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THE REFLECTION OF RELIGIOUS-PHILOSOPHICAL IDEAS IN MAHMUD ZAMAKHSHARI'S "AL-KASHSHAF"

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ABSTRACT
Az-Zamakhshari's work "Al-Kashshaf" delves into the miraculous nature of the Quran, emphasizing its superior understanding through specific Quran-related sciences. His comprehensive knowledge of various fields, such as Arabic vocabulary and Balagat, allowed him to reveal the depth of the Quran. Az-Zamakhshari's moral teachings, rooted in Islamic philosophy and ethics, highlight virtues like honesty, kindness, and justice, integrating them with legal norms from the science of fiqh. He underscores the intrinsic connection between law and morality, advocating for a life based on knowledge and good deeds. His unique interpretation of the Day of Judgment and the weighing of deeds underlines the principles of justice and accountability.
KEY WORS: *Az-Zamakhshari, Al-Kashshaf, Quran, Mutaziliyya belief, Islamic philosophy, Arabic vocabulary, Balagat, Moral teachings, Fiqh (Islamic jurisprudence), Sharia, Ethics, Day of Judgment, Justice, Virtues.*

Az-Zamakhshari's work "Al-Kashshaf" was written according to the mutaziliyya belief, but the secret of the miraculousness of the Quran, the beauty and high level of verse were revealed by the author in his own way. The main reason for this is the fact that Az-Zamakhshari has a perfect knowledge of many fields of knowledge, in particular, the attractiveness of the Arabic vocabulary, Ash'ar, Balagat, Bayan, Erab, and Adab. As noted by F.Rahman, "Az-Zamakhshari uses various techniques in justifying his views, in particular, rational orientation, analysis of variants of the Quran, scenes from the life of the Prophet, revealing the meaning of some words and other syntactic methods [1]". In this regard, Zamakhshari emphasizes the unique and deep nature of the Quran and emphasizes that its true understanding is superior to knowledge of other scientific sciences. He emphasizes that in order to truly understand the teachings and truths of the Quran, it is necessary to focus on specific sciences related to the Quran.

Az-Zamakhshari's moral teaching played an important role in the development of Islamic philosophy. He developed his philosophical and moral ideas in the form of oral debates. According to him, a person's ability to live depends on what he chooses between pleasure and pain. Makhmud Zamakhshari talks about the good qualities that lead a person to perfection and starts them on the right path. He also condemns vices such as arrogance, ambition, ignorance, and envy. A person who endures the hardships that befalls him will also endure the sufferings of his friends. Instead of punishing someone for their wrongdoing, he lets it pass by. Such a person is said to have been blessed with a pure conscience by God. Zamakhshari says, "May God destroy those whose hearts are kneaded with malice and the color of writing on oiled paper fades easily from their tongues [2]". According to Az-Zamakhshari, knowledge and goodness are similar to each other, and he considered the main task of a person to be a way of life based on acquiring knowledge. According to him, the source of knowledge is the spiritual activity of a person. From this alla comes to the conclusion that every person should know his soul.

Az-Zamakhshari's views on fiqh (Islamic jurisprudence) are directly related to his moral teachings and are based on the values of the Quran and the hadiths of our Prophet. In his teachings, Az-Zamakhshari combines his theory with moral practice and shows that the norms of moral relations in society include relations between people, their behavior, and the culture of speech. Az-Zamakhshari took his moral theory from the Quran and the hadiths of our Prophet, improved them based on the moral teachings of Ajam (non-Arabs) and the science of his time, and created a complete theory of ethics. In his opinion, virtues such as honesty, correctness, reliability, love and respect, responsibility, kindness, and loyalty in religion, social and personal life constitute the essence of good morality. Az-Zamakhshari turned moral norms into legal norms related to the science of fiqh and included their observance in the Sharia. That is, there is a connection between law and morality, without which human society cannot enjoy the necessary level of moral values.

