

SYAFĀ'AT IN THE QUR'AN
(Comparative Study of Tafseer *al Mīzān* and Tafseer *Mafūtih al Ghaib*)



THESIS

**Submitted to Theology and Humanities Faculty in Partial
Fulfillment of the Requirements for the Degree of S-1
Of the Science of Qur'an and Tafseer Department**

By:

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**FACULTY OF THEOLOGY AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG
2023**

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SEMARANG

2023

DECLARATION

DECLARATION

I hereby declare that the authenticity of this thesis is assuredly my own work. I take responsibility for the whole content of this thesis. Other writer's arguments, or findings within it are quoted or cited in accordance with ethical standards.

Semarang, June 23th, 2023

The author,



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NIM : 1704026175

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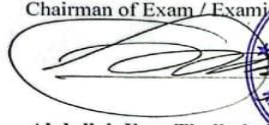
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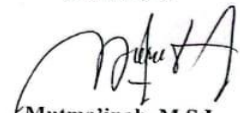
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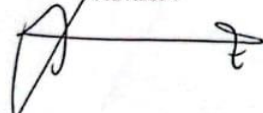
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MOTTO

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

*

"Say: To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."

(QS.Az-Zumar: 44)¹

¹ Android Qur'an application, QS. Az Zumar:44/39

DEDICATION

This whole work is dedicated to:

My pleasant parents,

My lovely father Mr. Sunaryo and beautiful mother Mrs. Karsimah who have given the best prayers to me and their blessings are precious to me, my infinite prayers are always surrounding you.

Words are powerless to express my gratitude.

*

My greatest kiai and teachers who has always been the syafa'at to prove invaluable of enlightenment for me.

*

All kind people who always support me

*

Everyone who participated in my work

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows

English transliteration system International Version:

1. Single Consonant

Arabic Word	Name	Latin Words	Information
ا	<i>Alif</i>	Not Symbolized	Not Symbolized
ب	<i>Bā'</i>	B	Be
ت	<i>Tā'</i>	T	Te
ث	<i>Ṣā'</i>	Th	es (with a dot above)
ج	<i>Jīm</i>	J	Je
ح	<i>Ḥā'</i>	ḥ	ha (with a dot below)
خ	<i>Khā'</i>	Kh	ka and ha
د	<i>Dāl</i>	D	De
ذ	<i>Ḍāl</i>	Dh	zet (with a dot above)
ر	<i>Rā'</i>	R	Er
ز	<i>Zai</i>	Z	Zet
س	<i>Sīn</i>	S	Es
ش	<i>Syīn</i>	Sh	es and ye

ص	<i>ṣād</i>	ṣ	es (with a dot below)
ض	<i>ḍād</i>	ḍ	de (with a dot below)
ط	<i>ṭā'</i>	ṭ	te (with a dot below)
ظ	<i>ẓā'</i>	ẓ	zet (with a dot below)
ع	<i>'ain</i>	‘	Inverted comma on to
غ	<i>Gain</i>	Gh	Ge
ف	<i>fā'</i>	F	Ef
ق	<i>Qāf</i>	Q	Qi
ك	<i>Kāf</i>	K	Ka
ل	<i>Lām</i>	L	El
م	<i>Mīm</i>	M	Em
ن	<i>Nūn</i>	N	En
و	<i>Wāw</i>	W	W
هـ	<i>hā'</i>	H	Ha
ء	<i>Hamzah</i>	‘	Apostrof
ي	<i>yā'</i>	Y	Ye

2. Double Consonant

Double consonants, including *syaddah*, are written in double.

For example: جَرَّبَ written *jarroba*.

3. Ta' Marbutah (ة) at the End of Word

- Ta' Marbutah* (ة) at the end of a word with *sukun* is written as 'h', except Arabic words used as Indonesian words, such as *salat*, *zakat*, Etc.

For example, دَرَجَةٌ is written as *darrojah*.

- b. *Ta' Marbutah* (ة) followed by ال but recite as *sukun* must be written as *h*.
For example, الْمَدْرَسَةُ الْعَالِيَّةُ is written as *madrasah al-'aliyah*.
- c. *Ta' Marbutah* (ة) followed by ال but recite as *sukun* must be united as *t*.
For example, الْمَدْرَسَةُ الْعَالِيَّةُ is written as *madrasatul 'aliyah*.

4. Vowel

a. Short Vowel

َ	<i>Fathah</i>	Written	<i>A</i>
ِ	<i>Kasrah</i>	Written	<i>I</i>
ُ	<i>Dammah</i>	Written	<i>U</i>

كَلِمَ	<i>Fathah</i>	Written	<i>Kalama</i>
شَرِبَ	<i>Kasrah</i>	Written	<i>Shariba</i>
كَتَبَ	<i>Dammah</i>	Written	<i>Kataba</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it.

<i>Fathah + alif</i> نَامَ	Written	<i>Nāma</i>
<i>Fathah + ya' mati</i> نَمَّيْ	Written	<i>Tamannā</i>
<i>Kasrah + ya' mati</i> خَبِيرَ	Written	<i>Khabīr</i>
<i>Dammah + wawu mati</i> لُعُوبَ	Written	<i>Lugūb</i>

c. Double Vowel

Fathah + ya' mati يَيْنَ	Written	<i>Baina</i>
Fathah + wawu mati قَوْلُ	Written	<i>Qoula</i>

d. Consecutive Short Vowels in One Word separated by the Apostrophe

أَنْتُمْ	Written	<i>A'antum</i>
لَيْنُكُفْرُتُمْ	Written	<i>La'inkafartum</i>

5. Article Alif + Lam (ال)

- a. Followed by huruf *Qomariyyah* is written as *al* and separated by a stripe (-)

الْقُرْآنُ	Written	<i>Al-Qur'ān</i>
الْعِبَادُ	Written	<i>Al-'ibād</i>

- b. Followed by huruf *Syamsiyyah* is written as a formula separated by a stripe (-)

السَّيَّارَةُ	Written	<i>As-Sayyārah</i>
الذِّكْرُ	Written	<i>Ad-Dhikr</i>

6. Word as Part of Phrase or Sentence

It is written as a real formula

أَهْلُ السُّنَّةِ	Written	<i>Ahl as-sunnah</i>
لَدَى الْبَابِ	Written	<i>Lada al-bāb</i>

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah, Lord of the world, who grants strength to his creatures, so that I can complete my final work in a great way. Peace and salutation will always be upon him, Prophet Muhammad SAW, and we will all await his benediction in the next day. My thesis, titled “*Syafā’at in the Qur’ān (Comparative Study of Tafseer Al-Mīzān and Tafseer Mafūih al-Ghaib)*” was submitted to the Faculty of Islamic Theology and Humanities in partial completion of the standards for the Sciences of Qur’an and Tafseer Department’s degree requirements.

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Last but not least, I acknowledge that my thesis is still far from faultless. However, I hope that through writing this thesis, I will be able to contribute to the advancement of knowledge about the Qur'an and its interpretation.

Semarang. June 23th, 2023

The author,



Vella Anggini Fatika

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ABSTRACT

Islam is a teaching that originates from Allah SWT, the Greatest and Most Perfect Essence. Therefore the Qur'an is the primary source of Islamic teachings and has absolute truth. Some people only acknowledge this truth, but some do not know that one of the truths of the Qur'an can save them from the torments of hellfire later on the last day. Several opinions consider *syafa'at* as something contrary to Islamic teachings. However, some justify the existence of mediation but are still debating the forms of *syafā'at* itself, whether it is given to perpetrators of grave sins or to add to the true glory. The author is interested in researching the content of verses the Qur'an that relate to helping the day after, both from the intermediary of the Prophet Muhammad and from Allah SWT; this research aims to understand the content of the Qur'an as a guide and helper humankind so that it can realize the Qur'an in today's era.

This study uses library research with a comparative method (*muqarin*). The *muqārin* method is a method of explanation that comparatively explains the Qur'an; a comparison of the similarities and differences in the points of view of each commentator will be seen.

The results of this study indicate that:(1). The meaning of *syafā'at* is help given to other people who expect their service or effort to benefit or harm others, (2). In this case, there is a difference of opinion among some scholars. According to Ṭabaṭaba'i explained that *syafā'at* is given to someone blessed by Allah, namely a servant who obeys but is still returned to the law of *al-wa'd wal wa'id*. Whereas according to Fakhruddin al-Razy that the true meaning of *syafā'at* is a request made by one person to another in order to give something to another person. In general, this definition given by ar-Razi is in line with the definition given by the scholars, the difference lies in the absence of consideration of 'higher and lower positions' between the intercessor and the interceded (3).The relevance of *syafā'at* in the future can be described as someone's belief in the Prophet Muhammad SAW as His messenger who provides help in the future. By obeying worship, doing everything ordered by the creator of the universe, namely Allah SWT, and staying away from everything Allah has forbidden, including grave sins, The right to give absolute *syafā'at* belongs to Allah SWT alone.

Keywords : *Syafā'at*, Ṭabaṭaba'i, Fakhruddin al-Razy

CHAPTER I PRELIMINARY

A. Background of the problem

Al-Qur'an is one of the books revealed by Allah through the intermediary of the Gabriel to humans. In this way, obedient humans avoid the misguidance of the world. As stated in surah al-Baqarah: 185, namely as follows:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم وَلِعَلَّكُمْ تَشْكُرُونَ ١٨٥

Means:

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.²

People who believe in Allah SWT should always remember Allah SWT under any circumstances, that everything we do never escapes His supervision and with His permission. Every human being can convey something right and wrong. Therefore, do not expect that there will be requests that are contrary to justice and truth. Likewise, when humans ask for help, only God can help. Some people think there is a place to ask for use at the end of the day besides Allah SWT, namely *Rasūlullāh SAW*, often called *syafā'at*.

The Qur'an mentions the word *syafā'at* in various forms, even in multiple interpretations. The Qur'an pays attention to this *syafā'at* that has found numerous mentions of the problem in terms of understanding and determining its existence.³

The Qur'an has explained a lot about the historical problems of past life, present, and even the future. Discoveries of the world and the riddles of life that have not been revealed are already contained in them. One of the problems that researchers will touch upon is regarding mediation, who is the giver and recipient of *syafā'at* itself from the opinions of two well-known interpreters, namely Ṭabaṭaba'i in his interpretation *al-Mīzān* and Fakhrudin al-Razi in his commentary *Mafātih al-Ghaib*.

² <https://quran.kemenag.go.id/surah/2/185>, accessed on Juni, 17th, 2022 Yusuf Ali translation in the android Qur'an application.

³ Syaikh Ja'far Subhani, *Adakah Syafā'at dalam Islam*, Bandung: Pustaka Hidayah, 2011, 47.

While the notion of *syafā'at* that most of people know is a form of help provided by the intercessor (Prophet Muhammad SAW) to the believers later on the Day of Resurrection. In the words of Rasulullah SAW:

عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي ".

Means:

From Anas bin Malik, from the Prophet said: "My syafā'at is for the perpetrators of major sins among my people".⁴ (Narrated by Imam Ahmad).

Several opinions consider *syafā'at* as something contrary to Islamic teachings. However, some justify the existence of *syafā'at* but are still debating the forms of *syafā'at* itself, whether it is given to perpetrators of grave sins or to add to the true glory.

Along with the development of Islam, several groups emerged in Islam, one of which was the Shia group. The Shites consider that they are the oldest sect in Islam which has existed since the time of the Prophet Muhammad SAW. The other group is *Ahlu Sunnah*, or what we hear more often is the Sunni group. One of the themes that have been the subject of controversy between the two groups of Islamic theology, *Ahlu Sunnah* and *Syī'ah*, until now is the issue of *syafā'at*.

Imamah believes that on the Day of Resurrection, Rasulullah SAW will give his *syafā'at* to a group of his people who are stained with grave sins. In addition, *Syī'ah* Imamiyah also believes that Amirul Mukminin Ali bin Abi Talib will give his *syafā'at* to his lovers and followers who bear their iniquities. Mu'tazilah thinks that the Prophet's *syafā'at* is given to his obedient followers, not to the perpetrators of immorality. *Syafā'at* does not apply to people entitled to be tortured among all creatures.⁵

The *Mu'tazilah's* argument is based on their opinion about the rights of the perpetrators of major sins and immorality in their theological studies. They argue that the perpetrators of iniquity and grave sins will eternally be in hell.⁶

According to Abu Manshur Muhammad bin Muhammad al-Maturidi Al-Samarqandi (w. 33H) in his commentary, it implies that there is *syafā'at* granted by Allah SWT, which is contained in His words:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ٤٨

Means:

Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).⁷ (QS. Al-Baqarah; 2: 48).

⁴ Ibnu Katsir, *Kitab al-Bidayah wa Nihayah*, Juz 20, Damaskus: Insan Kamil, 1350 M, 196.

⁵ Syaikh Ja'far Subhani, *Adakah Syafa'at dalam Islam*, Bandung: Pustaka Hidayah, 2011, 14-15.

⁶ *Ibid.*

Abu Mansur also stated the word of Allah SWT in surah Al-Anbiya verse 28 which reads:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ٢٨

Means:

He (Allah) knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).

Abu Mansur's argument concludes from the two verses above; even though the first verse denies *syafā'at*, it still states that the *syafā'at* received is the *syafā'at* referred by the second verse.⁸

As for the *Syī'ah* group, they state that their imams can provide *syafā'at*. There is history that confirms that the verse experts, especially the priests, the mediators are the Prophet Muhammad. One of them is: Ja'far bin Muhammad al-Sidiq *'alaihi al-salam* said: "*When the Day of Resurrection (the priests) we just give syafā'at to sinners from our group, while those who do good will be saved by Allah SWT*".⁹

According to Abu Hafsh al-Nasafī in his book known as *al-Aqoid al-Nasafiyah* that *syafā'at* is a fact that cannot be doubted and is a right that belongs to the Apostles and pious people according to what is mentioned in several hadith.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

Means:

*From Abu Hurairah, the Messenger of Allah said: "Each Prophet has an efficacious prayer, then each Prophet asks Allah with his prayer, and I choose my prayer to be syafa'at for my people, which can be obtained by anyone among those who do not associate Allah by anything else."*¹⁰

Syafā'at only applies on the day of reckoning, especially after the accountability process is completed and all records of deeds are examined and weighed. The intercessors will only beg for Allah's mercy. There is no *syafā'at* given in the grave (*Barzah* Nature). In that realm, sinners should still receive punishment in line with their sinful behavior. Even though it may be that in the nature, a person gets a recommendation from Rasulullah SAW or the priests, so the sentence is reduced or

⁷ <https://quran.kemenag.go.id/surah/2/48>, accessed on Juni 17th, Yusuf Ali translation in android Qur'an application.

⁸ Syaikh Ja'far Subhani, *Adakah Syafa'at dalam Islam*, Bandung: Pustaka Hidayah, 2011, 13.

⁹ Syaikh Ja'far Subhani, *Mafahim al-Qur'an*, Iran: Mu'assasah al-Imam al-Sidiq, 1992, 332.

¹⁰ Sunan Ibnu Majah, jilid II, 1440; Musnad Ahmad, Jilid I, 281; Al-Muwaththa' Malik, Jilid I, 166; Sunan At-Turmudzi, Jilid V, 238; Shahih Muslim, Jilid I, 130.

lightened. But that is not *syafā'at*. In many ways, the eligibility for *syafā'at* is a very decisive prerequisite.¹¹

After reviewing various tafseer books, the author found several different interpretations of *syafā'at*, so in this case, the author would like to perform a comparative study of the performance of Fakhruddin al-Razi with his commentary work *Mafātih al-Ghaib* and Ṭabaṭaba'i with his commentary work *al-Mīzān fī Tafsīr al-Qur'ān*. The two figures have differences in theological schools. The two interpretations also use a lot of rational arguments after putting forward several *munāsabah* (appropriateness) of verses, hadith and also the perspectives of other commentators. So there may be differences in the pattern of interpretation.

First, 'Allamah Ṭabaṭaba'i is a scholar who is a descendant of the Prophet Muhammad SAW, a mufassir of the modern era, and has a *Shiah* school of theology teaching.¹² Ṭabaṭaba'i has created many important works in the Islamic field, one of his foundational works is Tafseer *al-Mīzān*. This work has had a significant impact not only on the *Shiah* side, but also on the *Sunni* side. Almost all researchers who study interpretations are almost certain that they will not leave this work of interpretation in their studies.¹³ Imam Ṭabaṭaba'i does not only use one method when interprets a verse, but also uses a philosophical and sufistic approach. Both of these approaches are based on language analysis and *riwa'i* (various narrations of hadith or the opinions of scholars).

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا¹⁴

Means:

*None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.*¹⁴ (QS. Maryam; 19:87).

Imam Ṭabaṭaba'i interprets the concept of *syafā'at* that is almost the same as the explanation above, that *syafā'at* applies to people who made a previous agreement with Allah SWT. The promise in question is in the form of *syahādah*, believing that there is no God except Allah and the Prophet Muhammad SAW as His messenger.¹⁵ As for the argument that further specializes in the concept of *syafā'at* that the group of good people (*ashāb al-yamīn*) are people who receive *syafā'at* in the future. They are people whose religion pleases even though their deeds are bad. because *syafā'at* applies to the perpetrators of immorality.¹⁶ Whoever has sins during the end of his life until the Day of Resurrection, then he is one of the perpetrators of

¹¹ Abdul Qasim Al-Khu'i, *Rationality Islam Rasional (Sebuah Pilihan Memahami Islam)*, Cet. I: Jakarta: Hawra Publisher, 2003, 51.

¹² Irhas, "Penerapan Tafsir *al-Qur'an bi al-Qur'an (Studi atas Kitab Tafsir al-Mizan karya Muhammad Husain at-Thabathab'i)*". *Jurnal Ushuluddin*, Vol. 24, No. 2, 2016

¹³ Jalaluddin Rahmat, *Tafsir Sufi Al-Fatihah: Muqaddimah*, Bandung: Remaja Rosda Karya, h.xxi

¹⁴ <https://quran.kemenag.go.id/surah/19/87>, accessed on Juni 19th, 2022, Yusuf Ali translation in the Qur'an application,

¹⁵ Muhammad Husain Thabathabai, *al-Mizan fī Tafsir al-Qur'an*, Beirut: Muassasah al-A'lami li al-Mathbuat, 109.

¹⁶ Muhammad Husain Thabathabai, *al-Mizan fī.....*, 169.

major sins (*Ahl al-Kabāir*). If he commits a small sin, it will be erased. Therefore, *syafā'at* applies to the perpetrators of major sins from *ashāb al-yamīn*.

Apart from Ṭabaṭaba'i, there are also commentators who are quite famous as al-Razi. His full name is Abu 'Abdullah Muhammad ibn 'Umar ibn Husayn ibn Hasan ibn 'Ali al-Tamymi al-Bakrial-Tabarastani al-Razi, his title is Fakhr al-Din and he is famous as Ibn al-Khatib al-shafi'i. Al-Razi was a scholar who was very famous and had a huge influence in his time, he mastered various fields of science, both in the social and exact fields (natural sciences), as well as experts in various fields of science such as jurisprudence, *ushūl fiqh*, *kalām*, *sufism* and many others. Apart from that, he is an interpreter who adheres to the Syafi'i school of jurisprudence and Asy'ariyyah in theology.¹⁷ Al-Razi's interpretation uses a distinctive style of interpretation with the study of kalam, linguistic aspects and legal-*fiqh*. He bases his interpretation of the Qur'an on the Qur'an, the Qur'an on hadith and broadly with rational considerations and *ijtihād*.

Mafātih al-Ghaib is a book of exegesis that offers a unique approach to the Qur'an. Al-Razi's thoughts in this book are dominated by the sciences of logic, philosophy and wisdom.¹⁸

The book of interpretations of *Mafātih al-Ghaib* is classified as an interpretation of *bi al ra'yi* or *bil ijtihād* because its interpretation is based on sources of *ijtihād* and thoughts on the demands of the rules of the Arabic language and literature as well as scientific theory. The advantage of al-Razi in interpreting verses is prioritizing the *munāsabah* (correlation) between one verse and another verse in understanding a theme accompanied by the opinions of various scholars as explanations.

قَالَ الْقَفَّالُ: إِنَّهُ تَعَالَى لَا يَأْذُنُ فِي الشَّفَاعَةِ لِغَيْرِ الْمُطِيعِينَ، إِذْ كَانَ لَا يَجُوزُ فِي حِكْمَتِهِ التَّسْوِيَةُ بَيْنَ أَهْلِ الطَّاعَةِ
وَأَهْلِ الْمَعْصِيَةِ، وَطَوَّلَ فِي تَفْصِيلِهِ
وَأَقُولُ: إِنَّ هَذَا الْقَفَّالَ عَظِيمُ الرَّغْبَةِ فِي الْإِعْتِرَافِ حَسَنُ الْإِعْتِقَادِ فِي كَلِمَاتِهِمْ، وَمَعَ ذَلِكَ فَقَدْ كَانَ قَلِيلَ الْإِحَاطَةِ
بِأَسْئَلِهِمْ، وَذَلِكَ لِأَنَّ مِنْ مَذْهَبِ الْبَصْرِيِّينَ مِنْهُمْ أَنَّ الْعَفْوَ عَنْ صَاحِبِ الْكَبِيرَةِ حَسَنٌ فِي الْعُقُولِ، إِلَّا أَنَّ السَّمْعَ دَلَّ
عَلَى أَنَّ ذَلِكَ لَا يَقَعُ، وَإِذَا كَانَ كَذَلِكَ كَانَ الْإِسْتِدْلَالُ الْعَقْلِيُّ عَلَى الْمَنْعِ مِنَ الشَّفَاعَةِ فِي حَقِّ الْعَصَاةِ خَطَأً عَلَى قَلْبِي
قَوْل¹⁹

Abu Bakr Qoffal gave an opinion regarding the *syafā'at* contained in QS al-Baqarah verse 255, that Allah SWT does not allow His *syafā'at* to be given to sinners. There should be no equality between the obedient and the immoral in His decree. But *mushonnif* (ar-Razi) differed from the *ka'bi's* thought. He argued that *'iqāb* (punishment) is completely in Allah SWT controls, to whom the *syafā'at* will be given either to the obedient expert or the expert of immorality, there is no interference with others. Qoffal's opinion that there should be no similarities between

¹⁷ Fakhruddin al-Razi, *Tafsir Mafatihul Ghaib*, Beirut Lebanon; Darl Al Fikr, 1992.

