

**AHL AL-SUNNAH WA AL-JAMĀ'AH INTERPRETATION ON SŪRAH
AL-IKHLĀŞ**
(AComparative Studyon al-Ṭabarī and al-Suyūfī)



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the
requirement for the Degree of S-1 of Islamic Theology on
Tafsir and Hadith Department

By:

Moh Saidul Abas
094211085

USHULUDDIN FACULTY
STATE ISLAMIC UNIVERSITY WALISONGO

SEMARANG

2015

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Semarang, June 12th, 2015

Approved by:

Advisor I

Dr. Zainul Adzfar, M.Ag
NIP: 19730826 200212 1 002

Advisor II

Prof. Dr. H. Yusuf Suyono, M.A
NIP: 19530313 198103 1 005

RATIFICATION

The thesis of Moh Saidul Abas with registration number 094211085 was examined by two experts of ushuluddin faculty on June 23th, 2015. Therefore, this thesis is accepted as one of requirement for fulfilling undergraduate Degree of Islamic Theology.



Dean of Ushuluddin Faculty
Chairman of Meeting

Dr. Sulaiman, M.Ag

19730627 200312 1003

Academic Advisor I

Dr. Zainul Adzfar, M.Ag

NIP: 19730826 200212 1 002

Examiner I

Dr. Muhyar Fanani, M.Ag

NIP: 19730314 200112 1001

Academic Advisor II

Prof. Dr. H. Yusuf Suyono, M.A

NIP: 19530313 198103 1 005

Examiner II

Dr. Machrus, M.Ag

NIP: 19630105 199001 1002

Secretary of meeting

Fitriyati, S.Psi. M.Si

19690725 200501 2002

STATEMENT

I state that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, June 12th, 2015

The Researcher

Moh Saidul Abas

094211085

MOTTO

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (الحشر: ٢٣)

"Allah is He beside Whom there is no god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him" (al-Hashr: 23)¹

¹ Muhammad Zafrula Khan, *The Qur'an*, Curzon press, London, 1981. p. 556

TRANSLITERATION SYSTEM²

1. Consonant.

Arabic	Roman		Arabic	Roman
ب	B		ظ	Ẓ
ت	T		ع	‘
ث	Th		غ	Gh
ج	J		ف	F
ح	Ḥ		ق	Q
خ	Kh		ك	K
د	D		ل	L
ذ	Dh		م	M
ر	R		ن	N
ز	Z		و	W
س	S		ه	H
ش	Sh		ء	A
ص	Ṣ		ي	Y
ض	Ḍ		ة	-a ¹
ط	Ṭ		ال	²

1 (-at construct state)

2 (article) al- and ‘l-

2. Vowels.

Long		Doubled		Diphthongs		Short	
Arabic	Roman	Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	Ā	يَ	Iyy (final form i)	يَ	Ay or ai	اَ	A
ي	Ī	وُ	Uww (final form u)	وُ	Au or aw	يَ	I
و	Ū					وُ	U

² Quoted from *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p. 140-141.

DEDICATION

I dedicate this thesis to my father and my mother,
Pak Kasir and Emak Kusni
(without your prayer, this work will not be completed (may Allah
always be with you))
, my sisters and brother (may Allah bless you)..

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises due to Allāh, the Creator of universe, the One and as purpose in depend all creature. allah also who has guidedme to finish this thesis.

This thesis entitled; “AHL AL-SUNNAH WA AL-JAMĀ’AH INTERPRETATION ON SŪRAH AL-IKHLĀŞ (A Comparative Study on al-Ṭabarī and al-Suyūṭī)” is submitted to Ushuluddin faculty as a partial fulfillment of the requirements for the degree of S-1 of Islamic Theology on Tafsir and Hadith Department.

This paper would not finish without the support, help, guidance and advicesfrom numerous people. Therefore, I would like to extend my deep appreciation toall those who have assisted me during my undergraduate study at State Islamic University (UIN) Walisongo Semarang. Here, I would like to say thanksto:

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3. All lecturers of Ushuluddin Faculty of State Islamic university (UIN) Walisongo Semarang who have given knowledge so the researcheris able to finish this thesis.
4. My teachers; Mrs. Fatimah, Mrs Anita Fizqiyah, Mr. Muzamil, because of your encouragement, I can get more knowledge.
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6. My best friend Tutik Setiowati and Imam Fitrianto, thanks for your joke that make me have passion to finish my study as fast as possible.

7. All who directly or indirectly helps the researcher, both moral and material, in finishing this thesis.

Finally, the researcher is aware that this thesis is far from perfectness. But the researcher hopes that this thesis can be useful for the researcher and all readers.

