

INTERCESSION IN THE QUR'AN CRITICAL ANALYSIS
INTERPRETATION OF AL-MARAGHI

Mahfudz Kazuba¹
M. Ghalib M.²
Achmad Abubakar³
Firdaus⁴

Postgraduate Alauddin State Islamic University of Makassar
Email: kasubamahfudz25@gmail.com

Abstract: Man will not be separated from intercession because in human life, even until death, he still needs intercession. People who genuinely have faith in Allah swt. Submit and obey the sharia to Him. Islam sets the standard of morality based on the provisions of Allah and His Messenger. Therefore, what is seen as good by Allah and His Messenger, must be good. Moreover, vice versa, it cannot be Allah swt. He was judging falsehood as good behavior because the falsehood of its essence must be immoral. Thus in every explanation relating to intercession," at be it those who give and get intercession" at, or whether those who are hindered from it are clear that the cause is the scientific dimension related to faith in Allah swt. and sharia according to the provisions of Allah swt. and *akhlakul karimah* in doing the good of others.

Keywords: Shafa'at, Interpretation, Ahmad Mustafa al-Maraghi

I. INTRODUCTION

Belief in the last day is one of the pillars of faith that is a must for every Muslim to believe the truth. The Quran explains that the afterlife is the day when man will get torture or enjoyment following his deeds in the world. In Sūrah al-Qāri'ah, it is stated that the afterlife will begin with an apocalypse. The human state is described as a flying insect, mountain-like feathers scattered and colliding with each other, and the whole world being destroyed. Human beings were filled with an overwhelming sense of fear that day. Then all human beings are resurrected again on the day of determination to be held accountable for all forms of deeds done by every human being while living in the world. They are grouped according to the charitable deeds they do when living in the world and

all only think of themselves because of the burdensome circumstances and atmosphere.

Intercession is one aspect of the afterlife that is still a theme of discussion for Muslim theologians and philosophers since ancient times. Right now, groups of sects discuss similar things, but the tendency to understand leads to doubts about the truth of the intercession. "A philosopher and famous writer named Musthafa Mahmud talked about intercession in doomsday. According to him, a Muslim who commits Munkar deeds and violates the prohibitions of Allah swt. will not get intercession at the Messenger of Allah PBUH because it can erase the just nature that Allah SWT possesses. By His just nature, He will repay man's deeds according to his practice. Musthafa Mahmud also denied the existence of al- Syafā'atul uz̄mā (the great intercession) as a reference to the phrase al-Maqāmam-Mahmūd in QS. al-Isrā' /17:79

Al-Qodhi Iyadh says that Madzhab Ahlu al-Sunnah' states the truth of intercession rationally and is obliged to exist based on the revelations of the shariah and the Hadith of Mutawatir, which justifies the existence of intercession on the last day of the believers of sinners. The scholars of the salaf also agreed with this opinion. Imamah said that the Messenger of Allah PBUH. He would give intercession on the last day to the perpetrators of the great sins among his people, and even Amirul mukminin Ali ibn Abi Talib would also give intercession " to the perpetrators of the great sins among his followers, as well as the priests of the family of the imams of the family of the Messenger of Allah saw. Through their intercession, it is Allah swt. who Saved many sinners.¹

Human awareness of the presence of Allah swt. in this life encourages man to go through life, following the appropriate lines of his provisions. Every consciousness within man, the senses of feelings, and the mind are constantly staring at a point in the day to see, hear and touch the essence. If the heart shines, remembering Allah swt. as a result of the contemplation of dhikr and sincere worship, divine truth is reflected on the surface of that point.

In life, man needs a handle and guidelines to lead and guide himself to Allah swt's path. Because of such circumstances and needs, Allah swt—bringing down the Qur'an. The Qur'an is the holy book of Muslims, a collection of the words of Allah swt., which was handed down to the Prophet Muhammad PBUH. Through the angel Gabriel As. Among the primary purposes of the Qur'an is to guide people in their lives to achieve happiness in the world and the hereafter.