Az-Zamakhshari expanded the range of moral values through Sharia rulings. He connects justice with the search for truth. In his teaching, truth as a standard of morality has a clear system that reflects the moral requirements of right or wrong, justice, honesty,

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etc. According to Az-Zamakhshari, goodness, justice, kindness, and good behavior are in the nature of man, and Allah gave them to man. On the contrary, tyranny, evil, ugliness and other immoral actions originate from the rebellious nature of man and occur through his own sin. Az-Zamakhshari knew that there is good and bad in human behavior, he considered Allah to be the owner of all good things, and he considered the beginning of evil to be a human act, because God cannot be the source of evil.

Az-Zamakhshari, in his moral views, emphasizes that it is necessary to know goodness and badness, then to decorate the heart with good deeds and thoughts, and to follow good deeds in order to avoid bad deeds. Az-Zamakhshari promotes pure relationships in the family, shows the high position of a woman, the value of a father and husband, and the importance of raising children well. Az-Zamakhshari evaluated these opinions in his works on the science of fiqh, defined moral qualities from the point of view of Islamic law, and took into account people's opinion about good and bad behavior. Therefore, he considers tradition as the source of Sharia morality and evaluates many human behaviors from the perspective of tradition (folk traditions and customs).

While explaining his views, Zamakhshari emphasized that the word "mezan" as a specific term is the scales on which the deeds of servants are determined in the Day of Judgment. After all the people gather at the Mahshar square, it is stated that their good and bad deeds will be weighed. There is no disagreement between the Ahl al-Sunnah and the mutaziliys regarding the weighing of deeds. Ahl al-Sunnah states that the human mind is not capable of knowing the essence of the scales. According to Ahl al-Sunnah, the best thing to do in this regard is to follow the tradition. mutaziliy theologians, like all theological schools, recognize the criterion. However, some mutaziliy scholars are opposed to weighing actions in terms of quantity. Because they evaluate them qualitatively, they do not consider actions as something that can be measured.

According to Zamakhshari, the criterion means an action that has value and weight in the eyes of God. According to him, the Day of Judgment is very precious in the sight of Allah. Because when talking about the angels who are responsible for recording the deeds of people, the use of the phrase "precious ones" for them actually comes from the importance that Allah has given to the calculation. If accounting were unimportant, those angels would not have been assigned the task of recording the matters of human accounting. The Book of Deeds and the mention of angels are also a great blessing for believers.

Zamakhshari evaluates the full reward of Allah to his servants in the Hereafter based on the principle of "Adl". Also, while emphasizing the criterion (scale) and the full value of actions, he emphasizes that the scale works within the principle of justice. According to Zamakhshari, it is correct to have a scale to reveal the value of heavy and light deeds. For this reason, in addition to interpretations that the measurement is correct, i.e. real, they also interpret the correctness of the measurement as fair. It also mentions what the quality of this measure would be and evaluates the various interpretations of the subject through probabilities.

He explains that this process is carried out in front of everyone in order to show that no one is being treated unfairly in the weighing of Zamakshari deeds. In this matter, Zamakhshari agrees with his teacher Abu Ali Subbayi. After the scales are placed, Allah will question all His servants according to what is written in the Book of Deeds. Those who are interrogated also confess their sins according to what is written in their deeds. At that time, his limbs - his hands, feet, skin - Prophets, angels and other witnessing beings will bear witness to him.

On the Day of Judgment, evil will be punished according to the amount, and good will be rewarded without measure, and it is considered cruel to pay more for evil than for good. Such an answer is not characteristic of God. Since Zamakhshari is a representative of mutaziliyya, he stays away from assigning the proportion of oppression to Allah. Zamakhshari said that the criterion (scale) is set so that the person who did evil is not punished more than he deserves, and he is judged by calculation and measurement. On the other hand, no measure or calculation is used in weighing the reward of the deeds of the servants who do good deeds. They have more than they deserve. It is Allah's blessing to His servants that He rewards those who do good. Although Zamakhshari considers it a blessing that God gives "a lot" to his righteous servants, it is not just a blessing for him, it is an obligation. Zamakhshari believes that it is possible from the point of view of God's power to reduce the amount of reward given to a person for his actions or to give him more than what he deserves, but he does not recognize this from the point of view of wisdom.

