

## UNDERSTANDING THEOLOGICAL INTERPRETATION IN TAFSIR DEPARTEMEN AGAMA REPUBLIK INDONESIA PRINTED 1996-1997

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**Abstract:** *This paper aims to discuss the understanding of Islamic theology in Tafsir Departemen Agama Republik Indonesia. This paper mainly discussed the pattern of interpretation of the verses found in the Tafsir Departemen Agama Republik Indonesia, especially in interpreting the verses of kalam used as arguments by the Mutakalimīn. The primary sources were Tafsir Departemen Agama Republik Indonesia. In contrast, the secondary sources were works from rational and traditional mainstreams. This study find that several verses of the Quran were used as Naqlī arguments by rational and traditional mainstreams, which the Ministry of Religious Affairs then interpreted. This paper shows that the interpretation of the verses in the Tafsir tends to be somewhat closer to the rational-Mātūrīdīyah Samarkand style of thought, not the Mu'tazilā's rationale. On the other hand, it has very little in common with traditional mainstream, such as Ash'arīyah and Mātūrīdīyah Bukhārā.*

**Keywords:** *Theology; Tafsir; Mu'tazilāh; Ash'arīyah; Mātūrīdīyah.*

**Abstrak:** *Kajian ini membahas paham teologi Islam dalam kitab Tafsir karya Departemen Agama RI, khususnya dalam menafsirkan ayat-ayat kalam yang digunakan sebagai dalil oleh para Mutakalimin. Penelitian ini merupakan penelitian kepustakaan dengan Sumber data primernya adalah Kitab Tafsir Departemen Agama RI yang diterbitkan tahun 1996. Data sekundernya merupakan karya langsung dari aliran kalam rasional, Dari mempelajari sumber-sumber tersebut, ditemukan sejumlah ayat-ayat Al-Qur'an yang digunakan sebagai dalil naqli oleh tokoh-tokoh aliran kalam rasional dan tradisional, kemudian dipaparkan penafsirannya menurut Tafsir Departemen Agama.*

*Penelitian ini menunjukkan bahwa penafsiran terhadap ayat-ayat kalam dalam Tafsir Departemen Agama memiliki kecenderungan agak dekat kepada corak pemikiran kalam rasional-Mātūrīdīyah Samarkand bukan rasional-Mu'tazilah. Sebaliknya sedikit sekali persamaannya dengan kalam tradisional (Ash'ariyah dan Mātūrīdīyah Bukhārā).*

**Kata Kunci:** *Teologi; Tafsir; Mu'tazilah; Ash'ariyah; Mātūrīdīyah.*

## Introduction

There are some theories about the arrival of Islam to the Archipelago/Indonesia. Firstly, Islam arrived in the Archipelago in the first century of Hijrah through Arab traders. Secondly, Islam came in the 13th century A.D. through Gujarat traders. Thirdly, Islam came to the Archipelago in the 13th century directly from the Middle East (Hadramaut) through wandering Sufis.

In the opinion of Pijnappel, Snouk Hurgronje, Moquette, and other Dutch scholars, it is argued that Islam came to the Archipelago from Gujarat and was brought by middle eastern traders from the Middle East who belonged to the Shāfi'ī school of the late 12th century A.D. It is based on the similarities between the Gujarati schools of thought, the schools in the Archipelago, the Shāfi'ī schools, and the similarity of tombstones found in Barus and Pasai.<sup>1</sup>

Marison and T.W. Arnold refuted this theory. In Gujarat's 13th century A.D. (1297), they still adhered to the Hindu-Buddhist religion. If Islam came from Gujarat, Islam was strong in Gujarat. Therefore, they thought Islam Nusantara originated from Malabar brought by traders with the 13th-century Syafi'ī school. Malabar is the only origin of Islam Nusantara. Moreover, directly from Arabia in the 7th century A.D., Islam was brought by Arab traders. Islam originated from Arabia and Hadramaut in the 7th century A.D. This opinion was supported by Crawford, Keijzer, Neiman, Hollander, Hamka, and Naquib al-Attas. For Azyumardi: 1) Islam came to the Archipelago directly from Arabia; 2) Islam was brought by professional teachers and broadcasters; 3) the first to convert to Islam were the kings and business people; 4) most of these professional publishers came with more real-massive in the 12th and 13th A.D. centuries.<sup>2</sup>

A.H. Johns said Islamic broadcasting was carried out by wandering Sufis of the 13th century A.D. The success of these Sufis was supported by the ability to present Islam in attractive, harmonious packaging, emphasizing more on conformity to Islam or continuity rather than changes in local religious beliefs and practices. Islam did not come by war and intense power, and this is a factor that makes syncretism easy; this is the pattern of

Islam Nusantara.<sup>3</sup>

### Indonesian Islamic Theology

The style of Islamic theology that came to Indonesia was the Ash‘ariyah theology with the character of Sufism (Tarikat). Madrasas/Islamic boarding schools as centers of Islamic studies focus more on the subjects of Tafsir, *Hadith*, Law (*Uṣūl Fiqh* and *Fiqh*), and Kalam. In many Madrasas that belong to Ahl al-Ḥadīth, theology/kalam lessons are not taught because they are suspected of understanding kalam/rational theology (Mutazilite), which is not considered Ahl al-Sunnah.