¹Ja'far Subhani, *Ma'fāhim al-Qur'ān Bāb al-Syafā'ah*, terj. Ahsin Muhammad (Jakarta: Pustaka Hidayah, 2002), h. 11

For this goal to be realized by man, the Qur'an came with global and detailed instructions on various problems in various spheres of life.

Among its multidimensional content, it not only promotes religious teachings with ritualistic theological dimensions, such as *aqidah*, worship, and *akhlaq* but also reveals guidelines and directions of pragmatic social life, such as political economy, culture, and relations between nations, which will always exist and be consistent in all developments in situations and conditions. It can be proven by the data put forward by Harun Nasution that 86 of the 114 surahs of the Qur'an are Makiyah surahs which generally contain instructions and explanations about the faith. The other 28 letters are Madaniyah surahs which generally contain instructions and explanations about law and society. He will always be able to answer all kinds of life problems humanity faces. In order for that goal to be adequately realized, the verses of the Qur'an, which generally contain concepts, fundamental principles that have not been spelled out, and eloquently general rules, need to be explained, spelled out, and operationalized so that they can be easily applied in everyday life.

Misconceptions in interpreting a concept, especially those related to the problem of *aqidah*, consequently fatal bias, will plunge a person into hypocrisy and mislead his path to happiness in the hereafter. The concept of intercession, for example, this concept is still very ambiguously understood by some people, so the explanation and description of this concept are very urgent.

Some opinions regard intercession as something contrary to the teachings of Islam. Another opinion justifies the existence of intercession. Nevertheless, they still debate the forms of intercession itself, whether it was given to the perpetrator of the great sin or whether it was given to add to the glory of the one who was indeed *shalih*. This confusion of understanding is caused by the many verses of the Qur'an, which, when viewed in passing, between one verse and, there are contradictions. Moreover, that will not happen in the Qur'an. As much as the word of Allah swt. in QS. al-Nisa'/4:82.

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 (*washilah*) of others then the tradition that develops in the community is (tradition) *mendo'*of others both living, moreover the dead. The tradition of pray is, in practice, not only aimed at special people but in general.

In other words, they pray by selecting and sorting out specific people, be it small, big sinners and *mushrik*, even though, in reality, they remain in prayer with the recitation of the *sūrah al-Fātihah*, *surah Yāsin*, *Tahlīl*, and *shalāwat Nabī*, whose purpose according to them is to obtain intercession from the Prophet Muhammad saw. In this case, it seems that some Qur'an verses deny

intercession's electability. Because it is stated in the Qur'an that in the doomsday, there will be no more buying and selling, familiar friendship, nor is their intercession, and no one protector can protect others. It is explained in QS. al-An'am/6:51.

Imamiyah and Asy'ariyah argued that on the day of judgment, the Messenger of Allah PBUH would give intercession to a group of his devotees who performed maxiate. While Mu'tazilah said, the intercession of the Messenger of Allah saw. Furthermore, he will not give intercession to those who have the right to be tortured. On that issue, there was a difference of opinion among them about the meaning of intercession. Thus, the author must explain and straighten out the intercession's accurate meaning and its existence.

Furthermore, an in-depth study is needed by tracing all the verses of the Qur'an related to it, the Hadith-hadith of the Prophet, which serves as an explanation of the verses of the Qur'an, besides, which is necessary to study, uncover and know the content of the Qur'an is Tafsir. One of the interpretations that examine the problem of intercession broadly is Tafsir al-Marāghī, whose author is a scholar of contemporary interpretation.

II. THEORETICAL REVIEW

Most Islamic Clerics recognize the existence of intercession on the day of judgment, which will be given to people of faith. However, there are still those who question it. Shi'ah and Ahlussunah scholars accepted the existence of Shafa'at, while Mu'tazilah did not accept the existence of intercession. The Qur'an has raised a lot about intercession, be it in the form of increasing degrees in heaven, remission of sins and mistakes, and removing people from hell for those who have faith in their hearts. The Qur'an, in some verses, explains that intercession only belongs to Allah swt. Here the author describes it.

