



Application Analysis Study and Implications of Rules "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As- Sabab" In Tafsir Mafātih al-Ghoīb

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Abstract

One of the asbābun-nuzūl rules that has caused debates among ulama is the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab". The majority of Ulama are pro with these rules, while the minority of them against it. One of the great Ulama of proficient mufassir is Al-Imām Fakhruddin Ar-Rāzī. Many of these rules he poured in his monumental creation, Tafsir Mafātih Al-Ghoīb. In this case, The researcher wants to analyze the application and implications of this rule in the interpretation of Mafātih Al-Ghoīb in five verses : Those are Surah al-Baqarah (2): 174, Surah al-Māidah (5): 33, Surah al-An`ām (6): 93, Surah al-A`rāf (7): 31, and Surah al-Anfāl (8): 27. The purpose of this study was to determine the application and implications of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in the interpretation of Mafātih Al-Ghoīb in these five verses. The method in this writing is qualitative methods, that is research by using literature studies sourced from relevant literacy. With this analytical study, it will be known how the application and implications of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in these 5 verses. The result of this study is that Al-Imām Fakhruddin Ar-Rāzī has carried out the procedure for applying the rules in interpreting the 5 verses correctly, The procedure is chronology and the reason for the revelation of the 5 verses is specific to a certain person and the redaction of the 5 verses uses a redaction by generality. While the implications for the interpretation of the 5 verses are: a) Surah al-Baqarah (2): 174, has implications for the prohibition of hiding knowledge, b) Surah al-Māidah (5): 33, has implications for the prohibition of making damage on earth, c) Surah al-An`ām (6): 93, has the implication of prohibiting lying in the name of Allah, d) Surah al-A`rāf (7): 31, has implications for the obligation to wear the best clothes in worship, and e) Surah al-Anfāl (8): 27-28, has implications for the prohibition of treason. The results of this study can be used as a method of making legal decisions not only in the past, but can also be applied to modern-contemporary, because of Qur'an is intended for all mankind throughout the ages. This is what makes the Qur'an a book that "Sālih Li Kulli Zamān Wa Makān" or a book whose meaning and message can apply throughout the ages.

Keywords: Asbābun-nuzūl; Rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab"; Tafsir Mafātih Al-Ghoīb.

Introduction

In the study of the science of the Qur'an, one of the basic theories that masyhur among scholars is the theory asbābun-nuzūl. Such masyhur the theory, so that almost all the books of Ulumul Qur'an and Ushul Fiqh, both classical and modern-contemporary always mention chapters asbābun-nuzūl.³ But this theory still leaves problems and polemics among scholars.

One of the rules asbābun-nuzūl What gave birth to the scholars' debate was the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab". The majority of scholars are pro-rule, while the minority of scholars are contra. One of the great pro-mufassir scholars was Al-Imām Fakhruddīn Ar-Rāzī. He poured a lot of these rules into his monumental work, *Tafsir Mafātih Al-Ghoib*. In this case, the Researcher wants to analyze the application and implications of the Rule in several letters in the interpretation of *Mafātih Al-Ghoib*.

Method

The scholars make several categorizations related to the diversity of special and general patterns found in the verses of the Qur'an and in the asbab nuzul:⁴ 1) The cause of nuzul and the verse that responds to it are general, 2) The cause of nuzul and the verse that responds to it are general, 3) The cause of nuzul general and the verse that responds to it is special, and 4) Asbab nuzul is special and the verse that responds to it is general.

And the scholars explain that it is in categorization no. 4 that is the source of the scholars' dissent and the most in the Qur'an. The difference is in relation to which one should be used as a challenge in establishing a law, whether based on the specificity of the cause or based on the general redaction of the verse that responds to it.

If what is used as a legal challenge is the redaction of the generality of the paragraph then the redaction of the paragraph remains generally applicable, meaning that it includes those mentioned in the asbab nuzul as well as other matters or parties similar to the specificity of the cause. However, if what is used as a legal problem is a specific cause, then the generality of the redaction of the paragraph is no longer enforced, but is limited to the matters and parties mentioned in the asbab nuzul. The law inferred from the generality of the redaction of the paragraph does not apply to any other matter or party, except through an other procedure not mentioned in the generality of the paragraph redaction.

Al-Imam Abu 'Abdillah Badruddin Muhammad bin 'Abdullah bin Bahadir az-Zarkasyi said;⁵

فصل: خصوص السبب وعموم الصيغة وقد يكون السبب خاصاً والصيغة عامةً لينبئ على أن العبرة بعموم اللفظ.

Article: Specificity of cause and generality of editors. Sometimes the cause (chronology of the descent of the qur'anic verse) is special (To a specific person), while sighat (redaction of the qur'anic verse) is general (using lafadz / redaction that indicates generality) to show that what is used as a legal path is the generality of the editor (not the specificity of the cause).

From the above, we can conclude that the procedure for applying the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" is in a verse that has a special cause but the verse that responds to it is general. In other words, the rule can only be applied in the cause of nuzul which is special while the verse that responds to it is general, and not applied in verses of other categories.

Result and Discussion

The discussion in the research article explains the results obtained from the research. The author compiles, analyzes, evaluates, interprets, and compares the results of his research with findings from existing studies (at least 5 references). Avoid repeating sentences from the introduction, discussion, and conclusion. The number of discussion paragraphs should be longer than the introduction. The consistency of the article from the title to the discussion must be considered.

Discourse of the Rule of "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in Tafsir Literature

Meaning and Form of The Rule Description "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab"

The point of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" is that if there is a general redaction to respond to a specific cause, then is the reason for the generality of lafadz itself not the chronology of the descent of the qur'anic verses, or the specificity of the cause can abort the generality of lafadz?

For example, if there is an event then there is a verse or hadith whose redactions are general in response to the event. Is the law specific based on cause or is it general based on its editorialism? The point is that if the answer is general but the question is specific, is the specificity of the cause able to serve the general editor or not?