Ash‘ariyah theology was growing and becoming established in Indonesia when some scholars who studied in the Middle East, especially in Mecca and Medina, returned to Indonesia in the 17th and 18th centuries. These people, who were socially and intellectually included in the network of scholars in the Middle East, studied and followed the flow of Ash‘ariyah theology, which they then distributed through the books they wrote. The great scholars of this century, such as Hamzah Fansuri, Ar-Raniri, Abdul Rauf al-Singkili, Al-Maqassārī, Muhammad Nafis Al-Banjari, and Al-Palimbangī were followers of the Ash‘ariyah doctrine of kalam.<sup>4</sup>

Karel A. Steenbrink, in his research on the books used in Islamic educational institutions in Indonesia in the 19th century, concluded that most of the books used by Islamic boarding schools in Indonesia were sharḥ from the books of the era of the development of Islamic thought, and specifically in theology/kalam issues. Books abstracted from the rational-mu‘tazilah kalam scholars were found. The books of theology circulated in the 17th, 18th, and 19th centuries were derived from the books of the Ash‘ariyah theological circles. They included, among others, *Bahjat al-‘Ulūm* by Al-Samarqandī, *Umm al-Barāhīn (al-Durrah or al-‘Aqā’id al-Sughhrā)* by al-Sanūsī al-Husaynī, *al-Mufid* by Sulaymān al-Jazūlī, *Fath al-Mubīn* by Muhammad al-Bājūrī, *Kifāyat al-‘Awām*, and *al-Miftāh fī Sharḥ Ma‘rifat al-Islām* by Muḥammad b. al-Shāfi‘ī, *Jawharat al-Tawḥīd*, and *Ifṭāḥ al-Murīd* by Ibrāhīm al-Laqqānī, and *Tafsīr al-Jalālayn*.<sup>5</sup> The authors and contents of these books are based on traditional Ash‘ariyah kalam. Like *Bahjat al-‘Ulum* of al-Samarqani, they contain the six pillars of Faith, the concept of Faith, and the attributes of God.

Since the 1970s, many alumni of Indonesian students who have completed their studies abroad, especially from Egypt/al-Azhar and the West, introduced rational and contextual theological views in various forms. Harun Nasution introduced his rational Islam and Nurcholis Madjid inclusive and substantive Islam.

In the opinion of Harun Nasution, traditional theology had several characteristics: 1) a low level of reason; 2) the lack of freedom of humans in their will and actions; 3) freedom of thought bound by many dogmas; 4) disbelief in *sunnatullāh* and causality; 5) bound to the textual meaning of the Quran and *ḥadīth*; 6) static in attitude and thought. This flow of kalam is represented by Ash'ariyah and Mātūrīdīyah.<sup>6</sup> Rational theology or *sunnatullāh* theology has the following characteristics: 1) a high position of reason; 2) human freedom in their will and actions; 3) the basic teachings only bind the freedom to think in the Quran and *ḥadīth*, which are very few; 4) believing in *sunnatullāh* and causality; 5) taking the metaphorical meaning of the revelation text; 6) dynamic in thinking. The Mu'tazilah and Mātūrīdīyah of Samarkand represent this flow of kalam.<sup>7</sup>

The styles of modern Islamic theology in Indonesia can be grouped into 1) neo-modernism, with the emphasis on Islam that must be involved in the struggle for modernism among its characters, Nurcholis Madjid; 2) Socialism-Democracy, with the emphasis on Islamic missions that must give meaning to humans among its characters M. Dawam Rahardjo and Adi Sasono; 3) Universalism (Internationalism) with the emphasis on the universal nature of Islam that gives a permanent dictum among its characters M. Amin Rais and AM Saifuddin; 4) Modernism with the emphasis on rational aspects and the renewal of Islamic thought following current conditions among its characters Harun Nasution and Djohan Effendi.<sup>8</sup>

Abdurrahman Muslim grouped the theological patterns in Indonesia into 1) rational theology, which tends to modernize Islam; 2) hermeneutic theology, which tends to Islamization 3) transformative theology, which emphasizes the issue of justice and social inequality.<sup>9</sup>

From the explanation above, the problem will be studied in this paper is the theological understanding of the Tafsir of the Ministry of Religious Affairs. The focus of the problem was on how the pattern of interpretation of the verses of kalam is found in the Tafsir of the Ministry of Religious Affairs, especially those related to 1) reason and revelation; 2) Human Actions and God's Will; 3) Justice and God's Deeds. After being analyzed descriptively-comparatively, conclusions about the tendency of theological understanding were drawn.

The method of this research was library research by collecting primary and secondary data. The primary data source was the Book of Tafsir by the Ministry of Religious Affairs of the Republic of Indonesia, published in 1996. Secondary data were direct works from the flow of rational kalam, such as *Sharḥ al-Uṣūl al-Khamsah, Mutashābih al-Qur'ān* by Qāḍī 'Abd

al-Jabbār (Mu‘tazilah figure); *al-Tawhīd* by Abū Maṣṣūr al-Mātūrīdī (a Mātūrīdīyah Samarkand figure). Direct works of traditional kalam schools include *al-Ībānat ‘an Uṣūl al-Diyānah*, *al-Luma‘ fī al-Radd ‘alā Abl al-Ziyagh wa-al-Bida‘*, *Maqālāt al-Islāmīyīn wa-Ikhlāf al-Muṣallīn*, by Abū al-Ḥasan al-Ash‘arī (Ash‘arīyah figure); *Uṣūl al-Dīn* by Abū al-Yusr al-Badawī (a Mātūrīdīyah figure). Furthermore, *al-Milal wa-al-Niḥal* by al-Shahrastānī, *al-Madhāhib al-Islāmīyah* by Abū al-Zahrah, and Islamic theology by Harun Nasution were used to complement these secondary sources.

From studying the sources above, several verses of the Quran used as naqlī arguments by rational and traditional kalam schools were found and collected, and then their interpretations according to the Tafsir of the Ministry of Religious Affairs were explained. Furthermore, a comparative analysis of the interpretation of the verses of kalam was carried out with the rational and traditional schools of kalam to conclude the theological tendencies contained in the Tafsir of the Ministry of Religious Affairs.

### **A Writing History of the Tafsir of the Ministry of Religious Affairs**

The writing of this interpretation is under the Foundation for Translators and Interpreters of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia with its Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 90 of 1972 and the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 8 of 1973 chaired by Prof. Bustami A. Chief Gani. Then, the Stipulation of Religious Affairs of the Republic of Indonesia No. 30 of 1980: Prof. KH. Ibrahim Husein LML (chairman) and members such as K.H. Syukri Ghazali, Prof. H. Bustami A. Gani, Prof. Dr. KH. Muctar Yahya, Prof. KH. M. Salim Fachry, KH. Mughtar Lutfi El-Ansari, Dr. JS. Badudu, KH.M. Amin Nasir, HA. Azis Darma Wijaya, and K.H. Nur Asjik, MA.

