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The Concept of God's Vice-regent through Al-Tsa'laby Al-Maghriby Al-Maliki Perception on Jawahir Al-Hisaan Commentary

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ABSTRACT

There are many misconceptions about the concept of God's vice-regent in the true meaning. It concerns the initial concept that a word contains, which is one of several causes that result in a change of meaning. If this continues, it will give new meaning and make the meaning of the word no longer identified, or has disappeared. The objectives of this research are to find out the definition and characteristics of God's vice-regent according to Imam al-Tsa'laby al-Maghriby al-Maliki which he was famous for his guardianship in his time, and to find out Imam al-Tsa'laby's perception of God's vice-regent. In addition, to find the relevance and contextualization of Imam al-Tsa'laby al-Maghriby al-Maliki's thoughts that are studied in the current context. This research used a qualitative approach that is more descriptive and library research, and the data sources that researchers use are divided into two, (1) primary sources, Jawahir al-Hisaan commentary; (2) secondary sources, which are literature that supports primary data obtained from books related to God's vice-regent. The results of this research indicated that the basic principles in understanding the God's vice-regent are believers who have obedience and worship of God, and whoever believes and fears God, then he belongs to the God's vice-regent, and this is required by sharia in the vice-regent, who has no fear of the hereafter, and perhaps in this world, they do not fear anyone from the inhabitants of this world, nor from its symptoms, and they do not grieve for those they miss from it.

Keywords: *Al-Tsa'laby Al-Maghriby Al-Maliki Perception, God's Vice-regent, Jawahir Al-Hisaan Commentary*

INTRODUCTION

Some people are less aware of religion and they have a misconception about God's vice-regent. They think that God's vice-regent is a human being who has extraordinary things that other humans do not have and cannot do. They also think that God's vice-regent is a person who likes to be alone or meditate in caves, and when the time comes, they will come out of the cave. The vice-regents have abilities that are unbelievable to ordinary human beings. In addition, they think that God's vice-regent spirits can return to the world. Some of them also think that God's vice-regent is a person who lives in the forest and dresses in white. This fatal perception among the people is feared to have led to the misleading of the true meaning of God's vice-regent itself. Some even think that the God's vice-regent is vice-regent who had *maksum*. *Maksum* is one of the characteristics possessed by the prophets, which means that they are protected from committing sins, mistakes and errors (Umry, 2018).

The word God's vice-regent in the Qur'an has various meanings, it depends on the context of the problem being discussed and discussed by the Qur'anic verses. In addition, it also has the same perception based on the results of the exposure of its meaning in terms of language (epistemological) derived from Arabic dictionaries, in terms (terminological), and the interpretation of the Qur'anic interpreters of the word, both Arabic and Indonesian. They only differ in the interpretation of the meaning of God's vice-regent contained in the Qur'an. Therefore, this leads to differences in the conclusions of the verse interpretation.

God's vice-regent is always blessed with privileges or blessings from his lifetime until his death. The stories of their extraordinary experiences are found in many books on sainthood and through oral history. It is told that the vice-regent were helped by God from unreasonable incidents, such as avoiding accidents, robberies, and so on. This is one of God's greatest gifts to His beloved ones, but many of the common people also misconcept the extraordinary stories they have experienced. There are many misconceptions about the concept of God's vice-regent in the true meaning. It concerns the initial concept that a word contains, which is one of several causes that result in a change of meaning. If this continues, it will give new meaning and make the meaning of the word no longer identified, or has disappeared (Anita, 2014). According to al-Hakim al-Tirmidzi has explained about God's vice-regent is someone who is close to God in direction, help, his soul, and raises Him in a high place with full earnestness, then God strengthens his earnestness so that when all efforts are overwhelmed, God positions himself before Him with full submission, obedience, and surrender. They have high status in the sight of God. They believe and fear God with true faith. This is mentioned in the Qur'an Surah Yunus verses 62-64, God says that Remember the God's vice-regent, there is no fear in them and they do not grieve (Verse 62); (That is) those who believe and always fear (Verse 63); For them good news in life in this world and in