Semarang, 12th June 2015

The Researcher

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ABSTRACT

- Title : AHL AL-SUNNAH WA AL-JAMĀ'AH INTERPRETATION ON SŪRAH AL-IKHLĀŞ (A Comparative Study on al-Ṭabarī and al-Suyūṭī)
- Researcher : Moh Saidul Abas
- Keywords : Divinity, *bil ma'thūr*, *hadīth of rasūl*, *Ahl al-sunnah wa al-jamā'ah*

The fundamental issue of every religion is about divinity. Because divinity is the central point of any religion, then the value of this divinity will be reflected strengths and weaknesses of each religion. Divinity is one of the most sensitive in religious communities. There are many divinity concepts in this world. From many divinity concept, divinity concept of Islam is the last divinity concept which revealed by God. The concepts of God are described in the Qur'an.

The purpose of this study is to determine the meaning of divinity that exists in the Islamic religion. Divinity understanding in this study is using the idea of al-Ṭabarī and al-Suyūṭī in theological matters on Sūrah al-Ikhlāş. Their interpretation of divinity is using *taḥlīlī* method with refers to the *hadīth*s of Rasūlullah. They included the *asbabunnuzul* of this Sūrah that consists of two versions. This method is used in order to express their interpretation is not far-ranging from the message intended by that verse. Their interpretation refers to a variety of opinions and track history in order to get the understanding of the meaning of each verse. Their interpretation that includes all the history that explains the meaning of each verse in Sūrah al-Ikhlāş with discipline and knowledge they have. They included different history although from one source. So that scientific honesty is still they hold.

The results of the comparison that led to an understanding that a God should be One, stand alone and be a dependent, do not have children, and has different value with His creatures. The essence of their opinions is to purify God from characters that are not worth pinned Him. Stand-alone according to their means with no holes or weaknesses, do not eat and drink and the Lord of the Lord. What they think about God, is impressed to *jabariyah* because Allah has absolute power of the creatures. So anything that humans need to be is depending on Him, the meaning is their need depending on His power.

There are relevance between al-Ṭabarī and al-Suyūṭī interpretation on Sūrah al-Ikhlāş with *Ahl al-sunnah wa al-jamā'ah* theological concept. Interpretation of word *Aḥad* is known as *Tauḥīd Rubūbiyah* on *Ahl al-sunnah wa al-jamā'ah*. Interpretation of *aş-Şamad*, has close connection with *Tauḥīd Ulūhiyyah* in *Ahl al-sunnah wa al-jamā'ah* divinity concept. al-Ṭabarī and al-Suyūṭī interpretation on forth verse of Sūrah al-Ikhlāş with no one who equal with Allah although in small thing appropriate with *Tauḥīd Şifātiyah* in divinity concept of *Ahl al-sunnah wa al-jamā'ah*.

CHPATER I

INTRODUCTION

A. Background

Basic issues from every religion are about divinity concept or the creature concept, or more famous called as *'Aqīdah*. *'Aqīdah* will reflect strength and weakness of any religion in this world. Divinity concept is central point that become foundation, source of thought and action, and become reference and goal for the followers of that religion.¹ From each religion has diverse divinity concept. But from all religions will believe on one thing that has absolute power called as God. Moreover, in Al-Qur'an is written that every prophet is sent to introduce about God to their followers in order worship to Him.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ²

“We sent no Messenger before thee but We directed Him: There is no God but I, so worship me alone”³

To consolidate that view, al-Qur'an was revealed by Allah through Muhammad to be guidance for mankind in order gets the right way.⁴ The right way certainly is not contrary with positive laws in this world. The last divinity concept that sent by Allah is concept of Islam. Then the concept of Islam is growing up and divided into various concept, but the goal is one namely to know more about Allah. One of divinity concept in Islam is *Ahl al-sunnahwa al-jamā'ah*. This divinity concept is appears as central point from divinity concept that appear before. *Ahl al-sunnahwa al-jamā'ah* his one of divinity concept in Islam that mentioned by Prophet in his *Hadīth*.

¹AbudinNata(ed), *KajianTematik Al-Qur'an TentangKetuhanan*, Angkasa, Bandung, 2008. p. 3

² Q.S Al-Anbiya' v.25

³ Muhammad Zafrula Khan, *The Qur'an*, Curzon press, London, 1981. p. 311

⁴AbudinNata(ed), *op.cit.*, p. 4

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الْخَفَرِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ الْأَفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَالنَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَا نِيَّةَ لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ، وَإِنَّ بَنِي إِسْرَائِيلَ تَقَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَقَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً». قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ وَأَصْحَابِي⁵

“Told us Maḥmūd bin Ghailan, told us Abu Dawud al-Khafariyy, from Sufyan ats-Thauriyy, from ‘Abdurrahman bin Ziyad al-Afriqiyy, from ‘Abdullah bin Yazid, from Abdullah bin Umar, said: Rasūlullah SAW said: will come to my follower what that came to BaniIsra’il. They imitate behavior someone with their commensurate, although between them there are have intercourse undisguised with their mother. Surely will be presents between my followers that do like them. Actually BaniIsra’il divided into 72 groups, and divided my follower into 73 groups, and all of them in hell except one group. Said (all companions): who is it Rasūlullah? Rasūlullah answered: what that exist on me and my companions”