From the names of the team members above, Prof. Bustami A. Gani, Prof. Dr. Mukhtar Yahya, and KH. Nur Asjik, MA is a direct student of the author of the interpretation *al-Marāghī*, Ahmad Mustafa al-Marāghī.<sup>11</sup> Maybe this is one of the considerations in this interpretation based on the book of al-Marāghī interpretation.

Howard M. Federspiel, in his analysis of the targets to be achieved in writing this Standard Interpretation, argued the following.

1. The writing of this Tafsir is part of the central government’s five-year development plan. The state was involved in disseminating the values of Islamic teachings to the community.
2. Involving Muslim scholars from various IAIN showed maturity and

- ability as interpreters.
3. The Ministry of Religious Affairs of the Republic of Indonesia planned to create standards for writing interpretations and translations in the Archipelago.
  4. The ideology of a group of Indonesians from outside the government called the National Muslims could be explained.<sup>12</sup>

This interpretation consists of 11 volumes; each consists of 3 chapters and 1 volume of the Muqadimah of the Quran and its Tafsir. The systematics used in this interpretation is to put forward a preamble of letters to be interpreted, which contains the naming of the letters, the number of verses, the place where the letters descend, the main contents, and the meaning of the letters with the previous letter. Then, the subject/topic of the problem (discussion) to be discussed is explained by citing one or several verses to be interpreted including their translation. Furthermore, the interpretation is compiled by mentioning munāsabah (the relationship between one verse and its previous verse). If there is a history or *ḥadīth* that explains the reasons for the revelation of the verse/letter, the *ḥadīth* is quoted. In this interpretation, there is no vocabulary or global meaning but it is immediately interpreted verse by verse in a language style that is easy to understand. If there is a difference in opinion among commentators on issues, they are discussed in verses. In that case, the opinion of the *Jumbūh 'Ulamā'* is taken and included in the footnotes of the opinions of other scholars. After the interpretation is deemed sufficient, the discussion is then made using pointers to facilitate the understanding and comprehension of readers.

To make readers easier to find subject matters in the table of contents for each volume, the main topics are discussed. Moreover, in the last volume, a bibliography is listed to add insight for readers who want to know more about the problem of interpretation. Therefore, the systematics or technique (broadness of discussion) of this interpretation includes the writing technique of *al-Manhaj al-Wasīṭ* (medium, not too broad or *iṭnābī*, and not too short *ijāzī*)<sup>13</sup> with a focus (emphasis on the explanation) on the meaning and purpose of the verses being interpreted. Moreover, this book of interpretation includes the first *al-Jamā'ī* interpretation in the Islamic world.

## **Classification of the Kalam Verses**

### *The Reason and Revelation*

The Mu'tazilites argued that all knowledge about the existence of God, knowing the good and bad, and obligations could be found out by reason

and deep thought. In other words, all knowledge and obligations before revelation could be found out by reason. For Mātūrīdīyah Samarkand, the obligation to do the good and leave the bad could be found out by reason. The verses used as arguments are as follows: Hūd: 24, Fuṣṣilat: 53, al-Ghāshiyah: 17, and al-A‘rāf: 185. For example:

سُرِّيهِمْ ءَايَاتِنَا فِي لَأْفَاقٍ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ حَقٌّ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ  
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

We will show them Our signs (of power) in the universe and within themselves until it becomes clear to them that this ‘Qur’an’ is the truth. (Q.S. Fuṣṣilat: 53)<sup>15</sup>

أَفَلَا يَنْظُرُونَ إِلَىٰ لِإِبِلٍ كَيْفَ خُلِقَتْ

Do they not ever reflect on camels how they were ‘masterfully’ created (QS. Al-Ghāsiyah: 17)<sup>16</sup>

The last three verses of the verses above indicate that Allah has required deep reflection and thought on His creation until it becomes clear that He is the Creator. This means that these verses are proof of the obligation to thank Allah before the revelation. Humans with the ability of reason can find that *kufr* is haram because *kufr* is something Allah hates. Therefore, with the ability of reason, humans wherever they are must know that it is mandatory to thank Allah.<sup>17</sup>

Ash‘ariyah argued that knowing God could be obtained by reason, the good and the bad, the obligation to thank God, and the obligation to do the good and leave the bad could only be found out by revelation. Meanwhile, Mātūrīdīyah argued that all knowledge could be found out by reason, and obligations were found out by revelation.<sup>18</sup> The verses of the Quran used as evidence are as follows: al-Isrā’: 15, Ṭāhā: 134, al-Nisā’: 165, and al-Mulk: 8-9, for example:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

And We never tormented (punished) until We sent a Messenger (QS. Al-Isrā’:15)<sup>19</sup>

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَىٰ اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا

All were messengers delivering good news and warnings so humanity should have no excuse before Allah after the coming of the messengers.

And Allah is Almighty, All-Wise (QS. Al-Nisā’: 165)<sup>20</sup>



The verses above explain that Allah will not give rewards or punishments for human actions' good and bad except after the Prophets and Apostles have delivered them. Therefore, any matters related to religion can only be found out by humans through the intermediary of Allah's Apostle, not only by reason. New obligations exist after being notified by Allah through His revelation. Faith and disbelief cannot be found out except by an Apostle sent by Allah.