The form of a clear description of the rule is found in two places as follows:⁶

First: That the case that happened to a person in the era of the Prophet SAW, then the text of the Qur'an that came down to it is general. Thus, according to scholars who argue that what is a pathokan is the generality of the lafadz text of the Qur'an, meaning that it includes a person who is the cause of the descent of the verse and also to others, not to the *shahib al-Hadith*. As for scholars who support the specificity of causes, the incident is specific to someone who is the cause of the derivation of verses from the Qur'an. The general redaction is only that he is not a majaz not a essence, it's just that the determination of a person who is not in asbab nuzul is to use another nash or other procedure in the form of *qiyyas* (*legal analogy to shahib al-Hadith*).

Second: If there is a remark made by the Prophet SAW in answer to the questioner, is the law specific to the questioner? So the answer according to supporters of specificity is special, but according to supporters of editorial generality is not special.⁷

Academic debate on the rule of "al-'ibrotu bi 'umūmi al-lafdzi lā bi khushūshi as-sabab"

It turns out that not all scholars agree with the rule, the scholars in this case are divided into two groups, the group that is pro with the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" and the group that opposes the rule as follows:⁸

The first group, is a pro group with the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab". They are of the view that what is the law is the generality of the verse, not the specificity of the cause of the descent of the verse. Thus, a text of verse of a general nature, is not disillusioned by the specificity of asbabun nuzul. This opinion was suspected by a number of scholars, such as al-Imam an-Nu'man bin Tsabit bin Zuwatho al-Kufy or al-Imam Abu Hanifah, al-Imam Muhammad bin Idris asy-Shafi'I, and al-Imam Ahmad ibn Hanbal. The opinion is also considered the strongest by scholars of fiqh experts and experts of Ushul fiqh. Al-Imam Ibn al-Hajib also corroborated this opinion by stating that this opinion was the opinion of the majority of scholars.

The arguments of this group are as follows:

- a. A text of a general nature is seen from its textual editorial, not from the presence or absence of asbabun nuzul. So even if a verse has asbabun nuzul, and then asbabun nuzul is ignored, it will still be general, the same as a verse that has no nuzul cause. So, whether there is any idea of a nuzul cause, a verse text remains general in nature because of its generality in terms of its textual redactions.
- b. What should be used as a basis in legal arguments is the text of the verse handed down by Allah Almighty, not the event that caused the

descent of the verse. Therefore, it is very important to pay attention to the special or general form of a verse text in concluding a law.

- c. If a text of a verse falls out of generality because it has the specificity of a nuzul cause, it means that the specificity of a nuzul cause can abort the generality of a verse text. This is difficult to accept logic given that it is essentially a specificity because nuzul cannot abort the generality of a verse. Moreover, it is common knowledge that some of the general provisions are built on the basis of the specificity of the cause, as widely practiced by the shahabats of the Prophet. They stick to the generality of a verse even though they know that it came down for a special reason.
- d. The generality of the text of the Qur'ani verses, although it has a background of the specificity of a cause, still cannot be limited to applying only to the specificity of that cause. As with a text of a speech, even if it is delivered in a certain place and time, the content is still generally applicable and is not limited to the watu and place alone.
- e. The generality of a text of a verse of the Qur'an, if it is only limited to the context of the specificity of the cause of nuzul, then it means ignoring the other added value conveyed by the text of the verses of the Qur'an. Considering the added value or other things conveyed in a text of verses from the Qur'an is definitely more priority than forgetting it.

The second group, is a group that opposes or disagrees with the rule of "*Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab*" but uses the opposite rule, namely the rule "*Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab*". They argue that what is being a pathokan is the specificity of the cause, not the generality of the text of the verse. Thus, the generality of the text of the verse must be understood based on the specificity of asbabun nuzul a verse. This opinion was expressed by Imam Malik, Abu Tsaur, al-Muzani, and others.

The argumentation of this second group is as follows:

- a. If a text of a verse that has asbabun nuzul must still be understood by its general nature, it means that the nuzul verse is not useful at all. It also means that the shahabats and tabi'ins who narrate various events because nuzul and the scholars who compose the works in asbabun nuzul have also done things in vain, when in fact this is not the case. The scholars who recited it were because the asbabun nuzul could abort the text of a general verse.
- b. The text of the verse that comes down to respond to the specific nuzul means to explain the legal position of the asbabun nuzul tersebut. If this were not the case, it would be impossible for the verse to come down later to wait until the time of the occurrence of the event in its asbabun

nuzul. So if the verse is to answer the cause of the nuzul, it is certain that the verse is understood based on the specificity of the cause of the nuzul verse.

- c. If the text of the verse has the specificity of the cause of the nuzul verse to be understood based on its generality, it means allowing the exclusion of certain causes of nuzul and ignoring it based on the efforts of ijtihad, especially if there is another text of the verse that specializes in the first verse. As also means it is permissible to specialize other things similar to the first asbabun nuzul and according to the general intent of the verse text. In fact, according to the scholars, in the context of the relationship of asbabun nuzul and verses like this, ignoring asbabun nuzul with an attempt at ijtihad is not allowed.
- d. The generality of the text of the verse is essentially an answer to the cause of nuzul itself. Therefore, the two must be in line. Since the reason for the nuzul is special, the verse that responds to it must also be understood specifically. If it is not understood as such, it means that the two are incompatible and aligned and the verse is like a verse that descends in the absence of a cause. This clearly tarnishes the superiority of the balaghah of the Qur'an.

That is the debate of the scholars in this regard as well as their respective arguments. The majority of scholars throughout history have so far favored and followed the opinion of the first group, which is to make the text of a general verse a pathokan establishing a hukum, and not because of a special verse nuzul.

However, it should be noted that basically the scholars both pro and contra with the rule still apply in general all the laws contained by the generality of the verses of the Qur'an so that they are not only limited to the events that are in the specificity of asbabun nuzul. Moreover, there are no indications and variables that hinder the generality of the meaning.

In other terms, scholars have agreed that the generality of the entire verse and having the specificity of asbabun nuzul can apply to all conditions and parties contained in the asbabun nuzul as well as others. The scholarly debate is only in terms of procedures and methods of determining the law related to other conditions or parties that are similar but not referred to in asbabun nuzul. The majority of scholars conclude the law based on the generality of the verse text. Meanwhile, some other scholars determine the law based on the qiyas procedure, which is to analogize the conditions it faces with events that occurred during the Prophethood as mentioned in various histories of asbabun nuzul.