Word *أصحابي* و *أنا عليه*, according ‘*Ulamā*’ is inclines to *Ahl al-sunnah wa al-jamā’ah*. Written in that *Hadīth* that *Ahl al-sunnah wa al-jamā’ah* is the follower of *Rasūlullah* that will be blessed. *Ahl al-sunnah wa al-jamā’ah* in its progress is more identical with *Ash’ariyyah* and *Maturidiyyah*. *Ash’ariyyah* has the most follower in this world because followed by two *madhhab* in Islam, namely Shafi’I and Maliki.⁶ *Ash’ariyyah* in daily is more inclined to *madhhab* Shafi’I, because in fiqh matter al-Ash’ariy follows the thought of ash-Shafi’I. Whereas from *madhhab* Maliki there are two famous figure of *Ash’ariyyah* namely Imam Abu Bakar al-Baqilani and Ibnu Taumart. They spread *Ash’ariyyah*

⁵ Al-Tirmidzi, *al-Jam’u al-Shahih*, Darulhadits, Kairo, ed. Forth, 2005. p. 450-451

⁶ Muhammad Tholhah Hasan, *AhlussunnahwalJama’ah Dalam Persepsidan Tradisi NU*, Lantabora Press, Jakarta, ed. Third, 2005. p.23

thought in South Africa.⁷ *Maturidiyyah* is more popular in Samarkand and Bukhara. In fiqh *Maturidiyyah* follows *madhhab* Maliki.

Look at all that facts, clearly explain that *Ahl al-sunnah wa al-jamā'ah* followed by a number of Islamic peoples. The existences two *Madhhab* of Islam give evidence of that. In Indonesia as example, *Ahl al-sunnah wa al-jamā'ah* has much follower through the religious organization Nahdlatul 'Ulama that spread almost across the country. Moreover teaches in Islamic boarding houses. This proved with much of Tauhīd books like *Sharah Tijān ad-Darārī*, *Kifāyatu al-Awām*, *'Aqīdah al-Awām*, *Ummi al-Barāhin* and other books that becomes standard book in Islamic boarding house.⁸ Thus more people who follows the concept of *Ahl al-sunnah wa al-jamā'ah*.

Look at the number of Islamic society that follows *Ash'ariyyah* concept, so need to explain about the concept of *'Aqīdah* that written in holly Qur'an, certainly the concept of *'Aqīdah* according *Ahl al-sunnah wa al-jamā'ah*. To explain that problems is needed interpretation that using *Bil Ma'thūr* methods.⁹ With thus method, the understanding that obtained will more explain the meaning of *'Aqīdah* but not obscure the meaning. If the interpretations of *'Aqīdah* use logic or intelligence, the meaning will not till to the mean. The understanding of logic only able to explains anything that concrete, whereas anything that abstract will not be able to be explored. So that, the *Hadīth* of prophet or the opinions of companions of the prophet is very necessity.

The intention of interpreting Qur'an certainly will not far from the goal of revealing a verse or a Sūrah. So that, *Bil Ma'thūr* interpretation is very appropriate to be used to dig up the meaning of *'Aqīdah* or divinity in Qur'an. Divinity is

⁷*Ibid*

⁸*Ibid*

⁹Tafsir BilMa'thūr is interpretation that exist in al-Qur'an, assunnah, or commentary of sahabah, in order explain what that desired by Allah SWT. About interpretation of al-Qur'an base on al-Sunnah al-Nabawiyah. Thus, Bil Ma'thūr interpretation sometimes is interpreting al-Qur'an with al-Qur'an, interpreting al-Qur'an with al-Sunnah al-Nabawiyah or interpreting al-Qur'an with that cited from comments of Sahabat (Muhammad Ali ash-Shobuni, *al-Tibyān fī 'Ulūm al-Qur'an*, Dinamika Berkah Utama, Jakarta. p. 67)

something that very sensitive among religious people in this world, no exception in Islam. In Islam, very much verse that explains about divinity, they are:

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ¹⁰

"Your God is one God, there is no God but He, ever Gracious, most merciful"¹¹

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ¹²

"Say to the people of the book: let us agree upon in one matter which is the same for you and for us, namely, that we worship none but Allah, and that we associate no partner with Him, and that some of us take no other of lords beside Allah. Then, if they turn away, say to them: Bear ye witness that we have submitted to Allah".¹³

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا.....¹⁴

"Worship Allah and associate naught with Him....."¹⁵

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

16

1. "Proclaim: He is Allah, the single "
2. "Allah, the self-existing and besought of all"
3. "He begets not, nor is He begotten "
4. "And there is none equal to Him in His attributes".¹⁷

And many more verses that talking about Divinity.