the hereafter. There is no change in the promises of God. Such is the great triumph (Verse 64). The verse defines the true perception of God's vice-regent in the view of the Qur'an, and it can serve as a counterargument to society's misunderstanding of God's vice-regent. The research by Azmil Umry explained that the perception of God's vice-regent in the Quran is in accordance with the interpreters' interpretation (Umry, 2018). Meanwhile, according to Sa'id, the word of God's vice-regent is explained in a neutral, concise, and solid form (Jehsor, 2020). In addition, according to research from Habibi al-Amin, it explained the work process of *tafsir ahkam* in making the diversity of God's vice-regents' meanings (Al Amin et al., 2021). The description above indicates that the research on the concept of God's vice-regent in the Qur'an according to Jawahir al-Hisaan commentary has not been conducted. This further increases the interest of the researcher in realizing it in research because the interpreter of Jawahir al-Hisaan commentary, that is al-Tsa'laby al-Maghriby al-Maliki, is a famous saint in his time. The researcher chooses Imam al-Tsa'laby because he adheres to the Maliki *madzhab*, it is only to emphasize that this research is more important to be discussed in order to find out his perspective as a famous saint in his time who is a Maliki *madzhab* about the meaning of God's vice-regent. Therefore, this research aims to obtain a complete and objective description related to the research topic; and to find out the relevance and contextualization of the studied figures' thoughts in the current context.

RESEARCH METHODOLOGY

This research used a qualitative approach that is more descriptive and library research, and the data sources that researchers use are divided into two, (1) primary sources, Jawahir al-Hisaan commentary; (2) secondary sources, which are literature that supports primary data obtained from books related to God's vice-regent. The qualitative approach has a multi-method focus, involving an interpretive and naturalistic approach to its subjects. It means that qualitative approaches examine issues in their natural settings, seeking to understand, or interpret, phenomena in terms of the meanings that people assign to them (Putri, 2022). Qualitative approaches involved the use and collection of various empirical materials, such as case studies, perception, personal experiences, introspectives, life stories, interviews, observations, historical, interactional, and visual texts that describe the moments and meanings of routines and problems in individuals' lives (Aspers & Corte, 2019).

RESULT AND DISCUSSION

The Biography of Al-Tsa'laby Al-Maghriby Al-Maliki

Al-Tsa'laby Al-Maghriby Al-Maliki's name was Abu Zaid, Abdurrahman bin Muhammad bin Makhluḥ al-Tsa'alibi, al-Jaza'iri, al-Maliki who was born in 786 Hijri. There is not much information about him, but he was known as a man who loved science and was in a peaceful family. He was fond of reading the Quran and studying many books, such as *tarikh*, *al-tafsir*, *al-hadith*, *ushul*, *qalam*, *al-adab*, *al-lughah*, *an-nahwu*, *ash-shorf*, *al-'arudh*, and so on (Idris, 2022). Al-Tsa'laby was born and lived in the 8th and 9th centuries of Islam, where Algeria was unstable, both politically, economically and socially due to pressure both from within and outside the country, it had a considerable negative impact on religious understanding and deviant religious practices of most of the Algerian population. Therefore, Imam al-Tsa'laby as a Sufi figure when writing his commentary did not miss the discussion of Sufism themes, such as al-Walayah, adh-Dhikr, at-Tafakkur and others as a reaction and social criticism of al-Tsa'laby against the deviant practices of Sufi behavior in his era (Adzim, 2021).

Al-Tsa'laby adheres to and practices the concept of sunni Sufism, which makes the Qur'an, the Sunnah of the Prophet Muhammad and the reliable history of *salaf al-Ummah* as a reference for understanding and practicing Sufism. He also does not argue about the existence of *al-hulul*, gnosticism and *wahdat al-Wujud*, this is reflected in several of his works including *Irsyad al-Salik*, *Qutb al-'Arifin*, *Haqaiq fi at-Tasawwuf* and *Riyad al-Unsi fi 'Ilm al-Daqa'iq wa Siyar Ahl al-Haqaiq*. Although he did not follow a particular *thariqah* of *tasawwuf* or establish a special *thariqah*, al-Tsa'laby's prominence in *tasawwuf* was not doubted by contemporary scholars or those who lived after him, in fact al-Tsa'laby's prominence in the field of *tasawwuf* and the practice of *zuhud* attracted positive comments on al-Tsa'laby, some even equated al-Tsa'laby in *tasawwuf* with Ibn Rushd in philosophy, and Ibn Khaldun in history and sociology.