Procedure and Sample Application of the Rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab"

In the previous discussion, we have explained that scholars make several categorizations related to the diversity of special and general patterns found in the verses of the Qur'an and in asbab nuzul:⁹ 1) Because nuzul and the verse that responds to it are general, 2) Because nuzul and the verse that responds to it are general, 3) Because nuzul is general and the verse that responds to it is special, and 4) Asbab nuzul is special and the verse that responds to it is general.

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If what is used as a legal challenge is the redaction of the generality of the paragraph then the redaction of the paragraph remains generally applicable, meaning that it includes those mentioned in the asbab nuzul as well as other matters or parties similar to the specificity of the cause. However, if what is used as a legal problem is a specific cause, then the generality of the redaction of the paragraph is no longer enforced, but is limited to the matters and parties mentioned in the asbab nuzul. The law inferred from the generality of the redaction of the paragraph does not apply to any other matter or party, except through an other procedure not mentioned in the generality of the paragraph redaction.

Al-Imam Abu 'Abdillah Badruddin Muhammad bin 'Abdullah bin Bahadir az-Zarkasyi made a special article related to the pattern of specificity of cause and generality of sighat (lafadz / editor), as follows ;¹⁰

فصل: خصوص السبب و عموم الصيغة و قد يكون السبب خاصاً و الصيغة عامة لينتهي على أن
العبرة بعموم اللفظ.

Article: Specificity of cause and generality of editors. Sometimes the cause (chronology of the descent of the qur'anic verse) is special (To a specific person), while sighat (redaction of the qur'anic verse) is general (using lafadz / redaction that indicates generality) to show that what is used as a legal path is the generality of the editor (not the specificity of the cause).

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can only be applied in the cause of nuzul which is special while the verse that responds to it is general, and not applied in verses of other categories.

What is meant by the common 'am' pronunciation here is one pronunciation used to denote a meaning manifested in many units.

Al-Imam 'Abdul Karim an-Namlah defines 'general as follows;

اللَّفْظُ الْمُسْتَغْرِكُ لِجَمِيعِ مَا يَصْلُحُ لَهُ بِخَسْبٍ وَضْعٍ وَاضِحٍ

*The pronunciation used to denote a meaning that can be realized in many units.*¹¹

In the oral tradition of Arabic as the language spoken by the shari'a text, there are a number of pronunciations that are revealed to indicate a general meaning, among which are the following:

- The *mufrad* (singular word) and *jama'* (plural) pronunciation attached to the *alif lam al-Istighraqiyah* particle (ال الاستغراقية) which means a statement of all or all. For example

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*Indeed, man is truly at a loss.*¹²

- Pronunciations that do not have a single unit (*isim al-Jins*) such as *lafal maaun* (water), *turab* (soil), *hayawan* (animal), when converted with the *alif lam al-Jinsiyah* particle (ال الجنسية). For example:

وَتَبَّأْلُهُمْ أَنَّ الْمَاءَ قِسْمٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُحْتَضَرٍ

*And tell them that indeed the water is divided between them (with the female camel); Each turn to drink is attended (by those who have a turn).*¹³

- The recitation that is leaned on *isim ma'rifah* (المضاف إلى المعرفة). For example:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءٍ بَعْضُكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لَوْاً ذَرْأَ ذَرْأَ لَيْحَدِّرَ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةً أَوْ يُصِيبَهُمْ عَذَابًا أَلِيمًا

*Do not make the call of the Apostle among you like the call of a part of you to a part (of the other). Verily God has known those who gradually go among you by taking refuge (to their friends), so let those who violate His commandments fear that they will be struck by temptations or overwritten by doom.*¹⁴

- Pronunciations *man* (من), *maa* (ما), *mahma* (مهما), *ayna* (أين), *annaa* (أنت), *haitsuma* (حيثما), *mataa* (متى), *ayyana* (أيان), *ayyu* (أي). For example:

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

*Verily God knows what is good in heaven and earth. And Allah is all-seeing what you do.*¹⁵

The above verse is general based on the pronunciation *maa* (ما), which indicates that all charity, whether small or large, visible or invisible, whether ugly or good, must be known by Allah Almighty.

لَيْسَ بِأَمَانِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

(*The reward from God*) is not according to your empty wishful thinking and not (nor) according to the wishful thinking of the Master of the Book. Whoever works evil will undoubtedly be rewarded with that evil and he has no protector and no helper for him apart from God.¹⁶

e. Isim maushul like *alladzi*, *allatii* (الذى), *allaaiiy* (الائي) (الذين) and so forth. Like

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدَىٰ لِلْمُنْتَقِيْنَ, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقْيِمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

*This book (Quran) has no doubt on it; instructions for those who are devout, (i.e.) those who have faith in the good, who establish prayers, and provide for part of the rezki that We bestow upon them.*¹⁷

f. Pronunciation *kullu* (كل), *jamii* (جميع) and so on. Like

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوقَنُ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُحْزَ عَنِ النَّارِ وَأُدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

*Every soul will feel dead. And indeed in the day of judgment alone is perfected your reward. Whoever is kept out of hell and put into heaven, then indeed he has been lucky. The life of that world is nothing but a beguiling pleasure.*¹⁸

g. Isim *nakiroh* in a negative sentence (النكرة في سياق النفي). Like

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

*They replied: "Most Holy Thou, there is nothing we know apart from what You have taught us; verily Thou art the All-Knowing All-Wise."*¹⁹

The following is an example of the application of the rule "Al-'Ibrotu Bi 'Umumi Al-Lafdzi La Bi Khushushi As-Sabab" in Sura al-Mujadalah verse 2.