¹⁰ Q.S Al Baqarah v.163

¹¹ Muhammad Zafrula Khan, *op.cit.*, p. 26

¹² Q.S Ali Imron v.64

¹³ Muhammad Zafrula Khan, *op.cit.*, p. 55

¹⁴ Q.S Annisa' v.36

¹⁵ Muhammad Zafrula Khan, *op.cit.* p. 79

¹⁶ Q.S Al-Ikhlās v.1-4

¹⁷ Muhammad Zafrula Khan, *op.cit.*, p. 634

From following verses of Qur'an, there are a Sūrah that explain about divinity deeply and the most frequently reciting by *Ahl al-sunnah wa al-jamā'ah* followers namely Sūrah al-Ikhlāṣ.

In this Sūrah the philosophy of God explained clearly and simply but very deep. As the functions of revealing Qur'an is as guidance for universe and especially for Islam. Like that written in a verse of Qur'an.

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ¹⁸

“Alif-Lam-Ra. This a Book that We have revealed to thee thou mayest bring mankind out of every kind of darkness into the light, by the comment of their lord, to the path of the mighty, the Praiseworthy”¹⁹

From that verse clear that al-Qur'an is revealed as guidance for all people problems, including of God matter or divinity. For knowing the mean of God according *Ahl al-sunnah wa al-jamā'ah*, certainly need interpreter or *Mufasssir* that has *Ahl al-sunnah wa al-jamā'ah* background. Among *Mufasssir* that has *Ahl al-sunnah wa al-jamā'ah* background are al-Ṭabarī and al-Suyūṭī.

Al-Ṭabarī who live on third century of *Hijriyah*, and coincide with golden period of Islamic science or more familiar with golden age, certainly will give big impact in his interpreter. His interpreter that use *Hadīth* of prophet and also followed with his analysis will extremely help Islamic society in understanding the meaning of God. Besides that, his interpreter followed by interpreter after him, make his book, *Jami'u al Bayān an Ta'wīl ay al Qur'an*, properly need to studied deeper.

Al-Ṭabarī in interpreting Qur'an is use *naqli* argumentation that from *Hadīth* of Prophet Muhammad and also *khobar* of Prophet companion. Besides

¹⁸ Q.S Ibrahim v.1

¹⁹ Muhammad Zafrula Khan, *op.cit.*, p. 237

that, he also uses his analysis or a few of *ra'yu* to interpreting a verse of Qur'an.²⁰ With the result his interpretation can answer or explain the aim of a verse.

Besides *Jami'ul Bayān an Ta'wīl ay al Qur'an* book, there are exist *al-Dur al-Manthūr fī tafsīr al ma'thūr* and *Tafsīr Jalalain* book work of al-Suyūṭī. Like al-Ṭabarī, al-Suyūṭī also lives in Golden period of Islam. Someone who lives in golden period certainly will far from pressure in creating a work. As-Suyūṭī is an expert *Hadīth* science. It was proven with his knowledge in matter *Rijālul Hadīth* and also *Hadīth Maudhuiy*. He is also expert about *Sarah Hadīth*, *Jam'u al-Hadīth*, and *Takhrījul Hadīth* with the explanations about all of that.²¹ Then not surprising if in interpreting Qur'an, al-Suyūṭī use collection of *Hadīth* that compatible with the topic. But in interpreting, al-Suyūṭī doesn't give comment or analysis of a verse. So that, his interpretation is just like explain a verse of Qur'an use the opinion of companion only.

In this writing, the writer wants to give explanation about divinity concept according *Ahl al-sunnah wa al-jamā'ah* with interpretation of Sūrah al-Ikhlāṣ. Going from this topic, take the interpretation of al-Ṭabarī and al-Suyūṭī to answer thus problems. They are having a monumental book namely *Jami'u al Bayān an Ta'wīl ay al Qur'an* and *ad-Dur al-Manthūr fī at-tafsīr al-ma'thūr Tafsīr, Jalalain* that have *Ahl al-sunnah wa al-jamā'ah* background. In the last, the followers of *Ahl al-sunnah wa al-jamā'ah* can get explanation about their God clearly with interpretation of Qur'an, in order they can get understanding about divinity values on Sūrah al-Ikhlāṣ.

B. Research Questions

The problem formulations of this research are:

1. What are the similarities and the differences interpretation of Sūrah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūṭī?

²⁰Hamim Ilyas. *Studi KitabTafsir*. Yogyakarta: Teras.2004. p 30

²¹as-Suyūṭiy, *al-Itqān fī 'Ulūm al-Qur'an* (volume 1), Mu'asasah kitab al-tsaqafah, Beirut, 1996. p. 4

2. How is relevance interpretation of surah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūfī with *Ahl al-sunnah wa al-jamā'ah* divinity concept?

