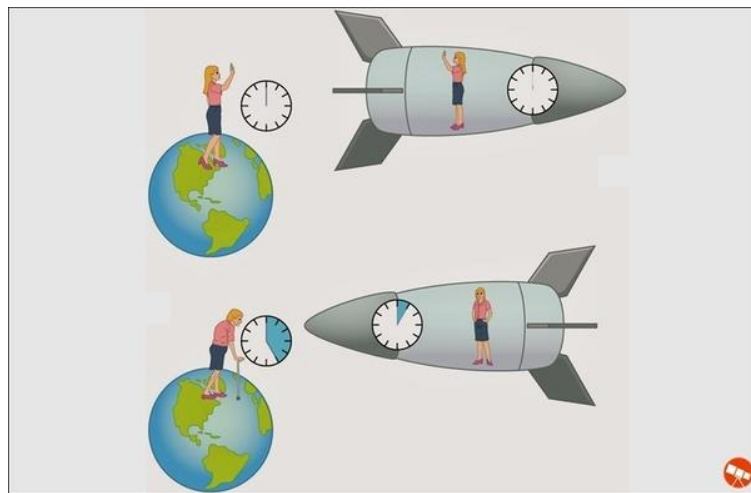


Figure 1 The Illustration of Time Dilation

as person B who is stationary, then time will be subtracted to keep their speed constant. This causes A who is in the train to experience time dilation.³⁴

While according to the Merriam Webster dictionary is meaning "slowing down time".³⁵ This concept explains how time can run slower or faster depending on the motion of the object or the gravitational acceleration it experiences. Time dilation is one of the branches of Physics learning that is a consequence of special relativity. Time dilation causes a difference in the time experienced by an observer who is inside the plane and an observer who is stationary outside the plane. That is, according to an observer who is stationary on Earth, time will feel longer. Time dilation can also be explained through an illustration of throwing a ball x meters forward. If A throws the ball and its speed is

³⁴ Anisah RM, "Dilatasi Waktu," 2019, <http://dx.doi.org/10.31227/osf.io/vjn5d>.

³⁵ Merriam-Webster's Collegiate Dictionary mencantumkan bahwa dilatasi waktu adalah perlambatan waktu. Definisi ini dapat ditemukan pada Citation, Def. 1e. (New York: Random House Inc., 2012). Dictionary.com. Diakses pada 5 November 2023. <http://dictionary.reference.com/browse/citation?s=t>.

the same as the stationary B, then time will be reduced to make its speed constant. This causes the A who is in the train to experience time shrinkage.

Time dilation according to Albert Einstein is a physics concept that explains how time can run slower or faster depending on the motion of the object or the acceleration of gravity it experiences. This concept is one of the branches of Physics learning that is a consequence of special relativity and general relativity developed by Albert Einstein. Time dilation causes a difference in the time experienced by an observer who is inside the plane and an observer who is stationary outside the plane. That is, according to an observer who is stationary on Earth, time will feel longer. Time dilation can also be explained through an illustration of throwing a ball x meters forward. If A throws the ball and its speed is the same as the stationary B, then time will be reduced to make its speed constant.

This causes the A in the train to experience time dilation. Time dilation is one of the important predictions of Einstein's Special Theory of Relativity. This theory states that time is not an absolute and universal concept, but is relative depending on the speed of the object relative to the observer. In addition, time dilation is also affected by strong gravitational fields. According to Einstein's General Theory of Relativity, mass and energy affect the space-time around them. In a strong gravitational field, such as near a black hole, time dilation becomes more significant.³⁶

3. Time Relativity in the Qur'an

Several verses in the Qur'an have described time dilation, long before the theory was discovered. The Qur'an as a book that is full of

³⁶ Sri Jumini, "Relativitas Einstein Terhadap Waktu Ditinjau Dari Al-Qur'an Surat Al-Ma'ârij Ayat 4," *Syariati : Jurnal Studi Al-Qur'an Dan Hukum* 1, no. 02 (2015): 213–32, <https://doi.org/10.32699/syariati.v1i02.1110>.

miracles, proves that events that were once thought to be imaginary are facts that can be proven by various sciences. There are several verses of the Qur'an that explain time dilation long before Einstein's theory of relativity time dilation was discovered, including the following:

“He orchestrates all affairs from the heavens to the earth, then (they) ascend to Him in one day whose length (is) a thousand years according to your reckoning,” (QS As-Sajdah: 5).

“The angels and Jibril ascend to their Lord in a day equal to fifty thousand years,” (QS. Al-Ma'arij: 4).

“And thus We awoke them that they might question one another among themselves. One of them said: How long have you been here?“. They replied: "We have been here a day or half a day". Said (another): "Your Lord knows better how long you have been here. So send one of you to the city with your silver, and let him see what is better, and let him bring it to you, and let him be gentle, and let him tell no one of your case.” (QS. Al-Kahfi: 19)

Glory be to Allah, Who made His servant travel one night from the Sacred Mosque to the Aqsa Mosque, which We have blessed around it, that We might show him some of Our signs. Indeed, He is the All-Hearing, the All-Knowing. (QS. Al-Isra: 1)

Given the huge difference in time, the period of the universe stated in some verses of the Qur'an is very compatible with the estimates of scientists. For example, the period of one day according to the Qur'an can be considered as a thousand years of time on earth. So it is clear that time is very relative. Time according to human measures is different from time according to Allah swt. time for human measures is obtained by calculations made on the circulation of the moon against the earth and the circulation of the earth against the sun. This relativity of time is

very appropriate to provide a perspective on the universe that took place billions of years ago.³⁷

Thus, all these explanations show that before Einstein discovered the theory of relativity, the Qur'an had already explained the phenomenon. It's just that humans in the past have not been able to describe it. The Islamic view actually presents a scientific perspective starting from a deep appreciation of the holy book and a strong desire to worship Allah SWT. perfectly. Islamic civilization is not a civilization that educates generations to become formula users, but encourages them to live a variety of events and phenomena, criticize inherited formulas, improve and even develop new and better formulas. This also applies to theories and concepts related to the natural world.³⁸

A "day" according to humans lasts for 24 hours on Earth and is localized or earthbound only. However, in the universe at other times and under other conditions, a "day" can be defined by a much longer period of time. As used by NASA to explore galaxies, instead of using earth time, it uses light-years.

4. Time Relativity in Science

Einstein stated that in proposing the theory of special relativity, the observation time between a stationary observer and an observer who moves relative to the event is not the same.³⁹ Einstein's Special Theory of Relativity is a physical theory that replaces Newton's view of space and time. It was introduced by Albert Einstein in 1905 and applies to the principle of relativity to the "particular" or "special" case of an inertial reference frame in flat spacetime, where the effects of gravity can be

³⁷ Riza Hasanudin, Nana Nana, and Dwi Sulistyarningsih, "Analisis Dilatasi Waktu Berdasarkan Perspektif Sains Dan Al-Qur'an Berbasis Video Dengan Model Poe2We," *EduFisika* 6, no. 1 (2021): 22–27, <https://doi.org/10.22437/edufisika.v6i1.11510>.

³⁸ M.Si Dr. Wido Supraha, *Pemikiran George Sarton & Panduan Islamisasi Sains: Referensi Supervisi Pengembangan Bahan Ajar Pendidikan Islam*, ed. Budi Hendrianto (Depok: Yayasan Adab Insan Mulia., 2017).

³⁹ Gill and Ares de Parga, "The Einstein Dual Theory of Relativity."

ignored. This theory states that space and time are not absolute and universal, but are relative depending on the velocity of the object relative to the observer. Einstein's Special Theory of Relativity also states that the speed of light is constant and cannot be exceeded.⁴⁰ The time interval measured by a clock that is moving relative to the event and a clock that is stationary relative to the event, the time measured by the moving clock is greater than the time measured by the clock that is stationary relative to the event. This is called time dilation or time expansion.⁴¹

Since the theory of relativity bases the concept of time on the law of light propagation, it is sometimes attacked for giving the propagation of light an unwarranted central theoretical role.⁴² But the scenario is kind of like this. To provide the idea of physical significance, Time and some sort of mechanism are needed in order to build relationships between various locations. Which procedures are used for such a notion of time is irrelevant. However, it is advantageous for the theory to select only those processes about which we have solid knowledge.⁴³ Because of the research done by Maxwell and H. A. Lorentz, this is true to a greater extent than for any other process that might be taken into consideration for the propagation of light in vacuo.⁴⁴

With the General Theory of Relativity, Albert Einstein presented the Prussian Academy of Sciences with a completely new worldview in November 1915. As a result, objects like masses and light beams do not just travel through space and time; rather, space and time combine to form a structure that is always bending and changing. The geometry of

⁴⁰ C. S. Unnikrishnan, "Einstein's General Theory of Relativity," in *Fundamental Theories of Physics*, vol. 209, 2022, https://doi.org/10.1007/978-3-031-08935-0_7.

⁴¹ Fitri Aisyah Sylvina Tebriani, Zulmuqim Zulmuqim, "Dilatasi Waktu Sebagai Kajian Teoritik Pemahaman Konsep Waktu Dalam Al Qur'an" 11 (2021).

⁴² David Tong, "GR_note_Cambridge," 2019.

⁴³ W. H. Newton-Smith, "The Special Theory of Relativity," *The Structure of Time*, 2018, 176–200, <https://doi.org/10.4324/9780429020506-8>.

⁴⁴ Albert Einstein, *The Meaning of Relativity, The Meaning of Relativity*, 2003, <https://doi.org/10.4324/9780203449530>.

heavy bodies is distorted, causing even light to travel on curved paths. Severe outcomes include unusual entities like black holes, which scientists haven't fully comprehended until recently, or gravity waves, whose direct detection hasn't yet succeeded. One of the biggest challenges facing theoretical physics in the twenty-first century will likely be finding a way to reconcile Einstein's theory of the universe with the equations of quantum mechanics.⁴⁵

Time dilation is a consequence of the special theory of relativity proposed by Albert Einstein in 1905. If an observer in a rocket finds the time interval between two events in the rocket to be t_0 , a person on earth finds that the time interval is longer, i.e. t . The quantity determined by the events occurring at the same place in the observer's frame of reference is called the proper time interval between the events. When observed from the earth, the events that mark the beginning and end of the time interval occur at different places and as a result the time interval appears longer than the proper time. This effect is called dilation (expansion) of time.⁴⁶

Einstein's Special Theory of Relativity creates time dilation because this theory states that time is not an absolute and universal concept, but is relative depending on the speed of the object relative to the observer. Time dilation occurs due to the difference in motion between the two observers in space and time. This concept explains how time can run slower or faster depending on the motion of the object or the gravitational acceleration it experiences. Time dilation is one of the important predictions of Einstein's Special Theory of Relativity and has been tested and confirmed through various experiments and observations.⁴⁷

⁴⁵ Einstein.

⁴⁶ Carol Manik, The Houw Liong, and Arthur Beiser, *Konsep Fisika Modern / Arthur Beiser ; Alih Bahasa, The Houw Liong ; Editor, Carol Manik*, 1982.

⁴⁷ Paul Bruma, *Introduction to Relativity Volume I: In-Depth and Accessible, Introduction to Relativity Volume I: In-Depth and Accessible*, vol. 1, 2022, <https://doi.org/10.1201/9781003201335>.

Time dilation has been observed in several experiments and observations, such as in astronomical observations of ancient cosmic events and measurements of time dilation effects on GPS satellites. Overall, time dilation is an important concept in modern science that has many applications in the understanding of the motion of objects in space and the development of satellite technology.⁴⁸ Time dilation has been observed in several experiments and observations, and became an important proof for Einstein's theory of relativity.⁴⁹ An important consequence of Einstein's postulate and Lorent's transformation is that the time interval between two events occurring at the same place in one frame of reference is always shorter than the time interval between the same events measured in another frame of reference where they occur at different places.⁵⁰

Mathematically, time dilation can be expressed as:

$$t = \frac{t'}{\sqrt{1 - \frac{v^2}{c^2}}}$$

Description :

t = time interval measured by the relative moving meter

t' = time interval measured by a stationary gauge

v = relative speed of the meter (m/s)

c = speed of light in vacuum (3×10^8 m/s)

Based on these three sources, it can be concluded that time dilation is the time difference due to relative motion. Time dilation is a consequence of the special theory of relativity in which two observers moving relative to each other will observe that the time of the other

⁴⁸ Tobias Bothwell et al., "Resolving the Gravitational Redshift across a Millimetre-Scale Atomic Sample," *Nature* 602, no. 7897 (2022): 420–24, <https://doi.org/10.1038/s41586-021-04349-7>.

⁴⁹ Giacosa, "Decay Law and Time Dilatation."

⁵⁰ Hasanudin, Nana, and Sulistyarningsih, "Analisis Dilatasi Waktu Berdasarkan Perspektif Sains Dan Al-Qur'an Berbasis Video Dengan Model Poe2We."

observer is different. In other words, time will run faster according to the observer who is at rest relative to the reference point, while for the observer who is moving relative to the reference point, time will move slower.⁵¹

⁵¹ Hasanudin, Nana, and Sulistyaningsih. "Analisis Dilatasi Waktu Berdasarkan Perspektif Sains Dan Al-Qur'an Berbasis Video Dengan Model Poe2We."

CHAPTER III

FAKHRUDDIN AL-RAZI AND TAFSIR *MAFĀTIḤ AL-GHAIB* ON TIME RELATIVITY

A. Biography of Fakhruddin al-Razi

Fakhruddin al-Razi is an Islamic argumentator who has great talent. This title is not just obtained casually, but with great effort because of his mastery in fields of knowledge such as: Philosophy, Kalam, Argumentation (Jalal), Fiqh and Sufism.⁵² In fact, he is also said to be the Hujjah of Islam in the 7th century.⁵³ His full name is Muhammad bin Umar bin al-Husain bin al-Hasan bin Ali al-Quraisi al-Bikri al-Taymi. His *laqabnya* is al-Imām, Fakhruddin al-Razi, and *Syaikh al-Islām*. His *Kunyah* is Abu ‘Abdullah, Abu al-Ma’any, Abu al-Fadhl, Ibnu Khatib al-Razi or ibn al-Khatib.⁵⁴

Fakhruddin al-Razi was born on Ramadan 25, 544 A.H., coinciding with 1150 A.D. in Ray, a large city in Iraq that has now been destroyed and can be seen in its remains in the Iranian city of Taheran.⁵⁵ Ray was a city that gave birth to many scholars who were usually given the nickname al-Razi after the last name as was common at that time. Among the scholars of the nation who were also given the title al-Razi was Abu Bakr bin Muhammad bin Zakaria, a famous philosopher and doctor of the X century AD / IV AH.

