

**The Comparison of Attitudes of Ghazi Abd al-jabbar Mo'tazili and Fakhr Razi about
Intercession
(Analysis and critique)**

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Abstract:

shafe is usually applied as even against odd in Arabic language and literature. Ragheb Isfahani mentions that "shafe means inclusion of something to the same itself and intercession is ordering to something else, so that the intercessor helps him and he also requests the intercessor. Application of intercession is mostly where the veneration of higher ranking person to a lower ranking one is enclosed and intercession in resurrection day is also among these cases".

All Muslims believe the prophet's intercession, but they have different opinions about the manner of its effect. Ghazi Abd al-Jabbar believes that intercession is for good and obedient peoples, not sinners and the result of intercession is increasing the degree and the rewards of beneficent people, not rescuing sinners. Therefore, there is no intercession leading to forgiving for those sinners, who have not repented of great sins. On the contrary, Fakhr-e-Razi believes that the prophet's intercession is a means for preventing those people deserving torture from entering hell and those who have entered hell and are tortured, exit from it and enter heaven via the prophet's intercession.

Ghazi Abd al-Jabbar has resorted intellectual and narrative reasons to prove his claim that intercession is for those believers with deeds, not for sinners who have conducted great sins. Of course, his main reasons have been resulted from The Qur'an's verses. Ghazi Abd al-Jabbar (and mutazilites) who is accused of wrong interpretation of The Qur'an's verses has also followed the same path in the case of intercession. Fakhr-e-Razi has referred to the reasons in his Great Interpretation and given them proportionate answers to his Theological disposition (Asharites).

This Ghazi Abd al-Jabbar's opinion, namely devoting intercession to innocent believers, has been made based on the principles:

- 1) Believer exits the belief circle by doing great sins and is considered sinner.
- 2) God has promised the great sinners torture and punish them and those who have died without repenting must undergo torture and punishment, because it is not correct for god to deviate from his promise and if he violates from this, it means that he has told a lie. The main intellectual reason of Ghazi Abd al-Jabbar's for proving his claim is the very

intellectual immoral act of violation of promise to send sinners who have perpetuated great sins to the hell.

In the field of narrative reasons, Ghazi Abdul-Jabbar refers to those verses who reject the presence of intercessor for the cruel people and that oppressors don't deserve God's mercy and satisfaction and asserts that a great sin perpetrator is an oppressor great sin doer and because of this, he or she does not deserve God's mercy and satisfaction and does not own any promise an agreement; so, God has not given any permission for their intercession and intercession is not valid for oppressors.

Fakhr-e-Razi in response, notes that although, God is not satisfied with the sinner because of his great sins but God is satisfied with him since he has faith, so he deserves intercession and the satisfaction that The Qur'an's verses have referred to it, is related to the principle of believing the God's unity against blasphemy and dualism which are never satisfied by God. Also Fakhr-e-Razi notes in his *great interpretation* and in *Arbaein* (Fortieth) book that the responses to all doubts are the same and that your reasons is reject intercession for all people and all times, since if it is not so, there is no quarrel between you and us. And our reasons, deny the proof of intercession about some people and times. So the reasons for denying intercession is general and the reasons for proving intercession is specific and specific has priority to general, so our reasons are superior.

In regarding to narrations, about Fakhr-e-Razi's opinion, it must be mentioned that having promise and agreement with God is not restricted to Islam and mental and lingual faith to God's unity, that human with this belief, deserve intercession, but individual, besides having belief in God, must maintain his spiritual relation with those people who are very near to God and liked by him namely the prophet and imams, so that he deserves their intercession.

According to the above subjects mentioned about intercession from Fakhr Razi's and Abd al-Jabbar's opinions, this point must be taken in to consideration that correct conclusion from The Qur'an's verses, specially about intercession, depends on this aspect that all verses are studied exactly, not insisting on our claim, just by relying and referring to one of The Qur'an's verses and also, we must consider sayings and narrations of true innocent interpreters of The Qur'an. *Sobhani* mentions: in fact by integrating these sayings and narrations, we conclude that the prophet has two kinds of intercession:

- 1) An intercession which is general and ranges all people and even prophets and its result is upgrading degree and reach to high ranking positions.
- 2) An intercession which is specific and related to those sinners who have died without repenting.

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