It is found in the Tafsir of the Ministry of Religious Affairs that reason is one of the four guidance given by Allah to humans (instinct, five senses, reason, and religion). Intellect can: 1) channel instincts in a good direction until they can become the basis (principal) for goodness; 2) correct (improve) mistakes obtained from the five senses; 3) distinguish the good from the bad; 4) prepare the preamble to arrive at the *natījah/conclusion*; 5) know causality; 6) use the *mahsat* as a ladder to get to the *ma'qūlāt*; 7) use the senses to arrive at the abstract, meaningful, and unseen; 8) take arguments from the existence of creatures to conclude that there is a creator (God) who created and bestowed upon His creation everything needed to maintain and sustain life.<sup>21</sup>

With the ability of reason, humans can also try to think about how to thank God, even the belief in the Oneness of God (*tawhīd*). This belief in monotheism follows human instincts.<sup>22</sup> By observing this real world, humans with their minds can also conclude that there is an eternal and eternal afterlife as the fairest possible place of retribution for all human actions, not only something that can be determined through religion but also proven by reason.<sup>23</sup>

While *al-Ghāshiyah*: 17 is essentially a question from Allah to the polytheists who deny the resurrection day, Allah asks them if they ignore the empirical reality around them -camels who are familiar with their daily lives, if they reflect (using the five senses and contemplation). In that case, they will admit that there is a creator (God) who can resurrect humans in the Hereafter.<sup>24</sup>

*Al-Nisā'*: 165 informs that there is no community Messengers have not been sent to them to deliver revelation (*sharī'ah*), either narrated in the Quran or not, such as those sent to Japan, China, India, Europe, and America. This is done so that later in the Hereafter, there will be no excuse (*hujjah*) for the disbelievers to blame Allah for not coming to warn them; because of that, they became disbelievers.<sup>25</sup> In *al-Isrā'*: 15, it is further emphasized that the commands and prohibitions are based on the Sharia and the Prophet's guidance. Whoever deviates from them, means they have



misled (wasted) themselves. Therefore, there is no *taklīf* (legal imposition) except after the revelation (*sharī'ah*).<sup>26</sup>

From several excerpts of the verses above, it can be concluded that the above interpretation does not have an explicit indication (guidance) that humans should know God, do good, and leave the bad by reason, except to invite unique humans who are disbelievers. In addition, humans should use sight, hearing, and reason to reflect and think about the verses of *kawnīyah* (nature) and *qur'ānīyah* to believe in the existence of God and Muhammad's apostleship with the truth of the teachings he brought. There are orders, prohibitions, rewards, and punishments (obligations) after the messengers of the *Sharī'ah* were sent.

In terms of the ability of reason, it is concluded that there are similarities to the flow of *Kalam Mātūrīdīyah Bukhārā* where the mind can know God, the good and the bad, and the cause of obligations to be mandatory. However, in the Ministry of Religious Affairs' interpretation, the reason's position is more advanced, namely knowing the God Almighty and the existence of an eternal afterlife (resurrection).

The continuation of the problem of the ability of reason and revelation is the function of revelation. According to the *Mu'tazilah* and *Mātūrīdīyah Samarkand*, revelation provided confirmation and information about any matters already found out and obtained by reason. The function of confirmation in the sense of the matters already found out and obtained by the revealed mind corroborate it. At the same time, the function of information is to detail and tell matters not been achieved by reason. Although this does not mean that revelation is not essential, it is still necessary to tell how to thank God, perfect the knowledge of the good and the bad, and explain the details of the rewards and punishments that humans will receive in the Hereafter.<sup>27</sup>

Meanwhile, for the *Ash'ariyah*, the function of revelation is substantial; without revelation, humans will not know what is good and bad and will not know what their obligations are. It will not even be considered in the Hereafter about the deeds already committed.<sup>28</sup> The verses of the Quran used explicitly as arguments to support the opinions of these two groups (rational and traditional) are to the knowledge of the author of the verses of the Quran regarding the function of reason and revelation.

The Interpretation of Mind (*Tafsir Akal*) of MoRA has limitations to finding out about the right way to thank Allah;<sup>29</sup> certainty and forms of retribution in the Hereafter;<sup>30</sup> the right way and path for happiness in this world, then Allah sent the Apostles to bring religion and the path they should follow for their happiness in this world and the Hereafter.<sup>31</sup>

Therefore, revelation (religion) becomes guidance for human life in matters of belief (*'aqīdah*), laws (*sharī'ah*), and other rules of life.

Revelation is added containing the subject matter of religion, norms, wisdom, and instructions to find the path of human happiness in the world and the Hereafter. The happiness of beings in general also contains knowledge of the unseen, past, present, and future.<sup>32</sup> Even the Apostles, let alone the people, did not know the details of the *Shari'ah* and its signs before the revelation to them. This is the content of al-Shu'arā': 52.

From the excerpt above, it can be concluded that, although it is not directly (explicitly) said in the Tafsir of the Ministry of Religious Affairs that the function of revelation is as a source of information, the revelation is knowledge received by the Apostles from God as a form of the word of God and not sought (attempted) to obtain it. This means that revelation is a source of information that depends on whom He chooses. In line with that, it also means that whether or not revelation or religion is revealed to the Apostles is the right of Allah.

### Free Will and Predestination

Free will and predestination discuss whether humans have the freedom to have a will and act to realize their actions or be forced (fatalism). For the Mu'tazilah, humans have the freedom and power to realize their actions. God gives power (potential) beforehand and based on their freedom, humans use power to realize their actions. Therefore, human actions are essentially their actions. Mātūrīdiyāh Samarkand divided actions into actions of God in the form of power creation (*al-istiṭā'ah*) in humans and their actions using power. Humans are given the freedom to realize their actions. Therefore, human actions are their actions in an actual sense, not in a figurative sense. The verses of the Quran used as arguments are as follows: Āli 'Imrān: 133, al-Nisā': 79, al-Baqarah: 108, al-Aḥqāf: 46, al-Tawbah: 82, al-Kahf: 29, al-Thaghābun: 2, for examples:<sup>33</sup>

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ

Whatever good befalls you is from Allah, and whatever ill befalls you is from yourself (Al-Nisā':79)<sup>34</sup>

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

And say thou: the truth is from your Lord; let him therefore who will, believe, and let him who will disbelieve (Al-Kahf: 29)<sup>35</sup>

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He is the One Who created you, yet some of you are disbelievers

while some are believers. And Allah is All-Seeing of what you do. (Al-Taghābun:2)<sup>36</sup>

Al-Nisā': 79 and al-Baqarah: 108 illustrate that it is humans themselves who do their deeds, not God. For example, committing evil deeds and exchanging Faith with disbelief. If it is not a human who does it, then the act belongs to God, not humans. It is evident that it is attributed to humans, said al-Qādi 'Abd al-Jabbār.<sup>37</sup> Meanwhile, Ash'ariyah theologians present the concept of al-Kasb in solving the problems of free will and predestination (*Qadarīyah* and *Jabarīyah*). For Ash'arī himself, the word *iktisāb* means that something happens because of the power created by God. It becomes an acquisition or kasb for the person with whom the action arises. In *al-Luma'* of Ash'arī, the meaning of the word *al-Kasb* is that something arises from al-muktasib (which acquires) through the intermediary of the power created. The term created and obtained implies a compromise between human weakness, God's absolute power, and human responsibility for their actions.