Some other sources say that al-Razi was born in 543 AH/1149 AD. Ibn al-Subki said that according to the strong opinion al-Razi was born in 543 A.H. But this opinion becomes weak if it is associated with facts through the writings

⁵² Ali Hasan Al-Aridh, *Sejarah Metodologi Tafsir*, Jakarta: PT, Raja Grafindo Persada (Jakarta, Rajagrafindo Persada, 1994).

⁵³ Mahmud Ayub, *Qur'an Dan Para Penafsirnya*, ed. Syu'bah Asa (Jakarta: Pustaka Firdaus, 1992), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=504894>.

⁵⁴ Abdul Ghaffar, "Isra'mi'raj Dalam Tafsir Bil Ilmi: Studi Komparatif Penafsiran Al-Razi Dan Thanthawi Terhadap QS. Al Isra: 1 Dan QS. Al-Najm: 13-15," 2010, 13–15, <http://repository.uinjkt.ac.id/dspace/handle/123456789/4118>.

⁵⁵ Imam Fakhruddin Al-Razi, *Roh Itu Misterius*, trj. Muhammad Abdul Aziz Al-Hilawi (Cendekia, 2001, n.d.).

made by al-Razi himself. Al-Razi wrote in the tafseer of surah Yusuf that he had reached the age of 57 years and at the end of the surah mentioned that his tafseer had been completed in the month of Sha'ban in 601 H. If reduced, then al-Razi's birth was in 544 H/1150 AD.⁵⁶

Fakhruddin had a brother named Rukn al-Din. It is said that Rukn al-Din had malice towards al-Razi due to his fame and height of knowledge. Rukn always followed wherever al-Razi was going and tried to spread slander so that people would sympathize with him. Instead of getting sympathy Rukn al-Din's efforts made him hated by the community. Besides feeling sad because he has a spiteful brother, al-Razi responds by always advising as much as possible and not breaking the bond of brotherhood.⁵⁷

Al-Razi married in Ray after returning from a trip to Khawarizm because he was rejected by the people there. In Ray there was an expert physician who had great wealth and two daughters. When the doctor became ill and convinced of his impending death, he married one of his daughters to al-Razi. Since that time there has been an economic change in al-Razi from a poor and deprived person to a wealthy one.⁵⁸

From his marriage al-Razi was blessed with three sons and two daughters. One of the sons named Muhammad died while al-Razi was still alive. Muhammad is said to be a pious child so really sad after his death. His sadness was expressed by mentioning Muhammad many times in his tafsir, namely consecutively in the tafsir of surah Yunus, Hud, Yusuf, al-Ra'd, and Ibrahim. Muhammad died at a young age growing up overseas, away from friends and family.⁵⁹

⁵⁶ Ali Muhammad Hasan al-Umâri dan al-Imam Fakhr Al-Din, *Hayâtuhû Wa Atsâruhû*, Al-Razi rarely mentions the Hanbalis and Malikis. Perhaps it was because the Hanbalis were hadith scholars, while al-Razi was not a muhaddist, and there was very little Maliki in Ray. But it is not that al-Razi was ignorant of both, 1969).

⁵⁷ Al-Din. *Hayâtuhû Wa Atsâruhû*.

⁵⁸ A. M. Shalih, *Manhaj Al-Imam Fakhr Al-Din Al-Razi Fi Tafsirihi* (Jeddah: Jami'ah al-Malik Abd al- 'Aziz, n.d.).

⁵⁹ Al-Din, *Hayâtuhû Wa Atsâruhû. Hayâtuhû Wa Atsâruhû*.

Al-Razi died in Herat on Monday the 1st of Shawwal 606 AH/1209 AD, coinciding with the Eid al-Fitr holiday. In accordance with his mandate, al-Razi was buried on Mount Mushaqib in the village of Muzdakhan, a village located not far from Herat. Before dying al-Razi had dictated a will written by one of his students, Ibrahim al-Asfahani. His will contains a complete surrender (tawakal) to God's affection. Al-Razi admitted that he had written a lot in various branches of science without paying enough attention to what was useful and what was destructive. In his will al-Razi also expressed his dissatisfaction with philosophy and theology (kalam science). In the search for truth he favored the Qur'anic method over the philosophical method. He also advised against philosophical ruminations on unsolvable problems. This last statement of al-Razi regarding the value of philosophy and theology should be noted in examining al-Razi's thought especially on various controversial issues.⁶⁰

Al-Razi lived in the last half of the sixth century Hijri or twelfth century AD. This was a time of decline among Muslims in the political, social, scientific and creedal spheres. The weakness of the Abbasid Caliphs had reached such a peak that Baghdad as the center of government at that time was destroyed with just one attack from the Mongol army under the leadership of Hulago Khan in 656 AH/1258 CE.⁶¹ Effectively, no political entity really ruled the Islamic world at that time. The power of the caliph in Baghdad was recognized only symbolically because in practice each region was ruled independently by the sultans of the Banu Abbas. This situation was very similar to what Karen Armstrong calls absolute monarchy. Since 1055 AD the power in Baghdad was practically held by the Seljuk Turks. One of the major events that occurred during al-Razi's lifetime was the victory of Saladin al-Ayyubi against the Crusaders in 1187 AD.⁶²

⁶⁰ Al-Din.

⁶¹ Karen Armstrong, *Sepintas Sejarah Islam*, trj. Ira Puspita Rini (Ikon Terlitera, Surabaya, 2002).

⁶² Ar-Razi, *Ruh Itu Misterius*.

During his lifetime, al-Razi experienced three changes of caliph in Baghdad. First, al-Mustanjid Billah (555-556 AH) during whose reign there was no influence from the Seljuk Turks. Second, al-Mustadhi Billah (566-575 AH) who was the son of al-Mustanjid who held power after his father died. Third, al-Nashir liDinillah (575-622 AH), the son of al-Mustadhi who was the Abbasid caliph with the longest reign. It was this caliph who tried to restore the greatness of the Abbasid dynasty by making a "compromise" with the shari'ah that was then commonly developed to protect the caliph. Al-Nashir also joined the futuwah group in Baghdad. But al-Nashir's policy was already too late, because the Islamic world had been hit by a disaster that would lead to the collapse of the Abbasid dynasty.⁶³

While in Khawarizmi, Khurasan, and surrounding areas were controlled by the Khawarazamsyah bani. During al-Razi's lifetime the sultans who ruled this area were Taksy bin Arselan (568-596 AH), Ala al-Din Muhammad bin Taksy (596-615 AH), and then followed by his son Jalal al-Din until 628 AH. News of the crusades in the Levant and the Mongol attacks in the East always enveloped the minds of the Muslims at that time where the shadow of destruction was in sight.⁶⁴

The four madhhabs (Maliki, Hanafi, Shafi'i, and Hanbali) were still the majority accepted by most Muslims at that time. In Ray, al-Razi's city, there were at least three influential madhhabs, namely Shafi'i, which was in the minority, Hanafi as the majority madhhab, and a very small number of Shi'ah. Previously there was a conflict between the Shi'a and Ahlussunnah which was eventually won by the Shafi'i school of Ahlussunnah. This was certainly inseparable from the role of the Seljuk Banu who tended to Sunni and Sufism.⁶⁵

⁶³ Ulil Azmi, "STUDI KITAB TAFSIR MAFATIḤ AL-GHAIB KARYA AR-RAZI."

⁶⁴ Muhammad Azhari, "KONSEP PENDIDIKAN SAINS MENURUT AL-RĀZĪ (Telaah Terhadap Tafsir Mafāṭiḥ Al-Ghayb)," *Jurnal Ilmiah Islam Futura* 13, no. 1 (2013): 42, <https://doi.org/10.22373/jiif.v13i1.571>.

⁶⁵ Muhammad Fatih, "Konsep Keserasian Al-Qur'an Dalam Tafsir Mafatihul Ghaib Karya Fakhruddin Ar-Razi: Perspektif Ilmu Munasabah," *PROGRESSA: Journal of Islamic Religious Instruction* 6, no. 2 (2022): 1–18, <https://doi.org/10.32616/pgr.v6.2.419.1-18>.

At that time there were many theological schools. Ibn al-Subki mentions no less than 27 groups. The most famous of them are Shi'ah, Muktaẓilah, Murji'ah, Batiniyah, and Karamiyah. Science is dominated by religious studies and Arabic, not a few who study the science of wisdom (philosophy) whose discussion includes logic, physics, and metaphysics. The branches of philosophy included measurement, music and astronomy.⁶⁶

In political, social, and scientific conditions like this al-Razi lived. These factors become important in studying a thought in this case al-Razi because no thought can be separated from its influences. Or in the language of Edward Said “No one has yet devised a method of detaching the scholar from his environment, from the fact of his conscious or unconscious involvement with a group, a set of beliefs, a social position, or simply his activities as a member of society”.⁶⁷ A deeper look into the political, social, and scholarly conditions will bring knowledge about the tendencies of a scholar. Public acceptance of a work is an indication that the thought is in accordance with the concept of truth, at least at that time.⁶⁸

1. Educational, Career and School Journey

Al-Razi was a man of vast knowledge, a wide variety of sciences he studied, so it is not surprising that he became an encyclopaedia in various fields of science; among them can be mentioned as follows:

a. Fiqh and Ushul Fiqih

Al-Razi studied fiqh with his father and with al-Kamal al-Simnani. He dabbled with the Shafi'i school of thought in order to praise it and defend its opinions and favor it over other schools. However, al-Razi was not always consistent with his defense. He often contradicts al-Shafi'i's opinion, for example in the case of the obligation of Witr, the obligation of zakat on fruits and crops and the permissibility

⁶⁶ Ulil Azmi, “STUDI KITAB TAFSIR MAFATIH AL-GHAIB KARYA AR-RAZI.”

⁶⁷ Edward Said, *Orientalisme*, trj. Asep Hikmat (Pustaka, Bandung, 1985).

⁶⁸ Sokhi Huda, “Buah Filsafat Al-Razi: Lima Kekal, Jiwa, Moral, Kenabian, Dan Agama,” no. September 1999 (1999): 13, <https://doi.org/10.13140/RG.2.2.25960.16647>.

of drinking alcohol if there is no water, he follows Imam Abu Hanifah.⁶⁹

With al-Kamāl al-Simnani, he discussed many of Imam Abu Hanifah's rational opinions. Whereas al-Razi was very fond of emphasizing reason, so it is not surprising that he leaned towards the Hanafi opinion, as in the beginning of his tafsir on the ruling of reciting basmalah al-Fatihah in prayer.⁷⁰

Al-Razi rarely mentions the Hanbalis and Malikis. Perhaps it is because the Hanbalis are hadith scholars, while al-Razi is not a muhaddis, and there is very little Maliki school in Ray. However, it was not because al-Razi did not understand these two schools of thought that he rarely debated the opinions of these two schools. But because the conflict that occurred in Ray at the time of al-Razi was between the Hanafis and the Shafi'is, the Hanafis and the Shafi'is.⁷¹

In the field of ushul, he also studied with his father who followed the opinion of al-Shafi' but he was also inconsistent, al-Razi presented more of his own thoughts, such as in the opinion of al-Razi who said, that the Qur'an has covered the explanation of all the laws of shari'a, so it does not need any more explanation after the explanation of Allah and he did not agree with the specificity of the nash with qiyas, as the opinion of the imams Abu Hanifah, Malik Shafi'i and Ash'ari. In addition, al-Razi does not recognize the existence of nash in the Qur'an; this may be influenced by Abu Muslim al-Asfahani, whose tafsir is quoted by al-Razi.⁷²

b. Kalam Science

⁶⁹ Ulil Azmi, "STUDI KITAB TAFSIR MAFATIH AL-GHAIB KARYA AR-RAZI."

⁷⁰ Muslim Djuned and Makmunzir Makmunzir, "Penakwilan Ayat-Ayat Sifat Menurut Imam Fakhruddin Al-Razi," *TAFSE: Journal of Qur'anic Studies* 6, no. 2 (2021): 159, <https://doi.org/10.22373/tafse.v6i2.11288>.

⁷¹ Al-Din, *Hayâtuhû Wa Atsâruhû*.

⁷² Ghaffar, "Isra'mi'raj Dalam Tafsir Bil Ilmi: Studi Komparatif Penafsiran Al-Razi Dan Thanthawi Terhadap QS. Al Isra: 1 Dan QS. Al-Najm: 13-15."

Fakhruddin Al-Razi is more famous in the field of kalam than the above sciences. He studied this science with al-Majd al-Jili. His reasoning is jadaliyah logic. In his tafsir, it is clear that he had deep debates with the Mu'tazilah on various issues of kalam. Perhaps this kalam debate is the main cause of the people's anger at him. In kalam, al-Razi defends reason over the Mu'tazilah, and always wants to combine reason and naql. Because "criticizing reason to correct naql consequently criticizes reason". This seems to explain why he was attacked by the Hanbalis and Karramiyah, and even some of the Ash'ariyyah did not forgive them from their attacks and insults.⁷³

Al-Razi followed the Ash'ariyah school of kalam. He was much influenced by al-Gazali and al-Haramain. Although an Ash'ariyah he did not always follow the opinions of the Asy'ari imam. He often criticizes in issues that are not in line with his thinking. For example, he criticized the theory of "kasb"; he was firm in his determinism (qadā' and qadār). He applied ta'wil in the Qur'an by following the method of Imam al-Haramain, especially to "anthropomorphic" verses. The important role of al-Razi in Muslim theology lies in his success in establishing the school of "philosophical kalam", which was actually pioneered by al-Gazali. In this school of kalam, aqli and naqli arguments together have an important role.⁷⁴

Because of his success in the field of kalam, al-Razi gained a high position and honor. In fact he was labeled with "mujaddīd" (reformer) in the 6th century H / 12th AD, because he had made a renewal in the Muslim intellectual world, namely by combining the science of kalam and philosophy, which previously philosophy became a science that was shunned by Muslim scholars. Especially by the Asy

⁷³ Ibrahim Madkour, *Aliran Dan Teori Filsafat Islam*, trj. Yudian Wahyudi Asmin, Haji Zarkasyi A. Salam, and Ibrahim Madkaur, Cet. 1 (Jakarta : Bumi Aksara, 1995, 1990).

⁷⁴ Tatan Setiawan and Muhammad Panji Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafâatih Al-Ghaib Karya Al-Razi," *Jurnal Iman Dan Spiritualitas* 2, no. 1 (2022): 49–60, <https://doi.org/10.15575/jis.v2i1.15829>.