The popularity of Al-Tsa'laby's Sunni Sufism has spread in the countries of the Islamic West, such as Algeria, Morocco, Tunis and Libya and countries in the southern part of Grand Sahara Africa due to three factors, first, through the students of Ahmad Zarruq al-Barnousi al-Fasi who have been consistent in countering the perpetrators of *bid'ah* in Sufism and have authored many works in this regard, such as the book of *al-Badai'*, the book of *al-Qawaid fi at-Tasawwuf* and the book of *Dzikh Hawadith al-Waqt* which contains about 100 discussions of *bid'ah* behaviors in Sufism. Second, through his works from various religious disciplines, especially his book of commentary, *Jawahir al-Hisaan fi Tafsir al-Qur'an* which became a reference by the interpreters after him and until now has become an academic study material. Third, the Zawiyah Sufiyah established in the area of al-Tsa'laby's cemetery which was used as a place of pilgrimage and meeting for those who pursue the Sufi way.

There is no doubt that a great Muslim scholar always preferred to travel long distances in the seeking of knowledge and to meet great Muslim scholars in person. Long journeys and meeting the teacher in person were the norm for a seeker of knowledge. Al-Tsa'laby's intellectual journey starting from Algeria, Tunis, Egypt, Turkey, Iraq, Palestine, performing the Hajj until returning to Tunis and Algeria for more than 17 years made Al-Tsa'laby know in depth the real conditions of Muslim societies in various countries, both in terms of politics, social and culture. In addition, Imam al-Tsa'laby also spent a lot of time traveling to gain knowledge from the great Muslim scholars of his era.

Scientific trips have been started by Muslim scholars since the Prophet's era. The companions who were outside Medina often traveled to Medina to meet the Prophet to ask a question. This habit continued after the death of the Prophet Muhammad SAW. When the Islamic territory began to spread widely, the Muslim scholars were scattered in every region, so that knowledge enthusiasts traveled long distances to meet the teacher for the sake of a little knowledge. This can be proven when he said that he had visited many regions at the end of the eighth century to meet Imams who were experts in their respective fields. Just as stated in the preamble to his commentary:

رحلت في طلب العلم في أواخر القرن الثامن ودخلت بجاية في أوائل القرن التاسع، فلقيت بها الأئمة المقتدى بهم.... ثم ارتحلت إلى تونس، فلقيت بها سيدي عيسى الغبريني والأبي، والبرزلي، وغيرهم، ثم ارتحلت إلى المشرق، فلقيت يضر وأحدث عنهم علوماً جمّة الشيخ ولي الدين العراقي، فأخذتُ عنه مُعْظَمَها عِلْمُ الحديث

The meaning, "I traveled on a scientific pilgrimage at the end of the 8th century, and arrived in the Jayah area at the beginning of the 9th century. Then I met the Imams who were exemplary..., Then I traveled to Tunisia, where I met my teachers Issa al-Ghabrini, al-Ubayy, al-Barzali, and others, and I learned from them, and then I traveled to the east. I met Shaykh Waliyudin al-'Iraqi in Egypt, from whom I learned a lot about the science of hadith...."

Based on the previous description of Imam Al-Tsa'laby, it can be concluded that the Prophet went on a pilgrimage to meet his teachers who were in different regions. He always attended the scientific assemblies of great scholars in order to gain knowledge. Among the Muslim scholars who became his teachers were Muhammad Ibn Khalfah Ibn Umar al-Tunesia al-Wasytani, who is known by the laqab Ubay, Waliy al-Din al-'Iraqi, Muhammad Ibn Ahmad Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Abi Bakr Ibn Marzuq al-Hafid al-Hajisi, Abu Al-Qasim Ibn Ahmad Ibn Muhammad Ibn al-Mu'tal al-Balwi al-Qirany, Ali Ibn Usman al-Manjaly al-Zawawi al-Baja-iy, Ahmad al-Naqawasyi al-Bajani, and others. In addition to writing the commentary, Imam Al-Tsa'laby also wrote a lot in