It is said in the Holy Quran about good deeds: "Whoever does a little good, We will increase his reward many times over." According to Zamakhshari, increasing the reward of an action does not mean setting a limit; indicates the large number of awards. This reward is giving a greater gift to the owner of the good than oneself. Allah called this charity the reward mentioned in the verse, that is, the truth.

Zamakhshari considers the hereafter as a three-stage process. In two of them, there will be regret and asking for forgiveness; and in the third, their deeds are distributed to everyone. Those who take the notebook in the right hand will find salvation, those who take it in the left hand will die. Those who take the right hand will give easy and simple accounts, and those who take the left hand will face humiliation and suffering.

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Zamakhshari emphasizes that no one will bear the sins of others on the Day of Resurrection. According to him, a person is not punished for being a friend or neighbor of the oppressor. On that day, everyone will be held accountable for what he has done. However, those who are on the wrong path and lead others astray bear the weight of their own sins as well as the weight of the sins of those who have gone astray. When deeds are weighed and judged, Allah says: "Don't talk to me". Zamakhshari says that the inhabitants of Hell will beg God to remove their suffering, but these requests will be rejected. "Don't talk to me" is the last word spoken to the people of hell. From that moment on, the people of hell will cry, groan, make sounds like the braying of a donkey and the howling of a dog. In the mutaziliyya system of thought, the state of a person in the hereafter is reflected either in the form of entering heaven for merit or going to hell after suffering. There is heaven or hell for mutaziliy, there is no third option. The idea that people facing the Qibla will not stay forever in Hell, as the Ahl al-Sunnah preach, does not apply to the mutaziliys.

Because according to the representatives of mutaziliyya, a person cannot receive reward and punishment at the same time. That is why the mutaziliys developed the idea of ***ihbat*** and ***takfir*** to emphasize that reward and punishment do not exist in the same person at the same time. In Ihbat, the merits of a person are erased due to his sins, and in Takfir, his sins are removed due to Ihbat. With this idea, it is considered that whichever vice or sin is more in the mutaziliy, it destroys the other. Abul-Hasan al-Ashari explains the opinion of the mutaziliys in this matter as follows: "If the evil is more than the good, it cancels the good". With this interpretation, Ashari interprets the concept of criteria of mutaziliy through ihbat and takfir. Zamakhshari also defends ihbat and takfir. According to him, major sins invalidate the ihbot. If a person continues to commit major sins despite being a prayerful person and dies in this state, he will be in hell forever. That person's place in the hereafter is between two places called "arasat". Although this person prays, he will be called a "fasih" in the Hereafter, not a believer, an infidel, or a polytheist, because he committed major sins.

As long as the deeds done with ihbat and takfir are not wasted, the reward will be given forever. Zamakhshari suggests that if merit and sin are equal, then both cancel each other out. According to Zamakhshari, there are two main conditions for being worthy of reward: faith and good deeds. In addition to believing and doing good deeds, one should also avoid unnecessary actions. Extravagance and corruption are also major sins. When a person commits a major sin, all his prayers in the name of charity are lost. For example, in "Hujurot" surah 49/2, "O believers! Do not raise your voices higher than the voice of the prophet! Do not speak loudly to him as you speak loudly to each other - your deeds will be wasted if you do not understand the difference [3]". This verse is one of the proofs of ihbat and takfir for Zamakhshari. To fully understand ihbat and takfir, you need to know the definitions of major and minor sins. According to Zamakhshari, which sins are major sins are first determined as follows. A major sin is an act whose punishment is greater than its reward, while a minor sin is an act whose punishment is less than or equal to its reward. Zamakhshari also spoke about the reduction of sins and says that if a person deeply regrets his sins and is firm about it, the punishment will be reduced. Zamakhshari says that it is obligatory to repent from big or small sins, even if it is unknown whether the sin committed is big or small. By conveying the opinion of Abu Ali about minor sins, he emphasizes that minor sins should be repented of. Zamakhshari also quotes the opinion of Abu Hashim, may Allah be pleased with him, that "repentance is obligatory for major sins". Also, Zamakhshari emphasizes that unrepentant major sin cancels all other actions. As for minor sins, everything, big and small, is recorded in the book of deeds mentioned in the verse. According to him, even if a person commits a major sin, if he does not repent, his minor sins will appear as major sins in front of that person.