"ariyah group which is also the school of kalam he follows. However, it is said that al-Razi regretted entering the kalam science debate. He said "no or woe to me, why am I busy with the science of kalam", while crying.⁷⁵

c. Philosophy and Mantiq

Although al-Razi was an Ash'ariyah, he accepted philosophy like no other, perhaps encouraged by Majd al-Din al-Jili. In his tafsir and his books of kalam, the tendency towards philosophy is evident. Under the influence of alGhazali's works, al-Razi studied philosophy in earnest until he became an expert in this field. Unlike other kalam scholars who either totally rejected philosophy or strictly followed paripathetic philosophy, al-Razi criticized some Greek philosophies while accepting other ideas. He argued that one who accepts Greek philosophy in its entirety without prior selection and one who rejects philosophy without exception are both wrong. One should study in depth the rich works of previous philosophers and accept the right ideas and reject the wrong ones, and perhaps add new ideas to the philosophy.⁷⁶

Al-Razi was undisputedly the first Eastern philosopher of the 6th century A.H. He was very serious about philosophy, studying logic, natural problems (cosmology) and metaphysics. He tried to combine religion with philosophy and mix philosophy with kalam (Islamic theology).⁷⁷

Al-Razi studied philosophy with Muhammad al-Bagawi and Majd al-Din al-Jili. He studied the works of Ibn Sina and alFarabi, he admired both of them, as well as Aristotle. He read Islamic

⁷⁵ Nurman Muhammad Syafruddin, "Menakar Nilai Kritis Fakruddin Al-Razi Dalam Tafsir Mafatih Al-Ghayb," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 01 (2021): 53–80, <https://doi.org/10.30868/at.v6i01.1308>.

⁷⁶ George F. Hourani and M. M. Sharif, *A History of Muslim Philosophy*, ed. Mian Mohammad dan Sharif and Otto Harrassowitz, *Journal of the American Oriental Society*, vol. 85 (Delhi, 1965), <https://doi.org/10.2307/596725>.

⁷⁷ Madkour, *Aliran Dan Teori Filsafat Islam*. Hlm 76

philosophical works and translations of Greek philosophy into Arabic. Al-Razi's greatest merit in philosophy lies in his criticism of the principles of paripathetic philosophy, which not only left an indelible mark on this school of philosophy. But it has opened the horizons of other models of knowledge, such as isyraqi philosophy which is closely intertwined with the spirit of Islam.⁷⁸

d. Medical Sciences, Mathematics and Natural Sciences

Al-Razi was a famous physician of his time. He wrote several works on health, veins, anatomy and medical encyclopedias. The most important work is his commentary on Ibn Sina's *al-Qonun*; based on the opinions of Galen and Muslim doctors, especially Muhammad Zakariya al-Razi. This commentary is proof enough that al-Razi studied medicine thoroughly and deeply. In Herat, he was famous for his quick diagnostic skills.⁷⁹

Besides medicine al-Razi also mastered mathematics (geometry, algebra, arithmetic), astronomy, astrology, pharmacy, physics and agriculture. Al-Razi is not like Muslim theologians in general who usually avoid disciplines outside their field, namely the science of religious shari'ah. Moreover, al-Razi was a Sunni theologian. Instead, al-Razi studied all the ancient sciences (*al-awail*) inherited from the Greeks, although he did not particularly occupy himself with the study of kalam as Ibn al-Haisam or al-Biruni did. The interest in these sciences was to consider their principles in relation to theology and the spirit of Islam.⁸⁰

e. Tafsir and Hadith

The popularity of al-Razi in the Muslim world is in terms of his interpretation of the Qur'an as he is also popular in theological works. He devoted his attention to the Qur'an since childhood and learned

⁷⁸ Huda, "Buah Filsafat Al-Razi: Lima Kekal, Jiwa, Moral, Kenabian, Dan Agama."

⁷⁹ Madkour, *Aliran Dan Teori Filsafat Islam. Aliran Dan Teori Filsafat Islam*. Hlm 50

⁸⁰ Madkour. *Aliran Dan Teori Filsafat Islam*.

tafsir from his father. Although he studied other sciences, it did not reduce his love for the Qur'an. Al-Razi once wrote in his old age "I have experienced all the methods of theology and philosophy, but I do not benefit from them as much as I benefit from reading the Qur'an".⁸¹

Al-Razi's greatest work in the field of tafsir, *Mafātih al-Gaib*, which was collected and compiled by Ibn al-Khu'i and al-Suyuti after his death, has received acclaim from the sixth century to the present day. Al-Razi made his commentary a tool to open his encyclopaedia of knowledge. He combines the principles of science with the principles of Islamic revelation, because he believes that the Qur'an is the basis of all knowledge.⁸²

Al-Razi is less well known in the science of hadith, even al-Zahabi in *Mizān al-I'tidal* mentions in *al-Du'afa'*. He also mentioned very little about the narration of hadith in his tafsir. But he is commendable to have rejected the hadith of *fadā'il al-suwar*, because according to most scholars many are *maudhu*.⁸³

f. Arabic Language Science (Literature and Nahwu)

Fakhr al-Din mastered oral and written literature. He diligently wrote books and held sermons in scientific councils. In the case of *balagah*, it relies on two books by Abd al-Qahir al-Jurjani; namely *Dala'il al-I'jaz* and *Asrar al-Balagah*. Then al-Razi summarized the two books into one book *Nihayah al-I'jaz fi Dirayah al-I'jaz* which became an important reference in the science of *balagah*.⁸⁴

In the field of *nahwu*, al-Razi is less well known. But in his *tafseer* there are many mentions of *qira 'nahwiyah* which he mostly quotes from other opinions, such as al-Zamakhsyari. It is said that he preached the book *al-Mufassal fi al-Nahwi* by al-Zamakhsyari. Al-Razi

⁸¹ Madkour. *Aliran Dan Teori Filsafat Islam*, Hlm 652

⁸² Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir *Mafātih Al-Ghaib Karya Al-Razi*," 2022.

⁸³ Setiawan and Romdoni.

⁸⁴ Fatih, "Konsep Keserasian Al-Qur'an Dalam Tafsir *Mafatihul Ghaib Karya Fakhruddin Ar-Razi: Perspektif Ilmu Munasabah*."

was clever and eloquent in persuasion and argumentation. Supported by his dexterity, intelligence and sharpness of intellect and the power of rhetoric made him a famous khatib in Herat. In addition, al-Razi also composed poems in Arabic and Persian.⁸⁵

At the end of his life al-Razi was sympathetic to Sufism, but it is not known for certain whether he practiced Sufi life. Al-Razi was a wealthy rationalist close to the ruler. Nevertheless, in his tafseer he wrote extensively on Sufi ideas and in *Lawāmi' al-Bayyināt* outlines the level of knowledge in a very similar way to the suhrawardi treatise *Safir-i Simurgh*. This shows his sympathy for Sufis.⁸⁶

His ability in various scientific fields had a great influence on al-Razi's life. According to Ibn Khallikan, people who studied with al-Razi came from all corners and from all walks of life. In delivering lessons, al-Razi usually sits in the middle of the students who surround him. The senior students were in the front row, followed by the lower students and then behind them were officials, public figures and society in general. Al-Razi gave instruction in two languages, Arabic and Persian.⁸⁷

Al-Razi received much pressure and slander for his involvement in debates with Mu'tazilite and Karramiyah leaders. He had difficulties and often had to leave the country he visited because of slander that hurt him after hearing sermons from him or his debates with faction leaders in that country. Nevertheless, all the slander and suffering that befell him did not hinder and diminish the recognition of many people about the depth of his knowledge, his genius and his excellence. So that during his lifetime and after his death, he with his

⁸⁵ Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafātih Al-Ghaib Karya Al-Razi," 2022. "Analisis Manhaj Khusus Dalam Tafsir Mafātih Al-Ghaib Karya Al-Razi,"

⁸⁶ Fatih, "Konsep Keserasian Al-Qur'an Dalam Tafsir Mafatihul Ghaib Karya Fakhruddin Ar-Razi: Perspektif Ilmu Munasabah."

⁸⁷ Muhammad Syafruddin, "Menakar Nilai Kritis Fakhruddin Al-Razi Dalam Tafsir Mafatih Al-Ghayb."

works became a source of knowledge accepted by the community and became a reference for scholars⁸⁸.

2. Al-Razi's Works

Al-Razi as a scholar with extensive knowledge, he gained great popularity from all corners of the world, his work was also much hunted, this was because al-Razi used good systematics in compiling his books, so that he became an easy reader and understood what was meant in his book. According to Malik Abdul Halim Mahmud, al-Razi's works are counted as many as 200 pieces.⁸⁹ and Sayyid Hussein who quotes from al-Bagdadi has divided al-Razi's works into several disciplines.

a. Tafsir Works

1. *Mafātiḥ Al-Ghaib*
2. Kitab Tafsir al-Fatihah, which is now the first volume of Kitab tafsīr al-Kabīr
3. *Tafsir Surat al-Baqarah*, this book is also included in one volume but has now been printed by itself
4. *Tafsīr al-Qur'an al-Sagīr*, better known as *Asrār al-Ta'wīl wa Anwār al Tanzīl*
5. *Kitab tafsīr Asmā' Allah al-Husna*
6. *Book of Tafsīr al-Bayyināt*
7. *Risālah fī al-Qur'an al-Tanbīh 'Alā Asrār al-Mau'izah al-Qur'an*. This book is a combination of the book of tafsir kalam with the inclusion of metaphysical Sufi ideas in it based on sura al-ikhlas, prophecy using the basis of sura al-A'la, about the resurrection based on sura al-Tin and about the pressure of human work referring to sura *al-'Asr*⁹⁰

⁸⁸ Fakultas Ushuluddin, Filsafat D A N Politik, and U I N Alauddin Makassar, "Fakultas Ushuluddin, Filsafat Dan Politik Uin Alauddin Makassar 2013," 2013.

⁸⁹ Mani' 'Abdul Halim Mahmud, "Manahij Al-Mufassirin" (Mesir: Dar al-Kitab al-Misri, 1978), 145.

⁹⁰ Suharmin Syukur, "Relativitas Waktu Dalam Al- Qur ' an," 2017.

b. Historical Works

1. Kitab *Manaqib al-Imām al-A‘zam al-Syafi‘i*
2. Kitab *Fadāil al-Sahābah al-Rāsyiddīn*

c. Fiqh Works

1. Kitab *Mahsul fī Usul Fiqh*
2. Kitab *al-Ma‘ālim Fiqh*
3. Al-Kitab *Ihkām al-Ahkām*

d. Works in Technology

1. *Muhassal Afkār al-Mutaqaddimīn wa al-Muta‘akhirīn min al-‘Ulamā’ wa al-Hukamā’ al-Mutakallimīn*
2. *Al- Ma‘alim fī Usul al-Din*
3. *Tanbihah Isyarah fī Usul al-Din*
4. *Kitab al-Arba‘in fī Usul al-Din*
5. *Kitab Zubdah al-Afkar wa Umdah al-Nazar*
6. *Kitab Asas al-Taqdis*
7. *Kitab Tahdib al-Dala’il wa ‘Uyun al-Masa’il*
8. *Mabahis al-Wujud wa al-‘Adam*
9. *Kitab Jawab al-Gaylani*
10. *Lawami‘ al-Bayyinat fī Syarh Asma’ Allah wa al-Sifah*
11. *Kitab al-Qada’ wa al-Qadar*
12. *Kitab al-Khalq wa al-Ba‘as m. Kitab Ismat al-Anbiya’*
13. *Kitab al-Riyad al-Mu‘niqat fī Milal wa Al-Nihal*
14. *Kitab al-Bayan wa al- Burhan fī ar-Radd al-Ahla az-Zaig wa al-Tugyan*
15. *Kitab Masa’il Khamsun fī Usul al-Din*
16. *Kitab Irsyad Al-Nazzar ila Lata’if al-Asrar*
17. *I’tiqad Farq al- Muslimin wa al-Musyrikin*
18. *Risalah fī al-Nabuwah*
19. *Kitab Syarh al-Wajiz fī al-Gazali*

e. Works in the Field of Language and Literature

1. Kitab *al-Muhassal fi Syarh al-Kitab al-Mufasssol al li al-Zamaksyari*
2. Kitab *Syarh Najh al-Balagah* (unfinished)
3. *Nihayah al-I'jaz fi Dariyat al-I'jaz (fi 'Ulum al-Balagah, Bayan I'jaz al-Qur'an al-Syarif)*

f. Works in Sufism and General

1. *Al-Mabahis al-Masruqiyyah*
2. Kitab *Syarh 'Uyun al-Hikmah li Ibn al-Sina*
3. *Nihayah al-'Uqul d. Kitab al-Mulakhas fi al-Hikmah*
4. Kitab *al-Tariqah fi al-Jadal*
5. Kitab *Risalah fi al-Su'al*
6. Kitab *Muntakhab Tanhalusa*
7. *Mabahis al-Jadal*
8. Kitab *al-Thariqah al-'Ala'iyah fi al-Khilafah*
9. Kitab *Risalah al-Quddus*
10. Kitab *Tahyin Ta'jiz al-Falasifah*
11. *Al-Barahin al-Baha'iyah*
12. Kitab *Syifa'iyah min al-Khilaf*
13. *Al-Akhlak*
14. *Al-Munazarah*
15. Risalah Jauhar al-Fard
16. Syarh Musadirah Iqlidis

B. Tafsir *Mafatih Al-Ghaib*

1. Meaning of the Kitab and Background

Al-Razi wrote his tafsir at the end of his life. At that time, he lived and dealt with the Qarakhanids and Mu'tazilahs. The influence of these notions, especially after al-Kasysyaf developed in the community, encouraged al-Razi to counter attack.⁹¹ Abd al-Fattah Lasyin, as quoted by

⁹¹ Djuned and Makmunzir, "Penakwilan Ayat-Ayat Sifat Menurut Imam Fakhruddin Al-Razi."