God says,

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أَمَاهَاتِهِمْ إِنْ أَمَاهَاتِهِمْ إِلَّا الْلَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكِرًا مِنَ الْقَوْلِ وَرُورًا وَإِنَّ اللَّهَ لَعَلِّيْ عَوْرَ

"Those of you who marry his wife (think of his wife as his wife, even though) their wife is not his mother, their mothers are just women who gave birth

to him. And indeed they have uttered a false word. And indeed Allah is all-forgiving, all-forgiving",²⁰

The above verse is general because it uses particles *isim maushul* (الذين) whereas the cause of descent of the verse is special, which is about the dzihar performed by Aus bin Ash-Shamit against his wife. In the jahiliyah era if there was someone who wanted to menthalaq his wife, then he said to his wife, "You are against me like my mother's back", This editor is known as dzihar. One day, in an angry state Aus bin Ash-Shamit killed his wife, and this was the case of dzihar for the first time in Islam. Then his wife, Khaulah, went to Prophet Muhammad SAW to complain about the dzihar performed by her husband against her, and did not mention the word thalaq. Then the Messenger of Allah SAW replied: "I am of the opinion that you are haram for your husband". Khaulah began to debate the Prophet SAW until Allah Almighty sent down surah al-Mujadilah verse 2.²¹

Thus, we are not saying that the *dzihar* verse is specific to the case of the man named Aus bin ash-Shamit only, but it applies generally to anyone who performs acts such as the man's actions. And what is the legal problem is the generality of the redaction of the verse, not the specificity of the cause of the descent of the verse.²²

The example above is one of the applications of the rule "*Al-'Ibrotu Bi 'Umûmi Al-Lafdzi Lâ Bi Khushûshi As-Sabab*" in the verses of the Qur'an. The example falls into the category of the specificity of cause and generality of verses. Thus, the rule of '*Ibrotu Bi 'Umûmi Al-Lafdzi Lâ Bi Khushûshi As-Sabab*' is only applied by scholars in the category of specificity of cause and generality of verses and cannot be applied to other categories. *Wallahu a'lam*

Profile of Al-Imām Fakhruddīn Ar-Rāzī and Tafsir Mafātih al-Ghoīb

Fakhruddīn Ar-Rāzī is an epithet for Muhammad bin 'Umar bin Husayn bin Hasan bin 'Ali, a Shafi'iyyah and Asya'irah cleric who was born in 544 H/1149 AD in the city of Ray Iran. He died in 606 H/1209 AD.²³

He was born and raised in a family of scholars. His father, Dhiyauddin 'Umar was one of the scholars of the Shafi'i madzhab as well as a scholar in the kalam science of the Asy'ariyah madhab.

In the historical context of thought, he was in a culture of debate between rationalists and traditionalists, where he emerged as a reliable critic and engaged in debates with his contemporaries.

Since childhood, Ar-Rāzī was educated by his father, he was the one who first taught Islamic science, especially the science of shul fiqh. After his death, Ar-Rāzī studied with as-Simnany and then to al-Mjad al-Jilly (al-Ghazali's disciple) about kalam science and wisdom for a long time. In fact he has mastered the

treatises of theology al-Syamil fi ushul ad-Din by imam Haramain, al-Mushtasyfa by al-Ghaali and al-Mu'tamad by abu Hasan al-Bashri. In addition, he also paid great attention to az-Zamakhsari's kitab al-Mufashal in nahwu science and al-Ghaali's kitab al-Wajiz in fiqh. Both books have been distorted. Later he also studied two books by Abdul Qahir in balaghah science and summarized them in a book entitled Nihayat al-Ijaz fi Dirayat al-ijaz. Subsequently, Ar-Rāzī studied philosophy from the books of Aristotle and Plato as well as muslim philosophers, such as Ibn Sina Al-Farabi and Abu al-Barakat al-Baghdadiy. In this field, he gave Ibn Sina's sharah kitab al-Isyarat and compiled it in medical science under the title Sharah al-Kulliyat li al-Qanun.²⁴ While his works are numerous, even up to 200 titles, among his most monumental works is the book of Tafsir Mafātih al-Ghoīb.

Profile of Tafsir Mafātih al-Ghoīb

This book of interpretation actually has three names, namely *tafsīr al-Kabīr*, *tafsīr ar-Rāzī*, and *tafsir Mafātih al-Ghoīb*. The naming of the book *tafsīr al-Kabīr* is based on its greatness, while the name *ar-Rāzī* is attributed to its author and *Mafātih al-Ghoīb* is inspired by a term in the Qur'an surah al-an'am verse 59.

Tafsīr ar-Rāzī in circulation today consists of twelve volumes. The first volume contains muqadimah. In this volume also, *ar-Rāzī* outlines the interpretation of surat al-fatihah and part of surat al-baqarah.

There are differences among scholars regarding the writing of this book. Al-Dzahabi expressed the opinion of ibn Hajar al-'Asqalaniy that the one who perfected the interpretation of *ar-Rāzī* was Ahmad ibn Muhammad ibn Abi al-Ham Makkiy Najm al-Din al-Mahumi al-Qamuli (d. 727 H). Meanwhile, Musthafa Ibn 'Abdullah (Author of the book of *Kasyf adz-Dzunun*) said that Shihab al-Din bin Khalil ibn al-Khufi al-Dimasyqiy (d. 639 H) who continued to write the book of *tafsir ar-Razi*, then al-Shaikh Najm al-Din Ahmad ibn Muhammad al-Qamuli (d. 727 H) completed it.

Judging from the model of interpretation of verses from the Qur'an, the book of *Mafātih al-Ghoīb* uses the *tahlili* and *muqaran* methods. The *tafsir* book of *Mafātih al-Ghoīb* is classified as *tafsir bi ar-Ra'yi* or *bil ijtihad*, because its interpretation is based on the source of *ijtihad*. Meanwhile, judging from the pattern of interpretation, the *tafsir* of *Mafātih al-Ghoīb* uses the pattern of *ilmi* and *falsafi*.

Al-Imām Fakhruddīn Ar-Rāzī's thoughts on the rule of "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab"

To know the position of Al-Imām Fakhruddīn Ar-Rāzī's thought in the rule of "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" we must look at least at least the madzhab that existed in which He lived, the city of Ray and the teachers of Tafsir, fiqh and ushul fiqh that influenced his intellectual career.

The madzhab that flourished in the city of Ray was between Hanafiyah and Shafi'iyah.²⁵ Meanwhile, one of the teachers of Tafsir, fiqh and ushul fiqh was his own father, namely Dhiyauddin Khatib Ray who studied fiqh to al-Imam al-Baghawiy who learned fiqh madzhab Shafi'iy.²⁶ Al-Imām Fakhruddīn Ar-Rāzī also studied al-Kamal al-Simnani. He dabbled with the Shafi'i school to praise him and defend his opinions and favor him from other schools, although al-Razi was not always consistent with his defense. He not infrequently violated the opinion of al-Shafi'i, for example in terms of the mandatory witir, the obligatory zakat of fruits and plants and the permissibility to drink khamr if there was no water, he followed Imam Abu Hanifah.²⁷

In addition, Al-Imām Fakhruddīn Ar-Rāzī also defended and supported the rule of "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab".