C. Aim and Significance of Research

The aims of this research are:

1. To know similarity and differences interpretation of Sūrah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūfī.
2. To know relevance interpretation of surah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūfī with *Ahl al-sunnah wa al-jamā'ah* divinity concept

The significances of this research are:

1. To enrich understanding of divinity concept of *Ahl al-sunnah wa al-jamā'ah* for academic student and also for society.
2. To explain more about divinity concept of *Ahl al-sunnah wa al-jamā'ah* to its followers through understanding of *Ahl al-sunnah wa al-jamā'ah Mufassir* in order the understanding not contradict with their views.

D. Prior Research

The research that almost same is dissertation of Drs. Muhammad Chirzin, M.Ag under title *Pemikiran Tauhid Ibnu Taimiyyah dalam Tafsir Surat Al Ikhlas*. In that book, Chirzin explained about interpretation characteristic of Sūrah al-Ikhlāṣ that divided into 6 (six) chapter. First chapter is explain about the meaning of aṣ-Ṣamad; second chapter is about the use of lam *ta'rif* on word Ṣamad that not in word aḥad; third chapter is about the birth of a creature of two origins, namely men and women; fourth chapter is nearly equal to the third chapter which is about the birth of the object, if the third chapter is about living beings, then the fourth chapter is over to inanimate objects; fifth chapter is about the Jewish and Christian view of God. Uzail considered as a son of God by the Jews, while Jesus was considered as a son of God by Christians; sixth chapter is about Arabian *'Aqīdah* and affirmation of the Christians *'Aqīdah*.

Chirzinin the next discussion explain the interpretation of the word *aş-Şamad*. Here Ibn Taymiyah describes two views on the interpretation of *aş-Şamad*. Then explain also about the difference of word *aḥad* and *aş-Şamad* as well as the use of these words in language editor. Ibn Taymiyah also describes the creation of creatures from two origins. Criticism of the Jewish and Christian view of God is also given by Ibn Taymiyah. And the last one is the Holy Spirit. According to Ibn Taymiyah this will blurs '*Aqīdah Tauḥīd*.

Besides that, there are thesis of Puji Lestari under title *Tafsir Surat al-Ikhlās dalam Tafsir Ruh al-Ma'ani, Al-Jami' li Ahkam al-Qur'an dan Mafatih al-Ghaib (Study Komparatif Terhadap Penafsiran Al-Alusi, Al-Qurthubi, dan Al-Razi)*. In this thesis explained about interpretation from three *Mufasssir* that mentioned with their various method and pattern. Al-'Alusi with his book *Ruḥ al-Ma'ani* is *ishari* interpretation that orientated to Sufism. So in that book, al-Ikhlās interpreted with Sufism understanding. Then *Al-Jami' li Ahkam al-Qur'an* book work of *al-Qurtubi* is interpretation with *fiqhi* pattern. Understanding of Islamic laws is more priority then other discipline of science. The last is *Mafātiḥ al-Ghaib* book work of al-Razi that kind of interpretation with philosophy pattern.

Furthermore, she explained about interpretation from that *Mufasssir* about Sūrah al-Ikhlās. Puji Lestari use content analysis method, so she write orderly of interpretation from that *Mufasssir* about explanations that appropriate with what have been written in the books of three *Mufasssir* that she compared.

Talking about thesis that talked about Al-Ṭabarī is thesis from A. Cholili under title *Pengasuhan Anak Yatim Dalam Al-Qur'an "(Kajian Tafsir Jami' al-Bayan Fi Ta'wil al Qur'an karya aṭ-Ṭabari)*. In this thesis explained little information about *aṭ-Ṭabari*'s life. Said little because just talking about al-Ṭabarī's journey in look for knowledge, without mention who the teachers of al-Ṭabarī. Furthermore, he explained with a glance about al-Ṭabarī's interpretation and it contribution in interpretation development.

E. Methodology of research.

1) Type of research

Look from the data source this research is kind of library research, that is kind of qualitative research. Qualitative research aimed to uncover the indication holistic-contextually (fully and appropriate with context/as it is) through collecting data from natural background as direct source with instrument key itself. (TIM UM, 1993).²² Definition of qualitative research that expressed by Bogdan and Taylor (1975:5), is a research that resulting descriptive data in form of written words or spoken from peoples and behaviors that can be observed.²³ So this research is using more data that derived from narrative written or society behavior from a case as a whole

2) Source of data

This research is library research where the materials that used are existing texts in the library. The existing of library research is always found primary data and secondary data.

a. Primary data

The primary data of this research is *Jami' al-Bayān an ta'wīl ay al-Qur'an, al-Dur al-Manthūr fī at-Tafsīr al-Ma'thūr* and *Tafsīr Jalalain* discussed Sūrah Al Ikhḷāṣ.

b. Secondary data

Secondary data is data that supporting primary data. This source is taken from interpretation of other verses that supporting the main verses, and also data from the library that contribute to the topic.

3) Collecting data

²² Ahmad Tanzeh, *Metodologi Penelitian Praktis*, Teras, Yogyakarta, 2011, p. 64

²³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Remaja Rosdakarya, Bandung, 2009, p. 4

This is kind of library research, it means that data that used to answer that problem is taken from library. Meanwhile stages in collecting data is reading literature that appropriate with the topic and then analyze those literature in order get unity of coherency.