Nurman and Syafruddin, said that al-Razi was so motivated to defend his creed and school of thought that he was very ambitious to criticize the understandings that contradicted him.⁹² In addition, in his tafsir, al-Razi says that Surah Al-Fatihah can be studied up to ten thousand problems.⁹³

This shows the great motivation he had to write a book of tafsir that accommodated the problems of that time. According to historical records, ar-Razi wrote this tafsir after he wandered in various scientific fields. Adz-Dzahabi said that this tafsir book has its own characteristics compared to other tafsir books, namely in the form of in-depth descriptions involving various scientific fields.⁹⁴ In fact, sometimes he also discusses a letter up to several pages. The book is organized in 8 large volumes.⁹⁵

However, it is said that ar-Razi did not finish writing it until he died. There are many opinions about who continued writing this tafsir book. According to Ibn Hajar al-'Asqalāni, the one who completed it was Ahmad bin Muhammad bin Abi al-Hazm Makki Najm ad-Din al-Makhzumi al-Qammuli (d. 727 AH).⁹⁶

In Kasyf al-Zhunun it is mentioned that those who continued his writing were Najm ad-Din Ahmad ibn Muhammad al-Qammuli (d. 727 AH) and Shihab ad-Din ibn Khalil al-Khubi ad-Dimasyqī (d. 639 AH).⁹⁷ Nevertheless, the strong opinion is that ar-Razi himself perfected his writing.⁹⁸ In addition to disputes about who continued to write this book of exegesis, disputes also occurred regarding the extent to which ar-Razi gave interpretation in his book. Adz-Dzahabi is of the view that the most

⁹² Muhammad Syafruddin, “Menakar Nilai Kritis Fakruddin Al-Razi Dalam Tafsir Mafatih Al-Ghayb.”

⁹³ Huda, “Buah Filsafat Al-Razi: Lima Kekal, Jiwa, Moral, Kenabian, Dan Agama.”

⁹⁴ M. H Adz-Dzahabi, *Al-Tafsir Wa Al-Mufasssirun* (Kairo: Maktabah Wahbah, 1995). h. 208

⁹⁵ M. A. al-H Mahmud, *Manahij Al-Mufasssirin* (Kairo: Dar al-Kitab al-Mishri, 2000). h. 148

⁹⁶ Tatan Setiawan and Muhammad Romdoni, “Analisis Manhaj Khusus Dalam Tafsir Mafâtih Al-Ghaib Karya Al-Razi,” *Jurnal Iman Dan Spiritualitas* 2 (February 4, 2022): 49–60, <https://doi.org/10.15575/jis.v2i1.15829>.

⁹⁷ Adz-Dzahabi, *Al-Tafsir Wa Al-Mufasssirun*. H. 207

⁹⁸ M. M Al-Ja’far, *Manāhij Al-Mufasssirīn* (beirut: Dār al-Ma’rifah, 1980). H. 190

acceptable opinion is that ar-Razi wrote it up to Sura Al-Anbiya', then continued by al-Qammuli and perfected by al-Khubi. Regarding ar-Razi's interpretation of Surah Al-Bayyinah it cannot be said that he wrote his tafseer up to this Surah.⁹⁹ Even if true, readers of this book are likely to find the same method of writing throughout the book of exegesis.

2. Method, Type and Style

Ar-Razi applied the form of tafsir *bi al-ra'yi* in his work. This can be seen from the way of interpretation and argumentation of the explanation of the verses of the Qur'an. Ar-Razi used many rational arguments in his work. Thus, ar-Razi's reality is classed as the pioneer of *bi al-ra'yi's* interpretation along with az-Zamakhshari and his magnum opus, *al-Kasasyaf*.¹⁰⁰ This book is classified into the mahmudah (praiseworthy) book of tafsir *bi al-ra'yi*. The writing of this book applies *the tahlili* (analytical) method.¹⁰¹

This can be seen in ar-Razi's interpretation of the verses of the Qur'an in depth by following the order of the mushaf. In addition to the tahlili method, ar-Razi also used the muqaran (comparison) method in his writings. This is evidenced by the comparisons he made to the opinions of scholars in his interpretation of the Qur'an. The patterns seen in ar-Razi's work are quite diverse.¹⁰² This shows the breadth of knowledge he has. However, the most prominent features are theological, fiqh and philosophical. He elaborated on the issue of creed by defending the asya'irah school. He explained the question of fiqh by favoring the Shafi'i

⁹⁹ Adz-Dzahabi, *Al-Tafsir Wa Al-Mufasssirun*. H. 207-208

¹⁰⁰ T. M. H Ash-Shiddieqy, *Sejarah Dan Pengantar Ilmu Al-Qur'an Dan Tafsir* (Semarang: Pustaka Rizki Putra, 2009).

¹⁰¹ Fatih, "Konsep Keserasian Al-Qur'an Dalam Tafsir Mafatihul Ghaib Karya Fakhruddin Ar-Razi: Perspektif Ilmu Munasabah."

¹⁰² Azhari, "KONSEP PENDIDIKAN SAINS MENURUT Al-Rāzī (Telaah Terhadap Tafsir Mafātih Al-Ghayb)."

school. The concept of philosophy was used by ar-Razi more in order to oppose the theological thinking of the mu'tazilites.¹⁰³

According to Abd al-Jawwad Khalaf, this book of tafsir has six characteristics, namely explaining the plausibility of the verse being interpreted, explaining empirical and theological studies related to the verse discussed, strongly opposing the thoughts of *the mu'tazilites* and other *firqas*, presenting legal studies related to the verse discussed, explaining problems related to the verse discussed regularly, explaining linguistic aspects, qiraat and asbab al-nuzul, and explain verses using the question and answer method.¹⁰⁴

3. Systematization of Tafsir

In describing his interpretation, al-Razi begins by explaining the narrations of the Messenger of Allah, the sahabat, the tabi'in, explaining naskh, mushthalah al-hadith, and so on with expounding accompanied by discussion of various sciences, such as mathematics, philosophy, nahwu, sharf, and others.¹⁰⁵ According to Abd al-Jawwad Khalaf, this book of tafsir has six characteristics, namely explaining the plausibility of the verse being interpreted, explaining empirical and theological studies related to the verse discussed, strongly opposing the thoughts of the mu'tazilites and other *firqas*, presenting legal studies related to the verse discussed, explaining problems related to the verse discussed regularly, explaining linguistic aspects, qiraat and asbab al-nuzul, and explain verses using the question and answer method.¹⁰⁶

a. Asbab al-Nuzul

¹⁰³ Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi," 2022.

¹⁰⁴ A. al-J Khalaf, *Madkhal Ilā Al-Tafsīr Wa 'Ulūm Al-Qur'Ān* (Kairo: Kairo: Dār al-Bayān al-'Arabiyy, n.d.). h. 140-141

¹⁰⁵ Muhammad Fatih, "Konsep Keserasian Al-Qur'an Dalam Tafsir Mafatihul Ghaib Karya Fakhruddin Al-Razi: Perspektif Ilmu Munasabah," *PROGRESSA: Journal of Islamic Religious Instruction* 6, no. 2 (2022): 1–18, <https://doi.org/10.32616/pgr.v6.2.419.1-18>.

¹⁰⁶ Khalaf, *Madkhal Ilā Al-Tafsīr Wa 'Ulūm Al-Qur'Ān*.

Al-Razi was very concerned about asbab al-nuzul a verse. He found it very helpful in understanding the verse. However, al-Razi does not generalize the use of asbab al-nuzul as a guideline of understanding.¹⁰⁷ In this context, al-Razi is more inclined to the concept of al-'ibrah bi' umum al-lafzh la bi khusush al-sabab. This is evident when he interprets Q.S. Al-Alaq verse 14. Al-Razi says that although this verse is directed at Abu Jahal, those who prevent others from doing obedience are also classified as Abu Jahal in terms of this threat.¹⁰⁸ If there is a verse that has several asbab al-nuzul, then al-Razi will mention all of them with rajih or not.¹⁰⁹

b. Naskh

Al-Razi membagi naskh menjadi tiga macam, yakni yang di-naskh hukumnya saja, yang di-naskh bacaannya saja dan yang di-naskh bacaan dan hukumnya. Al-Razi divides naskh into three kinds, namely those that are naskh only the law, those that are naskh only the readings and those that are naskh the readings and the laws. Originally al-Razi argued that naskh did not occur.¹¹⁰ However, what al-Razi rejects is naskh defined as al-ibthal (cancellation) and al-izalah (abolition). Al-Razi accepts naskh defined as al-raf' (appointment).¹¹¹

c. Munasabah

Al-Razi was very concerned about reasonableness. He named the harmony of the arrangement of the Qur'an with al-nazhm. He explained the plausibility between verse to verse, surah to surah and verse at the end of surah to verse at the beginning of surah to surah.¹¹²

¹⁰⁷ Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi," 2022.

¹⁰⁸ Al-Razi, Tafsir *Mafatih Al-Ghaib* (Kairo: al-Matba'ah al-Misriyah al-'Amiriyah, 1862). H. 223

¹⁰⁹ Shalih, *Manhaj Al-Imam Fakhr Al-Din Al-Razi Fi Tafsirihi*.

¹¹⁰ Al-Razi, Tafsir *Mafatih Al-Ghaib*. H. 170

¹¹¹ Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi," February 4, 2022.

¹¹² Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi," 2022.

Among the forms of munasabah contained in this tafsir include munasabah between sentences with sentences in the same verse, between the closing of the verse with the content of the verse, between verses in the same letter, between the opening and closing of the letter, between the content of the letter, between the opening of the letters, between the same theme, and so on.¹¹³

d. Fawatih al-Suwar

The discussion of the opening of the verse (fawatih al-suwar) is one of the important discussions in the study of the Qur'an. Compared to other mufassirs, al-Razi paid more attention to it. He explained the opinion of those who say that the knowledge of fawatih al-suwar is *mastur* (hidden) and cannot be known, only Allah swt. knows it. In comparison, he also presents the opinion of those who say that its meaning can be known by everyone. So he discussed Ulil Azmi [124] Basha'ir: Journal of Qur'anic Studies and Tafsir with scientific analysis and supported by 'aqliyah and naqliyah arguments and evidence.¹¹⁴

e. Qiraat

Al-Razi also provides information about qiraat in his tafsir. He explains it in several ways, such as mentioning the qiraat of a word along with its reciter, mentioning the qiraat of a word without mentioning its reciter, and so on.¹¹⁵ Al-Razi agreed with the scholars of qiraat who divided qiraat into *mutawatir* and *shadz*. He explicitly rejected the *shadz* qiraat and did not take proof from it. The *shadz* qiraat is not the Quran, because if it were, it would be a *mutawatir* qiraat. However, he sometimes accepted some of the *saheeh* qiraat that were suitable for *tarjih*.¹¹⁶ For example, when he interprets Q.S.

¹¹³ Al-Razi, Tafsir *Mafātiḥ Al-Ghaib*

¹¹⁴ Shalih, *Manhaj Al-Imam Fakhr Al-Din Al-Razi Fi Tafsirihi*. h. 144

¹¹⁵ A. J. A Al-Hamdani, M. S., dan Al-'Ani, *Al-Qiraat Al-Qur'aniyah 'inda Al-Imam Al-Razi Fi Tafsirihi (Mafatih Al-Ghayb)* (Kulliyah al-'Ulum al-Islamiyah, 2015).

¹¹⁶ Shalih, *Manhaj Al-Imam Fakhr Al-Din Al-Razi Fi Tafsirihi*. h. 120-121

Al-Baqarah verse 196, he says that although the lafaz wa aqimu is qiraat shadz, it is appropriate to explain the takwil over takwil.¹¹⁷ He sometimes quoted the qiraat of the nahwu scholars.¹¹⁸

f. Israiliyyat

He sometimes also quoted the qiraat proposed by nahwu scholars. Al-Razi was quite selective in quoting the Israiliyyat narrations. He rejected them if they contradicted the Qur'an and hadith. Among the narrations that he rejected were the stories that the staff of Prophet Moses (peace be upon him) came from heaven, was bifurcated, and so on.¹¹⁹

4. Reference Sources

According to Muhammad 'Ali Iyazi, the references used by al-Razi come from various sources. In linguistic aspects he quoted many views from al-Farra', Ibn Qutaybah, az-Zajaj and al-Mubbarad. In the aspect of interpretation by history he quoted from Ibn Abbas, Mujahid, ath-Thabari, Qatadah, and others. In the aspect of interpretation bi al-ra'y he quoted from az-Zamakhshari, al-Juba'i, ar-Rummani, and others. However, in quoting an opinion, al-Razi made an academic selection by taking some of them as a guide while praising them and criticizing and even rejecting some others.¹²⁰ In quoting traditions, al-Razi referred to several source books, such as the Sahihs of al-Bukhari and Muslim, Sunan Abi Dawud, al-Muwaththa', Sunan al-Tirmidhi, Ma'alim al-Sunan, and so on.

C. Al-Razi's Interpretation of the Verses on Time Relativity

1. QS. Al-Isra' [17]: 1

¹¹⁷ Al-Razi, Tafsir *Mafatih Al-Ghaib* H. 297

¹¹⁸ Setiawan and Romdoni, "Analisis Manhaj Khusus Dalam Tafsir Mafatih Al-Ghaib Karya Al-Razi," 2022.

¹¹⁹ Firdaus, "Studi Kritis Tafsir Mafatih Al-Ghaib."

¹²⁰ M. 'Ali Iyazi, *Al-Mufasssirun Hayatuhum Wa Manhajuhum* (Teheran: Muassasah ath-Thiba'ah wa an-Nasyr Wizarah Tsaqafah wa al-Irsyad al-Islami, 1895).

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ
مِنَ الْبَيْتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

"Most Holy (Allah), who has conducted His servant (Muhammad) at night from the Grand Mosque to the Aqsa Mosque which We have blessed around him so that We may show him some of Our signs. Verily he hears, sees." (QS. Al-Isra' [17]: 1)

Al-Razi begins this interpretation by explaining the first word, which is about praise of Allah SWT. According to Al-Alusi, praise of Allah has many meanings, one of which is about glorifying and honoring Allah SWT in prayer and prayer. In QS. Al-Isra' [17]: 1 al-Razi interprets word by word.¹²¹ Before explaining the great meaning contained in QS. Al-Isra' [17]: 1. Isra' according to al-Razi's interpretation is the journey of the Prophet Muhammad SAW from the Grand Mosque, as stated in the Hadith of the Prophet SAW:

وروي عن النبي صلى الله عليه وسلم أنه قال

" بينا أنا في المسجد الحرام في الحجر عند البيت بين النائم واليقظان إذ أتاني جبريل " بالبراق "

The Isra' journey is the journey made from the Grand Mosque to the Aqsa Mosque. Ar-razi also quotes the hadith of Mrs. Abbas: The entire Masjid al-Haram is a mosque, and this is the opinion of the majority, and His words: (إِلَى الْمَسْجِدِ الْأَقْصَا) they agreed that he meant the Holy House, and it is called Al-Aqsa because of its proximity to the Grand Mosque, and his words (الذي باركنا حوله) said: With fruits and flowers, and it is said: Because it is the seat of the prophets and the place where the angels descend. Al-Razi also emphasized that Isra' is a miracle given by Allah to the Prophet Muhammad SAW. The meaning of the sentence (لنريه من آياتنا) clearly shows that what happened that night was a miracle and a sign of the power of Allah SWT.¹²²

¹²¹ Al-Razi, Tafsir *Mafātiḥ Al-Ghaib*.