فَالْحَقُّ أَنَّ الْعِزْرَةَ بِعُمُومِ الْلَّفْظِ لَا بِخُصُوصِ السَّبَبِ خَلَافًا لِلْمُزَانِي وَأَبُو ثَورٍ فَإِنَّهُمَا زَعَمَا أَنَّ خُصُوصَ السَّبَبِ يَكُونُ مُخَصِّصًا لِعُمُومِ الْلَّفْظِ

The truth is that what is being suggested is the generality of the editors not the specificity of the causes, in contrast to the opinions of al-Muzani and Abu Tsaur, they assume that the specificity of the causes can specialize the generality of the editors.²⁸

Al-Imām Fakhruddīn Ar-Rāzī also cited Imam al-Haramain's statement that the rule of "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" is the correct opinion of al-Imam Shafi'iy,

قَالَ إِمَامُ الْحَرَمَيْنِ وَهُوَ الَّذِي صَحَّ عَنِ الشَّافِعِيِّ رَضِيَ اللَّهُ عَنْهُ

And he echoed the opinion of Imam al-Haramain, that this is the opinion of al-Imam asy-Shafi'iy ra.²⁹

Furthermore, Al-Imām Fakhruddīn Ar-Rāzī applied the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" as well as making conclusions in the form of a general theme as a form of implication of the rule in his interpretation of Mafātiḥ Al-Ghoib.³⁰

Application and Implications of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in Interpretation

One example of the application of this rule is in surah al-Maidah: 33 Allah Almighty said,

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ يُنْقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلَافٍ أَوْ يُنْقَوْهُ مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خَرْبٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"The punishment for those who fight Allah and His Messenger and make mischief on earth, is simply to be killed or crucified, or to cross their hands and feet, or to be exiled from their dwellings, which is thus a disgrace to them in the world, and in the hereafter they get a great adzab"³¹

Al-Imam Fakhruddin ar-Razi by displaying the opinion of the majority of scholars explained that the verse came down with regard to Qutha ath-Thariq (begal) to the muslims.

قَالَ الْإِمَامُ فَخْرُ الدِّينِ الرَّازِيُّ فِي بَيَانِ أَسْبَابِ النُّزُولِ: وَالْوَجْهُ الرَّابِعُ: أَنَّ هَذِهِ الْآيَةَ نَزَّلْتُ فِي قُطَّاعِ الطَّرِيقِ مِنَ الْمُسْلِمِينَ وَهَذَا قَوْلُ أَكْثَرِ الْفُقَهَاءِ، قَالُوا: وَالَّذِي يَدْلِلُ عَلَى أَنَّهُ لَا يَجُوزُ حَمْلُ الْآيَةِ عَلَى الْمُرْتَدِينَ.

Al-Imam Fakhruddin ar-Razi when explaining Asbabun-nuzul (chronology and cause of descent of the verse) said: "The fourth: that this verse comes down with regard to the begal of the muslims, and this opinion is followed by the majority of scholars. They said: "Nor can this verse be applied to apostates".³²

Then al-Imam Fakhruddin ar-Razi in his Tafsir, Mafatih al-Ghaib explained that the verse was included in the list of the rule category "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab"

قَالَ الْإِمَامُ فَخْرُ الدِّينِ الرَّازِيُّ فِي أَنَّ هَذِهِ الْآيَةَ دَاخِلَةٌ تَحْتَ قَاعِدَةِ الْعِبْرَةِ بِعُمُومِ الْأَفْظَرِ لَا بِخُصُوصِ السَّبَبِ: أَفْصَى مَا فِي الْبَابِ أَنْ يُقَالُ الْآيَةُ نَزَّلْتُ فِي الْكُفَّارِ لِكَذَّابِ تَعْلَمُ أَنَّ الْعِبْرَةَ بِعُمُومِ الْأَفْظَرِ لَا بِخُصُوصِ السَّبَبِ.

Al-Imam Fakhruddin ar-Razi explained that this verse includes a list of rules "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab". He said: Although in this chapter it is said that this Verse descends with regard to the infidels, yet you know that what is being done is the generality of the editors, not the particularity of the cause of nuzul.³³

Implications of the rules

One example of the implications of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" applied by Al-Imām Fakhruddīn Ar-Rāzī in his Tafsīr Mafātiḥ al-Ghoib is the implication of the rules contained in sura al- Māidah verse 33, namely that anyone who dares to fight against Allah and His Messenger and wreak havoc on earth, whether Muslim or non-believer, has the right to receive sanctions in the form of being killed or crucified, or having their hands and feet cut off crosswise, or being exiled from his residence, even though this verse is because the reason for his revelation is related to the disbelievers who are the perpetrators of robbery. As he explained in his commentary, as follows:

قال الإمام فخر الدين الرazi في أن هذه الآية داخلة تحت قاعدة العبرة بعموم القطب لا بخصوص السبب: وخامسها: أن قوله الذين يحاربون الله ورسوله ويسعون في الأرض فسادا يتناول كل من كان موصوفا بهذه الصفة، سواء كان كافرا أو مسلما، أقصى ما في الباب أن يقال الآية نزلت في الكفار لكنك تعلم أن العبرة بعموم القطب لا بخصوص السبب.

Al-Imām Fakhruddīn ar-Rāzī explained that this verse includes a list of rules "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab". He said: The fifth: That His Word: "those who fight Allah and His Messenger and make mischief in the earth", includes all people who are characterized by this trait, both infidels and Muslims. Even though in this chapter it is said that this verse was revealed regarding disbelievers, you know that what is the standard is the generality of the editorial, not the specificity because of *nuzul*.³⁴

Application Analysis and Implications of the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in Interpretation

Broadly speaking, Al-Imām Fakhruddīn Ar-Rāzī has carried out the procedure for applying the rule "Al-'Ibrotu Bi 'Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" in interpreting the verse correctly, the procedure is the chronology and the reason for the revelation of the verse is specific to a particular person and the editorial of the verse uses an editorial that shows generality.