In contrast, the kasb itself is created by God. Ultimately, humans are passive in their actions. Thus human actions are created by God, and there is no maker (*fā'il*) for kasb except God. Thus, human actions are essentially God's actions.<sup>38</sup> The verses of the Quran used as evidence to support this opinion are: al-Şāffāt: 96 and al-Insān: 30:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

And it is Allah Who created you, and whatever you do (Al-Şāffāt/37: 96)<sup>39</sup>

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

And you cannot will (to do so) unless Allah wills. (Al-Insān: 30)<sup>40</sup>

Al-Ash'arī understands the word *wa-mā ta'malūn* in al-Şāffāt/37: 96 with what you do, not what you do. Thus, the verse means that Allah created you and your deeds.<sup>41</sup> Al-Insān: 30 means that humans cannot will something unless Allah wills that something.

Mātūrīdīyah Bukhārā agrees with Mātūrīdīyah Samarkand about the existence of two powers in humans. However, it differs when they say that humans do not have the power to create. The power in humans is only to make humans capable of committing their actions. In this case, the Creator is only God, including creating human actions. This means that humans can only do what God has created for them.<sup>42</sup> The verses of the Quran used as evidence are al-Mulk: 13-14, al-Rūm: 22, and al-Ra'd: 16,

for example:

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ

And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colors. (Al-Rūm: 22)

The verse of al-Mulk: 13-14 above are understood by al-Bazdawī that everything, including human actions, is God's creation, such as human speech, whispering, or speaking loudly. Al-Rūm: 22 also emphasizes that Allah creates language and skin color differences. This means that human speech and actions are also God's creation. The word *al-Khalq* in al-Ra'd: 16 for al-Bazdawī is *al-fi'l* (action) and *al-ṣun'* (artificial). Therefore, everything that happens in heaven and the earth is God's creation, in the sense of God's deeds and works.<sup>43</sup>

In the Tafsir of the Ministry of Religious Affairs, al-Nisā'/4: 79 is interpreted that something good comes from Allah. The ill or failure that befalls a person comes from himself, perhaps due to his/her negligence or the negligence of others, perhaps a relative or friend.<sup>44</sup> Humans have the freedom to choose between wanting to believe or disbelieve and committing something good or bad. This can be understood when interpreting al-Kahf/: 29.

"The benefit of the truth returns to those who practice it. On the other hand, the bad consequences of denying the truth return to those who deny it. Therefore, whoever wants to believe, let him act immediately. However, if the human chooses more disbelief than Faith or gives up Faith in adopting disbelief, it means that he/she has committed injustice; that is, he/she has put something out of place. Allah gives them a severe threat by throwing them into hell."<sup>45</sup>

From the explanation above, the tendency of the interpretation of Tafsir of MoRA in matters of *Qadarīyah* (free will) and *Jabarīyah* (predestination) can be understood. It is not explicitly found that power, will, and action are created by God or humans. However, it is also not found that the will and human power to realize their actions are created by God as understood from the *Jabarīyah* school. By saying that humans have *ikhtiyār* (the power to choose) and the freedom to do (realize an action or not to do) and that being rich or poor is not a human fate, it is *sunnatullāh* or a series of causalities to achieve good and bad. Thus, it can be said that the interpretation of the Ministry of Religious Affairs is somewhat closer to the understanding of *Qadarīyah* than *Jabarīyah* in interpreting the verses above.

Thus, a person who wants to believe or disbelieve is not the will of Allah but the choice of man, and rich or poor is not destiny (fate) but the

effort and ability to know and use the *sunnatullāh*. Therefore, the pattern of interpretive theology in terms of interpreting verses about freedom of will and action is close to the understanding of rational theology. Even the interpretation of the Ministry of Religious Affairs that gives an appreciation of endeavor, freedom, and causality can also be understood in interpreting al-Ra‘d: 27, al-Nahl: 93, and Fātir: 8.

### God’s Absolute Power and Will

The issue of God’s absolute power and will is related to human freedom, *sunnatullāh* (natural laws created by God for His creatures), promises, and threats that can make God’s absolute power and will no longer be absolute (limited). In other words, God’s power and will are limited by God Himself, not by anyone other than himself; this is a sign (indication) of God’s justice. The verse of the Quran that the Mu‘tazilah used as evidence is as follows.

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And you will find no change in Allah’s way (QS. Al-Ahzab: 62).<sup>46</sup>

As stated by al-Jāhiz, the verse above is understood that objects have their nature and natural laws and will cause effects or consequences according to their nature. Moreover, nature does not change at the will of God, therefore, on contrary, there is no certainty in the sunnah of Allah for His creation.<sup>47</sup> That is why His power and will limit God’s absolute power.

For the theologian Mātūrīdīyah Samarkand, God’s absolute power and will are only limited to human freedom; God’s provision does not impose arbitrary punishments on humans. The condition that God must keep His promises later in the Hereafter.<sup>48</sup> The verses of the Quran used as a support are al-Mā’idah/5: 48, al-An‘ām: 149, and Yūnus: 99. For example:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَاءِ آتَانَكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

If Allah had willed, He would have made you one community, but his Will is to test you with what He has given each of you. (QS. Al-Mā’idah/5: 48)<sup>49</sup>

Mātūrīdīyah Samarkand understands the verses above that God has the power to make people believe in all. However, God does not implement it because God gives freedom and the will to humans to choose and act to become believers or non-believers.