¹²² Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*.

There are differences of opinion among scholars regarding how the process of isra' occurs, most argue that Isra is done with the body and spirit of the Prophet Muhammad SAW. While a small part is of the opinion that only the spirit of the Prophet SAW did Isra'. As the opinion of Muhammad ibn Jarir al-Tabari in Tafsir Ath-Thabari, that Hudhayfah said: This is a vision, and that the body of the Prophet Muhammad was not lost, but his spirit was captive, and this saying was also narrated from Aisha and Mu'awiyah. Al-Razi in his tafsir *Mafātiḥ Al-Ghaib* is more inclined to the rational opinion. Al-Razi mentions several aspects that can be the reason why Isra' can occur according to science. Some of them are:¹²³

First, the planet Earth moves about half a circle from the beginning to the end of the night. Based on the geometry formula, the ratio between one diameter and one circle is $1:3 \frac{1}{7}$, so the ratio of the radius to the half circle is also the same. When the Prophet SAW traveled Isra' from Makkah to Mi'raj to 'Arsh, he only moved half the diameter (one radius). If the movement of half a circle can be traveled in the night, then the movement of half a diameter (one finger) is more likely to be traveled in the same time.¹²⁴

Secondly, based on the science of geometry, the sun's circle has a size equal to 160 times that of the earth's sphere. In addition, the sun's ascension occurs quickly, which indicates that reaching a movement speed up to the above-mentioned limit can happen easily. This shows that the event of the sun's ascension occurs with great efficiency, so reaching the speed of movement up to the above-mentioned limit can happen naturally and without difficulty.¹²⁵

Third, all the impossibilities that happened to the Prophets and Messengers up to the Prophet Muhammad are a form of miracles from Allah SWT. Because Allah can do everything according to his will. As was

¹²³ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*. Jilid ke-20, hal. 147

¹²⁴ Al-Razi, Tafsir *Mafātiḥ Al-Ghaib*. Jilid ke-20, hal. 147

¹²⁵ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*. Jilid ke-20, hal. 147

the case with the change of the stick of the Prophet Musa As.¹²⁶ The interpretation of al-Razi in QS. Al-Isra' [17]: 1 can be seen in appendix 1.

2. QS. An-Naml [27] : 40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

"Said a man who had knowledge from the Bible: 'I will bring the throne to you before your eyes blink.' So when Solomon saw the throne before him, he said: "It is my Lord's gift to try me whether I am grateful or deny (His favor). And whoever is grateful is grateful for himself and whoever disobeys, then verily my Lord is rich and glorious". (QS. An-Naml [27] : 40)

Al-Razi in his interpretation said that the word of Allah SWT in the lafadz (قال ياأيها الملأ أیکم یأتیني بعرشها) is an indication that whoever follows it is the same as he wants to follow the Prophet Sulaiman AS. The reason why Prophet Solomon wanted to move his throne there are several opinions. One of them is as a guide for Queen Bilqis to the power of Allah SWT. In addition, some argue that the purpose of the Prophet Sulaiman is for the faith of his followers.¹²⁷

As for the words of Allah SWT in the verse (قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ) there is a dispute of opinion as to who exactly is the book expert referred to in the verse. Al-Razi mentions two differences of opinion, namely the first opinion that the scribe is from the angels while the other opinion states that the scribe is a human being. The opinion that says that the scribe is an angel is the angel Gabriel.¹²⁸ While the human being in question is a person who has a high position. As said by Ibn Mas'ud: The man is Al-Khidr (Prophet Khidir). Al-Razi mentions several other opinions regarding who

¹²⁶ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 197

¹²⁷ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 197

¹²⁸ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 197

exactly the people of the book are referred to in the verse. Al-Razi also states that it is possible that the book in question is the Prophet Sulaiman AS itself. The Prophet Sulaiman AS wants to show the genie Ifrit and give understanding to Ifrit that Ifrit will never be able to rival the power of Allah SWT. Given the majas of the verse is very deep.¹²⁹

Al-Razi also explains several reasons that the expert of the book is the Prophet Sulaiman AS himself. First because the Prophet Sulaiman AS is the one who knows more about the Book because he is a Prophet. Second, if the Prophet Sulaiman AS did not know, or did not have an idea of what happened, it meant that the Prophet Sulaiman AS was classified as weak in the eyes of the community. Third, in the phrase (هذا من فضل ربي) (لبيلوني أشكر أم أكفر) then the lafadz shows that this is a miracle revealed by Allah SWT to Prophet Sulaiman AS through the intermediary of the prayer of the Prophet Sulaiman AS himself.¹³⁰

Then al-Razi's interpretation of the lafadz (أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ) (طَرَفُكَ) explains the rational permissibility that occurs in such cases. One blink of the eye means the movement of the eyelids where light enters the eye and extends to all the functional organs of the eye. That is when you can see what is in front of you. Then when the brain actively closes the eyes again without us realizing it, our eyes are again closed and unable to receive light from outside. That's what one blink of an eye is all about. The hardest thing for us to accept is that it's a long distance to move in just one blink of an eye.¹³¹

Al-Razi explains that this can be explained rationally, as the sun has a mass many times greater than the sun. One night is one revolution of the sun. If an object moves faster than the average human speed, then it is possible to move between the Levant and Yemen. Allah is all-powerful over all things.¹³² Then Allah SWT closes the verse with the verse (وَمَنْ شَكَرَ فَإِنَّمَا)

¹²⁹ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 197

¹³⁰ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 197

¹³¹ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 198

¹³² Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24, Hal. 198

(يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ) meaning that Allah reminds us of the obligation to be grateful for everything that Allah SWT has entrusted to us.¹³³ Al-Razi's interpretation in QS. An-Naml [27]: 40 can be seen in appendix 2.

3. QS. Al-Kahfi [18] : 25

وَأَلْبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

“And they lived in their cave three hundred years and plus nine years (more)”. (QS. Al-Kahf [18]: 25)

Al-Razi tells the story of Ashabul Kahf, the young men who slept in a cave, for more than 300 years. The commentators say: They went into the cave in the morning, and Allah raised them up at the end of the day. Then therefore they said: We stayed a day. Then when they saw the sun still left, they said: Or part of one day. Allah then answered in his word (قَالُوا (رُبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ). Then it is said from Abbas's mother, when they saw a great change in their hair, nails, and facial skin then she knew that the change only happened for a long time.¹³⁴

Al-Razi interprets the above verse to begin by explaining that al-Kahf tells of the young cave-dwellers. And the Qur'an also tells about the debate between people about how many entourages of Ashabul Kahf, (سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَاذِبٌ) (QS. Al-Kahf [18]:22) and later lafadz (وَأَلْبِثُوا فِي (قُلِ اللَّهُ أَعْلَمُ بِمَا (كَهْفِهِمْ). Then Allah Almighty answered their debate with lafadz (وَأَلْبِثُوا). Regarding how long they slept in the cave, al-Razi quotes Hamza and Kasa'i as saying that al-Kahf was in the cave for 300 and 9 years.¹³⁵

Then the explanation of lafadz (وَازْدَادُوا تِسْعًا) means al-Kahf in the cave for 300 and nine years. If the question arises why add nine, why not directly mention 309 years? al-Razi explains that some opinions say that

¹³³ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-24 hal 198

¹³⁴ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-21 hal 103

¹³⁵ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-21 hal 103

the meaning of the verse is 300 years by the sun and 309 years by the lunar year. However, this statement will be controversial if the calculation finds errors. Ar-Razi thinks that maybe when they had been asleep for 300 years, something happened that required them to stay asleep. So it was only after nine years that they woke up.¹³⁶ Al-Razi's interpretation in QS. Al-Kahf [18]: 25 can be seen in appendix 3.

4. QS. As-Sajdah [32] : 5

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾

“He governs affairs from heaven to earth, then they ascend to Him in one day which is a thousand years according to your reckoning”. (QS. As-Sajdah [32]: 5)

The letter describes how all affairs are arranged by God in a time that feels so fast. Al-Razi explains that commentators have different opinions regarding the meaning of lafadz (الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ) meaning that all deeds done by his servant will ascend to Allah SWT in accordance with the pleasure of Allah SWT. While the meaning of lafadz (كَانَ يَوْمٍ فِي) (مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ) has many meanings. One is material and charitable ascension will occur within a thousand years of the human count. While this only happens within one day. Because the distance between heaven and earth is five hundred years, it takes a thousand years to rise and fall.¹³⁷

Secondly, this is a clue about the validity of Allah's commands, because if someone does something in accordance with Allah's commands and carries them out to the maximum in one or two days, and then is cut off, then it is not comparable to those who carry out Allah's commands istiqomah. According to al-Razi there is something good in this, namely that Allah Almighty has mentioned in the previous verse about the world of bodies and creation.¹³⁸ As well as referring to the majesty of the office

¹³⁶ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-21 hal 111

¹³⁷ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-25 Hal 172

¹³⁸ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-25 Hal 172

as king. While in this verse Allah SWT mentions the world of His spirit and commands with the word of Allah SWT (وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي) QS. Al-Isra': 15. It mentions the eternity of Allah Almighty, by giving an illustration of time. Just like all beings have their own time limits. However, not with Allah Almighty. Because for Allah Almighty place is part of His creation and power and time is part of His business and commandments.¹³⁹ Al-Razi's interpretation in QS. As-Sajdah [32]: 5 can be seen in appendix 4.

¹³⁹ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*, Jilid ke-25 Hal 172

CHAPTER IV

ANALYSIS OF THE INTERPRETATION OF FAKHRUDDIN AL-RAZI IN TAFSIR MAFĀTIḤ AL-GHAIB AND ITS CONTEXTUALIZATION OF THE PHENOMENON OF TIME RELATIVITY

A. The Concept of al-Razi's Interpretation of Verses About Time Relativity in Tafsir *MafātiḤ Al-Ghaib*

Regarding the interdependence of al-Razi's perspective in discussing science, there is no doubt how it is related to Islam. al-Razi is a thinker who is known to master various disciplines with the spirit of explaining religious doctrines in a rationalistic manner. This is reflected in one of his phenomenal works, tafsir *MafātiḤ Al-Ghaib*. In the classification of tafsir based on the method of interpretation, tafsir *MafātiḤ Al-Ghaib* belongs to tafsir bi al-ra'yi al mamduh, which is tafsir bi al-ra'yi that is objective and in accordance with the correct creed, which is based on a clear footing, namely science.¹⁴⁰

This method of interpretation has a very important role in the dynamics of knowledge in Islam. Indirectly illustrates that Islam does not dichotomize between religion and science. Instead, science becomes the means used to explain the verses of the Qur'an, especially the kauniyah verses. In the Qur'an there are no less than 800 kauniyah verses in Muhammad Ahmad al-Ghamrawi's count. Even according to Zaghlul al-Najjar there are 1000 verses that are sarīh and hundreds of others that are indirectly related to the phenomena of the universe.¹⁴¹ These facts then make tafsir ilmi important to study, in order to explain the kauniyah verses from a scientific view. Likewise, the interpretation that has been done by al-Razi in his tafsir book *MafātiḤ Al-*

¹⁴⁰ Azhari, "KONSEP PENDIDIKAN SAINS MENURUT AL-Rāzī (Telaah Terhadap Tafsir MafātiḤ Al-Ghayb)."

¹⁴¹ Sujiat Zubaidi Saleh, "Epistemologi Penafsiran Ilmiah Al-Qur'an," *Tsaqafah* 7, no. 1 (2011): 109, <https://doi.org/10.21111/tsaqafah.v7i1.112>.

Ghaib. He uses a scientific approach in interpreting the kauniyah verses in the Qur'an.

The phenomenon of the universe contained in the Qur'an which is interesting to discuss is one of the events of Isra' Mi'raj. The Isra' Mi'raj event is a miracle of the Prophet Muhammad SAW, so that when the news of Isra' Mi'raj came at the time of the Prophet SAW many parties found it difficult to accept it with rational / reason. As time goes by when science develops so rapidly. The Isra' Mi'raj event is getting brighter and brighter. The event is no longer an absurd event. However, it is an event that can be rationally detailed through science. The Isra' Mi'raj event is usually studied by scientists using Einstein's theory of time relativity. More specifically, it uses the concept of time dilation or time expansion.¹⁴² The question that arises then is how al-Razi interprets the Isra' Mi'raj event and several other kauniyah verses related to time dilation?

Tafsir *Mafātih Al-Ghaib* explains the event of Isra' Mi'raj which is enshrined in the verse of Allah STW in QS. Al-Isra' [17]: 1 scientifically. Al-Razi's explanation is driven by the belief that the Isra' Mi'raj event was experienced by both the spirit and body of the Prophet Muhammad SAW. Given the many differences of opinion that arise among the scholars in understanding the Isra' Mi'raj event, some of them argue that what experienced Isra' Mi'raj was the spirit of the Prophet Muhammad SAW only.¹⁴³

In the interpretation of *Mafātih Al-Ghaib*, al-Razi interprets this verse by giving confirmation that the events experienced by the Prophet Muhammad SAW can be seen from two things, namely by the possibility of reason and the reality of the event itself. The possibility of reason according to al-Razi is the possibility of the Isra' Mi'raj event of the Prophet Muhammad SAW through two ways, namely rational argumentation and naqliyah argumentation.¹⁴⁴

¹⁴² Hilda, "Hubungan Peristiwa Israk Mikraj Dengan Teori Relativitas Einstein," 2014.

¹⁴³ Ghaffar, "Isra'mi'raj Dalam Tafsir Bil Ilmi: Studi Komparatif Penafsiran Al-Razi Dan Thanthawi Terhadap QS. Al Isra: 1 Dan QS. Al-Najm: 13-15."

¹⁴⁴ Ghaffar.