other fields such as *Fiqh* (Raudhatul Anwar, Jami'ul Ummahat Fi Ahkami al-'ibadat) Hadith (Arba'un Hadisan Mukhtarah, Al-Mukhtar Min al-Jawami'), *Qira'at* (Syarah Manzumah bin Bariy Fi Qira-at al-Nafi'), *'Irab al-Qur'an* and its *Gharib* (Tuhfatul Aqran Fi 'Irab Ba'dhi Ay al-Qur'an, al-Zahab al-Ibriz Fi Ghrib al-Quran al-'Aziz), and others. Based on information written by his student Zaruq, Imam al-Tsa'laby died in 875 Hijri. This information is in accordance with the opinion of Imam al-Sakhawi written in his book *al-Dhau' al-Lami'* (al Syakhawi, 2004). However, the author of the *Syajah an-Nur al-Zakiyah* has a little different opinion, that al-Tsa'laby died between 875 and 876 Hijri (Muhammad makhluf, 2007). Regarding the place and tomb, the researcher has not found additional information.

The Biography of Jawahir Al-Hisaan Commentary

The commentary of *Jawahir al-Hisaan fi Tafsir al-Qur'anil Karim* is one of al-Tsa'laby's greatest works throughout his life. It is a complete 30 juz book, starting from Surah al-Fatihah to Surah an-Naas. The book consists of 5 juz. Juz 1 consists of *tahqiq muqaddimah*, list of discussions, biography of al-Tsa'laby, history of the development of commentary before al-Tsa'laby, discussion of al-Tsa'laby's commentary, interpretation of al-Fatihah and al-Baqarah. Then juz 2 consists of the interpretation of Surah Ali Imran to Surah al-An'am. Then juz 3 consists of the interpretation of Surah al-'Araf up to Surah al-Kahf. In juz 4 consists of the interpretation of Surah Maryam to Surah Fathir. The last is juz 5 consists of Surah Yasin up to Surah an-Naas. Regarding the naming of this book, it can be seen from al-Tsa'laby's statement in the opening of his book. He wrote:

فكتابي هذا محشو بنفائس الحكم وجواهر السنن الصحيحة والحسان لمأثورة عن سيدنا محمد
صلى الله عليه وسلم

Based on al-Tsa'laby's statement above, it can be understood that the naming of his book is based on his desire to reveal valuable strands of wisdom from the Qur'an and authentic sunnahs and the goodness that comes from the Prophet Muhammad. Therefore, he immediately titled his book with "al-Jawahir al-Hisan fi Tafsir al-Qur'anil Karim."

The Interpretation of Verses on God's vice-regent based on Al-Tsa'laby Al-Maghriby Al-Maliki's Perspective

Al-Tsa'laby stated that God's vice-regent are believers who believe and surrender to God with obedience and worship. Al-Tsa'laby's concept is in accordance with the understanding of the Qur'an and the Prophet's hadith. He did not divide God's vice-regent into *'ammah* and *khassah* like the previous Muslim scholars, such as Imam Ibn al-Qayyim who concluded that God's vice-regent is divided into *'ammah* (general) and *khassah* (special) (al-Syaukani, 2016). Imam Al-Tsa'laby stated that the meaning of God's vice-regent when referred to the

servants of God (humans) means those who believe and fear God, as he interpreted in Surah Yunus verse 62, that they are believers who seek obedience and worship of God, and this verse provides a clear meaning that whoever believes and fears God, then he belongs to God's vice-regent, and this is required by Sharia in God's vice-regent, and they have no fear of the hereafter, and perhaps in this world, they do not fear anyone from the inhabitants of this world, nor from the symptoms, and they do not grieve for what they miss from it, and the first is more obvious, and the generality in that regard is true: 'they neither fear the Hereafter, nor do they fear this world.'

Then Imam Al-Tsa'laby includes a statement from the Prophet Muhammad. In order to substantiate this concept of God's vice-regent, that someone asked him, who are the God's vice-regent? The Prophet Muhammad replied "they are those who remember God" and Imam Al-Tsa'laby quoted from the words of Abi Hayyan in Tafsir Mukhtashar ash-Shafaqisi, that this meaning of God's vice-regent is indispensable for people of piety because they have an obedient and humble. Imam al-Tsa'laby interpreted Surah Yunus verse 62 also included several interpretations from other interpreters such following below:

1. A hadith narrated by Imam At-Tabari

وذكر الطبري عن جماعة من العلماء مثل ما في الحديث في الأولياء أنهم هم الذين آذا راهم أحد ذكر الله، وروي فيهم حديث أن أولياء الله هم قوم يتحابون في الله، ويجعل لهم يوم القيامة منابر من نور وتير وجوههم، فهم في عرصات القيامة لا يخافون ولا يحزنون

The verse is explained by at-Tabari as referring to the authority of a group of Muslim scholars, such as those in the hadith about the God's vice-regent, that they are those people who remember God when anyone sees them, and a hadith is narrated about them that the God's vice-regent are those people who love each other for the sake of God, and on the Day of Resurrection He will make for them a pulpit of light and illuminate their faces, so that they will be in a place of resurrection from which they will not fear nor will they grieve.

2. A hadith narrated by Umar bin al-Khattab

وروى عمر بن الخطاب أن رسول الله ﷺ قال: إن من عباد الله عبادا ما هم بأنبياء ولا شهداء يغبطهم الأنبياء والشهداء لمكانتهم من الله قالوا ومن هم يا رسول الله؟ قال: قوم تحابوا بروح الله على غير أرحام ولا أموال الحديث، ثم قرأ: (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

The hadith explained that among the servants of God there are servants who are neither among the prophets nor among the shaheeds. The prophets and shaheeds were envy of them because of their station in the

sight of God. Then the Prophet explained that the servants referred to the people who love each other in the spirit of God without any kinship or wealth hadith, they are the God's vice-regent who do not fear and grieve by anything. Then the hadith is clarified by Imam al-Tsa'laby as follows:

(ت) وقد خرج هذا الحديث أبو داود والنسائي، قال أبو داود في هذا الحديث: فوالله إن وجوههم لنور وإنهم لعلى نور ذكره بإسناد آخر، انتهى.

This hadith was narrated by Abu Dawud and An-Nasaa'i. It means, "By the name of God, their faces are light, and they are on the light." He mentioned it with another chain of transmitters.

3. A hadith narrated by Ibn al-Mubarak in his book *Riq'a'iq* with a chain of transmission that extends to Abu Malik Al-Ash'ari

ورواه أيضًا ابن المبارك في رقائقه بسنده عن أبي مالك الأشعري أن النبي ﷺ أقبل على الناس فقال: «يا أيها الناس اسمعوا واعقلوا واعلموا أن الله عبادا ليسوا بأنبياء ولا شهداء، يغبطهم النبيون والشهداء على مجالسهم وقربهم من الله عز وجل، فقال أعرابي: انعتهم لنا يا نبي الله فقال: هم ناس من أبناء الناس لم تصل بينهم أرحام متقاربة، تحابوا في الله وتضافوا فيه يضع الله لهم يوم القيامة منابر من نور فيجلسهم عليها، فيجعل وجوههم نورا وثيابهم نورا يفرع الناس يوم القيامة وهم لا يفرعون، وهم أولياء الله لا خوف عليهم ولا هم يحزنون، انتهى

In this hadith the Prophet turns towards the people and says: "People listen, think with your intellect and know that God created servants who are neither prophets nor shaheeds. The prophets and shaheeds envied them because of their position and closeness to God Almighty. Then the Prophet explained that they were people from the children of people with whom they were not in close kinship. They love each other for the sake of God and they are righteous in it. God will assign for them on the Day of Resurrection a pulpit of light, then God will seat them (God's vice-regent) with a high position, then God will make their faces bright, when most people on the Day of Resurrection they will be afraid, they will not be afraid because they are dressed in luminous clothes from God, and they are the guardians of God, have no fear and sorrow. Based on the above verses and interpretations and some hadiths, it is clear that the criteria for God's vice-regent includes four conditions, that is, faith, God-fearing, remembrance of God at all times, and love for the sake of God.

Analysis of Al-Tsa'laby Al-Maghriby Al-Maliki's Interpretation

Based on the analysis conducted on Imam al-Tsa'laby's commentary on the method used in the interpretation of the verse of the Qur'an, it can be concluded that he used the *tahlili* method (Dozan & Turmuzi, 2021). This can be proven by al-Tsa'laby's efforts that describe and explain the verses of the Qur'an that he interpreted with various aspects of its content, such as language aspects (in terms of *nahwu*, *balaghah*, *bayan* (clear and open minded) and *ma'ani* (meaning)), Fiqh law in Islam, *munasabah* verse (a concept in the Qur'an that discusses the comprehensive meaning of the verse by connecting the verses before and after it) and *asbabun nuzul* verse (the cause of the revelation of verses in the Qur'an) to explain the meaning of the content contained in the verse being interpreted.