1. Allah swt.

As the creator of the heavens and the earth and all their contents, He should control this wheel of life, earthly and ukhrawi life. No one can represent Him or replace Him even the slightest, for no one being can match the knowledge of God. In the afterlife, no one can circumvent or reject the decisions God has made for him. If he receives a wrong verdict from God, then there is no way for him to save himself, and no one can give the help of syafâ'at to free him from His torment because syafâ'at belongs only to God. Likewise, if God has given an excellent verdict against a person, then no one has hindered him.

2. Angels (Malaikat)

Angels are gentle entities of light that can change shapes in various forms. Angels are noble beings and always obey all the commandments of Allah swt. They never feel hungry, so they need to eat, feel thirsty, drink, and never get tired of what else to sleep.

Allah swt. permitted the angels. In the doomsday to be able to give intercession" at, as explained by Allah in QS. al-Ghafir/40:7. This verse shows how affectionate the angels are for the people, the true believers. The word *yu'minûna bihi* (they have faith in Him) refers to angels, which is used to emphasize how the object of the faith of the Muslims is similar to the faith of the angels.

3. Believers (Mu'minûn)

Allah swt. Give privileges to believers who are consistent with their faith in Allah and His Messenger, and purify their aqidah only to Allah swt. to give intercession" with His permission. It is explained in QS. Al-Hadid/57: 19. Interpreting the above verse, scholars have several interpretations. Some interpret that this verse describes the steadiness of the faith of the faithful, that is, those who pledge the oneness of Allah SWT—justifying and trusting His Apostles so that they occupied the position of *shiddiqîn*.

4. Muslim Scholars (Ulama)

Even clerics can give intercession al-Thus, for example, he argues that the majority of companions, all imams who are *ma'sûm* and almost all those who have faith again *shaleh* can give intercession.

Indeed, in the Qur'an, there is no explicit explanation of who has the right to intercede, apart from Allah, the Prophets, and Angels, as explained above. Nevertheless, interpreters try to explain whom they are (who has the right to give intercession apart from Allah, the Prophets, and angels) by interpreting the intercession verses in which there is an opportunity for ijtihad. That verse, for example, in QS. Maryam/19:87.

5. Syuhada

The word *Syuhada* is the plural form of the word martyrdom, which means everyone who dies in the battle to defend God's religion. In religious terms, it is popularly understood with the meaning of "the one who died on the battlefield defending religious values."

M. Quraish Shihab defines martyrs as " those who testify to truth and virtue. Through their speech and actions, even at the cost of their lives, and or those who are witnessed truth and virtue by God, the angels, and their

environment. Thus, Quraish Shihab does not require death in battle for the religion of God. Even a person who does not die in battle can be said to be martyred, as long as he can testify to truth and virtue through his speech and actions.

III. RESEARCH METHODOLOGY

This type of research is qualitative research in the form of library research. Qualitative research is carried out naturally, as it is, in typical situations, and cannot be manipulated by its circumstances and conditions, emphasizing the description naturally.²⁶ In other words, this study aims to describe the content of verses related to intercession. This research is carried out through library research, so the main object of this research is verses related to intercession.

IV. RESULT AND DISCUSSION

Being Muslim can take wisdom in every incident and thing that happens. Whether it is a matter that happens in the world or will happen after death, be it in the form of glad tidings, torture for sinners, the favors of heaven, and the terrible of the grave. These lessons can be learned from the wisdom, so that man may improve himself and change from an act that could put him into hell. Become a man who always draws himself closer to Allah swt. so that one day he will be a person who is graced and overshadowed by Allah when in the hereafter. From the news that has been described by the Quran, among them is the existence of intercession in the hereafter.

About the existence of intercession elaborated before it with all the conditions, regardless of all the provisions, basically, as human beings of faith, we should take wisdom and lessons to obtain great benefits. In interpreting the Qur'an surah Jonah verse 3, we can take lessons from at least three major lessons.