One example of this application is in the letter al-Baqarah: 174 Allah SWT said,

إِنَّ الَّذِينَ يَكْنِمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارُ
وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُرَدِّيَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Indeed, those who hide what Allah SWT sent down, namely the book, and sell it at a cheap price, they only swallow the fire of hell into their stomachs, and Allah SWT will not greet them on the Day of Judgment, and will not purify them. They will get a very painful doom.³⁵

The verse uses one of the lafadz which shows generality, namely the lafadz isim maushul alladzina (الذين).³⁶

Al-Imam Fakhruddin ar-Razi explained by quoting the opinion of the companions of `Abdullah bin al-`Abbas, that this verse was revealed specifically to Jewish leaders such as Ka`ab bin al-Ashraf, Ka`ab bin Asad, Malik bin ash-Shaif, Huyaiy bin Akhtab, and Abi Yasir bin Akhtab. They took some gifts from their followers. So when the Prophet Muhammad SAW was sent, they were worried that the benefits they would get from his followers would be cut off. Then they hid various things that existed in the figure of the Prophet Muhammad SAW and the shari`ats that he brought.

قَالَ الْإِمَامُ فَخْرُ الدَّيْنِ الرَّازِيُّ فِي بَيَانِ أَسْبَابِ النُّرُولِ: الْمَسْأَلَةُ الْأُولَى: قَالَ ابْنُ عَبَّاسٍ: نَزَّلْتُ هَذِهِ الْآيَةُ فِي رُؤْسَاءِ الْيَهُودِ كَعْبَ بْنَ الْأَشْرَفَ، وَكَعْبَ بْنَ أَسَدٍ، وَمَالِكَ بْنَ الصَّيْفِ، وَحُبَيْبَ بْنَ أَخْطَبَ، وَأَبِي يَاسِرَ بْنَ أَخْطَبَ، كَانُوا يَأْخُذُونَ مِنْ أَتْبَاعِهِمُ الْهَدَى، فَلَمَّا بَعُثَّ مُحَمَّدٌ عَلَيْهِ السَّلَامُ حَافَوا اِنْقِطَاعًا تِلْكَ الْمَنَافِعِ، فَكَتَمُوا اَمْرَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَأَمْرَ شَرَائِعِهِ فَنَزَّلْتُ هَذِهِ الْآيَةُ.

Al-Imam Fakhruddin ar-Razi when explaining Asbabun-nuzul (chronology and the reason for the revelation of the verse) said: "The first problem: `Abdullah bin al-`Abbas said: "This verse was revealed to Jewish dignitaries, they are Ka`b bin al-Ashraf, ka`b bin Asad, Malik bin ash-Shaif, Huyaiy bin Akhtab, and Abu Yasir bin Akhtab. They took some gifts from their followers. So when the Prophet Muhammad SAW was sent, they were worried that the benefits they would get from his followers would be cut off. Then they hid various things that existed in the figure of the Prophet Muhammad SAW and the shari`ats that he brought, so this verse was revealed."³⁷

Then al-Imam Fakhruddin ar-Razi in his Tafsir, Mafatih al-Ghaib explained that the verse is included in the list of rules category "Al-`Ibrotu Bi `Umumi Al-Lafdzi Lā Bi Khushūshi As-Sabab"

الْمَسْأَلَةُ التَّالِثَةُ: الْعِبْرَةُ بِعُمُومِ الْفَظْلِ لَا بِخُصُوصِ السَّبَبِ فَالْآيَةُ وَإِنْ نَزَّلْتُ فِي الْيَهُودِ لِكُنَّهَا عَامَّةٌ فِي حَقِّ كُلِّ مَنْ كَنَّمْ شَيْئًا مِنْ بَابِ الدِّينِ يَجِبُ إِظْهَارُهُ فَتَسْلُحُ لَأَنْ يَمْسَكُ بِهَا الْقَاطِعُونَ بِوَعِيدِ أَصْنَابِ الْكَبَائِرِ وَاللَّهُ أَعْلَمُ.

Third problem: (This verse is included in the category of rules) which becomes the standard is the generality of lafadz not the specificity of the cause, so even though this verse was revealed regarding the Jews, this verse has a general function (because it uses the isim maushul) to anyone who tries to hide knowledge religion that must be displayed, then the verse can be applied to Muslims who are related to the threat of committing major sins. Wallahu a`lam.³⁸

This statement has a lot of supporting arguments. In the Qur'an and Sunnah there are instructions to convey the knowledge that has been studied, as well as prohibitions against concealing this knowledge, among them is surah an-

Nahl (16): 44, al-Maidah (5): 67, Al-Baqarah (2): 159, Hadith Uthman bin `Affan RA, Abdullah bin `Amru RA, Abdullah bin Mas`ud RA, and Abu Hurairah RA.

implication analysis

Study of the science of the Qur'an, as told by Prof. Dr. Abdul Mustaqim always experiences dynamic development along with the development of socio-cultural conditions and human civilization. The desire of Muslims to always have a dialogue on the Qur'an as a limited text is a special spirit for the dynamics of studying the interpretation of the Qur'an. This is because even though the Qur'an was revealed in the past, with a certain socio-cultural context and locality, it contains universal values that will always be relevant for every era and place.³⁹ According to the researcher's opinion, we can explore the universal values of the Qur'an, one of which is through the study and analysis of lafadz or text editors that are general in nature, even though the background of the verse's revelation is special.

In analyzing the implications, the author only tries to detail the general forms of lafadz contained in the implications of the rule "Al-`Ibrotu Bi `Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" which al-Imam Fakhruddin ar-Razi wrote in his commentary, so that the verse it can not only be applied in the era of the revelation, but also can be applied in the modern-contemporary era.