The interpretation of Imam al-Tsa'laby in interpreting the verse of the Qur'an al-Karim is different from other interpreters. Every interpreter usually has a specific character in interpreting the verse of Qur'an. However, al-Tsa'laby does not have a special pattern that is prominent, because all aspects and areas of the problem are discussed well and relatively balanced in his interpretation. It can be seen from his explanation contained in the preamble. He mentions that the steps applied in his interpretation consist of using the commentary of *bil-ma'sur* and the commentary of *bil-ra'yi*, expressing issues of *aqidah* or *ushuluddin*, expressing issues of *ushul fiqh*, displaying *ahkam* verses and *fihiyyah* differences, arguing with language and *nahwiyyah* issues, mentioning *asbab al-nuzul*, describing the forms of *qira'at* in a verse, arguing with *sha'ir*, and not using *israiliyyat* history.

His statement mentioned above illustrated that he interpreted the verse of Qur'an from all sides and fields therefore he did not have a special characteristic that was prominent in his interpretation. It is caused by his interpretation of the verse of Qur'an from all aspects. However, al-Tsa'laby as a Sufi, he presents some interpretations with a Sufi pattern in his commentary, some terms in Sufism get a long enough portion to be explained which can then be recognized through his explanations of Sufism themes al-Tsa'laby belongs to the Sunni Sufi group. After reviewing this commentary about the reasons and factors that prompted Imam al-Tsa'laby to write his *Jawahir al-Hisaan*, it was found in the *muqaddimah* section of this book, as he stated:

فإني جمعت لنفسي ولك في هذا المختصر ما أرجو أن يقر الله به عيني وعينك في ...
الدارين فقدضمنته بحمد الله المهم مما اشتمل عليه تفسير ابن عطية وزدته فوائد جمة من
غيره من كتب الأئمة وثقات أعلام هذه الأمة حسبما رأيته أو رويته عن الإثبات وذلك قريب
من مائة تأليف وما منها تأليف إلا وهو منسوب لإمام مشهور بالدين ومعدود في المحققين.
وكل من نقلت عنه من المفسرين شيئاً فمن تأليفه نقلت وعلى لفظ صاحبه عولت ولم أنقل
شيئاً من ذلك بالمعنى خوف الوقوع في الزلل

The meaning, "..... I have compiled for myself and for you this compendium in the belief that God will recognize it in this world and in the Hereafter.

Blessed be God, I have compiled the contents of this book from those contained in Ibn 'Athiyyah's commentary and then added to them from the books of Imams and trustworthy figures of this ummah, as I have seen or narrated based on evidence, and that is close to a hundred essays, and none of them are except those written by a famous Imam in the religion and accounted for by the *muhaqqiq*. Any commentator from whom I quote from his book, I quote according to the words of the author, and I do not quote anything from the book with meaning for fear of error."

Based on Imam al-Tsa'laby's explanation above, it can be understood that his commentary was summarized from Ibn 'Athiyyah's commentary and then added some 'benefits' that he collected from about a hundred books of the leading Imams (some of them are out of print today). He did not dare to quote them in meaning for fear of being wrong. In addition, he mentioned that his quotation from ath-Thabari was from the summary of Shaykh Abu Abdillah Muhammad bin Abdullah bin Ahmad al-Lakhmi, al-Nahwi. In addition, he also mentioned that any text that ends with the word of *intaha* (complete), then it is not from the words of Ibn 'Athiyyah but is his own quotation from someone else. He marked 'ta' instead of 'qultu' (I said) and 'ain' as a reference to Ibn 'Athiyyah and 'shad' as a reference to the book 'Mukhtashar ash-Shafaqisi Li Tafsir Abi Hayyan.' However, in addition to al-Shafaqisi's own additions, he added the 'mim.' In addition, al-Tsa'laby's impact on the works of Imam al-Ghazali also supported his understanding of Sufism, especially the book of Ihya' 'Ulum al-Din which was often used as a reference when al-Tsa'laby wrote his commentary book, Jawahir al-Hisaan, such as when interpreting Surah Al-Baqarah verse 186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Al-Tsa'laby quoted al-Ghazali as saying that, similar to how an arrow can push a bow, prayer may end up in the rejection of forming the *qadha* (decree) and gaining mercy. It is in the same way as he interpreted verse 20 of Surah al-Qiyamah.