For Ash’ariyah and Mātūrīdīyah Bukhārā, God has absolute power, and will, because God is the Owner (*al-Mālik*) who is absolute and does

whatever He wants in His kingdom. No one can criticize whatever He does, even if it is seen by human reason as unfair.<sup>50</sup> The verses used as evidence to support their opinion are al-Burūj: 16, Yūnus: 99, al-Sajdah: 13, al-An‘ām: 112, and al-Baqarah/2: 253), for example:

فَعَالَ لَمَّا يُرِيدُ

Doer of whatever He will (QS. Al-Burūj: 16)<sup>51</sup>

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ لِقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Had We willed, we could have easily imposed guidance on every soul. But My Word will come to pass: I will surely fill up Hell with jinn and humans all together. (QS. Al-Sajdah: 13)<sup>52</sup>

Ash‘ariyah understands the verses above that God’s power and will is absolute and must be valid (implemented). Nothing limits it, even God Himself. Suppose it is not absolute, of course. In that case, God forgets or is negligent or weak, even though it is not appropriate (impossible) for God. Therefore, God’s power and will are absolute and must happen.<sup>53</sup> Like Ash‘ariyah, Mātūrīdīyah Bukhārā also believes that God’s power and will are absolute. God does as He will, and no one can prohibit and rule Him, even though God’s substance.<sup>54</sup>

It is said in the Tafsir of the Ministry of Religious Affairs al-An‘ām: 112. “Had it been your Lord’s Will, they would not have done such a thing. However, Allah gives freedom to humans to choose what they will do and go as the guidance of their minds, right or wrong. Based on that choice, humans will be responsible for all their behavior later in the Hereafter.<sup>55</sup>

In the Tafsir of MoRA, there is no explicit and unequivocal statement regarding God’s absolute power and will. However, if the verses above are examined, this interpretation seems to limit God’s absolute power and will. The limitation lies in:

1. *Sunnatullāh* (law or provision of Allah) does not change and must happen.
2. The existence of freedom given to humans to choose which path to take (a straight path or astray) based on that choice God will reward or punish later in the Hereafter.
3. The condition of Allah in carrying out His will is following His sunnah which has been determined based on His wisdom and knowledge of the Highest.
4. The certainty of God occupies His promises and threats later for humans.

If the interpretation of the verses concerning God's absolute power and will of God in the Tafsir of the Ministry of Religious Affairs, it seems closer to the view of rational kalam (Mātūrīdīyah Samarkand). In this rational kalam, God's absolute power and will are limited by the *sunnatullāh* that does not change and is based on His wisdom and knowledge. Height, freedom given to humans, promises, and threats must be fulfilled by God in the Hereafter. The similarity of this interpretation view to Mātūrīdīyah's understanding can be understood because this moderate understanding is more acceptable to intellectuals and the development of science is relatively anthropocentric and rational. In addition, it may be the influence of the interpretation of the reference used as a source in the writing of this book of interpretation, namely al-Maraghi's interpretation. The view of al-Maraghi's interpretation of the verses regarding God's absolute power and will argues that God's absolute power and will is limited by human endeavor, human freedom in choosing, God's promises and threats that must be fulfilled, and the *sunnatullāh* which is definite and unchanging, therefore prayer cannot change the *sunnatullāh*.<sup>56</sup>

The idea that *sunnatullāh* cannot be changed by prayer is a Deism in modern theology. In this understanding, everything has been determined by its nature by God from the beginning; everything happens and runs in nature according to its characteristics; no function of prayer will change the laws of nature. For example, a person will be successful in his/her effort if he/she knows and follows his/her nature (cause and effect) for success, and he/she cannot do it only by prayer. For example, someone who wants to be an intelligent person, their nature is to study seriously, read a lot, attend various scientific meetings, and so on.

### God's Justice

All schools of Islamic theology share the same view that God is just and will not break His promises and persecute His servants.<sup>57</sup> But, it is different in paradigms and emphasis on God's justice. For the Mu'tazilites, God's justice is understood that God does not do, does not choose the bad, and does not neglect His obligations to humans. His creatures and all His actions are good. Therefore, God cannot do wrong. God cannot burden man beyond his capacity and must fulfill His promise later in the Hereafter. The verses of the Quran used as evidence are: al-Anbiyā': 47, Yāsin: 54, Fuṣṣilat: 46, al-Nisā'/4: 40, and al-Kahf: 49, for example:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Indeed, Allah never wrongs anyone even by an atom's weight.<sup>1</sup> And if



it is a good deed, He will multiply it many times over and will give a great reward out of His grace (Al-Nisā': 40)

Meanwhile, the Mātūrīdīyah Samarkand, except for their opinion about the concept of justice for God, added that God does not repay human evil except by recompensating in kind, and God will not persecute His servants and will not break His promises already conveyed to His servants.<sup>59</sup> The verses of the Quran used as evidence are as follows:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof, and they will not be wronged. (Al-An'ām: 160)<sup>60</sup>

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Surely, Allah does not break His promise (Ali Imran: 9)<sup>61</sup>

For the Ash'ariyah and Mātūrīdīyah Bukhārā in understanding justice, God as the absolute Owner has absolute power and will over His creatures (His creation). In other words, God is just when God can do as He pleases in His kingdom. In this case, no specific verses of the Quran are used as naqlī arguments except for the verses of the Quran on the issue of God's absolute power and will.

The interpretation of the Ministry of Religious Affairs in al-Anbiyā': 47 is as follows: "That Allah in assessing or calculating the deeds of His servants in the Hereafter will establish a balance of justice that is genuinely fair so no one will be harmed in that calculation. Nothing good will be reduced, and no one who commits a crime will have an increase in punishment that causes the recipient to be wronged, even though Allah has the power to do that. Therefore, no matter how small, the deeds of humans will be received in return.

Meanwhile, Yasin: 54 is interpreted that on the Day of Judgment, all humans will receive retribution for all their deeds while living in this world. Good will be rewarded with multiple rewards, and evil will be rewarded with a balanced punishment; one person will not bear the sins of another. This is God's justice promised to humans.<sup>62</sup>

From the excerpts of the interpretation above, it can be concluded that the concept of God's justice contained in the Tafsir of the Ministry of Religious Affairs is as follows:

1. That Allah will give the rights of His servants according to what they do, no matter how small the deed, and will not be wronged (reduced) in the least and will not transfer the reward or crime of a person to another person, except to the perpetrator.
2. Allah gives double rewards to those who do good, and punishment commensurate to the perpetrators of evil or less, if Allah will.
3. Moreover, Allah's promise to humans will be fulfilled later in the Hereafter, and Allah cannot break His promise.