¹⁸ Mana' Khalil al-Qaththan, *Pengantar Studi Ilmu Al-Quran*, terj. Aunur Rafiq El-Mazni, Jakarta: Pustaka Al-Kautsar, 2008, 480.

¹⁹ Fakhruddin al-Razi, *Tafsir Mafatih al-Ghaib*, Juz 7, Beirut Lebanon; Darl Al Fikr, 1992, 10.

the adherents of *ta'at* and those who practice immorality, if what is meant is that there should be no similarities even in some cases, then this opinion is a mistake because Allah SWT has given *taswiyyah* between them (*ta'at* experts or even immoral experts) in several ways, such as they are both given life, sustenance, good food and so on. So what does mean by *mushonnif*, that is the *syafā'at* given to *ma'āsi* is not an equation that is prohibited, not something that is *qobīhun 'aqli* (something that is intellectually bad).²⁰

Comparative study approach (*muqāran*) will be used by researchers. Comparative study is a method that involves comparing verses of the Qur'an that have editorial similarities to the same issue, comparing verses of the Qur'an with seemingly inconsistent hadith, comparing those verses with other holy books such as the Torah or Bible, and compare the opinions of interpreters in interpreting the Qur'an.²¹

The author is interested in using two interpretations because she wants to conduct a comparative study of the authors of the two books who have different theological schools, so that there may be different patterns of interpretation. Ṭabaṭaba'i and Fakhruddin al-Razi in explaining their interpretations predominantly used rational arguments after presenting several *munāsabah* verses, hadith and also the views of other commentators.

Based on the description above, to see how the two interpreters interpret the verses related to the meaning of *syafā'at*, the researcher will discuss this topic in a thesis entitled “***Syafā'at* In the Qur'an (Comparative Study of Tafseer *al-Mīzān* and Tafseer *Mafātih al-Ghaib*)**”.

B. Question of Research:

1. What does *syafā'at* mean according to the interpretation of Ṭabaṭaba'i and Fakhruddin al-Razi?
2. What are the similarities and differences in the interpretations of Ṭabaṭaba'i and Fakhruddin al-Razi regarding the concept of *syafā'at* in the Qur'an?
3. What is the relevance of *syafā'at* by Ṭabaṭaba'i and Fakhruddin al-Razi in the present?

C. Aims of Research

1. To find out the concept of *syafā'at* according to the interpretation of Ṭabaṭaba'i and Fakhruddin al-Razi
2. To find out the similarities and differences in the interpretation of Ṭabaṭaba'i and Fakhruddin al-Razi regarding the concept of *syafā'at* in the Qur'an
3. To find out the relevance of the meaning of *syafā'at* by Ṭabaṭaba'i and Fakhruddin al-Razi in the present.

²⁰ *Ibid.*, 10

²¹ Fahd bin Abd Al-Rahman bin Sulaiyman Al-Rumi, *Prinsip Dasar Dan Metodologi Penafsiran Al-Qur'an*, Kalimantan Selatan: ANTASARI PRESS, 2019, 72.

D. Theoretical Basis

1. Theoretically

This research is expected to add to UIN Walisongo's scientific resources in the Qur'an and Interpretation major. Especially for the Department of Qur'an and Tafseer, hopely that it can also contribute to young intellectuals in the comparative study of Tafseer *al-Mizān* and Tafseer *Mafātih al-Ghaib* about the verses of *syafā'at*.

2. Practically

It is hoped that this research can be used as reference material for observers of interpretation studies and reading materials as well as library materials in various scientific institutions.

E. Literature Review

There are a lot of literatures that explain *syafā'at*, because this study is not something new in Islamic discourse, in fact it has been around for centuries. However, most of the literature only presents a general understanding.

In this case, to the best of the author's knowledge, thorough thorough research on *syafā'at* in the realm of interpretation is still scarce. But broadly speaking, as stated above, the research conducted by the scholars revolves around the problem of beliefs that contain theological religious meaning.²² That is a discussion of the factors of *syafā'at* for someone in the day of reckoning later.

Syafā'at is a study that reaps a lot of controversy in the teachings of Islam. This matter is what encourages the author to discuss further and study it. One of the books that examine *syafā'at* is the work of Shaykh Ja'far Subhani entitled "Is there *Syafā'at* in Islam? Between Pros and Cons," this book is the answer to the debate between Sunnis and Mu'tazilahs in understanding the concept of mediation.

Research of a thesis written by M.Ulin Nuha Mujib with the title "*Syafā'at* in the Perspective of Muhammad Husain At- Ṭabaṭaba'i " in this thesis describes an explanation of the meaning of *syafā'at*, intercessors, and those entitled to receive *syafā'at*. He explained this thesis from Al-Maraghi's view, including the existence of mediation itself. He also includes matters relating to mediation, especially the verses of the Qur'an, which specifically explain *syafā'at* by having references.

Meanwhile, another academic work is M. Fakhruddin's thesis entitled "*Syafā'at* in the Qur'an (Study of Interpretation of *al-Marāghī*)." In his thesis he wrote, he discussed not only *syafā'at* but also all matters related to *syafā'at*. It also involves many *mufasssir* circles' thoughts in studying the *syafā'at* verses. He also describes *syafā'at* in the views of Shia, Sunni, and *Mu'tazilah* by presenting solid arguments so that the question of mediation has been answered completely in his thesis. However, although his theory includes discussing the issue in full, this thesis

²² Aliya Harb, *Relativitas Kebenaran Agama: Kritik dab Dialog*, terj.Umar Bukhory Ghazii Mubarak, Yogyakarta: Ircisod, 2001, 180.

has a weak point, the language he describes could be more precise, making the reader a little easier to understand.

Next, the thesis was written by Binti Lathifah, a student of Tafseer Hadith at the Faculty of Ushuluddin UIN Sunan Kalijaga, by the title *Syafā'at* according to Fakhr al-Din Al-Razi in Tafseer *Mafātih al-Ghaib*. The author examines the *syafā'at* concept according to Fakhruddin al-Razi and his understanding of the *syafā'at* verses. The author only presents ar-Razi's interpretations of the verses of the Qur'an, which outline *syafā'at*.²³

Furthermore, in other academic works, a thesis was written by Ajar Anggriani entitled *Syafā'at* in the Qur'an (Comparative Study in Tafseer *al-Marāghī* and Tafseer *al-Misbāh*). In his theory, he explains the true meaning of *Syafa'at* and presents the concept of *Syafā'at* from the view of Sheikh Ahmad Mustafa al-Maraghi and M. Quraish Shihab.²⁴

The other work is a journal by Zaenal Arifin entitled "*Syafā'at* In the Qur'an Perspective." In his journal, he explains the meaning of *syafā'at* from the perspective of the Qur'an; matters related to *syafā'at* include the giver of *syafā'at*, the recipient of *syafā'at*, and the controversy surrounding it. He also fully presents the verses of the Qur'an, which mentioned the word *syafā'at* itself, and includes *asbābun nuzūl* in the interpretation.²⁵ After looking at previous studies related to the research theme that the writer will conduct, the writer finds a gap for research renewal, namely the absence of a comparative study of two figures with different scientific backgrounds and social settings in writing their commentaries, namely Fakhruddin al-Razi and Ṭabaṭaba'ī.

F. Research Methods

1. Type and Approache of Research

This type of research is qualitative in nature which is library research and also that use of the data obtained. Comes from texts or books relevant to the subject or formulation of the problem above. Based on the objectives, this researcher is called development research which aims to develop, expand and deepen existing knowledge.

Research is defined as an investigation of data that will be carried out systematically and objectively to solve a problem or examine hypotheses to develop general principles. This research is library research, namely research using a series of activities related to the method of collecting library data, reading and recording and processing research materials. with its main characteristic, namely that researchers deal directly with text (*nash*) or

²³ Binti Lathifah, *Konsep Syafa'at Menurut Fakhruddin al-Razi*, Skripsi Yogyakarta: Program S1 Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2003, 14.

²⁴ Ajar Anggriani, *Syafaat dalam al-Qur'an (Studi Perbandingan Dala Misbah)*, Skripsi Palopo: Program S1 Institut Agama Islam Negeri Palopo, 2016, 18.

²⁵ Zaenal Arifin, "*Syafa'at In the Qur'an Perspective*", *Islam Futura* XVIII 2, Februari, 2019, 324.

numerical data and not directly from the field, eyewitnesses in the form of incidents of people or other objects.²⁶

The approach is Descriptive-interpretative is descriptive because it aims to describe about *Syafā'at* according to Ṭabaṭaba'i and Fakhruddin al-Razy in their tafseer which explains the concept of *syafā'at*. As for the interpretative nature because the authors do research that examines the thoughts and interpretations of figures.

This research uses the thematic method in collecting verses. However, the verses used are specific only to the *syafā'at* verse which has the meaning of *syafā'at* itself and compare the argument according to Ṭabaṭaba'i and Fakhruddin al-Razy using the keyword alms as the discussion that the author includes.

2. Data Resource

Data sources are objects, objects or people where the researcher observes, reads, or asks about data, such as people, paper and places.²⁷ Because this research will focus on data sourced from literature related to the subject matter, library research is needed. Types of data sources are divided into two types, namely: primary and secondary.

a. Primary Data Source

Primary data describes the thoughts of two phenomenal interpreters, namely Muhammad Husain Ṭabaṭaba'i and Fakhruddin ar-Rāzī regarding verses of the Qur'an related to mediation in their works, namely Tafseer *al-Mīzān* and Tafseer *Mafātih al-Ghaib*.

b. Second Data Source

Secondary data is information obtained from various supporting data and literature (library materials) that can help with significant difficulties in this research, such as the interpretation of books, articles, journals and other information related to research. The researcher used a book by Shaykh Ja'far Subhani, Is There *Syafā'at* in Islam? Between the Pros and Cons, as well as the work of Prof. Dr. Nashruddin Baidan, "*Al-Qur'ān* Interpretation".

3. Data Collection Technique

In the process of collecting the data needed for this research, the author begins by determining the character being studied and the formal object that is the focus of the study, namely the character Ṭabaṭaba'i and Fakhruddin al-Razy, with the formal object of studying the concept of *syafā'at*. Then collect data, especially the works of Ṭabaṭaba'i and Fakhruddin al-Razy as well as appropriate literature and other books related to this

²⁶ Mestika Zed “*Metode Penelitian Kepustakaan*” (Jakarta : Yayasan OborIndonesia, 2008) hal 2-4

²⁷ Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Research & Development*, ed. by Rusmini, Jambi: PUSAKA, 2017, 93.

research. Then classify the important elements related to the concept of *syafā'at*, starting from the meaning to the implications.²⁸

This thesis review is based on a literature review or literature study. Therefore the nature of the research is library research.²⁹ The data collected and analyzed come from literature and other documentation materials, such as writings in journals, as well as other media which are relevant and are still being studied.

4. Data Analysis Technique

From the data collected through the above technique, the author uses descriptive analytical techniques in analyzing the data. Data analysis is the stage of evaluating data obtained from field research. Data analysis attempts to describe the data obtained in a narrative, descriptive or tabular format.

In this study, the authors used the *muqāran* (comparative) method³⁰, which explains the verses of the Qur'an by comparing the verses of the Qur'an with the hadith or comparing both the *khalaf mufassir* and the *salaf mufassir* in one or several verses. Interpreted or compared between the Qur'an and other holy books. In this case, the author also uses a comparative method, namely collecting the opinions of scholars and commentators by comparing the results of their interpretations of related verses and collecting various sources, then putting them together to form an answer and conclusion.

1. This type of research is qualitative research, and the implementation model is library research.³¹ Library research is research in that almost all activities are carried out. Usually, this research is related to literature studies that require information from existing research. Researchers can discover new things that have never been disclosed in existing research.
2. This research approach uses the approach of *muqaran* interpretation or comparative interpretation. The comparison method are: ³²
 - a. Comparing the texts of the Qur'an verses that have similar or similar editorials or have different editorials in a similar case.
 - b. Comparing the verses of the Qur'an with one of the contradictory hadith in a discussion.
 - c. Comparing the opinions of the *mufassir* in interpreting the verses of the Qur'an in one of the discussions.
 - d. The connection discussion of the study uses the descriptive method to describe the interpretation of Ṭabaṭaba'i and ar-Razi.
 - e. This analytical method is used to examine the thoughts of the circulation of

²⁸ Abdul Mustaqim “*Metode Penelitian al-Qur'an dan Tafsir*” (Yogyakarta : Idea Press,2014) , 52-53.

²⁹ Daryanto, *Evaluasi Pendidikan*, Cet. II; Jakarta: Rineka Cipta, 2001, 141.

³⁰ Syahrin Pasaribu, “*Metode Muqaran dalam Al-Qur'an*”, Jurnal Wahana Inovasi, Vol. 9, No. 1, Januari-Juni 2020, 43.

³¹ Daryanto, *Evaluasi Pendidikan*, (Cet. II; Jakarta: Rineka Cipta, 2001), 141.

³² Syahrin Pasaribu, “*Metode Muqaran Dalam Al-Qur'an*,” Wahana Inovasi IX 1, Juni, 2020, 44.

the sun Ṭabaṭaba'i and al-Razi, which a descriptive approach has explained. The technique used is content analysis, namely analyzing the concepts of the thoughts of various writings related to mediation, especially those put forward by Ṭabaṭaba'i and Fakhruddin al-Razi.

In this section, the author presents interpretations of the verses of the Qur'an by comparing the view points of several commentators to conclude. The writer first chooses the study theme and then identifies the aspects to be reached. In this case, the author collects the necessary data sources, such as various interpreters who discuss intercessory verses, especially *Tafsīr al-Mīzān* and *Mafātih al-Ghaib*. After collecting the data, the authors carry out in-depth analysis with data arguments so that the authors can quickly provide understanding and conclusions in response to research questions and produce decisions to answer questions that are the object of research.

G. Systematics of Discussion

For this research to be more focused and directed, it is necessary to have a systematic discussion. Systematic discussion is a sequence of discussions that will be presented between one chapter related to another chapter. Generally, research systematics consists of three main parts: introduction, content, and conclusion. However, it can be separated into several systematic chapters as follows:

The first chapter, introduces the background of the problem, research questions, objectives, benefits, literature review, methods, and systematics.

The second chapter, It is a theoretical study that includes the meaning of mediation, the nature of *syafā'at*, types of intervention, and issues surrounding *syafā'at*. For further information, the researcher will discuss the muqaran method used in this research in this chapter.

Third chapter. is about the Biography of Ṭabaṭaba'i and Fakhruddin al-Razi. It contains biography and education, socio-political conditions in that era, works, and sources of interpretation used by the two figures and also contains the views of the two figures, Ṭabaṭaba'i and Fakhruddin al-Razi, regarding *syafā'at*. Both the similarities and differences. As we know, it's relevant in today's life.

The fourth chapter, contains the analysis of the researcher about *syafā'at* according to Ṭabaṭaba'i and Fakhruddin al-Razy's interpretation.

The fifth chapter, in this chapter, contains the closing, discusses the conclusions of the research, general findings from the explanations presented in the previous chapters, and provides suggestions for further analysis. In addition, there is an attachment in the form of documentation related to this research.

CHAPTER II GENERAL OVERVIEW OF SYAFĀ'AT

A. The Definition of *Syafā'at*

Syafā'at comes from the root word *syafa'a-yasyfa'u*, which means giving defense or help or asking for help to meet needs (*hajat*).³³ The word *syafā'at* comes from the root word *al-syaf'u*, which is the opposite of *al-witr*. The word *al-witr* itself means odd. So, the word *al-syaf'u* means even.³⁴ The basic meaning of the word *al-syaf'u* is *dhammu al-syai'ilâ mitslihî* (combining something with others of the same kind). So, according to its primary sense, the word *syafā'at* etymologically means *indhimâm ilâ âkhar nâshiran lahû wa sâilan 'anhu* (joining other people who act as helpers and begging them). According to al-Ashfahani, the word is mainly used to unite those who have higher glory and dignity with those who are lower.³⁵

In terms, the word *syafā'at* has many meanings. Some people interpret *syafā'at* as a person who asks for forgiveness for the sins he has committed. Still, others define *syafa'at* as an appeal to others for goodness or freedom from torment, immorality and sin.³⁶ And some define *syafā'at* as a connection (mediation) for others by bringing benefits and preventing harm to them.³⁷

There is an opinion that *al-ashfu* and *al-watru* refer to dates or months in the Islamic tradition. In this sense, the word *al-syaf'u* has one meaning, Eid *al-Adhâ*. At the same time, *al-witru*, as the opposite of *al-syaf'u*, contains an *Arafat* meaning, a view held by several interpreters of the Qur'an, including Al-Qurtubi and Nawawi Al-Jawi. It should be added here that when Imam Nawawi understands these two terms, they understand them to refer to the Prophet Muhammad SAW, who is known to have an interpretation like this: *al-ashfu* means "Eid *al-Adhâ*," and *alwatru* means *Arafah*.³⁸

While Sayyid Sabiq explained that what means by *syafā'at* is asking Allah for good for others on the last day. It is a kind of prayer that is granted by Allah SWT.³⁹ Muhammad Quraish Shihab interprets *syafā'at*, namely something that combines with something that has deficiencies, then these deficiencies are perfect

³³ Muhammad bin Jarir bin Yazid bin Katsir bin Galib al-Amili Abu Ja'far al-Thabari, *Jami ' al-Bayan fi Ta'wil al-Qur'an*, Jilid I, Mu'assasah al-Risalah, 2000, 31-32.

³⁴ Ahmad Warson Munawwir, *Kamus al-Munawwir*, Yogyakarta: Pondok Pesantren al-Munawwir, 1984, 780.

³⁵ al-Ragib al-Ashfahani, *Mu'jam Mufradat Alfazh al-Qur'an II*, Beirut: Dar al-Fikr, 270.

³⁶ 'Abd al-'Aziz Muhammad al-Samman, *Mukhtashar al-Ashilah wa al-Ajwibah al-Ushuliyah*, Riyadh: Ma'had Imam al-Da'wah, 1983, 118.

³⁷ 'Abd al-'Adzhim bin Badawi al-Khalifi, *Rihlah fi Rihabi al-Yaum al-Akhir*, diterjemahkan oleh Masrohan Ahmad, Yogyakarta: Citra Risalah, 2008, 104.

³⁸ Nawawi Al-Jawi, *Marah Labib li Kasyfi Ma'anil Qur'an Majid*, Jilid 2, Beirut: Darul Fikr, 2007, 518.

³⁹ Sayyid Sabiq, *Aqidah Islam*, Bandung: CV Diponegoro, 1993, 450.

because of their causes and roles.⁴⁰ Abu Bakr Al-Jazairi defines *syafā'at* as asking someone else as an intermediary between himself and the ruler to convey his wishes, then hoping that the ruler can provide what is needed and be able to provide forgiveness for sin or mistake he has made.⁴¹

According to Fakhruddin Al-Razi, a *syafā'at* is someone who gives something to another person and asks for a request, with the aim that the applicant is willing to become a partner (*syaf'an*), can be a form of help on the Day of Judgment so that they (*ahl al-kabā'ir*) do not go to hell, even if they do go to hell they will get out of there with the *syafā'at* of the Prophet Muhammad SAW, according to him: the scholars of *ahl sunnah* agree that it is not something that should be given to unbelievers.⁴²

According to Quraish Shihab, *syafā'at* is taken from the root word, which means the same. Only some get what they expect. At that time, there were several ways to do it. Among other things, he is asking for help from others. On the other hand, if what is expected is feared or respected, a person can deal with it by "going around" with the person targeted to attract the person he fears and respects. The applicant is the person applying. He is the contact agent to achieve what is expected. Trying to do that is called mediation.⁴³

The word *syafā'at* appears in various forms and is mentioned thirty times in several surahs of the Qur'an. Multiple references to the question of mediation show how much attention the Qur'an pays to this Islamic teaching principle, denying it and believing in its existence. To draw correct conclusions from the verses of the Qur'an, the first thing to do is arrange the verses so that they can explain each other. Some of them can guide the interpretation of other verses because it is wrong if we limit the performance of *syafā'at* to one verse and ignore the others, which could be a clue to understanding the meaning of the verse.⁴⁴

From some of the descriptions above, the differences regarding the mediation concept are not that far apart. They complement each other. Therefore, it can be concluded that mediation is a person's request to another person belonging to a prophet or another person, to give good or reject evil.

B. The Essence of *Syafā'at*

In Al-Tibyan, Shaykh Al-Thusi says, "The essence of mediation, according to him, is related to eliminating harm, not adding benefits. The Prophet Muhammad SAW asked the believers to obtain *syafā'at*, and Allah allowed him to give *syafā'at* to them. With this mediation, the torment of those entitled to

⁴⁰ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol.11, Tangerang: Lentera Hati, 2002, 179.

⁴¹ Abu Bakar Jabir al-Jazari, *Aqidah Seorang Muslim*, diterjemahkan oleh Tim Pustaka Mantiq, Solo: Pustaka Mantiq, 1994, 144.

⁴² Fakh ad-Din Ar-Razi, *Mafâtiḥ al-Ghaib/At-Tafsîr al-Kabîr*, Juz 3, Lebanon: Dar al-Fikr, 1981, 59.

⁴³ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian Al-Qur'an*, Tangerang: Penerbit Lentera Hati, 2000, Vol I, 227.

⁴⁴ Syaikh Ja'far Subhani, *Adakah Syafa'at Dalam Islam*, terj. Al-Syafa'ah, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011), 47.

receive it has fallen, based on Imam Ali's words: "I provide my *syafā'at* for my followers who commit grave sins." But as I have said, mediation is not related to additional benefits. Because if it is intended to increase benefits, one of them will be able to give *syafā'at*. This case is against *ijma'*. In his opinion, the intervention was evident in the Prophet Muhammad, Companions, Imams, and pious believers.⁴⁵ In line with the argument of Imam Abu Hafs al-Nasafi in his book *Al-'Aqāid al-Nasafiyyah* namely, *syafā'at* is in the Messengers and people chosen by Allah SWT, concerning the punishment that is the right of the perpetrators of major sins, based on the history of the tradition that differs from the opinion of the Mu'tazilah. In *Syarh Al-'Aqāid al-Nasafiyyah*, Al-Taftazani confirms the above argument and, without a doubt, justifies the existence of *syafā'at*.