Another religious category that Zamakhshari emphasized and emphasized is shafa'at, which means an excuse for someone. As a term, justification of sinful believers, justification of believers who are not sinners in the presence of God means the mediation of those whom God has permitted. Prophets, martyrs, and righteous people, as well as those permitted by God, have been designated as vindicators to prevent sinful believers who deserve hell from entering hell, and to bring those who have entered hell out of it and enter paradise. No one can be a justifier except those whom God has permitted. The concept of intercession is mentioned in the verses. In the hadiths, sentences such as "I also want to continue my prayer in order to justify my ummah on the Day of Judgment" are mentioned as a prayer recited by every Prophet. If the people of the Sunnah emphasize the existence of shafa'at, the representatives of the mutaziliys interpret it differently. Ahl al-Sunnah states that it is necessary to accept intercession. mutaziliys claims that those who commit major sins and do not repent are not considered infidels, but they cannot get out of hell and enter paradise. Ahl al-Sunnah, on the other hand, insist that a person who dies as a Muslim can be excused for not accepting the deed as part of faith, even if he committed a major sin.

It is considered that Ahl al-Sunnah followers do not become disbelievers even if they are sinners, and they do not lose the qualities of faith. Despite their sins, Allah will forgive the sinner, and if He wills, He will admit them to paradise after they have suffered the punishment. If God wants, He can forgive whether they repent or not, and He can choose not to keep them in hell forever. The supporters of Ahl al-Sunnah believe that if God wills, He can forgive and punish sinners without any reason, through the shafa'at of His prophet and righteous servants. The proof for this belief is stated in Surah Muhammad 47:19.

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According to Ahl al-Sunnah, the mention of those who believe in shafa'at in the verse indicates the existence of shafa'at. "The verse emphasizes that there are no similar characteristics between unbelievers and believers. It argues that if there were no mercy, the unique characteristic of unbelievers not having mercy should not be mentioned".

Mutaziliys hold a distinct perspective on shafa'at. They believe that there is no shafa'at for those who commit sins. While shafa'at is not entirely dismissed in mutaziliy thought, it is suggested that forgiveness is granted only to sinners who have repented. There is no shafa'at for individuals who have committed grave sins without repentance.

According to Zamakhshari, those who commit minor sins do not need shafa'at because their sins are forgiven by God. The real shafa'at is to raise the ranks of the believers in paradise.

At the core of shafa'at in mutaziliy thought lie the principles of "Usulil-Hamsa" and "Vad and Vaid". These principles are directly related to the concept of "great sin". According to these tenets, Allah does not break His promise to His righteous servants, nor to sinners and disbelievers. This implies that if a sinner does not repent, God will not grant forgiveness.

Allah promises not to forgive those who die without repentance. Kadi Abd al-Jabbar asserts that the shafa'at of the Messenger of Allah for his ummah is undifferentiated; the distinction lies in who benefits from this shafa'at. As emphasized by the representatives of Ahl al-Sunnah, it is incorrect to accept that shafa'at is for those who have committed great sins. According to the principle of "vad and vaid", shafa'at is only valid for those who have repented of their great sins.

Nasafi criticizes the mutaziliys' views on shafa'at. He contends that forgiving certain sins does not imply those sins will be repeated. On the contrary, an individual who regrets their sin is likely to strive to avoid committing it again. Thus, shafa'at plays a vital role in encouraging a person to refrain from sinning, ultimately aiding in their salvation.