4) Analyzing data

In analyzing this data the writer is using comparative method. Comparative method is also famous with *Muqarin* methods. This method is compare between though of *Mufassir*. *Muqarin* method is a method of interpretation that has characteristic in comparing with expressed interpretation of Qur'anic verses that written by *Mufassir*.²⁴ According al-Farmawi that cited by Nashruddin Baidan, comparative method is: comparing text of Qur'an verses that have similarity in various redaction in one case that same or be expected same; comparing Qur'an verses with *Hadīth* of *Rasūl* SAW that physically between them are contradiction; and comparing various though of *Mufassir* in interpreting Qur'anic verses.²⁵

Look at al-Farmawi's thought above, this research is comparing various thought of *Mufassir* about interpretation of *Sūrah al-Ikhlāṣ*, namely between interpretation of Al-Ṭabarī and al-Suyūfī in order to know the interpretation of divinity concept.

According Muhammad Amin Suma in his book, steps in comparative method are pay attention on a verse which talking about that matter, then investigate how is interpreters though about anything that will be discussed. After that established between strengths and weaknesses from each interpretation that examined, is there similarity and differences. After get this comparison an

²⁴*Ibid.* p. 52

²⁵Nashruddin Baidan. *Metodologi Penafsiran Al-Qur'an*. Pustaka Pelajar, Yogyakarta. 2011. p. 59-60 (al-Farmawi. *Al-Bidayah fi al-Tafsir al-Maudhu'i*. Second edition. Darul Kutub. Beirut. 1977. p. 45-46)

interpreter or researcher can compromise both of them, strengthened one of them, or reject all of them.²⁶

F. Systematical order of writing

As a scientific research, this thesis writing is organized based on a systematic order. In order the discussion can be understood clearly. The systematic writing is as follows:

Chapter I is Introduction. Contains Background, Problem formulation that discussed on this research and the writer focused in order there are no far-ranging discussions. Then is aim and significance of research, prior research, methodology of research and the last one are systematic of the research.

Chapter II is theoretical basics. Contain about Sūrah al-Ikhlās, interpretation patterns and *Ahl al sunnah wa al jamā'ah* theological pattern. It's discussed about the structures of Sūrah al-Ikhlās, *asbabunnuzul* of Sūrah al-Ikhlās, main idea of Sūrah al-Ikhlās, sciences thought through Sūrah al-Ikhlās. Then continue with explaining interpretation patterns in Sūrah al-Ikhlās and understanding of *Ahl al-sunnah wa al jamā'ah*, divinity philosophy, and relationship between Allah and human.

Chapter III is contents. It's discussing about content of Sūrah al-Ikhlās, Sūrah al-Ikhlās according to interpreter. Then continue with interpretation of Sūrah al-Ikhlās according to Al-Ṭabarī and al-Suyūṭī. The first is interpretation of Sūrah al-Ikhlās according to Al-Ṭabarī that contains about Al-Ṭabarī's biography, interpretation methods of Al-Ṭabarī, interpretation of Sūrah al-Ikhlās according to Al-Ṭabarī and divinity discourse according to Al-Ṭabarī. Then is about interpretation of Sūrah al-Ikhlās according to al-Suyūṭī, contains about al-Suyūṭī's biography, interpretation methods of al-Suyūṭī, interpretation of Sūrah al-Ikhlās according to al-Suyūṭī on and divinity discourse according to al-Suyūṭī.

²⁶Muhammad Amin Suma, *Ulumul Qur'an*, Jakarta, Rajawali Pers, 2013. p. 389-390

Chapter IV is discussing about comparison on interpretation of Al-Ṭabarī and al-Suyūṭī. It's contains of similarities and differences of interpretation between Al-Ṭabarī and al-Suyūṭī and relevance interpretation of surah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūṭī with *Ahl al sunnah wa al jamā'ah* divinity concept.

Chapter V is closing. It's contains conclusion and suggestion.

CHAPTER II

SŪRAH AL-IKHLĀŞ AND TYPE OF INTERPRETATION

A. Sūrah al-Ikhlāş

1. Sūrah al-Ikhlāş structure

Sūrah al-Ikhlāş contains a lot of thing about divinity. Every verses has own meaning and purpose. Thus purpose is aimed to get comprehension from Qur'an verses can in line with what that purposed that verse. In the first verse of Sūrah al-Ikhlāş contains meaning about Oneness of Allah. It's base on word *aḥad* which come from word *waḥidah*. *Waḥidah* has meaning entity or one. Word *aḥad* can has position as name or attribute, if as attribute its mean Allah.¹

The oneness of Allah here is consisting of some oneness, namely: oneness in essence, oneness in attribute, oneness in deed and oneness in worship to Him.