Al-Razi said: "Muslims agreed with Prophet Muhammad SAW to intercede in the last days, and Mu'tazilah argued the impact of mediation is to get additional benefits equal to their rights. However, the correct view is that Muslims agree on the effects of *syafā'at*. *Syafā'at* is to suspend punishment for those who will be tortured. Either they intercede on the last day, go to hell, or have already gone to hell and are given *syafā'at*, then go to heaven. They agree that *syafā'at* is not reserved for disbelievers."⁴⁶

Arguments about *syafā'at* depend on the description of its distribution and interpretation. Because of that, the author concludes as long as he understands *syafā'at* from the Qur'an, it has many meanings or forms, which sometimes can be outside the terms that apply to experts in theology and interpretation. However, the opinion resulting from the general understanding of the verses about *syafā'at* contained in *Qur'ān al-Karīm* depends on explaining all these meanings or divisions. Thus, *syafā'at* is divided into:

1. *al-Syafā'ah al-Takwīniyyah*

The philosophical view of science suggests the existence of a universal system based on causality and the relationship of all natural phenomena with causes. Such a thing, the natural presence of a particular cause or collection of reasons for existence, is recognized by philosophical principles, which are recognized verses of the Qur'an.⁴⁷

However, as the universe is possible, nature is not isolated. As it is not independent in its causality, it cannot exert any influence except by Allah's will and permission. Indeed, apart from being separate from the effect it has, it must also be free from the form that manifests it because it cannot be denied that career independence is a continuation and independence of existence. If we accept the

⁴⁵ Syaikh Al-Thusi, *Al-Tibyan Fi Tafsir al-Qur'an*, (Mesir: Maktab al-I'lam al-islami, 1209), 213-214.

⁴⁶ Fakhr ad-Din Ar-Razi, *Mafâtîh al-Ghaib At-Tafsîr al-Kabîr*, Jilid 3, Lebanon: Dar al-Fikr, 1981, 56.

⁴⁷ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah, Jilid I*, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 94-95.

assumption that it has an independent effect, we should also get the prior, intrinsically independent assumption.

Therefore, the philosophers and mutakallimin agree that they have a different view except for the mu'tazilah, that in this embodiment, no one has independent influence other than Allah SWT. Therefore, we find the symbols of the *Qur'ān al-Karīm* as follows:

أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (15) إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (16) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (17)

Means:

O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise. If He so pleased, He could blot you out and bring in a New Creation. Nor is that (at all) difficult for Allah. (Q.S. Al-Fathir; 35:15-17).

هَا أَنْتُمْ هُلَاءِ تُدْعُونَ لِنُفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ⁴⁸

Means:

“Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people, then they would not be like you!” (Q.S.Muhammad;47: 38).

Furthermore, a noble Prophet, as referred to in the words of Allah SWT, that is:

⁴⁹ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ*

Means:

So He watered (their flocks) for them, then he turned back to the shade, and said: "O my Lord! Truly am I in (desperate)need of any good that Thou dost send me.”(Q.S.Qashas; 28:24).

As a natural creation of Allah that is possible (something that is possible), the universe does not have embodiment and perfection, even when it is referred to as something with ideal and perfection. All of that is an abundance of Allah SWT. In this elaboration, as something possible, this nature does have manifestations. Still, it always needs Allah in all its affairs, yearning for the influences and causes of Allah SWT.⁵⁰ Allah SWT indicated in His word:

⁴⁸ <https://quran.kemenag.go.id/surah/47/38>, accessed on Oktober 24th, 2020, Yusuf Ali Translation in the Qur'an Application.

⁴⁹ <https://quran.kemenag.go.id/surah/28/24>, accessed on Oktober 24th, 2022, Yusuf Ali Translation in the Qur'an Application

⁵⁰ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 95.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ⁵¹

Means:

“Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). That is Allah, your Lord; Him therefore serve ye: will ye not receive admonition?” (Q.S. Yunus;10:3).

This verse describes the nature of Allah, Who created the heavens and the earth in six ages, and He sits on His Throne (throne) to govern His creation, showing that all natural causes and physical phenomena in this universe interact with one another. Any reason (*'illat*) that can be detached from the influence it has. All causes, natural (*dzat*), and consequences, occur because of Allah SWT and with His permission. So *syafā'at* in the previous section refers to the physical causes of *illat* and other things that happen by manifesting these things. It is called *syafā'at* because its influence depends on Allah's permission to influence it and all that it can give.

The instructions in the verses above can be concluded that nothing can have an effect in the universe except Allah SWT's permission. All the creation and arrangements that exist in this embodiment are not similar to what is seen (stand-alone) occur because of causes that are creative and regulatory which rely on the power and strength of Allah SWT.⁵² Thus, the meaning in verse refers to the understanding that nothing can be an impact (effect) on this universe unless it has obtained His permission. Therefore, the verse concludes and conveys its words about humanity as long as Allah SWT is the creator and controller of everything in the universe, who resides on the throne of Almighty. If the impact possessed by everything other than Him occurs because of His permission, then this Most Holy God should be worshipped, not different from Him. Only He is worthy of worship, not other than Him.⁵³

Regarding this matter, Al-'Allamah Ṭabaṭaba'i explained: "Surely your God, oh humankind, is Allah who created the universe that you see, both the heavens and the earth in six days. Then, He resides above the Throne of Almighty to regulate all manifestations that exist in Him based on all regulations and *'irādah*, by which Allah SWT governs this universe. So as long as all these arrangements are interpreted as arrangements without the help and support of something else, then there is nothing that can provide a mediator (*syafā'at*) before obtaining His permission. Thus, Allah SWT is the original cause, where something other than Him cannot possibly have the reasons given by Him and give *syafā'at* before receiving His permission. If the problem is like

⁵¹ <https://quran.kemenag.go.id/surah/10/3>, accessed on Oktober 24th, 2022, Yusuf Ali Translation in the Qur'an Application.

⁵² Ja'far Subhany, *As-Syafā'ah fi al-Kitâb wa as-Sunnah*, Lebanon: Dar al- Adhwa, 2006, 40-41.

⁵³ Ja'far Subhani, *Adakah Syafā'at Dalam Islam*, terj. Al-Syafā'ah, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 98-99.

this, then He is Allah, your Lord, who manages all your affairs and not someone other than Him who you have considered God, and you hoped for his *syafā'at*. This is what means in the word of God which reads:

ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَتَذَكَّرُونَ⁵⁴

Means:

That is Allah, your Lord. Him therefore serve ye: will ye not receive admonition? (Q.S Yunus;10:3).

2. *Al-Syafā'ah al-Qiyādiyyah*

This *syafā'at* means the leadership of the prophets, saints, priests, scholars and holy books as intercessors (helpers) to free humanity from the consequences of evil deeds. As long as the result of *syafā'at* on the Day of Judgment is the release of the perpetrators of major sins and the consequences of their actions and the consequences of disobedience. The instructions of the prophets, saints, holy books, scholars, and their writings that's how it works.

The difference between these two types is that the *syafā'at* which has been agreed upon so far means ensuring that the servants of Allah are punished after the verdict. This *syafā'at* leads to the exclusion of those servants from the perpetrators of sinners who must be punished (in doom).⁵⁵

From the author's explanation of the function of the prophet and priest as intercessors, and the role of the *syafā'at* itself in saving the servant from possible disasters, it is clear that this type of use of the term *syafā'at* does not include the meaning of *majāzi*, but in a broader sense. Different sense. The Qur'an and narrations prove this meaning in His word, which reads:

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْسِرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ⁵⁶

Means:

*Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil). (Q.S. Al-An'am;6:51).*⁵⁶

Undoubtedly, the environment in which this *syafā'at* takes place is worldly life. The teachings of the Prophet and the wise guidance and instructions of the Qur'an can only be fulfilled in this world, although the results will be seen in the hereafter. Therefore, whoever does well under the guidance of the Qur'an and has the holy book as his imam in this life, in the next life, the Qur'an will bring him to heaven. That is why the Prophet Muhammad SAW called on his people to hold fast to the Qur'an and call it

⁵⁴ <https://quran.kemenag.go.id/surah/10/3>, accessed on Oktober 21th, 2022, Yusuf Ali translation in the Qur'an application.

⁵⁵ Syaikh Ja'far Subhani, *Adakah Syafa'at Dalam Islam*, terj. *Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 100.

⁵⁶ <https://quran.kemenag.go.id/surah/6/51>, accessed on Oktober 22nd, 2022, Yusuf Ali translation in the Qur'an application.

syafā'at. He said: "If slander has spread like a pitch black night, then you must hold on to the Qur'an. Because the Qur'an is the giver of *syafa'at* whose *syafā'at* is granted, whoever makes him a priest will guide him to heaven; whoever places it behind himself will push him to hell. It is a guide that leads to the best path, and it is a book with detailed explanations and proofs."⁵⁷

With this description, it is clear that *syafā'at* contains meaning in the language (etymologically), not at all up to the term's meaning. That's all because the problem is that the followers of the *mukallaf*, the guidance of the Prophet, and the teachings of the Qur'an, can only be achieved in a sophisticated environment, even though later in the afterlife, the future will show its results. Meanwhile, *syafā'at* in terms, is the embodiment and fulfillment of prayer in the next generation, the results of which will be seen. With this understanding, there are two very different things from these two types of *syafā'at*.

وَأْتَفُوا يَوْمًا لَا تَجْرَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ⁵⁸

Means:

"Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside)." (Q.S. Al-Baqarah; 2:48).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ⁵⁹

Means:

"O ye who believe! Spend out (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers." (Q.S. Al-Baqarah; 2: 254).

إِلَّا مَنْ أَدِنَ لَهُ الرِّحْمُنُ وَرَضِيَ لَهُ قَوْلًا⁵⁹

Means:

"Except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him." (QS. Thaha; 20:109).

يَوْمٌ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَجِمَ اللَّهُ⁶⁰

Means:

"The Day when no protector can avail his client in aught, and no help can they receive. Except such as receive Allah's Mercy." (Q.S. Ad-Dukhan; 44:41-42).

⁵⁷ Lihat al-Kafi, Jilid II, 238.

⁵⁸ <https://quran.kemenag.go.id/surah/2/48>, accessed on Oktober 22nd, 2022, Yusuf Ali translation in the Qur'an application.

⁵⁹ <https://quran.kemenag.go.id/surah/20/109>, accessed on Oktober 22nd, 2022, Yusuf Ali translation in the Qur'an Application.

⁶⁰ <https://quran.kemenag.go.id/surah/44/42>, accessed on Oktober 23th, 2022, Yusuf Ali translation in the Qur'an Application.

Suppose you pay close attention and focus on directing attention to the word "yaum" which is repeatedly mentioned in verse. In that case, it will come to mind that the context and realization of *syafā'at* is life in the afterlife, the day promised by Allah to all His people.

Shaykh Thanthawi, in his interpretation of Tafseer *al-Tantawi*, admits that he did not find a solution when solving *syafa'at* problems that were concocted by erroneous thoughts about regional issues. He brought the interpretation of *syafā'at* verses into *syafā'at qiyādiyyah* by interpreting *syafā'at* as the guidance of the prophets and the direction of the Qur'an, which leads people to luck, happiness and frees them from doom. According to Shaykh Tantawi regarding *syafā'at*, the *syafā'at* of the prophets can not be equated with the giving of wealth or administrative positions, but it is an explosion of scholarship, wise morals, and prophetic morality. Whoever can understand what they say, follow the path they outline, and reap the fruit from the seeds they sow means he has gained *syafā'at* and is included in the congregation.⁶¹

This view is no different from the *Ahl-Sunnah* and *Mu'tazilah*. The removal of sinners through *syafā'at*, or escape from hell before entering it and increasing good deeds, comes from *syafā'at* and following its instructions. Indeed, if the Prophet had not brought the *Syāri'ah* to his people, they would have been more like animals. So that we can realize everything, we must follow the Prophet's law, and by preparing from us, we will surely get his *syafā'at* later on the last day.

Perhaps someone will say that the opinion that states that there is a personification of charity, in the sense that all good and bad deeds will be shown physically in the afterlife, will lead to the specialization of *syafā'at qiyādiyyah* with life in the world and require the implementation of its ordinary meaning. For the environment, other than that, the personification of charity does not explicitly apply to the charity itself but generally applies, covering the relationships between humans, including the correlation of membership and leadership, priesthood, and guidance that applies to global life. The apparent meaning from this verse is that all humanity will be called together by their leader (in the afterlife). Thus, the leadership in this worldly life will continue in the *ukhrawi* life. Whoever in this earthly life becomes a guide. Then he will still be a guide in the afterlife, Allah SWT says:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ٧١

Means:

"One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least." (Q.S. Al-Isra'; 17:71).⁶²

⁶¹ Tafsir Al-Thanthawi, jilid I, 69-70.

⁶² <https://quran.kemenag.go.id/surah/17/71>, accessed on Oktober 24th, 2022, Yusuf Ali translation in the Qur'an Application.

The verse implies that leadership will continue from the life of this world to the life in the hereafter. Personification, as recognized by the *Qur'ān al-Karīm*, is a manifestation of worldly behavior in a form befitting the afterlife. Leadership in the afterlife is not a continuation of popular leadership in this world but the emergence of leadership in someone suitable for the afterlife. The difference between the two is like the difference between a gold mine and a mine. Not only two gold but one gold. At one time, it comes in a basic form, still clinging to dirt and rust, and another time in its noble form. Gold that has been cleaned of land is still the same.

3. *Al-Syafā'ah Al-Mushṭālahah*.

The *syafā'at* given to humankind is in the form of mercy and *maghfiroh* of Allah SWT through the intermediaries of saints and saints among His servants. His servants in worldly life receive the extent of His mercy through specific paths and causes, which are natural and can be seen by anyone who pays attention to this universe, as well as *maghfiroh*. His servants can obtain his forgiveness hereafter through specific paths and causes, namely saints, prayers, and supplications.⁶³

According to Shaykh Ja'far Subhani, when Allah's grace arrives to His servants through the trustees, it is to glorify the saints and show the glory of their position, as well as a reward for their sacrifice and sincerity in defending the truth and carrying out His commands. As explained in the letter An-Nisa verse 64, namely:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤

Means:

*“We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.”*⁶⁴

This fact becomes even more evident when we consider that prayer, and the blessings of believers, particularly, have a tangible impact on the causal chain of systems. Causes (*'illat*) are not limited to sensory reasons. In this universe, some influences are beyond our senses and sight.

What does mean by "management"? Does it apply specifically to natural and physical regulators, or is it more general than that? Sayyidina Ali bin Abi Talib explained it with a mighty angel appointed by Allah to rule this universe and life with his permission. We have to trust this regulator – even if we don't know how it is implemented – then we have to believe in its impact to get *maghfiroh* – even if we don't see how it is implemented. This way is implied in the story of the glorious Prophet

⁶³ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 110.

⁶⁴ <https://tafsirweb.com/1596-surat-an-nisa-ayat-64.html>, accessed on April 17th, 2022, Yusuf Ali translation in the Qur'an Application.

Muhammad SAW when he was asked about a spring where many people came for treatment; Can you change fate (*qadar*)? He replied, "*That is also part of Allah's qadar.*" From this, it follows that prayer is also part of divine destiny. As with diseases that can be cured with medicine, conditions can be fixed with prayer.⁶⁵

Explaining the influence of *syafā'at* in obtaining forgiveness from Allah and avoiding punishment, Al-'Allamah Ṭabaṭaba'i said: *syafā'at*, who intercedes with Allah concerning other factors, which is the reason why this rule happened, and anyone who violates it must be punished." Then he said: "From this, *syafā'at* is a condition of cause and effect. – Therefore, it is clear that *syafā'at mustālahah* is part of *syafā'at takwīniyyah* because the prayers and supplications of the Prophet influence Allah's forgiveness through the intermediary of the highest attributes of Allah SWT in this matter.⁶⁶

C. Problems Regarding *Syafā'at*

There are several problems related to *syafā'at*. This case arises from the similarities between mediation in Islamic law and material *syafā'at* that develops in human life, called mediators. If the people who create this topic understand the nature of *syafā'at* as stated in the Qur'an and hadith, then they will not doubt or raise issues that we should not study and criticize in scientific books.

1. The First Problem

There is no doubt that *syafā'at* does not cover all kinds of disobedience and sins and does not apply to all immoral and ordinary sinners. If universally applicable, the law becomes meaningless, and obligations do not apply. But *syafā'at* is for specific sins, with some sins and some exceptions. So. The following problem occurs: The essence of all that is called sin is transgression, and every person who commits sins exceeds the limits set by Allah SWT.⁶⁷

The *syafā'at* seen by those who raises this issue is a provision without clear rules, and the fact that it constitutes discrimination in law is, in fact, almost all kinds of sins and all sinners, and only when it is generalized in support and content. Interrogation has no meaning, as suggested by the interrogator, if sins and sinners are divided into categories and levels or if sinners have different spiritual levels.

Therefore, it is impossible to compare a person who sets fire to a building and kills just one person with a person who sets fire to a building and kills hundreds of people. While two people have committed the same crime, the quality of the crimes is different.⁶⁸

Based on this, there are different punishments and burdens for other psychological crimes and different qualities of behavior. The same provisions apply to sinners who still have a bond of faith with Allah SWT and a spiritual relationship with intercessors.

⁶⁵ Manshur Ali Nashif, *Al-Taj Al-Jami' li Al-Ushul*, Jilid III, (Beirut: Dar al-Jeil), 178-179.

⁶⁶ Muhammad Husein Thabathaba'i, *Al-Mizan fi Tafsir Al-Qur'an*, Jilid I, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 161-163.

⁶⁷ Ja'far Subhani, *Adakah Syafa'at Dalam Islam*, terj. *Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 137-138.

⁶⁸ Ibid.

Thus, he is not considered to be outside the circle of believers. In contrast to those whose bonds of faith in Allah have been severed and there is no spiritual connection with the intercessor, he will be seen as outside the scope of believer.

The argument to clarify this point is that Allah has classified sins and said that some are not forgiven without repentance, but others can be forgiven even without repentance. Allah SWT says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Means:

“Allah forgiveth not that partners should be set up with Him, but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed”(Q.S An-Nisa’:4:48).

In short, this problem is built on the view that ignoring verses and myths about the division between major and minor sins and avoiding significant sins can erase little sins. Allah SWT says:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

Means:

“If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour”.(QS An-Nisa’:4:31).

Therefore, giving *syafā’at* for some sinners means changing the *sunnatullah* forever. At the bottom, the problem was no different from the previous one. Only the form was different. The basis of the first problem is that lawsuits are discriminatory in law. While the second problem is interference that causes changes and modifications of *sunnatullah*, which is stated not to experience that change.

2. The Second Problem

Some say that the law of *syafā’at* encourages sinners to continue their disobedience and persistence in committing crimes. With their belief in *syafā’at*, sinners will continue to commit crimes in the hope that their sins will be forgiven through mediation (*syafā’at*).⁶⁹

This problem arises from the analogy of *syafā’at* contained in the *Qur’ān al-Karīm*, and the hadith of the Prophet SAW with *syafā’at*, which is developing among the general public. If this problem rests on the nature of the difference between the two, of course, it will lead to the door of immorality because various groups refute such an opinion:

⁶⁹ Ja’far Subhani, *Adakah Syafa’at Dalam Islam, terj. Al-Syafa’ah*, Jilid I, Iran: Mu’assasah Al-Nasyr Al-Islamiy, 2011, 144.

- a. Of course, if giving *syafā'at* is a motivating factor for disobedience, then the promise of forgiveness must also be considered a motivating factor for noncompliance.⁷⁰

Allah SWT has promised in His holy Qur'an that is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ⁷¹

Means:

Allah forgiveth not that partners should be set up with Him, but He forgiveth anything else, to whom He pleaseth;(Q.S. An-Nisa':4:48).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ⁷² وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا⁷³

Means:

Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this; one who joins other gods with Allah, Hath strayed far, far away (from the right)". (Q.S.An-Nisa'4:116).

- a) Allah SWT has promised that abstaining from big sins can erase some mistakes (minor sins). Allah SWT says:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ⁷⁴

Means:

*"If you (but) eschew the most heinous of the things which you are forbidden to do. We shall expel out of you all the evil in you and admit you to a gate of great honour"*Q.S. An-Nisa':4:31).

- b) If the provision of *syafā'at* results in things as imagined, then the condition of repentance is also a factor that encourages a servant to continue to commit sins and transgression of limits. Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

Means:

"O ye who believe! Turn to Allah with sincere repentance".(Q.S. At-Tahrim: 66:8).

The verses above and the previous verses reveal those who raised this issue does not understand the meaning of *syafā'at* and what is meant by verses and hadiths about *syafā'at* because if not, it certainly would not confirm the existence of hope in the soul as a factor that causes a person to do more evil.⁷³

⁷⁰ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 145.

⁷¹ <https://tafsirq.com/4-an-nisa/ayat-48>, accessed on Mei 24th, 2022, Yusuf Ali translation in the Qur'an Application.

⁷² <https://tafsirq.com/4-an-nisa?page=12>, accessed on Mei 24th,2022, Yusuf Ali translation in the Qur'an Application.

⁷³ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 146.

The *syafā'at* was spoken in the Qur'an and promised by Allah SWT is not specific, absolute, and free from various conditions. *Syafā'at* is a mediation that submits to Allah's permission, while people who are given appeal only get His pleasure. Allah said in the QS. al-Anbiya verse 28:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ

Means:

“He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable,”

The purpose of *syafā'at* is to awaken hope, and it is a window of longing that God opens for immoral people so that they do not despair of God's mercy and feel hindered from obtaining His forgiveness so that they can continue to live in disobedience.

3. The Third Problem

The concept of *syafā'at* is known today as شفيع (*syafā'at* giver) assistance to the recipient of the *syafā'at* to perform or leave an action desired by the other party, even if the action has been decided or not, except for the waiver and cancellation of expectations (other parties) for the recipient's benefit.