One of the implications of the rule "Al-`Ibrotu Bi `Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab" applied by Al-Imām Fakhruddīn Ar-Rāzī in *Tafsir Mafātih al-Ghoib* is what he concluded from Surah al-Baqarah verse 174 namely that anyone who dares to hide religious knowledge that must be revealed, then he has the right to be threatened with a grave sin, even though this verse is because of its revelation related to the Jewish people. As he explained in his commentary, as follows:

فَالْآيَةُ وَإِنْ تَرَأَتْ فِي الْيَهُودِ لَكُنَّهَا عَامَّةٌ فِي حَقٍّ كُلِّ مَنْ كَتَمَ شَيْئًا مِنْ بَابِ الدِّينِ يَجِبُ إِظْهَارُهُ فَتَصْلُحُ لِأَنْ يَتَمَسَّكُ بِهَا الْفَاطِعُونَ بِوَعِيدِ أَصْحَابِ الْكَبَائِرِ وَاللَّهُ أَعْلَمُ.

So even though this verse was revealed regarding the Jews, this verse has a general function (because it uses isim mausul) to anyone who dares to hide religious knowledge that must be revealed, then this verse can be applied to Muslims who are related to the threat of the perpetrator great sin. Wallahu a`lam.⁴⁰

There are many forms of concealing religious knowledge which are forbidden by Allah SWT, which can be classified into two forms as explained by Wahbah az-Zuhailiy in *at-Tafsir al-Munir*,⁴¹ which is distorting religious knowledge and being reluctant to convey religious knowledge.

Distorting religious knowledge can be in the form of tampering with religious knowledge, not referring to the conclusions of the scholars, translating the Qur'an, Sunnah, and the books of the scholars incorrectly, inviting them to

return to the Al-Qur'an and as- Sunna course, and so forth. Meanwhile, reluctance to convey religious knowledge can be in the form of reluctance to give lectures even though he knows his knowledge, reluctance to answer community questions even though he knows his knowledge, reluctance to advise others, alumni of Islamic boarding schools but does not want to teach religious knowledge, and so on.

Conclusion

The conclusion is that Al-Imam Fakhruddin ar-Razi when applying the rule "*Al-Ibrah Bi Umūm Al-Lafzi La Bi Khusūs Al-Sabāb*" in Tafsir Mafātih Al-Ghoib in several verses, has carried out the procedure for applying the rule correctly in accordance with the rules outlined by the `ulul Qur'an and ushul fiqh scholars, the procedure is chronology and because some of these verses are specific to a particular person and the editorial of some of these verses uses an editorial that shows generality. This analysis is supported by several reinforcements from the Qur'an and al-Hadith. From the application of the principle "*Al-Ibrah Bi Umūm Al-Lafzi La Bi Khusūs Al-Sabāb*" in Tafsir Mafātih Al-Ghoib, Al-Imam Fakhruddin ar-Razi mentions a kind of general theme related to the implications for the interpretation of the 5 verses which can be developed as widely as possible its breadth is not only in the past, but can also be applied and developed in modern-contemporary times, because the Qur'an is intended for all mankind throughout the ages. This is what makes the Qur'an a book that is "*sālih li kulli zamān wa makān*" or a book whose meaning and message apply throughout the ages. These implications are: a) Surat al-Baqarah: 174, has implications for prohibiting hiding knowledge, b) Surat al-Maidah: 33, has implications for prohibiting damage to the earth, c) Surat al-An`am: 93, has implications the prohibition of lying in the name of Allah, d) Surat al-A`raf: 31, has implications for the obligation to wear the best clothes in worship, and e) Surat al-Anfal: 27-28, has implications for the prohibition of betrayal and the command to act in trust.

Author Contributions

Amin Mukrimun: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Misman:** Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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³ Abu `Abdillah Badruddin Muhammad bin `Abdullah bin Bahadir az-Zarkasyi, *al-Burhān fi `Ulūm al-Qur`ān*, Cet. 1 (Beirut: Dar Ihya al-Kutub al-`Arabiyyah, 1376 H/1957 M), I: 22. `Abdurrahman bin Abu Bakr Jalaluddin as-Suyuti, Manna' bin Kholil al-Qaththan, *al-Itqān fī `Ulūm al-Qur`ān* (Mesir: al-Haiah al-Mishriyah al-`Amah li al-Kitab, 1394 H/1974 M), I: 107. Manna' bin Kholil al-Qaththan, *Mabāhīs fī `Ulūm al-Qur`ān*, Cet. 3 (Beirut: Maktabah al-Ma`arif li an-Nasyr wa at-Tauzi`), 1421 H/2000 M), hal. 76. Shubhi Shalih, *Mabāhīs fī `Ulūm al-Qur`ān*, Cet. 24 (Beirut: Dar al-`Ilmi li al-Malayin, 1421 H/2000 M), hal. 127. Abu `Abdillah Muwafaquddin `Abdullah bin Ahmad bin Muhammad bin Qudamah al-Jama`ily al-Maqdisy al-Hanbaly, *Raudhah an-Nādzir wa Junnah al-Manādzir*, Cet. 2 (Beirut: Muasasah ar-Riyah li ath-Thibā`ah wa an-Nasyr wa at-Tauzi`), 1423 H/2002 M), II: 239. `Abdullah bin Yusuf bin `isa bin Ya`kub bin al-ya`kub al-Judai` al-`Anzy, *Taisīr `Ilm Ushūl al-Fiqh*, Cet. 1 (Beirut: Muasasah ar-Riyah li ath-Thibā`ah wa an-Nasyr wa at-Tauzi`), 1418 H/1997 M), hal. 384.

⁴ Muhammad bin Muhammad bin Suwailim Abu Syuhbah, *al-Madkhul li Dirāsāt al-Qur`ān al-Karīm*, (Kairo; Maktabah as-Sunnah, 1423 H), I/155-156.

⁵ Abu `Abdillah Badruddin Muhammad bin `Abdullah bin Bahadir az-Zarkasyi, *al-Burhān fi `Ulūm al-Qur`ān*, Cet. 1 (Beirut: Dar Ihya al-Kutub al-`Arabiyyah, 1376 H/1957 M), I: 32.

⁶ Al-Jailany al-Muriniy, *Al-Qawā`id al-Ushūliyah wa Tathbiqātuhā al-Fiqhiyah `Inda Ibnu Qudāmah fi Kitābih al-Mughnī*, (Mesir: Dar Ibnu `Affan, 1423 H/2002 M), I: 394.

⁷ Abdul Karim bin `Aliy bin Muhammad an-Namlah, *al-Muhadzdab fi Ushūl al-Fiqh al-Muqāran*, (Riyadh: Maktabah ar-Rusyd, 1420 H/ 1999 M), IV: 1533.