First, you must not pin your hopes on other than Allah swt. The Musyriks pinned all their hopes on other than Allah SWT in the hope that they could become helpers or intercessors when in the hereafter, Allah swt.. Refute with His words found in QS. al-Baqarah/2:123, etc. In interpreting this verse, Shakh Ahmad Musthafa al-Maraghi argued how damaged the creed was the belief of the Arabs and their followers of the scribes, namely the akidah who believed in statues and idols, besides the angels and those close to Allah's side, that the one they worshipped could give intercession to them on the side of Allah to resist harm from them and benefit them. Of some, the explanation of the above verse, of course, is extensive, the result of pinning all hopes on other than Allah SWT. Moreover, the biggest consequence is the obstruction of us from getting intercession.

Second: Increase faith and Charity shaleh. In every explanation relating to intercession, be it those who get the intercession or those who are hindered from it, of course, the cause is faith in Allah swt. and the lack of shaleh charity before Allah during his life in the world. So it is a concern for us to make it a whip and become one of the important notes that intercession will not be obtained by giving hope to other than Allah and the intercessor. However, intercession will be achieved by increasing our Spirituals to Allah and doing virtue during the life of Sheikh Ahmad Musthafa al-Maraghi in explaining the word of Allah swt. in QS. al-A'raf/7:53.

They wished to be safe in any way possible, either by intercession" at of the intercessor" or by returning to the world so that they could do charity that was different from what they had done in the first life so that they became people worthy of their Lord's blessings.

As for if they dream of intercessors" at and wonder, about them, none other than because the principles of destruction include that the intercessors of the intercessors can achieve salvation on the side of Allah. However, when it is fundamental to them, the truth brought by the Apostles that salvation can only be achieved by steadfast faith and shaleh charity, they then want to return to the world and do the good that Allah swt. commanded. to them first. Such is the regret that Allah swt. describes. in the Qur'an for those willing to sell the enjoyment of the hereafter with the world and possessions which are temporary and will disappear when in the past they have been reminded of Allah swt. Through the orality of the Apostles but they disobeyed.

V. CLOSING

The ma'ruf intercession is that a person wanting intercession should ask the one who will intercede to do something or protect himself. In this case, intercession will not occur unless the one who gives the intercession will obey the will that asks for intercession and is willing to delete what he has established. It is the essence of intercession. Intercession is said to be a form of prayer supplication because whoever will one day give intercession to others must first beg to be allowed by Allah SWT. as the owner of the intercession. If Allah SWT. Permit this subject, and then intercession can be performed. On the contrary, if the person is not given permission, he will not be able to give intercession to anyone. Those who have qualified to give intercession according to al-Maraghi are: First, the Prophets; i.e., Prophet Muhammad PBUH. Based on the word of Allah SWT. (QS. al-Isra"/17:79), prophet Ibrahim, based on the word of Allah

SWT. (QS. Ibrahim/14:36). Moreover, the Prophet Isa is based on the word of Allah SWT. (QS. al-Maidah/5:116-118). Second, the Angels are based on the word of Allah SWT. (QS. al-Anbiya"/21:26-28), (QS. al-Najm/53:26), and (QS. Ghafir/40:7). Thirdly, in the Ulama, these scholars are not directly mentioned by the verses of the Qur'an, but are taken from generally intercessory verses such as (QS. Maryam/19:87). Fourth, the martyrs, are those who died on the battlefield defending religious values, or those who testified to truth and virtue, through their words and actions, even at the cost of their lives; or those who are witnessed to their truth and virtue by Allah SWT. Angels, as well as the environment. So that, in this case, the martyrs" are not limited to those who died in battle defending the religion of Allah SWT. It is following the word of Allah SWT. (QS. al- Zukhruf/43:86). Thus, only the chosen man of Allah SWT. Who is devoted to Him who can give and get intercession after obtaining the permission and blessings of Allah SWT.

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