The explanation of the naqliyah argumentation al-Razi uses several arguments of the Qur'an and hadith. While the rational argumentation of al-Razi in his tafsir explains from various aspects. Al-Razi said in his tafsir *Mafātiḥ Al-Ghaib*, that the planet earth moves from the beginning to the end of the night about half a circle. Based on the formula of geometry (measuring science) mentioned that, the ratio between one diameter (center line of a circle) with one circle is 1:3. As for the measurement when the Prophet Muhammad SAW isra' from Mecca to Mi'raj to 'Arsh on the planet earth is that he moved only half a diameter (one radius). When half a circle can be traveled in that time, then half a diameter, is more likely to be traveled in the same time. This is a clear indication that traveling from Makkah to the 'Arsh in the space of a third of the night is possible. Only Allah SWT knows.¹⁴⁵

Like most Muslim scientists during the heyday of Islam who relatively used Euclid's Geometry, al-Razi explained Isra Mi'raj also with the interpretation of geometry. This can be understood considering that the development of Euclid's geometry in the form of criticism of it, according to Islamic civilization, has only begun since the time of Omar Khayyam and his student, Nashiruddin al-Thusi. The interpretation of geometry on the circle is associated by al-Razi to the science of falak or astronomy, namely the events of the earth's motion.¹⁴⁶

Al-Razi said, based on geometry, that the circle of the sun is equal to 160 times the earth's sphere. Then we see that the sunrise is very fast. This shows that the rapid movement that reaches the limit mentioned is possible in itself. The motion of the earth that causes the alternation of day and night is rotational motion. The rotational motion also causes the apparent motion of celestial bodies from east to west. Rotational motion means the motion of the earth on its axis. So that the earth experiences alternation of day and night due to the reception of sunlight in rotation. The ratio between the motion of the earth to the sun greet one night, in the form of a half circle. The half-circle

¹⁴⁵ Ghaffar.

¹⁴⁶ Al-Razi, Tafsir *Mafātiḥ Al-Ghaib*.

journey can be traveled by the earth in 12 hours. Meanwhile, the ratio between the diameter and the circle is 1: 3.14 or 1: 3 1/7. So the ratio of a half circle is 1: 3.14 to its radius.¹⁴⁷

According to the well-known history of the Prophet's Isra' Mi'raj journey occurred after the evening prayer and returned before dawn, so it can be concluded that the journey only took approximately 8 hours. So the Prophet's journey when Isra' Mi'raj was about a third of the night, and so was his return trip about a third of the night. A number that is close to the travel value of one radius of the circle. If calculated specifically then the details are as follows:

Description:

r = The radius of the circle

π = Half the circle of the earth

t = Travel time

Is known:

$r = 1$

$\pi = 3,14$

Then the comparison is as follows:

$$\pi \quad : \quad r$$

$$3,14 \quad : \quad 1$$

$$t \text{ (half circle)} \quad : \quad t \text{ (radius travel time)}$$

$$12 \quad : \quad 3,823 \text{ Jam}$$

Prophet Muhammad's journey : Round trip travel time

Approximately 8 hours : 7,643 hours

But what must be underlined is that the calculation does not provide a definite position where the peak of the Prophet's journey, namely His 'Arsh. Similarly, the radius of the earth is not claimed by al-Razi with the assumption of a special position as a vertical journey to reach a clear destination in physical

¹⁴⁷ Al-Razi.

form. Al-Razi states in his tafsir that if the ascension of the body from the center of the earth to the top of the 'Throne is not accepted by reason, then the descent of the subtle spirit from the top of the 'Throne to the center of the earth cannot be accepted by reason either.¹⁴⁸

The point of al-Razi's opinion is that if Isra' Mi'raj is considered absurd then the journey of angels and all supernatural things from heaven to earth is also an impossibility. Those who deny the journey of Isra' Mi'raj mean denying the journey of angels and materials that go up to heaven and down to earth in a very fast time according to human calculations. If it is said to be impossible then the other opinion is also impossible or untrue. The Isra' Mi'raj journey carried out by the Prophet Muhammad used a vehicle called *Buraq*. Travel at a very high speed. As well as the speed of angels.¹⁴⁹

Al-Razi noticed that the correct attitude towards the event of the involvement of the body of the Messenger of Allah SAW was the attitude shown by Abu Bakr Ash-Shiddiq, as his answer in response to the story of the Messenger of Allah SAW: "You are right", then he testified to the truth after the Messenger of Allah SAW finished telling the story: "I testify that you are indeed the Messenger of Allah". Abu Bakr did not question the possibility of matter to travel at a very high speed. Whereas at that time, such a journey was a very difficult thing to imagine. However, Abu Bakr believed that it was part of the power of Allah SWT which must be believed.¹⁵⁰

The event of time dilation in Isra' Mi'raj can also be proven by the displacement of Queen Balqis from the tip of Yemen to the tip of Sham in a matter of blinks (before the eye blinks) in QS. An-Naml [27] verse 40. This was difficult to understand rationally in the days of ignorance. However, now

¹⁴⁸ Bagus Tris Atmaja and Budiman Putra, "Kajian Al-Alquran Terhadap Absolutisme Kecapatan Cahaya Dalam Teori Fisika Relativistik KAJIAN AL QUR ' AN TERHADAP ABSOLUTISME KECEPATAN Fakultas Teknologi Industri Institut Teknologi Sepuluh Nopember Surabaya Juni 2007," no. January (2007).

¹⁴⁹ Fatoni Achmad Dan Ivonia, "Studi Analitis Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dalam Pendekatan Sains," *MOMENTUM: Jurnal Sosial Dan Keagamaan* 7, no. 2 (2018): 159–84, <https://doi.org/10.29062/mmt.v7i2.22>.

¹⁵⁰ Al-Razi, *Tafsir Al-Kabir Au Mafatih Al-Ghaib*.

it becomes possible by using Einstein's special theory of relativity with the concept of time dilation as its foundation.¹⁵¹

Al-Razi in his tafsir also alludes to the permissibility of reason in the teleportation journey. First al-Razi explains about how the meaning of the blink of an eye itself. If someone opens his eyes and he sees something, then the light from outside enters our eyes and spreads to the eyes, then to the brain so that the brain describes what we see. It shows that real movement occurring at this speed is possible, not impossible. Based on the speed of light, other objects that move as fast as light or even faster than it are very possible.¹⁵²

Al-Razi presents the speed of light in this phenomenon. According to optics, the eye's vision is aided by light. When in a very short time the eye is able to identify many things, it means that light has worked very quickly. As now when we turn on the lights in a pitch-black room, just by pressing the switch the light quickly spreads throughout the room. That way no speed is impossible, especially in the power of Allah SWT.¹⁵³

Al-Razi also alluded to the large time comparison between the rotation of the sun and the earth. One rotation of the earth on its axis or rotation is equal to one day. That is the general time of movement of the earth which certainly affects human movement. However, if an object moves beyond that average speed, such as the speed of light or more, then it is possible.¹⁵⁴

The throne that has been moved is called by al-Razi the distance from Yemen to Sham. The country of Yemen is located about 2,342 km from Sham or equivalent to 234,200,000 meters. While the speed of the displacement of the singgahsana is about one blink of an eye, which generally one blink of an eye occurs within 0.4 seconds. Similarly, the story told by the Qur'an in QS. Al-Kahf [18] Verse 25.

¹⁵¹ William Lane Craig and Quentin Smith, *Einstein, Relativity, and Absolute Simultaneity*, *Einstein, Relativity, and Absolute Simultaneity*, 2007, <https://doi.org/10.4324/9780203700051>.

¹⁵² Al-Razi, Tafsir *Mafātiḥ Al-Ghaib*.

¹⁵³ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*

¹⁵⁴ Al-Razi. Tafsir *Mafātiḥ Al-Ghaib*

In the verse above, it is explained that because the form of Ashabul Kahfi is almost invisible because of the very fast movement so that humans in general are afraid. According to Al Kindy's explanation in his theory of relativity, that if an object moves at the speed of light or near it will experience a length dilation close to zero, and will experience a time dilation that is sekain long. Time dilation caused Ashabul Kahfi's form to become invisible.¹⁵⁵ They are also moved to the right and left, back and forth. explanation in physics sub kinematics, that if the object moves back and forth in the opposite direction, it will stop for a while before turning around. The shrinking length is close to zero earlier. Due to the speed of movement, when it stops for a moment, the length will return to its original length. And so on when reciprocating motion is performed.¹⁵⁶

While the time dilation experienced by Ashabul Kahfi is a real dilation effect. In the laboratory, the life time of muon particles is 2.10^{-7} s, where muons are naturally created at a height of several kilometers in the earth's atmosphere. The expected muon travel distance is expected to be $(2.10^{-7})(3.10^8) = 700$ m, so it is concluded that there will be no muons that will reach the earth because they are only able to travel a distance of 700m while muons are created at a height of several kilometers above the earth's surface. The explanation for this fact is that the life time of muons that move experiences time dilation so that they can travel more than 700m. The existence of time dilation, which is affected by the motion of relative objects, will affect the measurement of length. The length of a moving object relative to the observer appears to be shorter than its actual length.¹⁵⁷

The sentence "We turned them to the right and left" implies that the young men of Ashabul Kahfi in the cave moved (were moved) at a certain speed. Based on data from the Qur'an, the following is an analysis to answer the question, as well as to prove the veracity of Ashabul Kahfi in the Qur'an.

¹⁵⁵ Jumini, "Telaah Alkindy Terhadap Relativitas Waktu Dalam Kisah Aşhâbul Kahfi."

¹⁵⁶ Jumini.

¹⁵⁷ Jumini.

According to them, the time of staying in the cave (t') as 1 day. Whereas, the actual time (t) was 309 years = 109386 days (qamariah year, 1 year = 354 days).

Based on the derivation of the time dilation formula:¹⁵⁸

$$t = \frac{t'}{\sqrt{1 - \frac{v^2}{c^2}}}$$

Then, we get:

$$v^2 = \left[1 - \frac{t'^2}{t^2} \right] \cdot c^2$$

$$v^2 = \left[1 - \frac{1^2}{109386^2} \right] \cdot c^2$$

$$v^2 = 0,99999 \cdot c^2$$

$$v = 0,99999c$$

With the explanation of the formula, if Ashabul Kahfi moves (is moved) close to the speed of light then the event (not damaged body) is very possible and makes sense.¹⁵⁹ Although al-Razi did not explain the Ashabul Kahfi event with an explanation of the theory of relativity. Fakhruddin ar-Razi has the same belief that this happened because of the long passage of time. Al-Razi believes that this is a miracle, because Allah shows His power by holding the life of Ashabul Kahfi for more than 300 years.¹⁶⁰

As Allah SWT shows in his word QS. As-Sajdah [32] Verse 5 that affairs or matter can go up to heaven and down to earth in just one day, which when calculated in normal human time is equivalent to a thousand years. This

¹⁵⁸ Ayman Kamel et al., “Mathematical Physics of Time Dilation through Curved Trajectories with Applications,” *Mathematics* 11, no. 10 (2023), <https://doi.org/10.3390/math11102402>.

¹⁵⁹ Jumini, “Telaah Alkindy Terhadap Relativitas Waktu Dalam Kisah Aşhâbul Kahfi.”

¹⁶⁰ Al-Razi, *Tafsir Al-Kabir Au Mafatih Al-Ghaib*.

can be explained by the theory of relativity, and its derivative concepts. According to Dr. Mansour Hassab El-Naby, an Egyptian physicist, the value of the angel's speed can be calculated based on the holy Quran that was revealed 14 centuries ago.¹⁶¹ In QS. As-Sajdah [32] Verse 5 the distance reached by a material or so-called affairs, for one day or comparable to 1000 years or 12000 months. If lowered into the laws of physics then:

Description:

c = speed of light (material speed)

t = time of day

L = sideways system which is based on the relative movement of the moon and sun, to the stars and the universe.

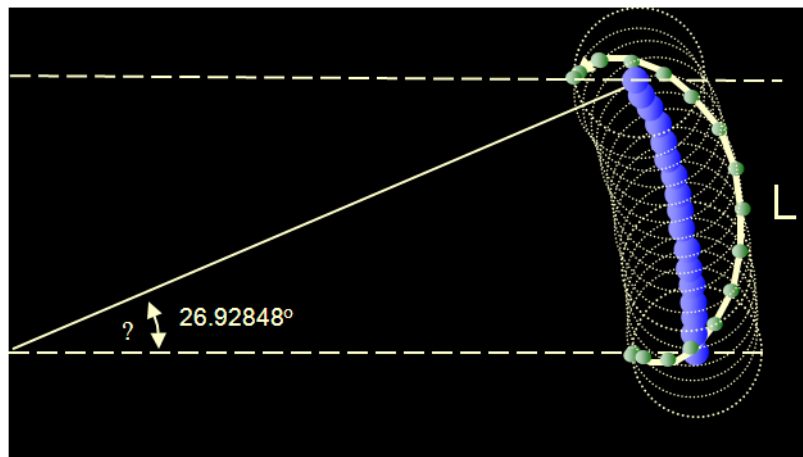


Figure 2 Illustration of the calculation of the speed of light

$$c.t = 12000.L$$

$$1 \text{ day} = 23 \text{ jam } 56 \text{ menit } 4.0906 \text{ s}$$

¹⁶¹ Bagus Tris Atmaja, "Kajian Al-Alquran Terhadap Absolutisme Kcepatan Cahaya Dalam Teori Fisika Relativistik KAJIAN AL QUR ' AN TERHADAP ABSOLUTISME KECEPATAN Fakultas Teknologi Industri Institut Teknologi Sepuluh Nopember Surabaya Juni 2007," *Fakultas Teknologi Industri Institut*, no. January (2007).

$$= 86164.0906 \text{ s}$$

$$\mathbf{1 \text{ month} = 27.321661 \text{ day.}}$$

$$a = \frac{27.321661 \text{ days}}{365.25636 \text{ days}} * 360^\circ = 26.92848^\circ$$

To calculate L, the formula $L = v \times T$ is used where v is the speed of the moon and T is the period of the moon's revolution (27.321661 days). Einstein proposed that this velocity v is calculated by multiplying the moon's relative velocity to the earth (V_e) by the cosine of α , thus:

$$v = V_e * \text{Cos } \alpha, \text{ where } V_e = 2 \cdot \pi \cdot R / T$$

Description:

R = radius of revolution of the moon = 384264 km

T = period of revolution of the moon = 655.71986 hours

Answered:

$$c \cdot t = 12000 \cdot L$$

$$c \cdot t = 12000 \cdot (v \cdot T)$$

$$c \cdot t = 12000 \cdot (V_e \cdot \text{Cos } \alpha \cdot T)$$

$$c = 12000 \cdot (V_e \cdot \text{Cos } \alpha \cdot T) / t$$

$$c = 12000 * 3682.07 \text{ km/h} * 0.89157 * 655.71986 \text{ h} / 86164.0906 \text{ s}$$

$$c = 299792.5 \text{ km/s}$$

In the verse, one day according to God's calculation is equal to one thousand years according to human calculation. This can only be understood if the relativity theory is used where the measurement of physical quantities, in this case time, depends on the observer and the observed. The observers in this verse are different, namely Allah SWT and humans so that the magnitude of the observed quantity is also different. The theory of relativity, especially the theory of special relativity, succeeds in explaining this or in other words, the

Qur'an justifies this theory. Then, based on the results of these calculations, the speed of light is obtained.¹⁶²

In his interpretation, al-Razi does not mention scientific formulations. However, al-Razi emphasized that from the verse it can be understood that time belongs to Allah SWT. The verse shows the power of Allah SWT that whatever Allah SWT wants must happen. Regardless it is impossible according to human views. The time that runs in the sky is different from the time on earth. Al-Razi explained that the distance between heaven and earth is equivalent to 500 years of human calculation, so the material that goes up and down takes 1000 years. However, with the power of Allah SWT the material only takes one day. So, events in the Qur'an that may not make sense, but apparently can be proven rationally using modern physics.