⁸ Muhammad bin Muhammad bin Suwailim Abu Syuhbah, *al-Madkhol li Dirāsāt al-Qur`ān al-Karīm*, (Kairo; Maktabah as-Sunnah, 1423 H), I: 155. Badruddin Muhammad az-Zarkasyi, *al-Burhān fi `Ulūm al-Qur`ān*, (Beirut: dar al-Kutub al-`Ilmiyah, 2001 M), I:57; `Abdurrahman bin Abi Bakr Jalaluddin as-Suyuthiy, *al-Itqān fi `Ulūm al-Qur`ān*, (Mesir: al-Haiah al-Mishriyah al-`Amah li al-Kitab), I: 95; Muhammad `Abdul `Adzim az-Zurqaniy, *Mañāhil al-`Irfān fi `Ulūm al-Qur`ān*, cet. 3, (Beirut: Mathba`ah `Isa al-Babiy al-halabiy, t.th), I: 104; Muhammad Sayyid Jibril, *Asbāb an-Nuzūl*, dalam *Mausū`ah al-Qur`ān al-Mutakhashihsah*, (Kairo: al-Majlis al-`A`la li asy-Syu`un al-Islamiyah, 2002 M), hal. 51-57.

⁹ Muhammad bin Muhammad bin Suwailim Abu Syuhbah, *al-Madkhol li Dirāsāt al-Qur`ān al-Karīm*, (Kairo; Maktabah as-Sunnah, 1423 H), I/155-156.

¹⁰ Abu `Abdillah Badruddin Muhammad bin `Abdullah bin Bahadir az-Zarkasyi, *al-Burhān fi `Ulūm al-Qur`ān*, Cet. 1 (Beirut: Dar Ihya al-Kutub al-`Arabiyah, 1376 H/1957 M), I: 32.

¹¹ Abd al-Karim bin `Aly bin Muhammad an-Namlah, *al-Muhadzab fi `Ilm Ushul al-Fiqh al-Muqaran*, (Riyadh: Maktabah ar-Rusyd, 1420 H/ 1999 M), IV: 1459.

¹² QS. Al-`Ashr (103): 2

¹³ QS. Al-Qamar (54): 28.

¹⁴ QS. An-Nuur (24): 63.

¹⁵ QS. Al-Hijurat (49): 18.

¹⁶ QS. An-Nisa (4): 123.

¹⁷ QS. Al-Baqarah (2): 2-3.

¹⁸ QS. Ali-`Imran (3): 185.

¹⁹ QS. Al-Baqarah (2): 32.

²⁰ QS. Al-Mujadilah (58): 2.

²¹ Hadits tersebut diriwayatkan oleh al-Imam Ahmad di dalam Musnadnya, nomor hadits. 27319, dan oleh al-Imam al-Baihaqy dalam as-Sunan al-Kubro, nomor hadits. 15245, dan oleh al-Imam Ibnu Hibān dalam shahihnya, nomor hadits. 4279.

²² Dr. Rabi` Ahmad, *`Isyruṇa Tathbīqan `ala Qa`idah Al-`Ibrotu Bi `Umūmi Al-Lafdzi Lā Bi Khushūshi As-Sabab*,

²³ Khadijah al-Humady al-`Abdullah, *Manhaj Al-Imām Fakhr al-Dīn al-Rāzī baīna al-`Aṣyā`irah wa al-Mu`tazilah*, Cet. I, (Lebanon: Dar al-Nawadir, 1433 H/2012 M), I/32.

²⁴ Muhammad Ibrahim `Abdurrahman, *Manhaj Al-Fakhr al-Rāzī fi Tafsīr*, (Lebanon: Dar al-Nawadir, 1433 H/2012 M), hal. 114.

²⁵ Ali Muhammad Husni al-Imari, *Al-Imām Fakhr al-Dīn, al-Rāzī Hayātuhu wa Atsaruhu*, (UEA: al-Majis al-A'la al-Syu'un al-Islamiyah al-Lajnah li al-Qur'an wa al-Sunnah, 1969 M), hal. 42- 43.

²⁶ Mahmud Muhammad Muhammad al-Hanthur, *an-Naskh 'Inda al-Fakhr ar-Rāzī*, cet. 1, (Kairo: Maktabah al-Adab, 2002 M), I: 15.

²⁷ Fakhruddin al-Razy, *al-Tafsīr al-Kabīr wa Mafātih al-Ghāib*, (Kairo: Maktabah at-Taufiqiyah, 2003 M), hal. 200.

²⁸ Abu 'Abdillah Muhammad bin 'Umar bin al-Hasan bin al-Husein at-Taimiy ar-Razi, *al-Mahshūl*, cet. 3, (t.tt,: Muasassah ar-Risalah, 1418 H/ 1997 M), III: 125.

²⁹ Abu 'Abdillah Muhammad bin 'Umar bin al-Hasan bin al-Husein at-Taimiy ar-Razi, *al- Mahshūl*, cet. 3, (t.tt,: Muasassah ar-Risalah, 1418 H/ 1997 M), III: 125.

³⁰ al-Imām Fakhruddīn ar-Rāzī, *Mafātih al-Ghāib*, (Beirut; Daar Ihya at-Turats al-'Araby, 1420 H), III: 569, V: 206 dan 245, X: 183 dan seterusnya.

³¹ QS. Al-Maidah (5): 33.

³² Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), XI: 346.

³³ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), XI: 346.

³⁴ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), XI: 346.

³⁵ QS. Al-Baqarah (2): 174.

³⁶ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), IV: 139.

³⁷ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), V: 204.

³⁸ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), V: 206.

³⁹ Dr. Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, cet. 1, (Yogyakarta: LKIS Yogyakarta, 2010 M), hal. 1.

⁴⁰ Al-Imam Fakhruddin ar-Razi, *Mafātih al-Ghāib*, (Beirut: Dar al-Fikr, 1401 H/1981 M), V: 206.

⁴¹ Ad-Duktur Wahbah bin Musthofa az-Zuhailiy, *At-Tafsīr al-Munīr fi al-'Aqīdah wa asy-Syārī'ah wa al-Manhaj*, (Dimasyq: Dar al-Fikr al-Mu'ashir, 1418 M), II: 54.

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