Al-'ajilah means both the life of the world and the desires of the world. Imam Al-Tsa'laby quoted al-Ghazali's words that the peak of sin is *hub ad-Dunya* (love of the world), and the cause of salvation is cleansing the heart from a worldly life that is full of deception. Be aware that it is impossible to obtain the happiness of meeting God in the hereafter except by getting His *mahabbah* and *al-uns* to Him in this world. The only way to find *mahabbah* is through *ma'rifat*. *Ma'rifat* cannot be discovered unless one prays constantly. *Al-Uns* can only be found in *mahabbah* and consistent *dhikr*. It will be difficult to maintain consistency in *dhikr* and prayer until one removes worldly pleasures and lust from their hearts (Al-Tsa'laby, 1997).

After analyzing Imam Al-Tsa'laby's interpretation of Jawahir al-Hisaan, there are certain aspects that may rarely be found in other commentary books. The

knowledge fields of interpretation, *takwil*, and the development of interpretation from time to time were topics for discussion by Imam Al-Tsa'laby. In addition, he emphasized about the benefits of learning the Quran, the benefits of studying it, along with other things. Tafsir al-Jawahir al-Hisan also does not have any special style that stands out since almost all aspects are relatively balanced and well discussed in his interpretations. He covers a variety of topics in his book, including *lughah*, *fiqh*, *aqidah* or *kalam*, *ushul fiqh*, *qira'at*, *sha'ir*, and others. Imam Al-Tsa'laby outlines the views of the previous commentators in a concise manner before providing an interpretation of the verse under discussion. Last but not least, the Jawahir al-Hisaan commentary book's systematic writing is very simple to read and comprehend because it is organized in a straightforward manner and uses simple definitions.

CONCLUSION

Imam Al-Tsa'laby explained that when it is attributed to the servants of God, the meaning of vice-regent is people who devoted and believe, as his interpretation is in surah Yunus verse 62 that vice-regent is believer who commit obedience and worship to God SWT. When one believes and fears God (God), then he shall be considered as a vice-regent. This is required by sharia in the vice-regent, who has no fear of the hereafter, and perhaps in this world, they do not fear anyone from the inhabitants of this world, nor from its symptoms, and they do not grieve for those they miss from it..

Imam al-Tsa'laby lists the four characteristics of a vice regent in his commentary book, Jawahir al-Hisaan. The first characteristic is faith, which is the act of consistently obeying what God mandates and refraining from what God forbids when one believes in God and His Messenger. Piety is the second characteristic. Piety is the act of denying oneself any opportunity that would cause him to engage in behavior that God has forbidden. The third characteristic is the constant remembrance of God. It will encourage a belief that everything on earth, including our own bodies, belongs to God. The fourth characteristic is to love one another for God's sake; this includes not just loving one's friends and family but also fellow human beings.

Based on the analysis conducted on Imam al-Tsa'laby's commentary on the method used in the interpretation of the verse of the Qur'an, it can be concluded that he used the *tahlili* method. This can be proven by al-Tsa'laby's efforts that describe and explain the verses of the Qur'an that he interpreted with various aspects of its content, such as language aspects (in terms of *nahwu*, *balaghah*, *bayan* (clear and open minded) and *ma'ani* (meaning)), Fiqh law in Islam, *munasabah* verse (a concept in the Qur'an that discusses the comprehensive meaning of the verse by connecting the verses before and after it) and *asbabun nuzul* verse (the

cause of the revelation of verses in the Qur'an) to explain the meaning of the content contained in the verse being interpreted.

The researcher is aware that there are plenty of mistakes written in this article. There are various presentations and materials for understanding the vice-regent concept from the perspective of Imam al-Tsa'labi in the commentary of Jawahir al-Hisaan. The researcher hopes that the research on vice-regent in the interpretation of Jawahir al-Hisaan would help those who are still struggling to comprehend the genuine significance of vice-regent.

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