B. Relevance of al-Razi's Interpretation of Science Verses on Time Relativity

After knowing about the interpretation of verses related to time relativity or time dilation concept in al-Razi's perspective, the next step is to find out what the relevance of al-Razi's interpretation of time dilation is to today's life. The author provides several aspects that can be the tendency of the meaning of time in the present:

1. The importance of time

In this day and age, it tends to be relevant that respect for time has been a reality of everyday life since ancient times. Time continues to run dynamically from the past, present and also the future. In today's life, humans have experienced various problems regarding the nature of time. For example, only spending time traveling, playing, immorality, playing cellphones (scrolling social media spends up to hours), if done continuously every time to forget to worship. Then sleep has exceeded the time limit, thinking that it will have plenty of time, so it will take it easy or

¹⁶² Atmaja.

delay obligations, and not be active in a job, but on the other hand have high ideals. This is certainly very troubling.¹⁶³

This attitude shows that it is not wise to utilize time. Whereas the reality of life that occurs has been influenced by what is done today, which continues to run into tomorrow and the future. So making the best use of time on positive things is a form of appreciating time that will create discipline in life. Allah SWT has said about time, starting from the importance of time, and time that cannot return. The interpretation of al-Razi above shows that, the time that we sometimes take for granted is actually very valuable time.

The time that has been given by Allah is a blessing to be grateful for. Given the number of suicides that have occurred recently, being aware of the importance of time is very important. Moreover, the suicide trend that emerged in the midst of gen Z is a very frightening specter. A virus that spreads among fomo youth. Whereas the Qur'an very clearly explains the importance of time. In addition, suicide is a despicable behavior that is not grateful for the blessings of time that Allah SWT has given.

The explanation in the Qur'an related to time dilation shows that the time of human life in the world is very short. Human age is generally less than a hundred years, so it is very short if life in the world is compared to the size of 1000 years in the explanation of the previous verse. The realization of this should make humans prepare for life in the hereafter as well as possible. However, many humans strive for a prosperous life in the world in various ways, even by forgetting that they will be held accountable in the next day.

2. Limited Human Time

According to writing verses that have explained the size of time in the Qur'an is also relevant today, namely from the aspect of quantity and

¹⁶³ Juliawati, "Pentingnya Manaj. Waktu Untuk Menunjang Keberhasilan Prakt. Dr. Gigi (The Importance Time Manag. Support. Success. Dent. Pract.)"

quality. The Qur'an explains about the verse of time relativity, such as the size of half a day, a day, 1000 years, 50,000 years and 309 years in the story of ashhabul kahfi which can penetrate the limits of time. However, in the majority of societies today, time can produce a normal measure of 24 hours a day on earth. All humans will feel the same measure of time.¹⁶⁴

Then humans have been given a certain amount of age by Allah swt, but each human being will have a different level of time during his lifetime, some feel time goes very fast and also very slow. With this difference in time, a value will be seen how the quality obtained in each individual. it can be said that time exists in two sides, namely an amount that can be calculated (quantity) and in the form of the value produced (quality). From this, if humans have a small age, but are able to produce benefits based on a service, knowledge contained in certain works or characterizations that continue to be heard by the Indonesian people, so that they have the potential to benefit the community until now for thousands of years.

This can be said to be able to show aspects of quality or value in achieving a lifetime. So the relativity of time can also be referred to in terms of usefulness, not only limited to the numbers of hours, numbers of years and so on. According to the author, the time given by Allah swt to humans, one of which is a number of human ages, must be maintained, namely by providing quality during his lifetime. To achieve a quality, it must also be supported by the quantity of time. Because the application of the two cannot be separated, because they need each other.

¹⁶⁴ Sheila Maria Belgis Putri Affiza, "RELATIVITAS WAKTU DALAM PERSPEKTIF AL-QUR'AN (Kajian Tafsir Tematik dalam Tafsir Al-Azhar Karya Buya Hamka [w. 1981 M])" Skripsi, no. 8.5.2017 (2022): 2003–5.

CHAPTER V

CLOSING

A. Conclusion

In al-Razi's view, the concept of time relativity or time dilation concept refers to the slowing down of time caused by several factors. The first factor is the difference in scale between the earth, the sun, or other celestial objects. Time dilation can also occur when an object moves close to the speed of light or even exceeds the speed of light, which occurs by the will of Allah SWT and can affect humans.

The relevance of al-Razi's interpretation, about the verses related to time relativity in today's phenomena, is to remind us as humans to appreciate this short time. Humans are only given a very short time when compared to the time in the afterlife. The trend of self-mutilation that occurs in the midst of gen Z is not worth emulating. In addition to his body will not be accepted by Allah SWT, people who commit suicide mean denying the blessings of time that have been given. Because appreciating time is the same as thanking Allah SWT for his blessings.

B. Suggestion

After analyzing al-Razi's interpretation of time relativity in the interpretation of Mafâtiḥ al-Ghaib, it is hoped that further research will discuss the interpretation of the Qur'an, using other scientific theories.

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ATTACHMENT

Appendix 1 Interpretation of al-Razi in QS. Al-Isra' [17]: 1

قوله تعالى «سبحان الذي أسرى بعبده ليلاً» الآية ١٤٧

المسجد فأما أنه دخل ذلك المسجد أم لا فليس في اللفظ دلالة عليه . وقوله (لثريه من آياتنا) يعنى مارأى في تلك الليلة من المعانين والآيات التي تدل على قدرة الله تعالى .

فان قالوا : قوله (لثريه من آياتنا) يدل على أنه تعالى ما أراه لإبعض الآيات . لأن كلمة (من) تفيد التبويض . وقال في حق إبراهيم (وكذلك نرى إبراهيم ملكوت السموات والأرض) فيلزم أن يكون معراج إبراهيم عليه السلام أفضل من معراج محمد صلى الله عليه وسلم .

قلنا : الذي رآه إبراهيم ملكوت السموات والأرض ، والذي رآه محمد صلى الله عليه وسلم بعض آيات الله تعالى ، ولا شك أن آيات الله أفضل .

ثم قال (إنه هو السميع البصير) أى أن الذي أسرى بعبده هو السميع لأقوال محمد ، البصير بأفعاله ، العالم بكونها مهذبة خالصة عن شوائب الرياء ، مقرونة بالصدق والصفاء ، فلها السبب خصه الله تعالى بهذه الكرامات ، وقبل : المراد سميع لما يقولون الرسول في هذا الأمر ، بصير بما يعملون في هذه الواقعة

(المسألة الثانية) اختلف في كيفية ذلك الاسراء ، فالأكثر من طوائف المسلمين اتفقوا على أنه أسرى بمجد رسول الله صلى الله عليه وسلم ، والأقلون قالوا : إنه ما أسرى إلا بروحه حكى عن محمد بن جرير الطبري في تفسيره عن حذيفة أنه قال ذلك رؤيا . وأنه ماقد جسد رسول الله صلى الله عليه وسلم ، وإنما أسرى بروحه . وحكى هذا القول أيضا عن عائشة رضي الله عنها . وعن معاوية رضي الله عنه . واعلم أن الكلام في هذا الباب يقع في مقامين : أحدهما : في إثبات الجواز العقلي . والثاني : في الوقوع .

(أما المقام الأول) وهو إثبات الجواز العقلي . فنقول : الحركة الواقعة في السرعة إلى هذا الحد ممكنة في نفسها . والله تعالى قادر على جميع الممكنات ، وذلك يدل على أن حصول الحركة في هذا الحد من السرعة غير ممنوع . فنفتقر ههنا إلى بيان مقدمتين :

(المقدمة الأولى) في إثبات أن الحركة الواقعة إلى هذا الحد ممكنة في نفسها وبدل عليه وجوه : (الوجه الأول) أن الفلك الأعظم يتحرك من أول الليل إلى آخره ما يقرب من نصف الدور وقد ثبت في الهندسة أن نسبة القطر الواحد إلى الدور نسبة الواحد إلى ثلاثة وسبع ، فيلزم أن تكون نسبة نصف القطر إلى نصف الدور نسبة الواحد إلى ثلاثة وسبع . وتقدير أن يقال إن رسول الله صلى الله عليه وسلم ارتفع من مكة إلى ما فوق الفلك الأعظم فهو لم يتحرك إلا بمقدار نصف القطر فلها حصل في ذلك القدر من الزمان حركة نصف الدور فكان حصول الحركة بمقدار نصف القطر

أولى بالامكان . فهذا برهان قاطع على أن الارتفاع من مكة إلى ما فوق العرش في مقدار ثلث من الليل أمر ممكن في نفسه . وإذا كان كذلك كان حصوله في كل الليل أولى بالامكان والله أعلم .

(الوجه الثاني) وهو أنه ثبت في الهندسة أن قرص الشمس يساوي كرة الأرض مائة وستين وكذا مرة . ثم إننا نشاهد أن طلوع القرص يحصل في زمان لطيف سريع . وذلك يدل على أن بلوغ الحركة في السرعة إلى الحد المذكور أمر ممكن في نفسه .

(الوجه الثالث) أنه كما يستبعد في العقل صعود الجسم الكثيف من مركز العالم إلى ما فوق العرش ، فكذلك يستبعد نزول الجسم اللطيف الروحاني من فوق العرش إلى مركز العالم ، فإن كان القول بمعراج محمد صلى الله عليه وسلم في الليلة الواحدة ممتنعاً في العقول ، كان القول بنزول جبريل عليه الصلاة والسلام من العرش إلى مكة في اللحظة الواحدة ممتنعاً ، ولو حكنا بهذا الامتناع كان ذلك طعناً في نية جميع الأنبياء عليهم الصلاة والسلام ، والقول بثبوت المعراج فرع على تسليم جواز أصل النبوة ، ثبت أن القائلين بامتناع حصول حركة سريعة إلى هذا الحد ، يلزمهم القول بامتناع نزول جبريل عليه الصلاة والسلام في اللحظة من العرش إلى مكة ، ولما كان ذلك باطلاً كان ما ذكرناه أيضاً باطلاً .

فان قالوا : نحن لا نقول إن جبريل عليه الصلاة والسلام جسم يتنقل من مكان إلى مكان ، وإنما نقول المراد من نزول جبريل عليه السلام هو زوال الحجب الجسمانية عن روح محمد صلى الله عليه وسلم حتى يظهر في روحه من المكاشفات والمشاهدات بعض ما كان حاضراً متجلياً في ذات جبريل عليه الصلاة والسلام .

قلنا : تفسير الوحي بهذا الوجه هو قول الحسكافي ، فأما جمهور المسلمين فهم مقررون بأن جبريل عليه الصلاة والسلام جسم . وأن نزوله عبارة عن انتقاله من عالم الأفلاك إلى مكة ، وإذا كان كذلك كان الالتزام المذكور قوياً ، روى أنه عليه الصلاة والسلام لما ذكر قصة المعراج كذبه الكل . وذهبوا إلى أبي بكر وقالوا له : إن صاحبك يقول كذا وكذا فقال أبو بكر : إن كان قد قال ذلك فهو صادق . ثم جاء إلى رسول الله صلى الله عليه وسلم فذكر الرسول له تلك التفاصيل ، فكلمنا ذكر شيئاً قال أبو بكر صدقت . فلما تم الكلام قال أبو بكر أشهد أنك رسول الله حقا ، فقال له الرسول : وأنا أشهد أنك الصديق حقا . وحاصل الكلام أن أبا بكر رضى الله عنه كأنه قال لما سلمت رسالته فقد صدقته فيما هو أعظم من هذا فكيف أ كذبه في هذا ؟

(الوجه الرابع) أن أكثر أبواب الملل والنحل يسلمون وجود إبليس ويسلمون أنه هو الذي

حصولها في جسد محمد صلى الله عليه وسلم متمماً . والذي يدل عليه أنماينا بالدلائل القطعية أن الأجسام متباعدة في تمام ماضياتها ، فلما صح حصول مثل هذه الحركة في حق بعض الأجسام وجب إمكان حصولها في سائر الأجسام ، وذلك يوجب القطع بأن حصول مثل هذه الحركة في جسد محمد صلى الله عليه وسلم أمر يمكن الوجود في نفسه .

وإذا ثبت هذا فنقول : ثبت بالدليل أن خالق العالم قادر على كل الممكنات . وثبت أن حصول الحركة البالغة في السرعة إلى هذا الحد في جسد محمد صلى الله عليه وسلم ممكن ، فوجب كونه تعالى قادراً عليه . وجبنا يلزم من مجموع هذه المقدمات أن القول بثبوت هذا المعراج أمر يمكن الوجود في نفسه . أقصى ما في الباب أنه يبقى التعجب ، إلا أن هذا التعجب غير مخصوص بهذا المقام ، بل هو حاصل في جميع المعجزات ، فانقلاب العصا ثعباناً تبلغ سبعين ألف جبل من الجبال والهيبي . ثم تعود في الحال عصا صغيرة كما كانت أمر عجيب . وخروج الناقة العظيمة من الجبل الأصم ، واختلال الجبل العظيم في الهواء عجيب ، وكذا القول في جميع المعجزات فإن كان مجرد التعجب يوجب الإنكار والدفع ، لزم الجزم بفساد القول . بآيات المعجزات . واثبات المعجزات فرع على تسليم أصل النبوة وإن كان مجرد التعجب لا يوجب الإنكار والابطال فكذا ههنا . فهذا تمام القول في بيان أن القول بالمعراج يمكن غير ممنوع والله أعلم .

٦ (المقام الثاني) في البحث عن وقوع المعراج قال أهل التحقيق : الذي يدل على أنه تعالى أسرى بروح محمد صلى الله عليه وسلم وجسده من مكة إلى المسجد الأقصى القرآن والحجبر ، أما القرآن فهو هذه الآية ، وتقرير الدليل أن العهد اسم لمجموع الجسد والروح ، فوجب أن يكون الاسراء حاصلًا لمجموع الجسد والروح .