Law always accompanies its object, and each object always has specific laws. If it remains the same, the law does not change, and if it is transformed into another, it also changes or becomes a new, different law. Law is in the first object. For example, *khamr* liquid is an unlawful item that must be avoided. But if he turns into wine, his laws change according to the change in the object, which is why he is chastised. In this case, the second law is not considered a deduction from the first law. The difference between the two laws cannot be regarded as differences and changes in the judge's knowledge, but from the start, the judge already has two understandings and two laws, both related to the subject. The actual judge knows and understands that *khamr* is unclean and unclean and wine is clean and pure. Therefore, if there is a change, it does not happen to knowledge but to objects and conditions.⁷⁴

Therefore, it is inevitable. It must be said that mediation does not bring about differences in Allah's knowledge and *'irādah*, just as it can not be said that the first is a manifestation of justice. The second is a manifestation of corruption. But both are determined by sources. Fairness according to each condition.

4. The Fourth Problem

The fourth problem is the problem raised by Shaykh Muhammad Abduh, according to what his student Sayyid Muhammad Rasyid Ridha said. This issue states that there is no *qath'i* (definite) text about the existence of mediation in the Qur'an, but the hadith determines it.⁷⁵

⁷⁴ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 151-152.

⁷⁵ Rashid Rida, *Tafsir Al-Manar*, Jilid VII, Mesir: Dar al-Jeir, 270.

This problem can be put forward in another formulation as follows; *syafā'at* is denied in the letter al-Baqarah verse 254:

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْنَكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Means:

*“O ye who believe! Spend out of (the bounties). We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith, they are the wrong-doers”.*⁷⁶

As the other verses state that mediation (*syafā'at*) does not apply to those who provide mediation.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

Means:

“Then it is no longer helpful for them to syafa'at from those who provide mediation”.

However, other verses exclude *syafā'at* with permission from His pleasure, in His words Q.S. Al-Baqarah: 2: 255, which reads:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ

Means:

“Who is there can intercede in His presence except as He permitteth?”.

The same thing is also found in His word, which is:

وَأَمَّا الَّذِينَ سُعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرٌ مَّجْدُوزٍ

Means:

“And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break”.(Q.S.Hud:11:108).

As is known, the exceptions contained in this last-mentioned verse will never be realized forever because they are eternal in it. True, that exception suggests a possible meaning. That is the possibility of their expulsion from heaven, as a statement that their entry into heaven does not negate the divine authority for the possibility of their removal from it and that this is not outside His power. Allah can expel them from paradise as is the case with His power keeps them in it. Thus there does not impede interpreting the verses of *syafā'at* found in the Qur'an, especially verses that contain such exceptions, as a statement about the possibility of mediation, not the occurrence of mediation.⁷⁷

⁷⁶ <https://tafsirq.com/2-al-baqarah?page=26>, accessed Mei 25th, 2022, Yusuf Ali translation in the Qur'an Application.

⁷⁷ Ja'far Subhani, *Adakah Syafa'at Dalam Islam, terj. Al-Syafa'ah*, Jilid I, Iran: Mu'assasah Al-Nasyr Al-Islamiy, 2011, 158.

Discussions about whether or not mediation is possible are more accurately described as purely philosophical and theological arguments, as is the case with studies on the possibility of the diversity of the Necessary Essence (God) and other similar issues.

Concerning the socio-educational issues surrounding education and outreach, both social and existent, the discussion about the possibility and occurrence of these problems is not valid. It is also irrelevant to the goals of the Qur'an, and there will be nothing to pay attention to except for one thing, namely the occurrence of what Allah SWT promised in His holy book in the form of the exception earlier. Therefore, it is impossible to conclude immediately from these verses, except for conclusions regarding the permission and pleasure of Allah SWT and their application is a possibility.

CHAPTER III

THE PROFILE OF *AL-MĪZĀN* AND *MAFĀTIH AL-GHAIB*

A. Tafseer *al-Mīzān*

1. The Biography of Ṭabaṭaba'i and His Thoughts

Al-'Allamah al-Sayyid Muhammad Husain at Ṭabaṭaba'i is the author of the book of interpretations of *al-Mīzān*. He was born on 29 Dzulhijah 1321/1892 AD in⁷⁸ Tibriz, northwestern Iran. He was born in a family descended from the Prophet Muhammad SAW, who has produced famous scholars for fourteen generations. When he was five years old, his mother died, and his father died four years later. The death of his parents made him has a guardian (caretaker of the inheritance of his parents) hand over the care of a male and female helper.⁷⁹

Ṭabaṭaba'i studied with some scholars, which are Mirza 'Ali Qadhi (in gnosis/'*irfān*), Muhammad Husain Na'ini, Shaykh Muhammad Husain Isfahani (in fiqh and shari'ah), Sayyed Abu al -Qasim Khawansari (arithmetic), he also studied the standards teks by Ibn Sina in his books as-Shifa, Asfar and Masha'ir by Sadru al-Din Shirazi, the work of Tamhid al-Qawaid by Ibn Turkah, and Tahdhib al-Ahlaq by Ibn Miskawaih to Sayyid Husain Badkuba'i. Thabathaba'i was a student of two great teachers at that time. They are Sayyid Abu al-Hasan Jilwah and Aqa 'Ali Mudarris Zinuni.⁸⁰

In 1935 M, Ṭabaṭaba'i returned to Tibriz for ten years due to economic difficulties. He felt a spiritual dryness in his life due to the social conditions of farming.⁸¹ During World War II, many Russian residents moved to Persia. Ṭabaṭaba'i moved to the city of Qum from Tibriz in 1324 H/1945 AD. In this city, Ṭabaṭaba'i regained his scientific world because, at that time, Qum became the religious center in Persia. Ṭabaṭaba'i began training himself by focusing on the exegesis of the Qur'an and traditional Islamic philosophy and theosophy.⁸²

Based on the arguments of Rosihon Anwar in 1344 H, Ṭabaṭaba'i continued his studies of the Qur'an and other religious knowledge in the city of Tibriz. For seven years, Ṭabaṭaba'i studied Arabic and studied spiritual teachings and classical Islamic texts. He finished the initial lessons in 1344 H. Ṭabaṭaba'i moved to Hauzah Najaf to continue his education.⁸³

⁷⁸ Muhammad Husain Tabataba'i, *Merangkap Rahasia Al-Qur'an*, Bandung: Mizan, 1995 cet. VII, 5.

⁷⁹ Muhammad Husain Tabataba'i, *Inilah Islam, Upaya Memahami Seluruh Konsep Islam Secara Mudah*, Jakarta: Pustaka Hidayah, 1992, 15.

⁸⁰ Ali al-Awsi, *At-Tabataba'i wa Manhajuhu fi Tafsiruhu al-Mizan*, Teheran: Mu'awaniyah al-Riasah lil'alaqat al-Daulah, 1985, 44. Lihat juga Khudhair Ja'far, *Tafsir Al-Qur'an bi Al-Qur'an 'Inda al-Allamah al-Thabathaba'i*, (Qum: Dar Al-Qur'an al-Karim, 1411 H), 10.

⁸¹ Sayyid Husein Nasr, "Kata Pengantar" dalam karya *Tabataba'i, Islam Syi'ah Asal Usul dan Perkembangannya*, terj. M Wahyudin, Jakarta: Pustaka Utama Grafiti, 1989, 22.

⁸² Rosihon Anwar, *Ulum Al-Qur'an*, Bandung: Pustaka Setia, 2008, 31.

⁸³ Rosihon Anwar, *Ulum Al-Qur'an*,28.

‘Allamah Ṭabaṭaba’i is famous for his religious thoughts among Shiites. He divides his spiritual beliefs into three ways. First, religious and formal methods are used to understand the problems of monotheism, God's power, and so on. Second, the intellectual process refers to rational proof. Third, the mystical method that he considered in this way could reach the inner truth of religion. In philosophy, his most important work is *ushūl-e falsafah wa rawish-e-riyalism* (Principles of Philosophy and Method of Realism), published in five volumes with explanatory notes and comments by martyr Murtadha Mutahhari on the Islamic worldview not only contradicting idealism, which denies the reality of the material world, but also a worldview of materialism, in which all reality are intended to reduce ambiguous materialist myths and fabrications.⁸⁴

He often wrote his books talking about *Syi’ah* doctrines and dates. One of the books consists of clarifications and expositions on Shiite circles, answering questions posed by the famous French orientalist Henry Corbin. Another work on the topic of *Syi’ah Islam* which was translated into English by Sayyid Husain Nasir with the title *Syi’ah Islah*.

Ṭabaṭaba’i died on November 15, 1981, in the city of Qum and was buried in the town. Ṭabaṭaba’i is one of the most respected figures in Iran, so his name was used as a university. His works gain high popularity continuously. More and more are being translated into English; today, his name is prevalent throughout the Islamic world as an intellectual and spiritual figure.⁸⁵

2. The Teachers of Ṭabaṭaba’i

Ṭabaṭaba’i studied in Najaf with some great scholars, which are:⁸⁶

- a) Mirza ‘Ali Qadhi (In Gnosis or ‘*Irfān*).
- b) Muhammad Husain Na’ini dan Syaikh Muhammad Husain Isfahani (in *Fiqh* and *Syari’ah*).
- c) Sayyed Abu al-Qasim Khawansari (in Arithmetic).
- d) Sayyid Abu al-Hasan Jilwah
- e) Aqa’ ‘Ali Mudarris Zinuni.

3. The Works of Ṭabaṭaba’i

In the field of writing, Ṭabaṭaba’i is a prolific writer, producing many works. Apart from his monumental work, Tafseer *al-Mizan*, has other works in various disciplines among others.

⁸⁴ Ahmad Baidhowi, *Dinamika Studi Al-Qur’an*, Yogyakarta: Idea Press, 2009, 169-170.

⁸⁵ Rosihon Anwar, *Ulum Al-Qur’an*, Bandung: Pustaka Setia, 2008, 36.

⁸⁶ Ali al-Awsi, *At-Tabataba’i wa Manhajuhu fi Tafsiruhu al-Mizan*, Teheran: Mu’awaniyah al-Riasah lil’aqalat al-Daulah, 1985, 44. Lihat juga Khudair Ja’far, *Tafsir Al-Qur’an bi Al-Qur’an Inda al-Allamah al-Tabathaba’i*, Qum: Dar Al-Qur’an al-Karim, 1411 H, 10.

- a. *Risālah fī al-Burhān* (Treatise on Reasoning) in Arabic.
- b. *Risālah fī al-Mughālatah* (Treatise on Sophistry) in Arabic.
- c. *Risālah fī al-Tahlīl* (Treatise on Analysis) in Arabic.
- d. *Risālah fī al-Tarkīb* (Treatise on Composition) in Arabic.
- e. *Risālah fī al-I'Tibariyyat* (Treatise on the Idea of the Origin of Man) in Arabic.
- f. *Risālah fī al-Nubuwwah wa al-Manāmat* (Treatise on Prophethood and Dreams) in Arabic.

Then the books he wrote while living in Tibriz are:

- a. *Risālah fī al-Asmā' wa al-Sifāt* (Treatise on the name and of Allah) in Arabic.
- b. *Risālah fī al-Af'āl* (Treatise on the Actions of Allah) in Arabic.
- c. *Risālah al-Insān Qabla al-Dunya* (Treatise on Man before in the World) in Arabic.
- d. *Risālah al-Insān fī al-Dunya* (Treatise on Man in the World) in Arabic.
- e. *Risālah al-Insān Ba'da al-Dunya* (Treatise on Man after the World) in Arabic.
- f. *Risālah fī al-Wilāyah* (Treatise on Power) in Arabic.
- g. *Risālah fī al-Nubuwwah* (Treatise on Prophethood) in Arabic.
- h. The Book of Genealogy of al-Tabathaba'i *fī al-Arbaijan* (Book of Genealogy of Ṭabaṭaba'i in Azerbaijan) is in Arabic.

While his works written in the city of Qum are:

- a. *Al-Mīzān fī Tafsīr Al-Qur'ān*, Arabic.
- b. *Ushūl al-Falsafah* (Fundamentals of Philosophy) in Persian.
- c. *Ta'līqāt 'Ala Kifāyah al-Ushūl* (Annotation on the Book of al-Usul) in Arabic.
- d. *Ta'līqāt 'Ala al-Aṣfar al-Arba'ah* (Annotation on the Book of al-Aṣfar al-Arba'ah) is Arabic.
- e. *Risālah fī al-I'jāz* (Treatise on Miracles) in Persian.
- f. *Al-Syi'ah fī Islām* (Shia Islam) is in Arabic.
- g. *Al-Qur'ān fī al-Islām* (Al-Qur'an in Islam) is in Persian.⁸⁷

4. The Background of Tafseer *al-Mīzān* writing

Razzaqi claims that when Ṭabaṭaba'i came from Tabriz to Qum, by observing the needs of the surrounding people and looking at the situation around Qum institutions, he concluded that a book of interpretations of the Qur'an was still needed for better understanding to arrive at the meaning implied from the text of the Qur'an. Moreover, it is a refinement of intellectual and doctrinal principles

⁸⁷ Ali al-Awsi, *Al-Tabataba'i Wa Manhajuhu fī Tafsirihi al-Mizan*, 47-48.

in Islam. Thus the book of interpretations of *al-Mīzān* refutes the claim that the Shiites have an anti Qur'an that contradicts the Sunni of the Qur'an.⁸⁸

The word *al-Mīzān* was taken by Ṭabaṭaba'i as the title of his book (with the full title *al-Mīzān fī Tafsīr Qur'ān*), which means scales, namely something used to measure interpretation at that time. According to al-Awsi, the name *al-Mīzān* because in his commentary book, various opinions of the *mufassir* are expressed, and he conveys a critical attitude and weighs their opinions both to reject and accept.⁸⁹

Tafseer *al-Mīzān* is concluded from eight thousand and forty-one pages (8041), printed three times and translated into Persian. The book of *al-Mīzān's* commentary is a collection of articles to be used as a course at Qum University, Iran. At the request of students to make one of these articles, the first volume of the book of commentary *al-Mīzān* was published in 1956 AD, and he finished up to twenty volumes or volumes.⁹⁰

‘Allamah Ṭabaṭaba'i classified four groups in interpreting the Qur'an: theologians, philosophers, Sufism, and hadith experts. After the grouping, the Ṭabaṭaba'i reviewed their explanatory models and criticized their views and methods of interpreting the Qur'an. According to him, in solving the Qur'an, hadith experts were only based on the narrations of their predecessors, friends and *tābi'in*. So they are fanatical and only stick to their predecessors' narrations without involving the role of reason as a process of interpretation.⁹¹

Ṭabaṭaba'i 's argument against Sufi groups that they only focus on the esoteric aspects of creation and pay attention to the verses of the Qur'an related to the soul without paying attention to natural reality and verses about astronomy. Their motives will eventually lead humans to interpretation and interpretation in poetic expressions. As bad as it is today, the verses of the Qur'an are interpreted based on the number of words and numbers: the chapters are divided according to light and darkness.⁹²

According to Ṭabaṭaba'i, the theologians in interpreting the Qur'an are only more motivated by the opinions of their various schools of thought, so this colors their interpretation. They interpret something differently from their statement. Their systems and views are more due to differences in scientific theoretical foundations or other things, such as *taqlīd* and ethnic fanatics, so their efforts and methods of study cannot be called interpretations but mere adjustments.⁹³ As for

⁸⁸ Abu al-Qasim Razzaqi, *Pengantar pada Tafsir al-Mizan*, Penerjemah Nurul Agustina dalam Jurnal al-Hikmah No.8 Rajab-Ramadhan 1413 H, 6.

⁸⁹ Abu al-Qasim Razzaqi, *Pengantar*, ,115.

⁹⁰ Ali Iyazi, *al-Mufasssirun Hayatuhum wa Manhajuhum*, Teheran: Muassasah al-Tiba'ah wa al-Nashr, 1994, 703.

⁹¹ Muhammad Husein Tabataba'i, *Al-Mizan fī Tafsir Al-Qur'an*, Jilid I, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 5.

⁹² Muhammad Husein Tabataba'i, *Al-Mizan* Mathbuat, 1991, 10.

⁹³ Muhammad Husein Tabataba'i, *Al-Mizan fī Tafsir Al-Qur'an*, Jilid I, (Beirut: Mu'assasah al-A'la li Mathbuat, 1991), 9.

the philosophers, they comment on the commentators, so they don't fall into the dilemma of applying and interpreting verses that seem to contradict the propositions in the art of philosophy in the sense of explaining them broadly and clearly, as an example of science of mathematics, naturalism, theology, and practical wisdom (the law of *'amaliyyah*), especially the verses related to the incarnate verses.

5. The Systematic, Method and Style of Tafseer *al-Mīzān*

Tafseer *al-Mīzān* consists of twenty volumes in the Arabic version. Whereas in Persian, one book is translated into two volumes, so there are forty volumes in Persian. In addition, Tafseer *al-Mīzān* has also been translated into other languages, such as English and Urdu.

Tafseer *Al-Mīzān* is a book of explanation which has the form of exegesis *bil ma'tsūr*. As stated by Ṭabaṭaba'i in his *muqaddimah*, he is guided by interpreting *Qur'an bil Qur'an* or verse by verse. Examples of the interpretation of QS. *Al-Lail* (92): 12, he interpreted with several other verses, namely QS. *Adz-Dzāriyat* (51): 56, QS. *An-Nahl* (16): 9, QS. *Al-Ahzāb* (33): 4, QS. *Al-Insān* (76): 3, QS. *Ash-Syūra* (42): 52, and QS. *Yūsuf* (12): 108.⁹⁴

According to Ṭabaṭaba'i, the only correct interpretation is that the mufassir can interpret the verses of the Qur'an by collecting and contemplating them collectively to get strong encouragement. Identify arguments with properties, facts, or descriptions as given in a verse.

In general, Ṭabaṭaba'i grouped verses sequentially in one study then explains each word, which is considered difficult, and then, in the end he presented his argument. For example, in interpreting *surah Al-Māidah* verse 55 with *surah 'Ali Imrān* verse 68 and *surah Al-Ahzāb* verse 6, the word *wali* means the leader, arguing that kept several verses in one sura secret in the same period. In this way, even though a verse is a side by side, it is not confident that there is a relationship between the two, and every related verse is not necessarily revealed simultaneously in the same context.

Ṭabaṭaba'i also quoted the hadith of the Prophet SAW, especially *mutawatir* hadith. He also listed his companions and *tābi'in*. He does not only used narrations from 'Ali and *ahlu bait*, but he also quoted from others. Examples of the interpretation of QS. *Al-Baqarah* (2): 50-61, on "*Bahts Rawa'i* (Hadith)". Ṭabaṭaba'i includes a hadith from 'Ali about the method of repentance for the people of Musa as. This hadith took from the book of *al-Kafī*, namely regarding the words of Abul Hasan al-Madhi regarding the verse QS. *Al-Baqarah* (2): 57 that is:

وَمَا ظَلَمُونَنَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Means:

“(But they rebelled); to us they did no harm, but they harmed their own souls.”

⁹⁴ Muhammad Husein, *Al-Mizan*, Jilid 19-20, 567.

The systematics used by Ṭabaṭaba'i in his commentary is not different from those of his predecessors in their explanation. 'Ali al-Awsiy maps out the systematics used by Ṭabaṭaba'i in compiling his writing work.⁹⁵ First, from the systematics, in discussing one topic, Tabataba'i divides the verses into one sura, which will be interpreted into separate groups. Sometimes in solving, he cut one verse or half a verse or even up to twenty verses.⁹⁶

a. Method of Interpretation

'Allamah Ṭabaṭaba'i uses the *tahlīlī* method with a *bil ra'yi* interpretation approach.⁹⁷ The purpose of the *tahlīlī* method is to interpret the Qur'an verses from various aspects based on the sequence of verses and letters in the Qur'an by highlighting the meaning, the content of *lafadz*, *munāsabah*, *asbābun nuzūl*, hadith of the Prophet Muhammad SAW, the opinions of friends and *tābi 'in* as well as the scholars.⁹⁸

When interpreting Tafseer *al-Mīzān*, Ṭabaṭaba'i begins by discussing a specific topic, then divides some of these verses into one letter of the Qur'an, which is then interpreted into a group. When explaining a verse, he sometimes uses a discussion model by including the opinions of previous classical scholars. Sometimes, he comments on the history, either corroborating or conversely⁹⁹ to reinforce his idea, as in the discussion about *asbābun nuzūl*.

b. The Way to Explain

When examined in terms of the explanation of the Qur'an, the interpretation method is divided into two types: The *Bayāni* method and the *muqarin* method. From an analytical study of the book of *al-Mīzān*, we can conclude that the text of interpretation of *al-Mīzān* uses the *muqarin* method because it interprets the verses of the Qur'an by comparing verses with verses that discuss the same issue, or using hadith, or by comparing *mufassir's* opinion by highlighting the aspects of the difference. An example is when comparing surah al-Mā'idah verse 55 as a leader. Ṭabaṭaba'i argued that surah *al-Mā'idah* verse 51 uses the words Jewish and Christian, while verse 57 uses the word *اوتو الكتاب* (those who wave the book), this proves that sura *al-Mā'idah* verse 55 has nothing to do with the paragraph before or after.

⁹⁵ Ali Awsiy, Tabataba'i, *Al-Tabataba'i Wa Manhajuhu fi Tafsirihī al-Mizan*, 114-121.

⁹⁶ Muhammad Husein Tabataba'i, *Al-Mizan fi Tafsir Al-Qur'an*, Jilid II, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 227-230; Jilid XI, 145; Jilid XIV, 257; Jilid XV, 314.

⁹⁷ Tamrin, *Tafsir al-Mizan: Karakteristik dan Corak Tafsir*. Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir, 1-26.

⁹⁸ Khaeruman, *Sejarah Perkembangan Tafsir al-Qur'an*, Pustaka Setia, 2004.