Oneness of essence has meaning that Allah is not consist of elements although very small element. Because if Allah consist of element, this mean that Allah need element to creating Himself. And if Allah needs anything to creating Himself, it contrary with attribute of Allah *Qiyamuhu bi Nafsihi* (stand by Himself) or never need anything. About this case, all people have to believe to Oneness of Allah.

Oneness in attribute has meaning if Allah has attribute that different with His creature in substance and capacity. Although between two of them have same

¹ M. Quraish Shihab, *Tafsir al-Misbah: Pesan dan Keresasian al-Qur'an* (volume 15). Lentera Hati, Jakarta, 2009. p. 716

meaning in etymologically.² More understanding according ulama' said that oneness in attribute it means essence of Allah is attributes of Allah. Although they not believe attribute that attributed to Allah but they still believe about 99 *Asmaul Husna*. But they not mention 99 names as attribute.

Oneness on deed has meaning if everything that exists in this world is because of Allah blessing. We do not have authority to get benefit of something or power to against disadvantages except coming from Allah. But all deed of Allah is base on *Sunnatullah*. Its mean that if we want to get something we have to do something. As example if we want to get satisfied we have to eat something. Allah give us satisfied because of food that we have ate.

The last is oneness in worship to him. This means if Allah is the only one purpose in worship. Everything do by creature is because Allah only, and not for other God. This as reason we forbidden to show off for everything we have done. Because it's not appropriate with principle oneness in worship to Him. This base on His Saying as follows:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ³

“Say: My prayer, by which I hope to win through to everlasting life, and my sacrifices, which entail a type of death upon me, are all for Allah, the Lords of the worlds”.⁴

After the first requirement for God namely oneness, there are the second requirement namely *aş-Şamad*, center of hope that aimed by creature to suffice

²*Ibid*, p. 718

³*Surah al-An'am* v. 162

⁴ Muhammad Zafrula Khan, *The Qur'an*, Curzon Press, London, 1981. P. 138

and fulfill all need and goal to hanging a hope. Word *aş-Şamad* is come from word *Samada* which has meaning aim. Whereas word *aş-Şamad* has meaning as everything that aimed. According a number of scholars, *aş-Şamad* has meaning as the top personage and become center of hope.

In the second verse, Muhammad Abduh explaining that word Allah has predicate as *ma'rifat* and also *aş-Şamad*, make this verse on kind of *hasr*, that has meaning specialty. According him, this verse is as confirmation if only Allah the only one purpose to hope of every creature. All need of creature have to addressed to Him and forbidden to hand of something except to Him.

The third requirement for God does not have generation. In third verse written if Allah does not beget and nor was He begotten. If Allah has generation will make Allah same or equal with creature. If Allah is same or equal with creature will not appropriate with the attribute of Allah namely *Mukhalafah lil Hawadith*. Generation is needed by creatures to continue their existence or help them. Whereas Allah is eternal forever and never need helping from everyone.

Word *lam* is used to abolish past understanding. This is as the result of existence about belief if Allah has child. Indirectly this verse said: “your belief is wrong, Allah never begets nor was he begotten”.

The forth verse is as confirmation the third verse. Allah does not have generation indicate if Allah is different with creature. There is nothing equality between Allah and His creature, are equal in essence, attribute and deed. Word

kufuwan taken from word *kufu'*, has meaning same or equal. Some scholars also said if *kufuwan* has meaning as wife. This is in a line with His saying as follows:

وَأَنَّهُ تَعَالَى جَدُّ رَبُّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا⁵

“The truth is that the Majesty of our Lord is exalted, and that He taken neither wife nor son unto Himself”.⁶

2. Asbabunnuzul

Talking about cause of this Sūrah revealed there are many though. A part of scholars said that this Sūrah is reveal in Mecca as answer from *Mushrikīn* question about shape of Allah. One of *riwāyah* talking about this though is as follow:

حدثنا أحمد بن منيع المروزي ومحمود بن خدّاش الطلقاني, قالوا: ثنا أبو سعيد الصنعاني, قال: ثنا أبو جعفر الرزي, عن الربيع بن أنس, عن أبي العالية, عن أبي بن كعب, قال: قال المشركون للنبي صلى الله عليه وسلم: أنسب لنا ربك, فانزل الله (قل هو الله أحد, الله الصمد)⁷

Besides that though there is another though that said if this Sūrah is reveal in Medina as answer of Jewish Question about shape of Muhammad’s God. This though is base on following *riwāyah*:

⁵Surah al-Jin, v. 3

⁶ Muhammad Zafrula Khan, *op.cit*, p. 585

⁷Ath-Thabari, *Jami'ul Bayan an Ta'wil ay al-Qur'an*, Beirut, Darul Fikr., p. 342