واعلم أن هذا الاستدلال موقوف على أن الانسان هو الروح وحده أو الجسد وحده أو مجموع الجسد والروح ، أما القائلون بأن الانسان هو الروح وحده ، فقد احتجوا عليه بوجود : أحدها : أن الانسان شيء واحد باق من أول عمره إلى آخره ، والأجزاء البدنية في التبدل والتغير والانتقال والابق غير متبدل فالانسان معيار لهذا البدن . وثانيها : أن الانسان قد يكون عارفاً بذاته المخصوصة حال ما يكون غافلاً عن جميع أجزائه البدنية ، والمعلوم معيار للمعقول عنه ، فالانسان معيار لهذا البدن وثالثها : أن الانسان يقول بقتضى فطرته السليمة يدي . ورجلي . ودماغي . وقلبي ، وكذا القول في سائر الأعضاء فيضيف كلها إلى ذاته المخصوصة . والمضاف غير المضاف إليه فذاته المخصوصة وجب أن تكون معياراً لكل هذه الأعضاء .

فان قالوا : أليس أنه يضيف ذاته إلى نفسه ، فيقول ذاتي ونفسي فيلزمكم أن تكون نفسه مغايرة لذاته ، وهذا محال .

قلنا : نحن لا نتمسك بمجرد اللفظ حتى يلزمنا ما ذكرتموه ، بل إننا نتمسك بمخض العقل ، فان صريح العقل يدل على أن الانسان موجود واحد . وذلك الشيء الواحد يأخذ بألة اليد ويصير بألة العين ، ويسمع بألة الأذن . فالانسان شيء واحد ، وهذه الأعضاء آلات له في هذه الأفعال . وذلك يدل على أن الانسان شيء مغاير لهذه الأعضاء والآلات ، فثبت بهذه الوجوه أن الانسان شيء مغاير لهذه البنية ولهذا الجسد .

إذا ثبت هذا فنقول (سبحان الذي أسرى بعبده) المراد من العبد جوهر الروح وعلى هذا التقدير فلم يبق في الآية دلالة على حصول الاسراء بالجسد .

فان قالوا : فالاسراء بالروح ليس بأمر مخالف للعادة . فلا يليق به أن يقال (سبحان الذي أسرى بعبده)

قلنا : هذا أيضا بعيد ، لأنه لا يعبد أن يقال : إنه حصل لروحه من أنواع المكاشفات والمشاهدات ما لم يحصل لغيره البتة ، فلا جرم كان هذا الكلام لا نقا به . فهذا تقرير وجه السؤال على الاستدلال بهذه الآية في إثبات المعراج بالروح والجسد معا .

والجواب : أن لفظ العبد لا يتناول إلا مجموع الروح والجسد ، والدليل عليه قوله تعالى (أرأيت الذي ينهى عبدا إذا صلى) ولا شك أن المراد من العبد ههنا مجموع الروح والجسد . وقال أيضا في سورة الجن (وأنه لما قام عبدا لله يدعو كادوا يكونون عليه لبدا) والمراد بمجموع الروح والجسد فكذا ههنا ، وأما الخبر فهو الحديث المروي في الصحاح وهو مشهور وهو يدل على الذهاب من مكة إلى بيت المقدس ، ثم منه إلى السموات ، واحتج المنكرون له بوجوده : أحدها : بالوجوه العقلية وهي ثلاثة : أولها : أن الحركة البالغة في السرعة إلى هذا الحد غير معقولة . وثانيها : أن صعود الجرم الثقيل إلى السموات غير معقول . وثالثها : أن صعوده إلى السموات يوجب انخراق الأفلاك ، وذلك محال .

(والشبهة الثانية) أن هذا المعنى لو صح لكان أعظم من سائر المعجزات . وكان يجب أن يظهر ذلك عند اجتماع الناس حتى يستدلوا به على صدقه في ادعاء النبوة . فإما أن يحصل ذلك في وقت لا يراه أحد ولا يشاهده أحد . فإنه يكون ذلك عبثا ، وذلك لا يليق بالحكيم .

(والشبهة الثالثة) تمسكوا بقوله (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس) وماتلك الرؤيا الاحديث المعراج ، وإنما كان فتنة للناس؟ لأن كثيرا من آمن به لم يسمع هذا الكلام كذبه وكفر

به فكان حديث المراوح سببا لفتنة الناس ، فثبت أن ذلك رؤيا رآه في المنام .
 (الشبهة الرابعة) أن حديث المراوح اشتمل على أشياء بعيدة ، منها ما روى من شق بطنه وتطهيره
 بماء زمزم وهو بعيد ، لأن الذي يمكن غسله بالماء هو النجاسات العينية ولا تأثير لذلك في تطهير
 القلب عن العقائد الباطلة والأخلاق المذمومة ، ومنها ما روى من ركوب البراق وهو بعيد ، لأنه
 تعالى لما سيره من هذا العالم إلى عالم الأفلاك ، فأبى حاجة إلى البراق ، ومنها ما روى أنه تعالى
 أوجب تحسين صلاة ثم إن محمدا صلى الله عليه وسلم لم يزل يتردد بين الله تعالى وبين موسى إلى أن
 عاد الحسنون إلى خمس بسبب شفقة موسى عليه الصلاة والسلام . قال القاضي : وهذا يقتضي نسخ
 الحكم قبل حضوره ، وأنه يوجب البقاء وذلك على الله تعالى محال ، فثبت أن ذلك الحديث مشتمل
 على ما لا يجوز قبوله فكان مردودا .
 والجواب عن الوجوه العقلية قد سبق فلانفيدها .

(والجواب عن الشبهة الثانية) ما ذكره الله تعالى وهو قوله (لترى من آياتنا) وهذا كلام
 يحمل وفي تخصيصه وشرحه وجوه : الأول : أن خيرات الجنة عظيمة ، وأهوال النار شديدة ، فلأنه
 عليه الصلاة والسلام ما شاهدتها في الدنيا ، ثم شاهدتها في ابتداء يوم القيامة فرمما رغب في خيرات
 الجنة أو عاف من أهوال النار ، أما لما شاهدتها في الدنيا في ليلة المراوح حيث لا يعظم وقتهما
 في قلبه يوم القيامة فلا يبقى مشغول القلب بهما ، وحيث يتفرغ للشفاعة . الثاني : لا يمتنع أن تكون
 مشاهدته ليلة المراوح للأنبياء والملائكة ، صارت سببا لتكامل مصلحته أو مصلحتهم . الثالث :
 أنه لا يبعد أنه إذا صعد الفلك وشاهد أحوال السموات والكرسي والعرش ، صارت مشاهدة
 أحوال هذا العالم وأهواله حقيرة في عينه ، فتحصل له زيادة قوة في القلب باعتبارها يكون في شروعه
 في الدعوة إلى الله تعالى أكل . وقلة التفاته إلى أعداء الله تعالى أقوى ، بين ذلك أن من عاين قدرة الله
 تعالى في هذا الباب ، لا يكون حاله في قوة النفس وثبات القلب على احتمال المكروه في الجهاد وغيره
 إلا أضعاف ما يكون عليه حال من لم يعاين .
 واعلم أن قوله (لترى من آياتنا) كالدلالة على أن فائدة ذلك الإسراء مختصة به وعائدة إليه
 على سبيل التعيين .

(والجواب عن الشبهة الثالثة) أنا عند الانتهاء إلى تفسير تلك الآية في هذه السورة نبين أن
 تلك الرؤيا رؤيا عيان لا رؤيا منام .
 (والجواب عن الشبهة الرابعة) لا اعتراض على الله تعالى في أفعاله فهو يفعل ما يشاء وبحكم
 ما يريد ، والله أعلم .

اعلم أنها لما عرضت الواقعة على أكبر قومها وقالوا ما تقدم أظهرت رأيها، وهو أن الملوك إذا دخلوا قرية بالقهر أفسدوها، أى خربوها وأذلوا أعزتها، فذكرت لهم عاقبة الحرب .
وأما قوله (و كذلك يفعلون) فقد اختلفوا أهو من كلامها أو من كلام الله تعالى كالتصويب لها والاقرب أنه من كلامها ، وأنها ذكرته تأكيداً لما وصفته من حال الملوك . فأما الكلام في صفة الهدية فالناس أكثرها فيها . لكن لا ذكر لها في الكتاب وقولها (فناظرة بما يرجع المرسلون) فيه دلالة على أنها لم تنق بالقبول وجوزت الرد ، وأرادت بذلك أن ينكشف لها غرض سليمان ، ولما وصلت الهدايا إلى سليمان عليه السلام ذكر أمرين (الأول) قوله (أتمدون بمال) فأظهر بهذا الكلام قلة الاكثرات بذلك المال .

أما قوله (بل أنتم بهديتكم تفرحون) ففيه ثلاثة أوجه (أحدها) أن الهدية اسم للهدى ، كما أن العطية اسم للعطى ، فتضاف إلى المهدي وإلى المهدي له ، والمضاف إليه ههنا هو المهدي إليه ، والمعنى أن الله تعالى آتاني الدين الذى هو السعادة القصوى ، وآتاني من الدنيا ما لا مزيد عليه ، فكيف يستمال مثلى بمثل هذه الهدية ، بل أنتم تفرحون بما يهدى إليكم ، لكن حالى خلاف حالكم (وثانيها) بل أنتم بهديتكم هذه التى أهديتموها تفرحون من حيث إنكم قد رتم على إهداء مثلها (وثالثها) كأنه قال : بل أنتم من حقكم أن تأخذوا هديتكم وتفرحوا بها (الثانى) قوله (ارجع إليهم) فقيل ارجع خطاب للرسول ، وقيل للهدهد محملاً كتاباً آحر .

أما قوله تعالى (لا قبل) أى لا طاقة ، وحقيقة القبل المقاومة والمقابلة ، أى لا يقدر أن يقابلهم . وقرأ ابن مسعود : لا قبل لهم بهم ، والضمير في منها لسبأ ، والذل أن يذهب عنهم ما كان عندهم من العز والملك ، والصغار أن يقعوا في أسر واستعباد ، ولا يقتصر بهم على أن يرجعوا سوقة بعد أن كانوا ملوكا .

قوله تعالى ﴿ قال يا أيها الملأ أئيمكم يا بني بعرشها قبل أن يأتوني مسلمين ، قال عفرت من الجن أنا آتيتك به قبل أن تقوم من مقامك وإنى عليه لقوى أمين ، قال الذى عنده علم من الكتاب

خالفتنا هذا الدليل فيما إذا كان متصلاً لأن الاستثناء مع المستثنى منه كالكلام الواحد بدليل أن لفظ الاستثناء وحده لا يفيد شيئاً، فهو جار مجرى نصف اللفظ الواحد، فجملة الكلام كالكلمة الواحدة المفيدة، وعلى هذا التقدير فعند ذكر الاستثناء عرفنا أنه لم يلزم شيء بخلاف ما إذا كان الاستثناء متصلاً فإنه حصل الالتزام التام بالكلام فوجب عليه الوفاء بذلك الملتزم والقول الثاني أن قوله (واذكر ربك إذا نسيت) لا تعلق له بما قبله بل هو كلام مستأنف وعلى هذا القول ففيه وجوه (أحدها) واذكر ربك بالتسبيح والاستغفار إذا نسيت كلمة الاستثناء، والمراد منه الترغيب في الاهتمام بذكر هذه الكلمة (وثانيها) واذكر ربك إذا اعتراك النسيان ليدركك المنسى (وثالثها) حمله بعضهم على أداء الصلاة المنسية عند ذكرها، وهذا القول بما فيه من الوجوه الثلاثة بعيد لأن تعلق هذا الكلام بما قبله يفيد إتمام الكلام في هذه القضية وجمله كلاماً مستأنفاً يوجب صيرورة الكلام مبتدأ منقطعاً وذلك لا يجوز ثم قال تعالى (وقل عسى أن يهدين ربى لأقرب من هذا رشداً) وفيه وجوه (الأول) أن ترك قوله (إن شاء الله) ليس بحسن وذكره أحسن من تركه وقوله (لأقرب من هذا رشداً) المراد منه ذكر هذه الجملة (الثاني) إذا وعدمه بشيء. وقال معه إن شاء الله فيقول عسى أن يهدين ربى لشيء أحسن وأكمل مما وعدتكم به (والثالث) أن قوله (لأقرب من هذا رشداً) إشارة إلى نبأ أصحاب الكهف ومعناه لعل الله يؤتيني من البينات والدلائل على صحة أرى نبي من عند الله صادق القول في ادعاء النبوة ما هو أعظم في الدلالة وأقرب رشداً من نبأ أصحاب الكهف، وقد فعل الله ذلك حيث آتاه من قصص الأنبياء والإخبار بالغيوب ما هو أعظم من ذلك، وأما قوله تعالى (ولبثوا في كهفهم ثلاثمائة سنين وازدادوا تسعاً) قل الله أعلم بما لبثوا له غيب السموات والأرض أبصر به وأسمع ما لهم من دونه من ولى ولا يشرك في حكمه أحداً) فاعلم أن هذه الآية آخر الآيات المذكورة في قصة أصحاب الكهف وفي قوله (ولبثوا في كهفهم) قولان (الأول) أن هذا حكاية كلام القوم والدليل عليه أنه تعالى قال (سيقولون ثلاثة رابعهم كلبهم) وكذا إلى أن قال (ولبثوا في كهفهم) أى أن أولئك الأقوام قالوا ذلك ويؤكد أنه تعالى قال بعده (قل الله أعلم بما لبثوا) وهذا يشبه الرد على الكلام المذكور قبله ويؤكد أنه أيضاً ما روى في مصحف عبد الله: وقالوا ولبثوا في كهفهم (والقول الثاني) أن قوله (ولبثوا في كهفهم) هو كلام الله تعالى فإنه أخبر عن كمية تلك المدة، وأما قوله (سيقولون ثلاثة رابعهم كلبهم) فهو كلام قد تقدم وقد تخلل بينه وبين هذه الآية ما يوجب انقطاع أحدهما عن الآخر وهو قوله (فلا تمارفهم إلا مرأى ظاهراً) وقوله (قل الله أعلم بما لبثوا له غيب السموات والأرض) لا يوجب أن ما قبله حكاية، وذلك لأنه تعالى أراد (قل الله أعلم بما لبثوا له غيب السموات والأرض) فارجعوا إلى خبر الله دون ما يقوله أهل الكتاب.

(١) حكاه في الأصل: اللفظ الواحد، والصواب أن يقال اللفظ الواحد، أو اللفظة الواحدة.



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