Suppose that the concept of God's justice contained in the Tafsir book of the Ministry of Religious Affairs is more inclined to the view of Mātūrīdīyah Samarkand, where God's justice is as opposed to the unjust nature that is impossible for God to act unjustly. In that case, the condition of God gives commensurate punishment and God's certainty will fulfill His promises later. In other words, the concept of God's justice in the interpretation of the Ministry of Religious Affairs is more moderate between rational and traditional.

### God's Deeds

All schools of Islamic theology share the same view that God performs His actions due to He has Qudrah and irādah, but they differ on whether God does good or bad. For traditional theologians, both Ash'arīyah and Mātūrīdīyah Bukhārā understand justice that God as the Creator and the Owner has absolute will and power over His creatures and property (His creation). In other words, God is just when God can do as He pleases in His kingdom.<sup>63</sup> In this case, no specific verses of the Quran are used as naqlī arguments except for the verses of the Quran on the issue of God's absolute power and will.

For the Mu'tazilah, God's actions are limited to good deeds because they are in line with the name of God, the Best. This means that God is incapable of doing wrong. Also, contrary to justice, it is the wrongdoers who can do evil. The verses of the Quran used as evidence are as follows.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned about what He does, but they will be questioned. (Al-Anbiyā': 23)<sup>64</sup>

مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

Allah only created the heavens and the earth and everything in between for a purpose and an appointed term (Al-Rūm: 8)<sup>65</sup>

According to ‘Abd al-Jabbār, the verses above show evidence that God is not questioned about what He does; It is humans who are questioned. Because an excellent substance will do good (right), He does not need to be questioned about His actions because Allah has done it well (right).<sup>66</sup> Thus, the Mu‘tazilites argued that God was obligated to do good and best deeds (*al-ṣalāh wa-al-aṣlah*). Among the good deeds done by God is to send messengers to humans.<sup>67</sup>

In this matter, the Mātūrīdīyah Samarkand shared their opinion with the Mu‘tazilah that God’s actions only concern the good. Therefore, sending the Apostle to humankind is a good deed that God must do. As far as the author knows, the verses used as arguments supporting this opinion do not yet exist.

Meanwhile, traditional theologians who hold to the absolute power, and will of God, argue that God has no obligations. Therefore, God can do whatever He wants (good and evil deeds). However, in terms of fulfilling His promises later in the Hereafter, Mātūrīdīyah Bukhārā believed that God must carry them out; sending an Apostle is possible for God. The verses of the Quran used as a basis are not explicitly found except for the verses about God’s Absolute power and will.

The tendency of Tafsir of the Ministry of Religious Affairs to interpret verses related to God doing good and the best (*al-ṣālāh wa-al-aṣlah*), not burdening humans with obligations beyond their capabilities (*taklīf mā lā yuṭāq*), and sending messengers, and God’s obligations to keep promises and carry out His threat (*al wa‘d wa-al-wa‘id*) later in the Hereafter. Rather inclined to the thought of Kalam Mātūrīdīyah Samarkand, that is, God performs His actions with His wisdom and justice and follows His plans and wills. This conclusion can be corroborated when interpreting al-‘Ankabūt: 44, Ṣād: 27, and al-Dukhān: 38-39.

As in al-Mu‘minūn: 62, Allah confirms that it has become a sunnah. His decision will not burden someone with an obligation or command unless the command can be carried out and within the limits of their power and strength. He requires no sharī‘ah that is difficult to carry out and does not follow human abilities, but humans consider it heavy.<sup>68</sup>

### **Islamic Theology in the *Tafsir Kementerian Agama***

The interpretation of the verses of kalam concerning 1) reason and revelation; 2) Human Actions and God’s Will; 3) God’s Justice and Deeds in the interpretation of the Ministry of Religious Affairs tend to be somewhat close to the rational-Mātūrīdīyah style of thought in Samarkand. On the other hand, it has very little in common with traditional kalam

(Ash'ariyah and Mātūrīdīyah Bukhārā). In discussing the ability of reason and the function of revelation, there are similarities to the understanding of Bukhārā's Mātūrīdīyah kalam. However, the opinion in the Tafsir of the Ministry of Religious Affairs is more advanced, where reason has the potential to know God, find out that God is One, find out the good and the bad, find out the basics of good and bad, and find out the existence of God, and Afterlife. All obligations are found out through religion (revelation) brought by the apostles, and the sending of apostles is *sunnatullāh* not *jā'iz* as the opinion of the Bukhārā Mātūrīdīyah circles.

The similarity of the interpretation of the verses of the Ministry of Religious Affairs' Tafsir Kalam to the rational thought of Kalam-Mātūrīdīyah Samarkand is as follows:

1. In the case of *Qadariyah* and *Jabariyah* (free will and predestination), it is said that humans have the capacity (power to choose) and the freedom to do or not to do an action. Based on that choice, Allah will reward later in the Hereafter that will not be reduced immediately. The fate that happens to humans is *sunnatullāh*, or the existence of a series of causalities, not God's decree.
2. The unchanging *sunnatullāh* limits God's absolute power and will, the condition of God determining His *sunnatullāh* according to His wisdom and knowledge of the Highest, the freedom He gives to humans, and in principle, God will keep His promises and carry out His threats.
3. God's justice is seen as the opposite of tyranny which is impossible for God; God is just if he pays appropriate punishment, fulfills his promise, and multiplies the reward according to His will.
4. God in performing His actions follows His wisdom and justice because it does not follow His sunnah if God burdens humans beyond their capabilities (*taklīf mā lā yuṭāq*), does not send apostles and carry out *al-wa'd wa-al-wa'id*.