⁹⁹ Muhammad Husein Tabataba'i, *Al-Mizan fi Tafsir Al-Qur'an*, Jilid 12, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 364-366.

c. Breadth of Explanation

In terms of the Breadth of interpretation, *al-Mizan*'s interpretation is a book of reason written using the *itnabi* method, namely interpreting the verses of the Qur'an accompanied by a broad description of all aspects contained in the verses, which are interpreted according to the expertise and interpretive tendencies.¹⁰⁰

He divided discussions such as بيان, which contain grammatical explanations, بحث روائ (discussion of history), بحث علمي (scientific conference), بحث فلسفي (discussion of philosophy), and he ended each conversation with the word اقول (my opinion). In addition, the Breadth of interpretation can be seen in Ṭabaṭaba'i's explanation of surah al-Maidah verse 55 in detail, starting from the grammatical, historical, and scientific discussion which concludes that the word wali in this verse means leader, because there is a word that has a special meaning (انما). In addition, if a wali means a friend or helper.¹⁰¹

d. Pattern and Trends

The pattern of interpretation of Tafseer *al-Mizān fī Tafṣīr Al-Qur'ān* can be categorized as a multi-disciplinary interpretation as stated on its cover: "*al-Mizān fī Tafṣīr al-Qur'ān* Kitab' *Ilmi Fanni, Falsafi, Adabi, Tarikh, Rawa'i, Ijtima'i, Hadith wa Yufassiru al-Qur'ān bi al-Qur'ān*," which means *al-Mizān* in the interpretation of the Qur'an, books on science, philosophy, literature, history, social community, with a *hadith* approach and Qur'an interpretation with Qur'an.¹⁰² However, some argue that the understanding style is the interpretation of *i'tiqādi*. Even though Ṭabaṭaba'i made many comparisons of the opinions of the *'ulama*, in the end it is still prioritized the views of the *ahl-Bait* priests. That can be seen from the books used as references by Ṭabaṭaba'i in interpreting verses.

According to Mahmud Ayub, "*Al-Mizān fī Tafṣīr al-Qur'ān* is a legal, theological, philosophical, mystical, social and scientific, even moderate and polemic.¹⁰³

6. The Sources of Tafseer *al-Mizān*

He used two sources as reference material in composing Tafseer *Al-Mizān*, namely primary and secondary sources. The primary source used is the Qur'an. This central source is a source that cannot be separated because it is the basic foundation for interpreting each verse. As for the secondary sources, namely additional tools for analyzing the Qur'an in the form of books of

¹⁰⁰ M.Ridlwan Nasir, *Perspektif metode Muqarin dalam memahami Al-Qur'an*, Surabaya: IMTIYAZ: 2011, 16.

¹⁰¹ Muhammad Husein Tabataba'i, *Al-Mizan fi Tafṣīr Al-Qur'ān*, Jilid I, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 15.

¹⁰² Muhammad Husein, *Al-Mizan*, 35.

¹⁰³ Mahmud Ayub, *Al-Qur'an dan Para Penerjemahnya*, Jakarta: Pustaka Firdaus, 1992, Cet.1, 57.

interpretation of classical scholars, both from Shi'a Imamiyah or Sunni circles, Arabic dictionaries, holy books of other religions, *al-Kutub al-muqoddasah*, sources -historical sources, hadiths of the Prophet SAW, general knowledge, *mu'arif ammah*, philosophy, newspapers, and magazines.¹⁰⁴

7. The Scholars statement about Tafseer *Al-Mizān*

- a. Ayatullah Mutahhari: The Book of Tafseer *al-Mizān* is one of the best commentaries on the Quran. From the point of view of specialization, this explanation is the best exegesis book between Sunni and Shia from the beginning of Islam until today.¹⁰⁵
- b. Ayatullah Jawadi Amuli: Just as the Qur'an is a storehouse of all knowledges, the interpretations written by 'Allamah Ṭabaṭaba'i are also a repository of thought and expertise where a theologian takes advantage of his presence (as well as his work) and convey it to others.
- c. 'Allamah Sayid Muhammad Husaini Tehrani: His works, including works that collect the meanings of the *dhahir*, *inner*, *'aqli*, and *naqli*, all play a role. This interpretation is exciting to introduce as proof of the Shi'a creed to the world. This interpretation also has a sensitive, unique, and comprehensive point.
- d. Ja'far Subhani: 'Allamah Ṭabaṭaba'i must be considered the founder of a unique method of interpretation because this method exists only in the revelation family, namely the attempt to remove the existing obscurity by using other verses of the Qur'an.¹⁰⁶
- e. Nashir Makarim Syirazi: A work using an extraordinary method, namely the interpretation of *Qur'ān bil Qur'ān*, must also include a collection of truths that until now have been hidden from people today.
- f. Ayatullah Muhammad Hadi Ma'rifat: This interpretation by 'Allamah Ṭabaṭaba'i is a treasure of Islamic thought. A noteworthy discovery. 'Allamah Ṭabaṭaba'i, in his work, conducts research very carefully and thoroughly, which can create changes in the fields of Islamic, scientific, philosophical, and Islamic thought. Therefore, discussion and research on this matter is an essential thing that the Shia scientific schools must carry out.¹⁰⁷

¹⁰⁴ Ahmad Fauzan, *Manhaj Tafsir al-Mizan fi Tafsir al-Qur'an Karya Muhammad Husain Thabathaba'i*, Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir, 2018, 117-136.

¹⁰⁵ Ayatullah Jawadi Amuli, *Syams al-Wahyi Tabrizi*, Sireh-ye Amali Allamah Thabathabai, 96.

¹⁰⁶ Thabathaba'i, *Mengungkap Rahasia Al-Qur'an*, terj. A. Malik Madaniy dan Hamid Ilyas, Bandung: Mizan, 1992, 5.

¹⁰⁷ Baidlowi, Ahmad, Al-Tabataba'i, *al-Mizan fi Tafsir al-Qur'an*. Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadist Vol. 5 No. I Januari 2004: 29-43.

B. Tafseer *Mafātih al-Ghaib*

1. The Biography of Al-Razi and His Thought

Fakhruddin Al-Razi is the nickname of Muhammad ibn 'Umar ibn Husain ibn Hasan ibn 'Ali, al-Tamimi, al-Bakri al-Thabaristani al-Razi.¹⁰⁸ A scholar known as Ibn al-Khatib belongs to the Shafi'i school of thought. He was born on the 25th of Ramadan in 544 H/1150 AD in Ray, Iran.¹⁰⁹ He died in Herat to coincide with Eid al-Fitr, namely Monday, 1 Shawwal 606 H/1209 AD.¹¹⁰

His father, Diya'uddin 'Umar, a scholar of the Shafi'i school of thought and a scholar of the theology of the 'Asy'ariyah school. His scientific lineage continues with Imam Syafi'i through the al-Muzanni route, Ali Abi Qasim al-Anmati, Abi 'Abbas ibn Surayi, Abu Ishaq al-Murwazi, Abu Zayd al-Murwazi, al-Qaffal al Murwazi, from Husayn al-Murwazi and al-Farra' al-Baghawi. The genealogy of the science of *kalām* was received from Sulayman ibn Nasir al-Ansari, a student of al-Juwayni (teacher of Imam al-Ghazali), continued to Abu Ishaq al-Isfirayini, Abu Hasan al-Bahili to Abu Hasan al-Asy'ari.

Al-Razi was known as a scholar of studies and frequently travelled to popular areas such as Khawarizm, Khurasan, and Egypt to study with scientific experts. Apart from being a leading commentator of his time, Imam Fahrudin Al-Razi was also known as a scientist who mastered various disciplines, both general and religious, such as *ushūluddin*, *fiqh*, *al-Lughah* science, a theologian (*kalām*) from the *ahlu sunnah madzab*, literature, philosophy, Sufism, medicine, mathematics, physics, astronomy, etc.¹¹¹

His father's character made Al-Razi learn a little from others. He grew up to become a Shafi'iyyah-'Asy'ariyyah. After his father's death, he studied under Kamaluddin as-Simnani (a student of Imam al-Baqilani) and Majduddin al-Jili (a student of Imam al-Ghazali).¹¹²

Thanks to his persistence and persistence in continuously seeking knowledge with visits to several scientific experts in various regions, Al-Razi is known as a very progressive reformist figure in the Islamic world in the 6th century H. He is often dubbed as a figure in developing theological systems through a philosophical approach. And on this concept, a modern mystic from

¹⁰⁸ Muhammad Husain al-Dzahabi, *Tafsir wal Mufasssirun*, Jilid I, Darul Hadis Kairo, 2005, 248.

¹⁰⁹ Khadijah Hammadi Abdallah, *Manhaj al-Imam Fakhruddin Al-Razi, Bayna al- Asya'irah wal Mu'tazilah*. Beirut: Dar al- Nawadir, 2010, 32.

¹¹⁰ Muhammad Husain al-Dzahabi, *Tafsir wal Mufasssirun*, Darul Hadis Kairo, 2005, 207.

¹¹¹ Fakhruddin al- Razi, *Roh Itu Misterius, terj. Muhammad Abdul Qadir al Kat*, Cendekia Jakarta, 2001, 18.

¹¹² Taha Abdurra'uf Sa'ad, *Muqaddimah Muhaqqiq' dalam Fakhrudin Muhammad ibn 'Umar Al-Razi, Muhassal Afkar al- Mutaqaddimin wa al-Muta'akhhirin minal- 'Ulama' wa al-Hukama' wa al-Mutakallimin*. Qahirah: Maktabah Kulliyyat Azhariyah, t.th, 7.

Iran named Sayyed Husein Nassar stated in his treatise *Asrār al-Tanzīl* that Al-Razi had succeeded in combining ethical themes with theological discussions.¹¹³

Experts believe that one of the directions of Al-Razi's work is to reject the ideas of the Mu'tazilites. The fierce debate involving Al-Razi presented the pros and cons of his era. Even historians have recorded Al-Razi's funeral, which he deliberately kept secret to avoid inappropriate actions by his polemical opponents.¹¹⁴

According to Taha Jabir 'Alwani, the model of criticism initiated by Al-Razi follows that of the philosopher al-Ghazali. Early wrote about the true nature of objects, then published a book about misreading object criticism. This step is what al-Ghazali did through *Maqasidul Falasifah* and then *Tahāfut al-Falasifah*.¹¹⁵

Not only the pattern of criticism but the materials and systematics of commentary used by Al-Razi also are not much different from the *tarīqāt al-muta'akhirīn* in general, and al-Ghazali in particular, which focuses on rejecting *mu'tazilah* ideas by:

- a. Presenting the views of controversial opponents.
- b. Explain its weak points.
- c. Build arguments that strengthen and are unique to the *mutaakhirin*.
- d. Provide a logical basis (*mantiqi*) for building the *Syafi'i* and *Asy'ari* school of thought.¹¹⁶

Thanks to his readings works, most of the Shia-Karamiyah sects in the city of Herat returned to *Ahlusunnah* teachings. For this reason, Al-Razi is known in the town as Sheikh Al Islam. He also succeeded in bringing the tariqat al-muta'akhirin to its peak so that he was known as al-imam in the treasures of *ushūl fiqh*.

2. The Teachers of Fakhruddin Al-Razi

His travels studied various regions and scientific experts who later became teachers in multiple disciplines, especially in the field of interpretation. Among the scholars who later became his teacher, namely:¹¹⁷

- a. Salman ibn Nasr ibn Imran ibn Muhammad ibn Isma'il ibn Ishaq ibn Zaid ibn Ziyad ibn Maimun ibn Mahran, Abu al-Qasim al-Ansari, one of the disciples of Imam Haramain.
- b. Abd Mālik bin 'Abdullah ibn Yusuf ibn' Abdullah ibn Yusuf ibn Muhammad, known as Imām Al-Haramain Dīyauddin Abu Al-Ma'ali l-Juwaini.

¹¹³ Hafizh Dasuki et al, *Ensiklopedi Islam*, PT. Ikhtiar Baru Van Houve, Jakarta: 1994, 327.

¹¹⁴ Fakhruddin Muhammad ibn 'Umar Al-Razi. 2015. *Nihayat al- 'Uqul fi Dirayat al-ula*. J. I, Bayrut: Dar Dhakha'ir, 29-30.

¹¹⁵ Muhammad 'Abid al-Jabiri. 1991. *al-Turath wa al-Hadathah Dirasat wa Munaqashah*, Bayrut: Markaz Dirasat al- Wihdah al- 'Arabiyah, 170-171.

¹¹⁶ Abdurrahman ibn Muhammad Ibn Khaldun, *Muqaddimat Ibn Khaldun*, Dimasyq: Dar al-Balkhi, 2004, 205-215.

¹¹⁷ Muhammad Husayn al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, Jilid I, Beirut: Dar al-Qalam, 291.

- c. Ibrahīm ibn Muhammad ibn Ibrahim ibn Mahran, Al-Imām Ruknuddīn Abu Ishak Al-Isfirayani, an expert on Islamic theology and law from Khurasan
- d. Abu Ḥusain Muhammad ibn Muhammad ibn Abdurrah ‘ān ibn As-Sa’īd Al-Bahīli.
- e. ‘Ali ibn Isma’īl ibn Ishāq ibn Sālīm ibn Isma’īl ibn ‘Abdullah ibn Musa ibn Bilāl ibn Abu Bard ibn Abu Musa, seorang teolog yang terkenal dengan nama As-Syaikh Abu Ḥasan Al-Asy’ari Al-Baṣri.
- f. Muhammad ibn ‘Abdul Wahab ibn Salam, Abu ‘Ali Al-Juba’i, a mu’tazilah theologian.
- g. Al-Husain ibn Muhammad ibn Ahmad al-Qadi Abu Ali al-Maruzi.
- h. Ibrahim ibn Ahmad Abu Ishaq al-Maruzi.
- i. ‘Abdullah ibn Ahmad ibn Abdullah al-Maruzi, Abu Bakar al-Qaffal as-Shaghir.
- j. Muhammad ibn Ahmad ibn Abdullah.
- k. Ahmad ibn ‘Umar ibn Sari’ al-Qadi Abu al-‘Abbas al-Baghdadi.
- l. Al-Hasan ibn Mas’ud ibn Muhammad al-Baghawi.
- m. Usmān ibn Sa’īd ibn Baṣhr Abu al-Qasīm al-Anmati al-Bagdādi al-Aḥwāl
- n. Muhammad ibn Idris ibn al-Abbas ibn Usman ibn al-Syafī’i ibn as- Sayb ibn ‘Ubaid ibn Abu Yazīd ibn Hasyīm ibn ‘Abdul Muṭhalib the grandfather of Rasulullah SAW.
- o. Abi Muhammad al-Baghawi (*Kalam* and *Sufism*)
- p. Yahya al-Suhrawardi (philosophy and *ushul fiqh*).

3. The Works of Fakhruddin Al-Razi

In his will, Al-Razi wrote books on almost every branch of Islamic knowledge. Nearly all of his works became the primary reference in the future. *Al-Mahsul fī Ushul al-Fiqh*, this book is so thick because it summarizes the four main books of *ushul*¹¹⁸, and presents theological and manthiqi debates, such as the interpretation of *qiyās*.

The theme of *qiyas* is central to Al-Razi's studies because this theme is a typical product of *mutakallimīn* scholars (Syafi'i and Asy'ari) and the estuary of the use of textual logic (*al-bayān*) and philosophy (*burhān*). In al-Razi's view, some person including the group that accepts *qiyās*, need to realize that the arguments put forward to strengthen the position of *qiyās* are foundations that are prone to criticism.

Technically, Al-Razi's work is an "enlarged photocopy" of Imam al-Ghazali's work. Provide an introduction to the knowledge and the placement of technical terminology within the framework of the knowledge structure. This writing technique can also be viewed from his work *al-Isharah fī Ilmi al-Kalām*" by placing the quality of the science of *kalam* in a logical knowledge structure. Especially in

¹¹⁸ Taha Jabir ‘Ulwani, *Muqaddimah Muhaqqiq dalam Fakhruddin Muhammad ibn ‘Umar Al-Razi. Al- Mahsul fi Ilmi Usul al-Fiqh*. t.tp: Mu’assasah al-Risalah, t.th, 36.

Muhassal Afkar al-Mutaqaddimin wal Mutakhirin, Al-Razi assesses belief as an object of the science of *kalam* with the consideration of Aristotle's reasoning.¹¹⁹

At the end of his life, Al-Razi settled in Herat, Afghanistan. He founded mosques, taught and wrote several books, one of which is Tafseer *al-Kabīr Mafātih al-Ghaib*, mentioned by Abu Hayyan: *fihī kullu shay'in illa al-tafsīr*, in which there are all things, apart from interpretations.”¹²⁰ After that, until his death took him in 606 H/1209 AD, Al-Baghdadi classified Al-Razi's works into ten, with the following details.

These are some of Al-Razi's book in Qur'an focus:

- a. *Al-Tafsīr al-Kabīr (Mafātih al-Ghaib)*.
- b. *Asrār al-Tanzīl wa Asrār al-Tafsīr (Tafsīr al-Qur'ān al-Shaghīr)*.
- c. *Tafsīr surat al-Fātihah*
- d. *Tafsīr surat al-Baqarah*
- e. *Tafsīr al-Ikhlās, and*
- f. *Risālah fī Tanbīh 'ala Ba'd al-Asrār al-Mudi'ah fī Ba'd Ayat al-Qur'ān al-Karīm*.

These are some of Al-Razi's book in Logic, Philosophy and Ethic focus:

- a. *Al-Ayāt al-Bayyinat fī al-Mantiq*
- b. *Al-Mantiq al-Kabīr*
- c. *Ta'jīz al-Falsifah*
- d. *Sharh al-Ishārah wa al-Tanbīhāt (li Ibnu Sina)*
- e. *Sharh 'Uyun al-Hikmah (li Ibnu Sina)*.
- f. *Al-Mabāhiṭh fī al-Mashraqiyyah*
- g. *Muhassah Afkār al-Mutaqaddimīn wa al-Muta'akhirīn min 'Ulamā wa al-Hukamā' wa al-Mutakallimīn*.
- h. *Al-Maṭālib al-'Aliyyah*
- i. *Al-Akhlāq*

These are some of Al-Razi's book in *Kalam* (Theology) focus:

- a. *Al-Arba'in fī Ushūl Ad-Dīn*
- b. *Asās al-Taqdīs*
- c. *Tahsīl al-Haqq*
- d. *Al-Qadā wa al-Qadār*
- e. *Sharh al-Asmā Allah al-Husna*.
- f. *'Ismah al-Anbiyā'*
- g. *Al-Mahshūl (fī Ilmu Kalām)*
- h. *Al-Ma'ālim fī Ushūl ad-Dīn*

¹¹⁹ Fakhruddin Muhammad ibn Umar Al- Razi. *Muhasshal Afkar al-Mutaqaddimin wa al-Muta'akhirin minal-Ulama wa al-Hukama' wa al-Mutakallimin*. Azhar: Maktabah Kulliyat al- Azhariyah, t.th, 17-18.

¹²⁰ Muhammad ibn Yusuf Abu Hayyan al-Andalusi. 1993. *al-Bahru al-Muhit*. J. I. Bayrut: Dar Kutub Ilmiyah, 511.

i. *Nihāyah al-'Uqūl fī Dirāyah al-Ushul*

These are some of Al-Razi's book in legal matters:

- a. *Ibtal al-Qiyās*
- b. *Ihkām al-Ahkām*
- c. *Al-Ma'ālim fī Ushūl Fiqh*
- d. *Muntakhab al-Mahsūl fī Ushūl Fiqh*
- e. *Al-Barāhim wa al-Barāhiyah*
- f. *Nihāyah al-Bahāiyyah fī al-Mabāhith al-Qiyāsiyyah*

These are some of Al-Razi's books in of History focus:

- a. *Fadā'il al-Sahābah al-Rashidin*
- b. *Manāqib Imām al-Shafī'i*

These are some of Al-Razi's books in Matematics and Astronomy focus:

- a. *Al-Handasah*
- b. *Al-Risālah fī 'Ilm Hay'ar*

These are some of Al-Razi's books in Linguistics focus:

- a. *Sharh Nahj al-Balāghah*
- b. *Al-Muharrir fī Haqā'iq (Daqā'iq) al-Nahw*

These are some of Al-Razi's books in Medicine focus:

- a. *Al-Tib al-Kabā'ir*
- b. *Al-Ashribah*
- c. *Al-Tashyir*
- d. *Sharh al-Qanūn li Ibn Sina*
- e. *Masā'il fī al-Tib*

These are some of Al-Razi's books in Magic and Astrology focus:

- a. *Al-Ahkām al-'Ala'iyyah fī A'lan al-Samawiyyah*
- b. *Kitāb fī-Raml*
- c. *Sir al-Maktum*

❖ And the general works, namely *I'tiqād Firaq al-Muslimīn wa al-Musyrikīn*.