Zamakhshari opposes the opinion of Ahl al-Sunnah that those who have committed major sins will be released from Hell through the shafa'at of those permitted by God. The clearest evidence accepted by Zamakhshari, who refused such shafa'at, is the evidence mentioned in the Quran: "They will remain in Hell until the heavens and the earth endure, unless your Lord wills". Zamakhshari emphasizes that what is meant by the exception in the verse is the blessings of heaven and the punishment of hell, meaning that those who reside in hell will be punished not only by fire but also by the coldness of hell.

Zamakhshari also rejects shafa'at for sinners, i.e., the owners of graves. As evidence, he cites the verse: "On that Day, no shafa'at will be accepted". This general negative expression indicates that no one can act on behalf of another and that the shafa'at of an intercessor will not be accepted. Zamakhshari mentions that those who maintain piety and worship Allah will be granted the right to shafa'at in the Hereafter, with Allah's permission. However, to achieve this right, one must not be among the people of major sins (kabair). The righteous and saintly servants who are not from the people of major sins will be entitled to shafa'at. According to Zamakhshari, the authority to grant and deserve shafa'at is an attribute solely of Allah. The prophets, angels, and righteous who are permitted to perform shafa'at are also subject to this permission. According to him, shafa'at belongs solely to Allah, and it is not possible until both conditions are fulfilled: those for whom shafa'at is performed must be pleasing to Allah, and those who perform shafa'at must be granted permission to do so. Zamakhshari adds that to be granted shafa'at, one must stay away from major sins and be a righteous servant of Allah. Indeed, the righteous servants of Allah love and are pleased with the servants whom Allah loves and is pleased with [4]. However, concerning the wrongdoers, as stated in the verse, "There is no helper for the wrongdoers". As commanded, neither Allah nor the intercessors love the wrongdoers, meaning no one can save them from the fire. Furthermore, "those for whom shafa'at is performed must be worthy of grace and reward". Zamakhshari also examines shafa'at within the framework of Tavhid principles, emphasizing its very limited scope and the lack of influence on the Day of Judgment's accounting. Even the angels closest to Allah cannot perform shafa'at without His permission. Zamakhshari mentions the Prophet Muhammad specifically among the intercessors. He notes that Allah will grant him an even higher rank and blessings in the Hereafter than the esteemed position given to him in this world. The Prophet Muhammad will be granted the right to intercede in the Hereafter because he will be elevated above all scholars and prophets and will testify on behalf of his ummah over other communities. When discussing the hadith "My shafa'at is for those of my ummah who have committed major sins," which is considered evidence of the existence of shafa'at by Ahl al-Sunnah, it is emphasized that our Prophet Muhammad's shafa'at is specifically for those who have repented. Because those who have committed major sins are deprived of all their previous good deeds due to revelation, they are most in need of shafa'at, much like those who have just started their good deeds. Therefore, this is what the hadith refers to. Zamakhshari makes an interesting comparison while rejecting shafa'at. In conclusion, first, in the religious and mystical teachings of Zamakhshari in his work "Al-Kashshaf," the miraculous nature of the Quran, its poetic beauty, and high level of eloquence are uniquely elucidated by the author, playing a significant role in the development of Islamic philosophy. Zamakhshari pays attention to the similarity between knowledge and goodness, considering the primary task of a human to be a lifestyle based on acquiring knowledge and viewing human spiritual activity as a source of knowledge. Secondly, Zamakhshari's views on fiqh are directly related to his moral

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teachings, which are based on the values of the Quran and the Hadiths of the Prophet. The author defines virtues such as honesty, truthfulness, reliability, love and respect, responsibility, compassion, and loyalty as the foundation of good morality. While noting the connection between law and morality, Zamakhshari points out that without them, humanity cannot enjoy essential moral values. Thirdly, while expressing his views, Zamakhshari paid special attention to the categories of justice and shafa'at. Unlike the supporters of Ahl al-Sunnah, Zamakhshari argues that shafa'at is only for those who have repented of their sins and that there is no shafa'at for those who have committed major sins and have not repented. He emphasizes that, as stated by Ahl al-Sunnah representatives, it is incorrect to accept that shafa'at is for those who have committed major sins. According to the principle of "vad and vaid," shafa'at is only valid for those who have repented of their major sins.

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