## Conclusion

The tendency of interpreting the verses of kalam in the Tafsir of the Ministry of Religious Affairs to rational thought may be due to several things. Firstly, the interpretation books that are the references for most of the interpretations written in the modern period are relatively rational, such as the interpretation of al-Alūsī, al-Marāghī, al-Manār, al-Qāsimī, Sayyid Quṭb, and al-Waḍīḥ. Second, most of them are Egyptian scholars and direct students of al-Marāghī. The tendency of thought in al-Marāghī's interpretation of thought is rational. Third, this interpretation is a standard book of interpretation expected to be read by many Muslims (generally

and intellectually) in Indonesia, who in the process of development and require a work spirit or an effort to rise from setbacks quickly, require a rational view. Fourth, indirectly, this rational style of tafsir is a result of modern developments in the Islamic world, one of which is characterized by a rational and appreciative attitude toward the development of modern science and technology, and in the early seventies in Indonesia, there was an Islamic discourse. Modernity is being developed in Islamic universities such as the State Islamic Institute (IAIN), which is now the State Islamic University (UIN). However, there were no alumni of IAIN/IAIN in the team that compiled this interpretation, UIN or Western alumni.[]

## Endnotes

1. Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1998), 24-36.
2. Azyumardi Azra, *Jaringan Ulama*, 24-36.
3. Azyumardi Azra, *Jaringan Ulama*, 24-36.
4. Azyumardi Azra, *Jaringan Ulama*, 202-204.
5. Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia Abad ke-19* (Jakarta: Bulan Bintang, 1994), 157-158.
6. Harun Nasution, *Teologi Rasional* (Bandung: Mizan, 1996), 116.
7. Harun Nasution, *Teologi Rasional*, 112.
8. Fachry Ali dan Bahtiar Effendi, *Merambah Jalan Baru Islam Rekonstruksi Pemikiran Islam Indonesia Masa Orde Baru* (Bandung: Mizan, 1992), 157-175.
9. Mutaha Azhari dan Abdul Munir Mul Khan, *Islam Indonesia Menatap Masa Depan* (Jakarta: P3M, 1983), 224-225.
10. Departemen Agama RI, *Al-Qur'an dan Tafsirnya* (Jakarta: CV. Ferlia Citra Utama, 1996), I/IX. (Hereinafter referred to as the Quran and its Tafsir).
11. Hasan Zaini, *Tafsir Tematik Ayat-ayat Kalam Tafsir al-Maraghi* (Jakarta: Pedoman Ilmu Jaya, 1997), 18-19.
12. Howard M. Federspiel, *Kajian al-Qur'an di Indonesia*. trans. Year Arifin (Bandung: Mizan 1996), 143-144.
13. There is a difference from this systematic point of view to *al-Manhaj al-Basit*, *al-Manhaj al-Wasit*, and *al-Manhaj al-Mabsut*, there is another term *al-Mukhtasar* (brief), *al-Wasit* (medium), and *al-Mabsut* (large). Others divide *Itnabi*, *Ijazi*, and *Musawah*. Abdul Djalal HA, 78-81. 'Ali Hasan al-'Arif, 42.
14. Harun Nasution, *Teologi Islam*, 80.
15. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 78.
16. Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 1054.
17. Al-Bazdawī, *Kitab Uşul al-Dīn* (cd) Hans Peter Linss, (Cairo: Isa al-Babī al-Halabī. 1963), 208-209. (hereinafter referred to as *Kitab Ushul*) see also M. Yunnan Yusuf, 85.
18. Harun Nasution, *Teologi Islam*, 82-94.
19. Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 426.
20. Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 151.
21. Mukadimah, 29-32.
22. Mukadimah, 33-34
23. Mukadimah, 21 and 36
24. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, XXX/714.

25. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, VI/347-349.
26. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, XV/296.
27. Harun Nasution, *Teologi Islam*, 99.
28. Harun Nasution, *Teologi Islam*, 100.
29. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, I/33.
30. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 36.
31. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 37.
32. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, VI/349.
33. Al-Qādi 'Abd al-Jabbār, *Sharḥ al-Uṣūl al-Khamsah* (ed), 'Abd al-Karīm 'Uthmān (Cairo: Maktabah Wanbah, 1965), 361-362 (hereinafter referred to as Sharḥ ) see M. Greek Joseph, 90.
34. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 132.
35. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 448.
36. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 940.
37. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 198 and 104.
38. Harun Nasution, *Teologi Islam*, 107.
39. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 724.
40. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 107.
41. Harun Nasution, *Teologi Islam*, 107.
42. Kitab al-Uṣūl, 107; see also Harun Nasution, *Teologi Islam*, 114-115.
43. Kitab al-Uṣūl, 102-104; see also M. Yunan Yusuf, 97.
44. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, VI/223.
45. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, XV/715.
46. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 679.
47. Harun Nasution, *Teologi Islam*, 120.
48. Harun Nasution, *Teologi Islam*, 122.
49. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 168.
50. Harun Nasution, *Teologi Islam*, 118-119.
51. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 1054.
52. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 661.
53. Abu al-Ḥasan b. Ismā'īl al-Ash'arī, *Kitāb al-Lumā' fi al-Radd alā Abl al-Ziyagh wa-al-Bida'* (Kairo: Sharik Muḥāsanaḥ, 1955), 47.
54. *Kitab al-Uṣūl*, 130.
55. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, VIII/255.
56. Hasan Zaini, *Tafsir Tematik Aayat-ayat Kalam Tafsir al-Maragbi*, 105-113.
57. Muhammad Abū Zahrah, *Tārīkh al-Mazāhib al-Islāmiyah* (Egypt: Maktabat al-Adab, t, th), 308; see also M. Yunan Yusuf, 116.
58. Harun Nasution, *Teologi Islam*, 124.
59. Harun Nasution, *Teologi Islam*, 124.
60. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 216.
61. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 76.
62. Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, XXIII/256.
63. Harun Nasution, *Teologi Islam*, 125.
64. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 498.
65. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, 642.
66. Al-Qādi 'Abd al-Jabbār, *Mutshābih al-Qur'ān* (Cairo: Dār al-Turāth, 1966), 642.
67. Harun Nasution, *Teologi Islam*, 131.
68. Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, XVIII/666.

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