4. The Background of Tafseer *Mafātih al-Ghaib* Writing.

Fakhrudin Al-Razi named his Tafseer *al-Kabīr wa Mafātih al-Ghaib*, consisting of 17 volumes or 33 juz, which *Hay'ah al-Buht wa al-Dirāsāt Dar al-Fikr* first published in 1414 H/1992 M. The foreword al-Shaykh Khalil Muhyi al-Din al-Masy as the director of *al-Azhar* at that time.¹²¹ When searching for the book, he found no clue

¹²¹ Muhammad Ibrahim Abd al-Rahman, *Manhaj Fakhrudin al-Razi fī al-Tafsīr al-Kabīr*, Kairo:

that it was named after that. It's not even mentioned in the preface with a specific name like in other books. If studied several biographies of the scholars and made several observations regarding this book, including:

- a. According to Al-Dawudi, the book by Tafseer *al-Kabīr* has 12 volumes called *Fath al-Ghaib* or *Mafātih al-Ghaib*.¹²²
- b. Siddiq Hasan said: The *Mafatih al-Ghaib* book, also known as *Tafsīr al-Kabīr*, was produced by Fakhr al-din, Muhammad 'Umar Al-Razi died 606 H.¹²³

According to some scholars, the entire contents of the commentary book *al-Kabīr al-Musammā Mafātih al-Ghaib* is not the complete original work of Imam Al-Rāzi because he has not had time to complete the interpretation of 30 holy books in this regard, some scholars mention limitations in the understanding of the verses of the Qur'an completed by Imam ar-Rāzi himself. Some scholars say that Imam Al-Rāzi just finished his interpretation of *sūrah Al-Anbiyā'*. The second opinion says that Al-Rāzi completed his commentary up to *sūrah Al-Wāqī'ah*. Some say that Al-Rāzi completed his understanding up to sura Al-Bayyinah, with the excuse that he had quoted verse 5 of *Sūrah Al-Bayyinah*.¹²⁴

Regarding the disparity of opinion regarding Al-Rāzi completing his commentary or not, Al-'Umari concluded after researching that Imam Al-Rāzi had finished writing the analysis of 30 chapters of the Quran, but because of the chaos that happened to the city of Khawarizmi, caused by an attack carried out by the Tatars 11 years after Al-Rāzi died, he lost one chapter of the original book. This deficiency was then supplemented by Syihauddin al-Kuby (d. 639 H/ 1241 AD).¹²⁵

On the other hand, Abdurrahman emphasized that previous scholars had doubted this matter, that doubts about the writing of *Mafātih al-Ghaib's* interpretation by Al-Razi were a hasty attitude in giving conclusions because they did not carry out a holistic reading of *Mafātih al-Ghaib's* interpretation. Hence, the findings of what will occur in the editorial of some of the exegesis texts that appear on the surface are still *mubhām*, very vague, and subtle.¹²⁶

5. The Systematics, Methods, and Styles of Tafseer *Mafātih al-Ghaib*

According to Dr. Fakhruddin Al-Razi's Muhammad Husain, az-Dzahabi is highly respected by scholars because it has a characteristic that is not found in other commentary books in the form of extensive discussions in various sciences. However, there are differences of opinion among scholars regarding the writing process, these are:¹²⁷

Darl al-Fikr, 2001, 67.

¹²² Al-Dawudi, *Kasyif al-Zuhun*, Madinah, 1999, 112.

¹²³ Siddiq Hasan, *Abjad al-'Uum*, (Kairo, 1989, 318.

¹²⁴ Husaain al-Dzahabi, *At-Tafsir wal Mufasssirun*, 292.

¹²⁵ Abd Mu'im An-Namir, *Ilmu At-Tafsir*, cet 1, Kairo: Dar kutub al-Miṣ ri, 1985 , 127.

¹²⁶ M. Ibrahim Abdul al-Rahman, *Manhaj Tafsir Mafatih al-Ghaib*, Kairo : Darl al-Handasyah, 1993,

¹²⁷ Muhammad Husain al-Dzahabi, *Al-Tafsir wa al-Mufasssirun*, Vol.1 ,Kairo: Darl Had, 2005, 292.

1. Most scholars believe that Al-Razi needed more time to finish writing his *Mafātih al-Ghaib* commentary.
2. There are differences of opinion regarding the extent to which Al-Razi completed his essay, including:
 - a. Some scholar argue that Al-Razi finished writing his commentary book up to surah al-Anbiya. They can find this argument in the footnotes to the book *Kashfu al-Zhunūn* which contains the writings of Sayyid al-Murtada, a copy of Shihabuddin al-Khawbi's syarah of the book *Shifā'*.
 - b. Some scholar say that Al-Razi only wrote his book of interpretations up to *al-Wāqī'ah*. Al-Razi emphasized this by frequently quoting verse 24 of *sūrah al-Wāqī'ah* in his understanding.
 - c. Others argue that Fakhruddin Al-Razi finished writing his commentary book up to surah al-Bayyinah. This opinion is based on Al-Razi's explanation regarding people who sincerely worship Allah SWT when interpreting verse 5 of *sūrah al-Bayyinah*.

According to az-Zahabi, there are two opinions about who finished writing the interpretation of *Mafātih al-Ghaib*. First, in his book *Diraru al-Kaminah fi A'yani*, Ibn Hajar al-Asqalani continued writing *Mafātih al-Ghaib* by Ahmad bin Muhammad bin Abi Hazmi Maki Najamuddin al-Makhzumi al-Qamuli (d.727H). Second, according to the author of the book *Kashfu al-Zhunūn*, there is a partnership (*musyarakah*) between Najamuddinal-Qamuli and Shihabuddin al-Khawbi.

The differences of opinion that occurred, according to al-Zahabi, the things described in *Tafsīr wa al-Mufasssirūn*, which according to al-Zahabi states that Al-Razi completes his comments about *al-Waqī'ah*, are not supported by valid data. As for Al-Razi's intention to perfect the interpretation of the writing of surah al-Bayyinah, perhaps Al-Razi has written only *al-Bayyinah's* explanation or has only explained verse 5 of *sūrah al-Bayyinah*, to strengthen other variations.¹²⁸

When interpreting the verses of the Qur'an, Fakhruddin Al-Razi does not only use one method of interpretation but uses a variety of methods. It can be proven from the breadth of discussion and scope of the content contained in the commentary. For example, in interpreting a problem or just one verse, Al-Razi describes broadly and profoundly using various methods.

In general, the interpretation methodology used by Al-Razi in the *Mafātih al-Ghaib* commentary is as follows:

1. Regarding approach, the book *Tafseer Mafātih al-Ghaib* uses the interpretation approach of *bil al-ra'yi* (logic).¹²⁹ It is proven that the method of interpretation and argumentation used in explaining the verses of the Qur'an is based on many *'aqliyah* propositions (reasonable reasons). Therefore, according to the scholars of Fakhruddin

¹²⁸ Muhammad Husain al-Dzahabi, *Al-Tafsir wa al-Mufasssirun*, Vol.1, Kairo: Darl Had, 2005, 292.

¹²⁹ Al-Shobuni, *Pengantar Study Al-Qur'an*, Terj. Muhammad Umar dan Muhammad Masna HS, Bandung: al-Ma'arif, 1987, 227.

Al-Razi, this is considered the pioneer of *bil ra'yi* (rational) interpretation. With Zamakhshari and his Tafseer *al-Kasasyāf*.¹³⁰

2. From the style of interpretation, the book of Tafseer *Māfatih al-Ghaib* uses the interpretation method of '*Ilmi, Philosophy and Adabi wal Ijtimā,*' with details:¹³¹

- a. With this 'Scientific' interpretation method, it can be seen from the number of Al-Razi using modern scientific theory to support his argumentation in interpreting the verses of the Qur'an, especially the *Kauniyah* verses which discuss astronomy, as seen when Al-Razi interprets *Kauniyah* verses.
- b. The use of the philosophical interpretation method can be proven from the many opinions of philosophers and scholars that's included in his interpretations, as the use of philosophical methods in interpreting the verses of the Qur'an, applied to the concept of Mu'tazilah rationalist theology ideas. W. Montgo Mery Watt said that Fakhruddin Al-Razi's theology appears in several works, including excellent critical works, and differs from other interpretations by including consistent theological and philosophical discussions of various issues and developing a Sunni theological perspective.¹³²
- c. In interpreting *Mafātih al-Ghaib*, Fakhruddin Al-Razi uses the *Adabi* interpretation method as evidenced by the many linguistic analysis in explaining and interpreting the verses of the Qur'an, especially in the *Balāghah* and *Qawāid al-Lughah* chapters. Even from the many uses of this linguistic analysis in various contexts, Al-Razi does not seem to pay much attention to the Ahad hadith, as seen from his own words in his various interpretive activities.

The variety or model of interpretation of the verses of the Qur'an, the book Tafseer *Mafātih al-Ghaib* uses the *tahlīlī* method and the *muqāran* method, with the following details:¹³³

- a. *Mafātih al-Ghaib* uses the *tahlīlī* interpretation method, which can we see from the sequence of interpreting, which is carried out sequentially according to the chronology of the verses of each letter as written from the *Usmani Mushaf* or interpreting verses and letters sequentially starting from the letter Al-Fatihah to Surah An-Nas. However, it should be noted that although Al-Razi uses the *tahlili* interpretation method when analysing a particular topic or problem, Al-Razi tries to collect similar verses using the case or issue that was interpreted before.
- b. The *Muqāran* interpretation method used in the *Mafātih al-Ghaib* interpretation book is evident from the many times he put forward and compared scholars' opinions in interpreting the Qur'an verses. Both statements come from mufasssir scholars and scholars in various fields, such as *fiqh* scholars, *kalām* scholars, hadith scholars, etc. Among the commentators whose opinions are often quoted by Al-

¹³⁰ M. Hasbi as-Shiddiqie, *Pengantar Ilmu Al-Qur'an dan Tafsir*, Jakarta: Bulan Bintang, 1989, 205.

¹³¹ Said Husin Aqil Al Munawar, *al-Qur'an Membangun Tradisi Kesalehan Hakiki*, ...,109.

¹³² W. Montgo Mery Watt, *Pengantar Studi Islam*, Terj. Taufik Adnan Amal, Jakarta: Rajawali Press, 1991, 267.

¹³³ Said Husin Aqil, Al Munawar, *al-Qur'an Membangun Tradisi Kesalehan Hakiki*, ..., 114.

Razi are Muqatil bin Sulaiman al-Mawarzi, Abu Ishaq al-Tha'labi, Abu Hasan Ali bin Ahmad al-Wahidi, Ibn Qutaibah, Ibn Jarir al-Tabari and Abu Bakr al-Baqilani.

As for the *kalām* scholars that he often nuked, namely Abu Hasan al-Ash'ari, Abu Muslim al-Ashfahani, al-Qadhi Abdul Jabbar and Zamakhsyari, there are many other scholars from various scientific backgrounds that he quoted and compared when interpreting the verses of the Qur'an.

That is a global picture of the many variations used by Fakhruddin Al-Razi in Tafseer *Mafātih al-Ghaib*. The various methods indicated that Al-Razi's knowledge is so cumulative. In interpreting a verse or main case, a combination of methods is used by mobilizing all scientific abilities so that it is possible to obtain the correct conclusions.

The systematics of writing Tafseer Al-Razi, namely mentioning the name of the letter, the area where it was descended, the number of verses, the words in it, then citing one or several verses, then studying one verse and the verses after, *munāsabah* allows the reader to focus on the theme group of verses exclusively. However, Al-Razi mentions more than *munāsabah* between verses. He also says *munāsabah* between surahs.

Then, Al-Razi began to explain the problem and the number of issues. For example, he said that in a verse of the Qur'an, there are several or ten verses more. Then explain the problem in terms of *nahwu*, *ushūl*, *asbābun nuzūl*, the differences in *qirā'at* and so on.

Before explaining in more detail about a problem in the verses of the Qur'an, Al-Razi first describes interpretations originating from the Prophet, companions, tabi'in or issues regarding *nasīkh* and *mansūkh* and *jarh wa ta'dīl*. Then he interprets verses with their arguments in scientific philosophy, natural science or others.

6. The Sources of Tafseer *Mafatih al-Ghaib*

Tafseer al-Razi contains the views of commentators such as Ibn Abbas, Ibn al-Kalabiy, Mujahid, Qatadah, al-Saddiy, and Sa'id bin Jubair. And in the language field, al-Razi cited the opinions of great narrators, such as al-Ashamiy, and Abi Ubaidah, and from the clergy, such as al-Farra, al-Zujjaj, and al-Mubarrad. Whereas in the field of interpretation, he quoted the opinions of Muqatil bin Sulaiman al-Marwaziy, Abu Ishak al-Tsa'labiy, Abu al-Hasan 'Ali bin Ahmad al-Wahidi, Ibn Qutaibah, Muhammad bin Jarir al-Thabariy, Abu Bakr al-Baqillaniy, Ibn Furak (al-Razi's teachers), al-Quffal al-Syasyi al-Kabir, and Ibn Urfah.

The Mu'tazilah scholars quoted by al-Razi included Abu Muslim al-Isfahaniy, al-Qadiy 'Abd al-Jabbar, and al-Zamakhsyari. As for al-Zamakhsyari's view, al-Razi quoted it to reject it and nullify its blasphemy. These scholars's opinions enrich the commentary of al-Razi.

7. The Scholars statement about Tafseer Mafātih al-Ghaib

During Fakhruddin Al-Razi's interpretation of the Qur'an, apart from receiving praise from scholars because it is a book of explanation with a comprehensive and detailed analysis, it also received a lot of criticism. Even more dominant is the complaint that leads to the method used to analyze the verses of the Qur'an and individual matters. The following scholars participated in criticizing Al-Razi, they are:

- a. Ibn Hayyan, as explained by al-Zahabi, that the breadth of discussion and arguments presented by Al-Razi when interpreting the verses of the Qur'an results in deviating from the real problem. In addition, Al-Razi is considered to have collected too many issues that have nothing to do with the Qur'an, so few scholars have stated that we can find any problems in his book except interpretation.
- b. *Manna' al-Qaṭān*, in his book *Mabāhits fī Ulūmil Qur'ān* argues that the science of '*aqliyah*' dominates in the interpretation of Fakhruddin Al-Razi so that he integrates into it various studies on medicine, logic, philosophy, and wisdom. This can cause the interpretation to deviate from the meaning of the Qur'an and its iwa verses, and bring the texts of the book to issues of '*aqliyah*' knowledge and scientific terminology that are not for the texts of the Qur'an to be revealed. Therefore, Al-Razi's interpretation does not have the spirit of Islamic interpretation and guidance.¹³⁴
- c. Rasyid Ridho, in his commentary on *al-Manār*, criticized many of Fakhruddin al-Razi's interpretations of the Qur'an. Among his criticisms are: (a). Fakhruddin Al-Razi was a *mutakallimīn* thinker, *Ushūluddīn*, at his time and was recognized for his leadership after he died. However, he lacks knowledge regarding *al-Sunnah*, companions' opinions, *tābi'īn*, and figures of exegetes and hadith;(b). Fakhruddin al-Razi is not *al-Mufasssīrīn* (leader of the *mufasssīr*);(c). It was knowing Al-Razi's interpretation when interpreting the letter al-Maidah: 118 regarding the description of the prophet's words to God about his followers. So by criticizing that, Al-Razi used to use *al-jadal* (prolonged discussion without results) regarding the meaning of a sentence without realizing the actual condition of the people created by Allah SWT in that verse.
- d. Ibn Hajar al-Athqalani, in his book, *al-Mīzān* stated that he saw in the Tafseer *al-Iksir fī al-Tafsīr* by al-Tufi concluded that: al-Qurtubi and the commentary of Al-Razi. However, the book of al-Razi's interpretation has many shortcomings. Furthermore, he obtained information from Syarif al-Din al-Nasibi from his teacher Siraj al-Din al-Saramiyah al-Maghribi, who wrote *al-Ma'khad*, that Al-Razi's commentary book received a lot of criticism due to its many shortcomings and was contradictory.¹³⁵

¹³⁴ Manna' Khalil al-Qaththan, *Mabahits fī Ulūmil Qur'an*, Kairo: Mansyurat al-Ashar al-Hadits, 288.

¹³⁵ Muhammad Husain al-Zahabi, Op.Cit, 294-295

C. SYAFĀ'AT IN THE QUR'AN ACCORDING TO ṬABAṬABA'I AND FAKHR AL-DIN AL-RAZI'S INTERPRETATION

Interpret the verses of *syafā'at* in the Qur'an from the two commentators, namely Muhammad Husain Ṭabaṭaba'i and Fakhruddin Al-Razi, with different backgrounds, with some of the same views on one side and several different views on the other side. These differences include differences in interpretation orientation or due to the influence of the scientific specialization possessed by the *mufasssir*.¹³⁶

If we look at the definition, the meaning of *syafā'at* is used in different contexts. Then the substance is also different. Sometimes the term *syafā'at* is used in a theological description, namely the relationship between God and humans. Sometimes the term *syafā'at* is also used in a non-theological definition, understood as an attempt to appeal to the authorities, such as in a court proceeding. 'at is mentioned thirty times in the Qur'an. This implies that *syafā'at* is one of the essential Qur'anic themes included in its exegetical traditions, both those who deny it and those who believe in *syafā'at*.¹³⁷

According to a Muslim's point of view, *syafā'at* is a request for goodness and removal of harm to *Rabbul Alamin* (Allah), both from the Prophet and other servants, for the safety of believers. The word *syafā'at* is used in several different contexts and has different meanings. This word can be used in a theological sense, i.e. the relationship between God and man. It can also be used in non-theological terms, such as applying to a king in a court procedure. In the following, we will explain the verses of *syafā'at*, and the similarities and differences in interpretation of the two *mufasssir* figures, those are Muhammad Hussain Ṭabaṭaba'i and Fakhruddin al-Razy.

The word *syafā'at* in its various forms is stated in several surahs of the Qur'an 30 times. Some mentions *syafā'at* show the attention of Qur'an to the principles of Islamic teachings, both in terms of interpretation and determination of their existence.¹³⁸

1. Ṭabaṭaba'i's interpretation of *syafā'at* in the Qur'an

- *Al-Baqarah/2:255*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Means:

¹³⁶ Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, Yogyakarta: Pustaka Pelajar, 1998, 65- 68.

¹³⁷ Syafiq BA Mughni, *Nilai-Nilai Islam: Perumusan Ajaran dan Upaya Aktualisasi*, Yogyakarta: Pustaka Pelajar, 2001, 149.

¹³⁸ Syaikh Ja'far Subhani, *Tentang Dibenarkannya Syafa'at Dalam Islam*, Jakarta: Pustaka Hidayah, 1992, 31.

“Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).”¹³⁹

Before the verse above, Allah SWT ordered us to spend *infāq* in His way before a day comes when there is no use for *syafā'at* or the help of other people, besides there is no meaning anymore for ransom for those who commit immorality and charity issued by people -rich people have no more benefits, including assets issued by people of rank, unlike when they were still alive in the world. In this verse, the study put forward shifts from this problem to issues of primary religion, such as monotheism and purifying Allah, so that a servant can feel His power's majesty, obey orders, and submit to His decrees, must maintain His boundaries, spend infaq in the way of Allah and do not believe in *syafā'at* or ransom with property or children (on the last day).¹⁴⁰

As explained from the previous verse, namely Q.S Al-Baqarah: 163, which reads: وَاللَّهُمَّ إِلَهًا وَاحِدًا, this *lafadz* contains the pronoun (*dhamīr*) هُوَ, even though it refers to *isim jalālah* (name of majesty), but the name of majesty when dominant shows the essence the substance itself, even if it includes some offensive descriptive meanings or errors in pronunciation and His words لَا إِلَهَ إِلَّا هُوَ denotes denying the right to worship anyone other than Allah. The word "hayy" means having a permanent life at all weights of properties similar in significance to eternity and steadfastness Ṭabaṭaba'i explained that all verses and confirms with the word of Allah in Q.S Al- 'Ankabut: 64:¹⁴¹

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ٦٤

Means:

“What is the life of this world but amusement and play? but verily the Home in the Hereafter, - that is life indeed, if they but knew”.

The verse above explains that life in the world only robs real life, namely its perfection, in exchange for something that proves the afterlife, the essence and quintessence of life, namely life in which there is no death after it. And the

¹³⁹ Departemen Agama RI, *Alquran dan Terjemahnya*, Cet. xx.; Bandung : CV Penerbit Diponegoro, 2002, 42.

¹⁴⁰ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi (Edisi Bahasa Arab)*, diterjemahkan oleh K.Anshori Umar Sitanggal, Hery Noer Aly, Bahrun Abubakar, dalam judul Terjemah Tafsir Al-Maraghi, Cet.II; Semarang: CV.Toha Putra Semarang,1992, 24.

¹⁴¹ <http://qur'an.kemenag.go.id/surah/29/64>, accessed on November 28th, 2022, Yusuf Ali translation of Qur'an Application.

hereafter is a life that is different from the life of the world, which can be close to the end.¹⁴²

Al-'Allāmah Ṭabaṭaba'i, from the verse above, argues that *syafā'at* is absolute mediation in the science of causality, and some mediators are more general than the form of *syafā'at* itself. Then Ṭabaṭaba'i said that *syafā'at* is according to the Shari'a that has been proven by the Qur'an and *sunnah* on the last day, according to what has been explained in the previous verse, namely وَأَنْفُوا يَوْمًا وَلَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ

So the verse is returned to the generality of *syafā'at*, meaning that the form of *nakīrah* used in the word *nafs* shows a general meaning that includes anyone, as in the word of Allah SWT which reads:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ طُيُوبًا الْأَمْرَ طُيُوبًا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ¹⁴³

In this discussion, *syafā'at* has limitations as it applies to *tasyri'iyyah syafā'at* and *takwīniyah syafā'at*. Hence, every cause and effect (law of causality) that makes Allah give *syafā'at* adheres to the attributes of His grace, His existence and His grace to arrive at his goal. The concept of mediation also applies to the idea of prayer and request.¹⁴⁴

The second opinion, according to Qoffal, is that Allah SWT does not allow His *syafā'at* to be given to other than obedient people. Because in His wisdom, it is not permissible to compromise between the appreciative expert and the immoral expert. According to Al-Razi, Qoffal's opinion is that he has good faith in these words, but he only has a little knowledge about their origins, and this is because of the Basri doctrine. According to them, the matter above is that forgiveness for the great sinner is good thinking. And if this is the case, then the rational conclusion regarding the prohibition of *syafa'at* for those who deny it is an error in their statement.¹⁴⁵

The opinion of the Ka'bi, that forgiveness for those who commit immorality is a bad idea. So, Qoffal sided with the Ka'bi *madzhab*. Allah SWT has the right to punish sinners, in contrast to a reward, because the reward is the right of a servant, not God Almighty, to impose it. And this difference was mentioned by the people of Basri in response to Al-Ka'bi's suspicions.

- **QS. An-Nisa/4 : 85**

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۗ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا

Means:

¹⁴² Muhammad Thabathaba'i, *Tafsir al-Mizan*, Juz 3, Beirut: Mu'assasah al-'Ala li Mathbuat, 1991, 335.

¹⁴³ <https://quran.kemenag.go.id/surah/10/3>, accessed on Oktober 28th, 2022, Yusuf Ali translation of Qur'an Application.

¹⁴⁴ Muhammad Thabathaba'i, *Tafsir al-Mizan*, Juz 3,,, 1991, 332 – 346.

¹⁴⁵ Ibid.

“Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things”.¹⁴⁶

Al-'Allāmah Ṭabaṭaba'i 's opinion regarding the verse above is still related to the previous verse, namely the command to fight polytheists, who are hypocrites. an-Nisa verse 85 contains the words *an-nashīb* and *al-kifl*, which have the same meaning. And if *syafā'at* is a form of the mediator to restore deficiencies, advantages or something else. *Syafā'at* has a record of causality to fix a problem, then *syafā'at* has an obligation and a related reward for what *syafā'at* means. This is a form of warning to believers so that they are more vigilant in giving *syafā'at*, understand what they intercede for, and avoid misuse of mediations such as for evil or damage. An example of mediation for people who are the hypocrite of the polytheists so as not to fight. Then if he leaves a fair bit of wear and lets it grow into immense damage, there will be no punishment for him. It will harm the offspring. Then this verse means a prohibition from *syafā'at*. The bad 'at is the *syafā'at* of the earth's tyrants, hypocrites and mischief-makers.¹⁴⁷

- **Q.S Ṭāhā/20 : 109**

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

Means:

“On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him”.¹⁴⁸

Ṭabaṭaba'i explained in his interpretation that the refusal of the benefits of *syafā'at* is a form of *kināyah* that decisions according to God's justice and law depend on *al-wa'd* and *al-wa'īd* (threats and promises). That is, they rely on God's promises to his servants. Those who obey will get victory and help on the last day. Likewise, threats will be given to His servants, who are masters of immorality. So the word *syafā'at* is only given to His servants who have received permission from Allah SWT (الا من اذن له الرحمن). The meaning of permission here is according to the explanation of the next word, namely (ورضى له قولا), which Allah is pleased with his remarks on that day. As for what is meant by words that are blessed, namely those who do not interfere with their terms with what makes Allah angry from mistakes or sins that are determined to be free, this applies to those whom Allah has purified from errors in belief and mistakes in treatment. And he who cleanses himself from the sins of shirk and ignorance in the world.¹⁴⁹

¹⁴⁶ <https://quran.kemenag.go.id/surah/4/85> , accessed on Juni 19th, 2022, Yusuf Ali translation in the Qur'an Application

¹⁴⁷ Ṭabaṭaba'i, *Tafsir al-Mizan*, Juz V, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 32.

¹⁴⁸ <https://quran.kemenag.go.id/surah/20/109>, accessed on Juni 20th, 2022 , Yusuf Ali translation in the Qur'an Application

¹⁴⁹ Muhammad Ṭabaṭabai, *Tafsir al-Mizan*, Juz 14, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 211- 212.

يَقُولُ تَعَالَى: ﴿يَوْمَئِذٍ﴾ أَي: يَوْمَ الْقِيَامَةِ ﴿لَا تَنْفَعُ الشَّفَاعَةُ﴾ أَي: عِنْدَهُ ﴿إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ كَقَوْلِهِ: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥]، وَقَوْلُهُ: ﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَنْ بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

This verse has a correlation with several verses above , the point of the verse that *syafā'at* is for who have received permission from Allah SWT.

- **Q.S Az-Zumar/39: 44**

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Means:

“Say (Prophet Muhammad), "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back”.

Allah told the Prophet that all *syafā'at* belongs to Allah SWT. No one can give mediation except by His permission according to what has been mentioned in His words: *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ* (Not anyone can intercede with Him without His permission). Dan seperti firman-Nya: And as His words: *وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ* (and they do not give *syafā'at* except to those whom Allah pleases).¹⁵⁰

According to Ṭabaṭaba'i, this verse serves as an explanation and emphasis on the previous verse, namely *قُلْ أَوْلُو كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ*, that man does not own anything because everything including all *syafā'at* belongs only to Allah SWT. Allah SWT is the owner of the kingdom of heaven and earth. Therefore no one can provide that help (*syafā'at*) except with His permission.¹⁵¹

The verse above has another meaning that is more appropriate when combined with the example of the word of Allah SWT *لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ* (help) for them besides Allah). That *'atsyafā'* (There is no protector and giver of¹⁵² the real intercessor is Allah Almighty and other than Him with the permission of Allah, and it has been explained in the discussion of the early chapters of this book that *syafā'at* ends in the relationship between the nature of God and the recipient of *syafā'at*. For *masyfu'*, this *syafā'at* is an intermediary to improve his condition, like an intermediary of mercy and forgiveness between Allah and His sinful servant to save him from the burden of sin and free him from the torment of his sin.¹⁵³ The difference between this king and the previous aspect is that the owner is not characterized by his possession, as the ownership of a house by Zaid differs from the King (owner) in this aspect because the owner in him is described by his residence as a king Zaid who is brave because of his bravery.¹⁵⁴

¹⁵⁰ <https://quran.kemenag.go.id/surah/39/44>, accessed on Juni 22nd, 2022, Yusuf Ali translation in the Qur'an Application.

¹⁵¹ Thabathaba'i, *Tafsir al-Mizan*, Juz.24, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 270-271.

¹⁵² <https://quran.kemenag.go.id/surah/6/51>, accessed on Juni 22nd, 2022, Yusuf Ali translation in the Qur'an Application.

¹⁵³ Thabathaba'i, *Tafsir Al-Mizan fi Tafsir Al-Qur'an*, Jilid I, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, Juz.24, 270-271.

¹⁵⁴ Ibid.

His saying *ثُمَّ إِلَيْهِ تُرْجَعُونَ* (Then to Him you will be returned) is another reason for the fact that He has all *syafā'at*, indicating a limitation, that *syafā'at* belongs only to the one who willed beforehand and improved his condition except for those who pray to others other than Allah because all appeal belongs to Allah alone. Hence, their words that their guardians are helpers (intercessors) are absolute for them. So their worship is like a building without foundation. It will be hung.

According to Ṭabaṭaba'i, humans do not have anything because everything, including mediation, belongs to Allah SWT alone. Allah SWT is the owner of the heavens and the earth. Therefore, no one can provide that help (*syafā'at*) except with His permission. Fakhruddin Al-Razi argues that this verse emphasizes the answer in the previous verse (*أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ*) namely a rebuttal to the assumption of polytheists that the idols they worship other than Allah can give *syafā'at* to them later in the last day and provide assistance to them to achieve their goals and hope.

- **As-Sajdah/32: 4**

اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُوْنِهِ مِنْ وَّلِيٍّ وَّلَا شٰفِعٍ اَقْلًا تَتَذَكَّرُوْنَ

Means:

*“It is Allah who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, beside Him, to protect or intercede (for you): will ye not then receive admonition?”*¹⁵⁵

This verse explains that Allah SWT created the heavens, earth, and everything between them in six periods. The period in this verse is not as understood as it is today, but it is the day before the heavens and the earth, the day at this time is after the existence of the heavens and the earth and after the circulation of the land around the sun.

After the creation, all of Allah SWT resides on the Throne, according to His power and greatness.

Prophet Muhammad SAW was sent to preach monotheism and was given concrete evidence. The God who created the heavens, the earth and everything between has never existed before, nor has he existed in six ages. However, Allah could have completed all that in an instant. This is intended so humans can be patient. Then He resides on the 'throne', whose essence is unknown except Allah, but we must believe according to His greatness and holiness. Without Allah's permission, no one, whether the apostle or specific individuals, can help lighten the punishment of a servant or his burden in the hereafter. The natural order shows the power and unity of God. Allah arranges all the affairs of His creatures

¹⁵⁵ <https://quran.kemenag.go.id/surah/32>, accessed on Juni 29th, 2022, Yusuf Ali Translation in the Qur'an Application.

from heaven, namely from the angelic realm, to earth, namely the earthly realm. Then it is carried up by the angels on a day whose speed or duration is a thousand years. Your reckoning will drop. Allah SWT regulates all matters, both the unseen and the real, the most powerful and the most powerful to punish anyone who denies His messenger, even though Allah is Most Merciful to His obedient servants.¹⁵⁶

Ṭabāṭaba'i explained that this verse is as defined in the previous paragraph, the lafadz "*istiwā 'ala 'arsy*" is a form of "*kināyah*" (indirect designation) from a place in which there are regulations or planning of something that exists to judge or determine all things. Therefore, the mention of "*istiwā 'ala 'arsy*" is always accompanied by an element of *tadbiir* as in Q.S Al-'Araf: 54; Q.S Yunus: 3; Q.S Al-Hadīd: 4 and Al-Burūj: 16. By mentioning "*istiwā 'ala 'arsy*" after the sentence "*kholaqo as samāwāti wa al ardh*" aims to explain that the saying regarding "divine rights and *rubūbiyah* belongs only to Allah, and believes in creating the realm of Allah alone" in no way disproves what "*al watsāniyyah*" (idol worshipers) say. They do not deny the mere creation of Allah's power, which they say relies on the administration (procurement, arrangement, etc.) of the divinity of nature on their gods, and relies on divine power or authority that is "worshipped" to their gods. Allah is the Lord of lords. Therefore the mention of "*istiwā 'ala 'arsy*" is mentioned after the creation of the heavens and the earth, then power and *syafa'at* are like "*istiwā 'ala 'arsy*" from management affairs.¹⁵⁷

2. Fakhruddin al-Razi interpretation of *syafā'at* in the Qur'an

• Al-Baqarah/2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

al-Razi interpreted that is conclude the *munāsabah* between the previous surah and also the are some arguments from the other scholars but does not mention who they were in detail. Fakhruddin Al-Razi argues that this verse emphasizes the answer in the previous verse (*أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُوا كَانُوا لَا (يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ*) namely a rebuttal to the assumption of polytheists that the idols they worship other than Allah can give *syafā'at* to them later in the last day and provide assistance to them to achieve their goals and hope.

And this verse is a statement from God Almighty, His remembrance to those who believe in Him and His Messenger, about what was stated in the sayings of those who differ in the evidence :“The Disagreements in the Evidences”, with the

¹⁵⁶ <https://tafsirweb.com/7556-surat-as-sajdah-ayat-4.html>, accessed on July 07th, 2022, Yusuf Ali Translation in the Qur'an Application.

¹⁵⁷ Thabathaba'i, *Tafsir Al-Mizan fi Tafsir Al-Qur'an*, Jilid I, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, Juz .X, 124-125

addition of “in”, which is a mistake that violates the words, and what is correct is what is in the manuscript, and “The Evidences” is an actor came to him, After the messengers whom the Almighty told us, he mentioned that he preferred some of them over others = and they differed about it, so they fought over it, disbelief in it on the one hand, and belief in it on the other. Praise be to God who guided us to believe in Him, and enabled us to acknowledge.

Abu Ja’far said: The Most High means mentioning Him by saying: “To Him belongs whatever is in the heavens and whatever is in the earth” that He is the Owner of all that without partner or equal, and the Creator of all of it without every deity and worship..

What he means that nothing should be worshiped other than Him, because the owned is only subject to the hand of its owner, and he has no service to anyone else except by his command. He says: All that is in the heavens and the earth is mine and my creation, so none of my creation should be worshiped except me and I am his owner, because the servant should not worship anyone other than his owner, and he should only obey his master.¹⁵⁸

- **An Nisaa’/4: 85**

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا^ط وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا^ق وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّؤَيَّدًا

In this verse, there are several correlations with the previous verse: First: Allah SWT ordered Rasulullah SAW to invite his servants to do *jihād*, and it includes good deeds and obedience. Therefore the Prophet Muhammad SAW invited his people to *jihād* so that they do good deeds and obedience. So the purpose of the explanation of the verse is that his people strive for *jihād*, and anyone who obeys the invitation is entitled to a great reward. Second, Allah SWT has ordered Rasulullah SAW to invite his people to *jihād*. When they do not accept what is called, it is not a form of disobedience and rebellion, but if they obey what is requested, they will get the greatest reward for their obedience. Third, when the Prophet a.s wanted them to go to war and exaggerated in inviting him, some hypocrites gave help to other hypocrites in the matter of permission for the Prophet Muhammad to run away or withdraw from combat. Allah SWT forbade *syafā’at* like this. Allah SWT explained that *syafā’at* applies when it becomes a means of enforcing obedience to Allah. Still, if it is used as a means of committing disobedience, it is prohibited and disgraceful.¹⁵⁹

Abu Ja’far said: What he means by His praise be to Him: “He who intercedes for a good intercession will have a share of it.” He who insists, O Muhammad, as an intercessor for your companions, interceding for them in jihad

¹⁵⁸ Tafsīr at-ṭabari in the Qur’an Application of Android

¹⁵⁹ Muhammad Fakhruddin al-Razi, Tafsir Fakhr al-Razi, Beirut: Dar al-Fikr, Juz 10, 211-214.

against their enemy and fighting them in the way of God, which is “good intercession” .“He will have a share of it.” He says: He will have a share of his intercession - which is luck - Of God’s reward and great dignity ="And whoever intercedes for bad intercession, he says: And whoever intercedes the string of the people of disbelief in God against the believers in Him, then fights them with them, and that is "bad intercession" ="He shall have a share of it".¹⁶⁰

- **Ṭāhā/20: 109**

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

According to Al-Razi in Tafseer *al-Kabīr*, the interpretation is that a person will get *syafā’at* if he gets permission and is blessed by his words by Allah SWT. So the wicked person will not be able to get mediation unless he can get one of these conditions (ورضى له قولا), namely by saying the sentence *syahādatain*. If he can do that, then it includes permission from Allah SWT. By the intent of Q.S Al-Anbiya: 28 (وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَضَى).¹⁶¹

From the interpretation of Ṭabaṭaba’i and Al-Razi above, we can take a point in understanding the meaning of the verse. Ṭabaṭaba’i explained that *syafā’at* is given to someone blessed by Allah, namely a servant who is obedient but still returns to the law of *al-wa’d wal wa’id*. As for Al-Razi’s interpretation, a wicked person can get *syafā’at* if he has uttered the sentence *syahādatain*, even though he has just received one of the conditions for receiving *syafā’at*, namely being blessed by his words by Allah, but this already includes permission from Allah in accordance which is contained in Q.S *Al-Anbiya*: 28 (وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَضَى).

The Most High says, “On that day, no intercession will avail except” the intercession of “he whom the Most Merciful allows” to intercede, “and for whom he is pleased with his word.” And he inserted into his speech an evidence for the addition of the saying to the metaphor “who” and that is like the saying of the other saying: I am satisfied with your work, and I am pleased with you from you, and a place Who among his saying (*except he who is permitted to him*) is accusative because it is contrary to intercession.¹⁶²

- **QS. Az-Zumar/39: 44**

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ طُتُّمَّ إِلَيْهِ تُرْجَعُونَ

Fakhruddin Al-Razi argues that this verse emphasizes the answer in the previous verse (أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أَوْلُو كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ) namely a rebuttal to the assumption of polytheists that the idols they worship other than Allah can give *syafā’at* to them later in the last day and provide assistance to

¹⁶⁰ Tafsīr at-ṭabari in the Qur’an Application of Android.

¹⁶¹ Muhammad Fakhrudin al-Razi, Tafsir Fakhr al-Razi, Beirut: Dar al-Fikr, Juz 24, 180-184.

¹⁶² Tafsīr at-ṭabari in the Qur’an Application of Android.

them to achieve their goals and hope. Therefore Allah SWT sent the Prophet Muhammad SAW to rebuke the polytheists who thinks like that. And that being busy worshiping Allah is more important than honoring others than Him, this is what is meant by the verse (قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا). Allah explains that there is no kingdom but belongs to Allah SWT because He is the owner of the heavens and the earth; to Him, you will be returned (ثُمَّ إِلَيْهِ تُرْجَعُونَ). Some of them hold on to the absolute rejection of *syafā'at*. This opinion is weak because we admit that no one can intercede except with Allah's permission. This has been confirmed by His word (The Creator of death and life); [Al-Mulk: 2] and by His word (My Lord who gives life and death) [Al-Baqarah: 258] and by His Word (How do you disbelieve to Allah and you have died, and He gave you life) [Al-Baqarah: 28] Then Allah SWT said in another verse (Say, the angel of death took you) [Al-Sajdah: 11] and he said in the third verse (until if death befalls one of you, our messenger brought him) [Al-An'ām: 61] and the answer is that the dead is God, unless He, the Highest delegated in the world the cause of every kind of cause. Deeds are assigned to angels, so he leaves the taking of souls to the angel of death. He is the leader, and below him are followers and servants. So in this verse, the dead are added to God Almighty as a natural addition, and in the second verse, the angel of death because he is the leader in this work, and the other angels are because they are followers of the angel of death and God knows the best.¹⁶³

Also tell them, O Muhammad, "The right to intercede for all kinds of intercession belongs only to Allah. No one can get it except with His permission. Only to Him is the right of ownership of the heavens and the earth. Then only to Him will you be returned, then He will account for all your deeds."

- **As-Sajdah/32:4**

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ

May the Almighty mention it: a god who is not lawful to be worshiped except Him, O people. (He created the heavens and the earth and all that is between them) from Him created (in six days) then He settled on His Throne on the seventh day after He created the heavens and the earth and what is between them. His words: " مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ " He said: O people, you have nothing without him as a wali who follows your affairs and helps you from him if he wants to harm you, and there is no intermediary to intercede for you if he punishes you for not obeying him. He's holding you back if he wants to keep you from those who want you so much, and nothing can keep him from what he wants for you. Because he was not defeated by a victor, nor was he defeated by a victor.

¹⁶³ Fakhruddin al-Razi, Tafsir Mafatih al-Ghaib, Juz.V, Beirut: Dar al Fikr, 246-248.

At the beginning of the letter, it explains the divine realm of Allah as the creator of the heavens and the earth, Allah reigns on the Throne and describes the duration of the creation of the heavens and the earth. Allah is the only creator, everything that exists on earth, including absolute intercession, belongs to Him, therefore no one can provide intercession except with his permission.¹⁶⁴

D. The Advantages and Disadvantages of Tafseer *Al-Mīzān* and *Mafātih al-Ghaib*'s Interpretation

• The Advantage of Tafseer *Al-Mīzān*

1. Even though the mufasssir is a Shia theologian, Ṭabaṭaba'i also uses Sunni interpretation books as his source, in explaining the verses of the Qur'an and their relevance, Ṭabaṭaba'i proves the validity of the views of the Qur'an and at the same time refute the baselessness of the philosophy of materialism
2. Can apply academic or philosophical meanings to the Qur'an, aligning the Qur'an with an unrelated idea, belief, conception, opinion or principle. In this way, explanations turn into adaptations, the realities of the Qur'an are reduced to allegory, and explicit and real meanings are sacrificed for "interpretation".
3. Tafseer *Al-Mīzān* is seen as a complete and well-known interpretation of the Shia analysis after the book *Majma' al-Bayān* (Imam Thabarsi).
4. Tafseer *Al-Mīzān* is also known as a book with an understanding that focuses on examining contemporary issues directed by the principles of Tafseer *Qur'ān bi al-Qur'ān*.
5. According to Abu al-Qasim Razzaqi, "*Al-Mīzān's* interpretation includes various aspects including: scientific, technical, philosophical, historical, spiritual, sociological, transitional (related to *hadīth*)." But only the three most prominent are sociological, philosophical, and the interpretation of the Qur'an with the Qur'an. A sociological explanation is superior to other variations in its class in terms of quantitative and qualitative.

• The Disadvantages of Tafseer *Al-Mīzān*

1. It does not mention the complete *hadīth sanad*, but it is enough to say the first source. Meanwhile, the *hadīth* with eminence of surahs were not found.
2. This interpretation is seen as too fanatical towards the Shia group because it makes the Shia books the primary source.
3. In the discussion of verses containing *fiqh*, Ṭabaṭaba'i only interprets it in general or outline.
4. Ṭabaṭaba'i's interpretation, which is claimed to be an interpretation of Shi'a theology, turns out to be prioritizing its own objectivity rather than proposing *tsubūt* to its sect.

• The Advantages of Tafseer *Mafātih al-Ghaib*

1. Tafseer *al-Kabīr* is the primary reference for subsequent mufasssirs in studying the relationship between the letter and the verses of the Qur'an.

¹⁶⁴ Fakhruddin al-Razi, Tafsir Mafatih al-Ghaib, Juz.27, Beirut: Dar al Fikr, 168-172.

2. Applicating the *munāsabah* of verses in one *surah* of the Qur'an in the classical and medieval eras only assumes that there is a connection between verse 1 and verse 2 and so on, meaning that *muāasabah* is only in parts of verses in one *surah*, not as a whole, like *munāsabah*. Letter by letter. In contrast to the implementation of the Qur'anic *munasabah* in the modern-contemporary era, it has triggered a *munāsabah* or correlated all the verses in one letter.
3. Interpretation of verses based on the order of the Ottoman Manuscripts
4. This book has a *ra'yi* (rational) pattern, philosophical, scientific, theological and *fiqhi*. Its theology leans towards Ash'ari, and its jurisprudence leans towards Shafi'i.

• **The Disadvantages of Tafseer *Mafātih al-Ghaib***

1. The science of *'aqliyah* dominates in this interpretation of *al-Kabir*, so he incorporates various studies on medicine, logic, philosophy and wisdom into it so that it can cause his analysis to deviate from the meaning of the Qur'an and the soul of its verses. Therefore, Al-Razi's interpretation is considered not to have the spirit of Islamic interpretation and guidance.
2. In interpreting Al-Razi, he sometimes strengthens one narration and weakens another by presenting his sanad to strengthen his arguments and reasons.
3. Al-Razi only quotes a few (limited) hadith and avoids or purifies the Qur'an from *isrā'iliyyāt* stories. He also does not acknowledge the existence of the *nasīkh mansūkh* in the Qur'an.

CHAPTER IV
THE ANALYSIS OF ṬABAṬABA'I AND FAKHRUDDIN AL-RAZI
INTERPRETATION OF SYAFĀ'AT

A. The Comparison of Tafseer *al-Mīzān* and Tafseer *Mafātih al-Ghaib* Interpretation

Muhammad Husain Ṭabaṭaba'i when interprets his book *al-Mīzān*, used several perspectives: scientific, technical, philosophical, spiritual, sociological and narration perspectives. Among the attitudes that have been mentioned, there are three that are more prominent, including:¹⁶⁵

- a. From a historical perspective, to understand and interpret the Qur'an, Ṭabaṭaba'i used the help of related verses of the Qur'an.
- b. Sociological perspective
- c. Philosophical perspective

1. The Methodology and Style of Interpretation

Tafseer *al-Mīzān* has the following characteristics of the interpretation method:¹⁶⁶

- a. Divide verses into several groups and putting them together in one context.
- b. Explain first the meaning of each word and refer to other verses about the intended purpose.
- c. Shows the context, *Makiyyah-Madaniyyah* periodization and mutual historyconflicting in determining the meaning of each word and using *mutawatir hadīth* and *qaul shahābah*, as well as *tābi'īn*.
- d. Include *munāsabah* aspects in interpreting verses
- e. Tabataba'i uses the rules of *ushūl fiqh*, namely *al-ibrah bi* in general *al-lafādh la bi*, specifically *as-shabāb*.
- f. Referring to the literature in the fields of interpretation, hadith, and history written by Shi'a and Sunni scholars.
- g. Explaining aspects of language, *i'rāb* and *balāghah* in uncovering the meaning of verses.
- h. *Tarji'* some differences of opinion
- i. Ṭabaṭaba'i reinforces many scientific teachings, such as imamate (*raj'ah*).

Ṭabaṭaba'i suggests three ways can be done to understand the Qur'an. Firstly, interpreting a verse with the help of scientific and non-scientific data and secondly, interpreting the Qur'an verses with the Prophet's traditions narrated from the holy priests. Thirdly, interpreting the verses of the Qur'an by utilizing other related verses.

¹⁶⁵ Andi Rosadisastro, *Tafsir Kontemporer: Metode dan Cara Modern dari Para Ahli Tafsir dalam Menafsirkan Al-Qur'an*, Serang : Dinas Pendidikan Provinsi Banten, 2012, 104.

¹⁶⁶ Ibid

2. The Source of Interpretation

Tafseer *Al-Mizan* is a book of explanation which has the form of exegesis *bil ma'tsur*. As stated by Ṭabaṭaba'i in his *muqaddimah*, he is guided by interpreting the Qur'an *bil Qur'an* or verse by verse. Examples of the interpretation of QS. Al-Lail (92): 12, he interprets with several other verses, namely QS. *Adz-Dzariyat* (51): 56, QS. *An-Nahl* (16): 9, QS. *Al-Ahzab* (33): 4, QS. *Al-Insan* (76): 3, QS. *Ash-Shura* (42): 52, and QS. *Yusuf* (12): 108.¹⁶⁷

In general, Ṭabaṭaba'i groups verses sequentially in one study and then explains per word, which is considered difficult first, and then at the end, he presents his argument. For example, in interpreting surah *Al-Mā'idah* verse 55 with sura *'Ali Imran* and sura *Al-Ahzab* verse 6, the word *wali* interprets it as a leader, arguing that several verses in one sura were not revealed in the same period. In this way, even though a verse is side by side, it is not sure that there is a relationship between the two, and every related verse is not necessarily revealed simultaneously in the same context.

According to Ṭabaṭaba'i, the only correct interpretation is for *mufassir* to explain the verses of the Qur'an by collecting interrelated verses and thinking deeply about these verses together to create a strong impetus from the Qur'an. Identify the discussion through the nature and facts or information conveyed in the paragraph. The source of interpretation of *bil ma'tsūr* is also called *bil riwāyah*, namely interpreting the Qur'an based on the proposition *naqli*. In addition to analysing the Qur'an with Qur'an, Ṭabaṭaba'i also quotes the hadiths of the Prophet Muhammad, especially the *mutawatir* hadith. He also listed his companions and *tābi'in*.

The interpretation of *Mafātih al-Ghaib*, Al-Razi is very concerned about *riyādhiyah* (exact science), philosophy and so on. Apart from that, he also presented philosophical arguments and then refuted them with stronger arguments, without abandoning rational arguments in arguing and remaining in line with the beliefs of the *Ahlu Sunnah*.¹⁶⁸

In general, the methodology and style used by Al-Razi in the interpretation of *Mafātih al-Ghaib* are:

- a. *Mafātih al-Ghaib* interpretations used the *tahlīlī* interpretation method. We can see from the sequence in interpreting the verses of the Qur'an, that is, sequentially according to the chronology of the verses of each letter as written in the Ottoman Mushaf or analysing sequentially from sura al-Fatihah to the letter an-Nas. However, it should be noted that even though Al-Razi interprets a particular theme or issue, he also tries to collect verses similar to the discussion or case being interpreted.
- b. The *Muqāran* interpretation method used in the *Mafātih al-Ghaib*. It can be seen from the number of al-Razi comparing the opinions of scholars in several fields, such

¹⁶⁷ Muhammad Husein Thabathaba'i, *Al-Mizan fi Tafsir Al-Qur'an*, Jilid 19-20, Beirut: Mu'assasah al-A'la li Mathbuat, 1991, 567.

¹⁶⁸ M. Hasbi as-Shiddieqy, *Sejarah dan Pengantar Ilmu Al-Qur'an dan Tafsir*, Jakarta: Bulan Bintang, 1990, 253.

as fiqh experts, *kalām* experts, hadith experts and so on. The following are some of the commentators often quoted, among others: Muqatil bin Sulaiman al-Mawarzi, Abu Ishaq al-Tha'labi, Abu Hasan Ali bin Ahmad al-Wahadi, Ibn Qutaibah, Ibn Jarir al-Tabari and Abu Bakr al-Baqilani. Meanwhile, the Islamic scholars of *kalam* include Abu Hasan al-Ash'ari, Abu Muslim al-Ashfahani, al-Qadi Abdul Jabbar and Zamakhsyari.

- c. From the style of interpretation, *Mafātih al-Ghaib* interpretations use the variations of 'Ilmī, Philosophy and *Adabi wa Ijtimā'i*. Al-Razi's use of the scientific interpretation method can be seen from the many times he uses modern scientific theories to support his arguments in interpreting the verses of the Qur'an, especially the verses of the *Kauniyyah* relating to astronomical problems. Then, the interpretation of philosophy can be proven by the number of Al-Razi expressing the opinions of philosophers and theologians, as well as the use of a philosophical approach in interpreting the verses of the Qur'an. According to W. Montgo Mery Watt, the emergence of Fakhrudin Al-Razi's theology in several works, one of the works of interpretation which has characteristics and differentiator from other variations, has theological and philosophical discussions on various problems that are in harmony with the perspective of the developing *sunni* theology. Then, in *Adabi wa Ijtimā'i* understanding, we can see from Al-Razi's explanation that he uses linguistic analyses when interpreting the verses of the Qur'an, especially in *Balaghāh* and *Qawaid al-Lughoh* term, even in many cases, ar-Razi uses linguistic analysis but pays little attention to the hadith *ahad*, This case we can see from the various interpretations and activities of his utterances.

- d. The Source of Interpretation.

The commentary book of *Mafātih al-Ghaib* is classified as the interpretation of *bi al-ra'yi* or *bil ijtihād*, *al-Dirāyah* or *bi al-Ma'qūl* because its *syafā'at* is based on ijihad sources and thoughts on the demands of Arabic and literary rules, as well as a scientific theory. In this work, he expounded a lot on his ijihad regarding the meaning contained in the verses of the Qur'an, accompanied by excerpts from the opinions of the ulama and *fuqaha'*. In interpreting verse by verse, Al-Razi gives a limited portion to the hadith, even when presenting the views of *fiqh* experts regarding the debate around *fiqh*. He explained and refuted it without making the hadith a basis. This book is one of the most comprehensive works of exegesis because Al-Razi tries to capture the substance of the spirit in every verse of the Qur'an.¹⁶⁹

- e. The Way of Explanation

Tafseer *Mafātih al-Ghaib*, seen from the point of view of explanation, can be categorized as a book of *muqārin* interpretations because Al-Razi, in interpreting, often compares verses of the Qur'an which discuss the same problem even though they have different editorials. In addition, Al-Razi corresponded his arguments with several scholars, such as al-Shafi'I, Abu Hanifah, and Malik Ahmad ibn Hambal. Al-

¹⁶⁹ Fakhrudin al-Razi, *Tafsir Mafatih al-Ghaib*, Jilid XI-XII, Beirut: Dar al-Fikr 1981, 27.

Anshary, al-Ghazali, the Mu'tazilah and Ash'ariyah groups, al-Zamakhsary, al-Farra', Ibn Katsir and others.

B. Analysis *syafā'at* in the Qur'an according to Ṭabaṭabai and al-Razi

Intercession is a request for forgiveness by someone who has the right to intercede for someone who is entitled to it. Whoever in the world has never tried to get the intercession of the Prophet SAW by making tawasul to him, it means that he will not get the slightest intercession in the hereafter. If they die in a state of perfect faith, it means that they will enter heaven safely, but if not, it means that no one can help them when they are sent to hell. However, without the Prophet's intercession in this world, perhaps it would be impossible for people to perfect their faith so that they can enter heaven safely. Intercession applies to people who do not get the permission and pleasure of Allah, namely the disbelievers. Whereas the verses which state that there is intercession in the hereafter, apply to those who are given permission and are pleased by Allah. Allah states that all intercession is His due. No one has the right to intercede except for those who are permitted by Him to intercede and He is pleased with their words and deeds. There are three groups of intercessors, namely the Prophets, the Angels and the Believers. Those who are entitled to receive intercession on that day are only people who have been promised by Allah to receive intercession, namely believers who during their lifetime in the world have prepared themselves to receive intercession with their deeds of worship and their struggle to uphold Allah's sentence. Intercession on that day is only owned by the Prophets, scholars and martyrs in accordance with their respective deeds and devotions.

The perspective of *syafā'at* in the Qur'an, does not provide opportunities for immoral actors to dissolve in disobedience. because, *syafā'at* is not something that is certain and the implementation of *syafā'at* requires a process, that is, everything is returned to His will and permission.

Ja'far Subhani is of the opinion that the verses that talk about intercession are not included in the category of verses from which the Mu'tazilah can conclude that intercession is meant to elevate one's rank or reward, even though shafa'at has a different meaning. broader than it.¹⁷⁰ Sulaiman dunya expressed the same opinion "*syafā'at* to eliminate doom and elevate degrees is the right of those who have been given permission by Allah, the Most Merciful, namely from among the Prophets and believers to some other believers, in accordance with the word of Allah which reads: Al-Baqarah/2:255 and Ṭāhā/ 20:109:¹⁷¹

The interpretation of Ar Razi, it is more complex with many allusions and opinions of the Salaf scholars than the interpretation of Ṭabaṭabai. This verse also has a correlation with the verse *An Nisa* 48. in his interpretation ar Razi explained that

¹⁷⁰ Ja'far Subhani, *Adakah Syafa'at Dalam Islam? Antara Pro dan Kontra*, h. 130.

¹⁷¹ Sulaimān Dunyā, *Muhammad 'Abduh baina al-Falasifah wa al-Kalamiyyin*, t.tp; Dar Ihya al-Kutub al-'Arabiyyah, 1985, h.628.

syafa'at is only given to obedient servants of Allah so that there are no equal rights with disobedient servants, this opinion is in line with Qoffal's opinion which states that people who disobey will not receive intercession from Allah.

Meanwhile, according to Ka'bi's opinion, equating the rights between immoral and pious experts in all matters is a bad thing, therefore it is not permissible for them to equate their rights especially regarding charity, but all of that is still returned to Allah's decision. Moreover, only Allah swt knows who will be forgiven and who is not forgiven. Among certain societies, the opinion developed that the forgiveness of Allah swt. can be obtained through the intermediary (*washīlah*) of others then the tradition that develops in the community is (tradition) others both living, moreover the dead. The tradition of pray is, in practice, not only aimed at special people but in general.¹⁷²

The majority group is of the opinion that in addition to increasing the reward, syafa'at is also useful to abort the doom of ungodly Muslims who are determined by torture. while the khawarij and mu'tazilah argue that syafa'at is of no use except to add benefits to people who believe and are entitled to rewards. This is accordance with the *Kalamullah* which reads: (An-Nisaa'/4: 85). The words *an-nashīb* and *al-kifl*, which have the same meaning. And if *syafā'at* is a form of the mediator to restore deficiencies, advantages or something else. *Syafā'at* has a record of causality to fix a problem, then *syafā'at* has an obligation and a related reward for what *syafā'at* means. This is a form of warning to believers so that they are more vigilant in giving *syafā'at*, understand what they intercede for, and avoid misuse of mediations such as for evil or damage. An example of mediation for people who are the hypocrite of the polytheists so as not to fight. Then if he leaves a fair bit of wear and lets it grow into immense damage, there will be no punishment for him. It will harm the offspring. Then this verse means a prohibition from *syafā'at*. The bad 'at is the *syafā'at* of the earth's tyrants, hypocrites and mischief-makers.¹⁷³

1. Who are entitled and who are not entitled to *syafā'at*

The discussion about intercession is related to the previous discussion, which informs two things at once, namely the intercessor provider and the party receiving the intercession. Sometimes in denying using the words *la nafi* or *ma nafi*, then excluding the existence of an essential intercessor.

- a. Who are entitled to *syafā'at*. Implicitly this is understood from the editorial composition used by verses about intercession. Allah SWT says:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا¹⁷⁴

¹⁷² Tafsir Ar Razi, Jilid 7, 10.

¹⁷³ Sayyid 'Abd Allah Syibr, *Haq al-Yaqin fi ma'rifah Ushul al-Din*, Beirut: Muassasah al-A'lami' li al-Mansyurat, 1997, h. 450-451.

¹⁷⁴ QS Thāhā/ 20: 109

The word **تَنْفَع** means also has a meaning cause lucky, because the phrase *wa lā tanfa'u al-syafā'ah* 'indah understood that the person being asked for *syafā'at* does not achieve good luck, but instead gets into an accident. Then, this verse gives an exception **وَرَضِيَ لَهُ قَوْلًا**, means the excluded man will get intercession because his words are pleasing to Allah SWT. In other words, the provision of intercession is associated with the party itself. some mufassir understand that what is meant by *wa radhiya lahu qawla* is in the sense of uttering the creed sincerely. There is also someone who understands you with a religion that is pleasing to Him.¹⁷⁵ It can be concluded that those who will receive intercession in the hereafter are those who believe and sincerely pronounce the *syahādah* or adhere to the true religion, not *syirik* in it. The verse above has the same meaning with the verse , *al-Anbiyā'/21: 28*. In surah *al-anbiyā'*, gives confirmation about the criteria for parties to be interceded, namely *liman irtadhā* (who is blessed by Him), meaning people whose religion is straight, not mixed by *syirik*.

- b. Who are not entitled to *syafā'at*. After discussing several verses regarding intercession, it can be understood that those who do not receive intercession later in the hereafter are polytheists and disbelievers. emphasized that these people do not deserve intercession before Allah SWT, contained in the following verses:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ
وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ¹⁷⁶

The verse above is addressed to polytheists who think that the idols they worship will provide intercession (defense or help). Then Allah refuted this assumption by stating that there is no one for you besides Him who is a helper and not (also) a giver of intercession. some commentators are of the opinion that this phrase means that there is no one for the polytheists, when in the presence of Allah and facing Him, a helper or giver of intercession at all.¹⁷⁷ *Mā nafi'* accompanied by *min* in this phrase, it gives the meaning of the complete absence of what is meant. meaning that there is absolutely no defender or helper for polytheists before Allah SWT, including defense or help from the idols they worship, because only Allah can provide defense and help.

¹⁷⁵ Muhammad Husain Tabataba'I, *al-Mizan fi Tafsir al-Qur'an*, Jilid I, h. 171.

¹⁷⁶ QS As-Sajdah/32: 4

¹⁷⁷ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 11, h.179.

C. The Relevance of *syafā'at* in the Present

Syafā'at is a request for someone's forgiveness which has the right to intercede on behalf of the person authorized to do so. Whoever has never tried to receive the *syafā'at* of the Prophet Muhammad SAW through *tawassul* means will not receive this *syafā'at* in the hereafter. If they die in a state of perfect faith, they will go to heaven, but if they die in disbelief, no one can help them when they are thrown into hell. Without the *syafā'at* of the Prophet Muhammad, no one in this world can perfect one's faith so that one can be helped and enter heaven safely.¹⁷⁸

The concept of *syafā'at* according to *ahl-sunnah*, is a punishment removal from the grave, which will be given to a group of people who commit major sins, apart from the crime of associating partners with Allah SWT. Meanwhile, according to *Mu'tazilah*, *syafā'at* will only be given to believers who repent and are pious servants in elevation. The *ahl-sunnah* group, when interpreting the verses of *syafā'at*, uses authentic prophetic hadiths and general verses, which are limited to more specific verses. Meanwhile, the *mu'tazilah* group interprets the verses of *syafā'at* using the generality of lafadz and their interpretation, which tends to be consistent with *al ushūl al-khamsah*.¹⁷⁹

Al-Qadhi said that the *ahl-sunnah* school rationally states the truth of mediation, and it is obligatory based on clear revelations and reliable *hadīth*. Up to the *mutawātir* level, the narrations justify *syafā'at* on the last day for believers who commit sins. This argument was agreed upon by *Salaf* and *Khalaf* scholars, except for the Kharijites and some of the *mu'tazilah*. Whereas the Wahhabi group believes *syafā'at* belongs to Allah SWT, no intercessor exists other than Him. This is based on Q.S Mudassir verse 48:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

Means:

“So, it is no longer helpful for them to *syafā'at* (help) from intercessors”.

Then it is no longer helpful for them to the *syafā'at* of those who intercede. This means, if a person already has the characteristics mentioned in verse above (not praying, not wanting to pay attention to the livelihood of the poor, being involved in the actions of people who like to criticize, denying the arrival of the hereafter), any mediation (help) is useless for him. Save them from the torments of hellfire because mediation is only helpful for those who deserve it.

The meaning of *syafā'at*, according to M. Quraish Shihab, is an effort to ask forgiveness from Allah SWT through the intermediaries of His servants who are given authority. According to M. Quraish Shihab's argument, the perspective of mediation does not mean that someone relies on another as a saviour in the afterlife.

¹⁷⁸ Damanik, Nurliana, *Konsep Syafa'at Dalam Perspektif Al-Qur'an dan Hadis*, Shahih: Jurnal Kewahyuan Islam, Jan-Desember, 2017, 81.

¹⁷⁹ Azharullah, *Syafa'at dalam Al-Qur'an Menurut Perspektif Tafsir Al-Misbah*, 2017, 2017, 46.

CHAPTER V EPILOG

A. Conclusion

After examining the verses about *syafā'at* based on the results of research and analysis that the author describes above. So it can be concluded that *syafā'at* in tafseer *al-Mizān* and *Mafātih al-Ghaibi* on the study of comparative of Ṭabaṭaba'i and Fakhruddin al-Razi's thoughts, Broadly speaking, it is very relevant in social life can be used until now. The concept of *syafā'at* that is poured on the interpretation of the verses of the Qur'ān, can be applied among others:

- 1). The concept of *syafā'at* according to Ṭabaṭaba'i and Fakhruddin Al-Razi are: Ṭabaṭaba'i argued that *syafā'at* is absolute mediation in the science of causality, and some mediators are more general than the form of mediation itself. *Syafā'at* has limitations, such as those that apply to *tasyrī'iyat syafā'at* and *syafā'at takwīniyah*, so every cause and effect (law of causality) that makes Allah gives *syafā'at* holds on to the attributes of His mercy, His existence and His mercy to arrive at its destination. The concept of *syafā'at* also applies to the concept of prayer and request. Fakhruddin Al-Razi argued that *syafā'at* is someone who gives something to another person and asks for a request, with the aim that the applicant is willing to become a partner (*syaf'an*) can help on the Day of Judgment so that they (*ahl al-kabāir*) do not go to hell, even if they do go to hell they will get out of there with the *syafā'at* of the Prophet Muhammad SAW, according to him, the scholars of *ahl as sunnah* agree that it is not something that should be given to unbelievers.
- 2). The similarities and the differences between Ṭabaṭaba'i and Fakhruddin al-Razi in interpreting *syafā'at*: (a) They used to pay attention to surrounding people at that time; (b) both of Ṭabaṭaba'i and Fakhruddin used *tahlīlī* method and used *bil ma'tsūr* approach in interpret the verses; (c) They use multidimensional and broad views of various social views. Whereas the differences between Ṭabaṭaba'i and Fakhruddin al-Razi are ;(a) Ṭabaṭaba'i in interpreting the *Qur'ān* begins by showing the relationship between one verse and other verses. Meanwhile Fakhruddin al-Razy in his interpretation, al-Razi uses the *tahlīlī* method, interpreting verses, letter by letter sequentially according to the verses and letters in the *Qur'ān*, Uthman's *mushāf* (b) Ṭabaṭaba'i interpretation tends to *syi'ah* group but he also from the *sunni* book's as his source, al-Razi's al-Razi tends to defend the *asy'ariyyah's* view, al-Razi outlines the various opinions of the kalam experts and then rebuts them with an *ash'ari's* opinion. (c) Ṭabaṭaba'i has a clear and original view of the metaphysical aspect, according to him the

basics of Islamic metaphysics are contained in the *Qur'ān*, meanwhile Fakhruddin al-Razy's interpretation most of them discuss about natural science, exact science and philosophy.

- 3). The relevance of *syafā'at* in the new era according to Ṭabaṭaba'i and Fakhruddin al-Razi in general, *syafā'at* is a help in the last day that will be given to someone who has a faith in the Prophet Muhammad SAW, who can always provide help later in the final day by worshipping obediently, doing everything ordered by the creator of the universe, Allah SWT and staying away from everything what is prohibited by Allah SWT is a significant sin, namely shirk. The right to provide absolute *syafā'at* belongs to Allah SWT alone, but to obtain it, a believer can ask for help (*syafā'at*) later in the last day through intermediaries of intercessors, namely the Prophets, Angels and believers. Therefore, *syafā'at* is given according to each individual's charity while living in the world.

B. Suggestion

After the author has conducted this study, it seems necessary to follow up with further writing to sift through the existing verses with other verses that discuss this issue. The author feels that what has been studied has yet to resolve the existing problems fully. Therefore the author needs constructive criticism from various parties who focus on learning the Qur'an and commentary.

The rest of the authors hope that what has been done can be helpful, especially for the authors themselves and other writers. Therefore, the author needs constructive criticism to improve this paper. The author also hopes that future researchers can explore more about this study.

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