حدثنا ابن حميد, قال: ثنا سلمة, قال: ثنى ابن اسحاق, عن محمد عن سعيد,
قال: أتى رهط من اليهود النبي صلى الله عليه وسلم, فقالوا: يا محمد هذا الله
خلقا لخلق, فمن خلقه? فغضب النبي صلى الله عليه وسلم حتى انتقع لونه, ثم
ساورهم غضب لربه, فجاءه جبريل عليه السلام فسكنه, ووقال: اخضعايك
جناحيا محمد, وجاءه من الله جواب ما سأله عنه. قال يقول الله: (قل هو الله
أحد الله الصمد, لم يلد ولم يولد, ولم يكن له كفوا أحد), فلم تلا عليهم النبي
صلى الله عليه وسلم. قالوا: صف لنا ربك كيف خلقه, وكيف عضده, وكيف
ذراعاه, فغضب النبي صلى الله عليه وسلم أشد من غضبه الأول, وساورهم
غضبا, فاتاه جبريل فقال له مثل مقالته, واتاه بجواب ما سأله عنه: (وما
قدروا الله حق قدره والأرض جميعا قبضته يوم القيامة والسموات مطويات
بيمينه سبحانه وتعالى عما يشركون)⁸

From two though that explained above shown if purpose this Sūrah revealed is to give answer about the shape of God that worshiped by Muhammad, namely Allah. Apart from this question is asked by *Mushrikān* in Mecca or Jewish in Medina. To get clear explanation, better if we look at characteristic of Sūrah *makky* and *madani* as follows:

Characteristic of Sūrah *Makky* are:

⁸*Ibid*, p. 343

- a. Its verses is short, its Sūrah is short, has harsh tone word and seem rhyming.
- b. Contains exclamation about principles faith to Allah, day after, and describe heaven and hell.
- c. Exclaim peoples in order to have good attitude and on right ways.
- d. Disputing *Mushrikīn* and explain their though mistake.
- e. There are many asseveration words.⁹

Whereas characteristic of Sūrah *Madani* are:

- a. Have long Sūrah, a part of its verses also long and clearly explain laws by using clear *uṣlub*.
- b. Explain about explanation and evidences which showing to religious nature.¹⁰

After look at the characteristic of *Makky* and *Madani* above, we can say if this Sūrah is reveal in Mecca. This Sūrah his short and has short verses also. It contain about principles of faith. It also dispute *Mushrikīn* though about God. So this Sūrah is revealed in Mecca as answer of *Mushrikīn* question.

3. Main idea on Sūrahal-Ikhlāṣ

There are many *riwāyah* that said if Sūrah al-Ikhlāṣ is equal with a third of al-Qur'an. This is can be justified because basically al-Qur'an is divided into three parts, namely: *Tauhīd*, reminder and laws.¹¹

⁹Tengku Hasbi ash-Shiddiqy, *Ilmu-ilmu al-Qur'an*, Semarang, Pustaka Pelajar, 2010. P. 73

¹⁰*Ibid*, p. 74

In this case al-Ikhlāṣ contains a part of *Tauḥīd*. According Hamka's interpretation said if this Sūrah is command of confession to creature of unity, oneness and sole of God that has name Allah as *Tauḥīd*. The point is to develop pure mind, sincere that God impossible more than one. Because center of faith in healthy sense and thinking orderly only will be on the One.¹² Furthermore he cited though of Imam al-Ghazali that al-Ikhlāṣ is including from various verses that has purpose to *ma'rifat* to Allah.¹³

Whereas according M. Quraish Shihab in al-Lubab book, Sūrah al-Ikhlāṣ has purpose to introduce God of Muslim. On the first two verses said about the absolute attribute of Allah namely oneness in essence, attribute and deed, as basic to fulfill all creature need. Then the last two verses said about attribute that impossible owned by Allah, namely does not have generation and no one that equal with Him.¹⁴

Chodjim in his book said if word *huwa* contain one person. Like in one verse of Sūrah al-Baqarah explain if Allah is *al-Hay* and *al-Qayyūm*, its mean He is eternal and stand by Himself. Always life and give life to His creature. Because of He always life so never touched dead even less drowsiness. If in Sūrah al-Ikhlāṣ mentioned He is Allah, and in al-Baqarah verse 255 mentioned Allah is He. He here has meaning as His existence. His existence was eternal and never

¹¹Nashr Hamid Abu Zaid, *Tekstualitas Al-Qur'an*, Yogyakarta, LKiS, 2002. p.25

¹²Hamka, *Tafsir al-Azhar*, Pustaka Nasional, Singapura, 1999. p. 8146

¹³*Ibid*, p. 8148

¹⁴M. Quraish Shihab, *al-Lubab: Makna, Tujuan, dan Pelajaran Dari Surah-Surah al-Qur'an*, Lentera Hati, Tangerang, 2012. p. 790

changes.¹⁵ This existence shown *Wajibul Wujud*, Allah has to always exist. Without The Exist is impossible present all of that exist in this world.¹⁶

4. Scholars though about Sūrah al-Ikhlāṣ

Syaikh Muhammad Ali ash-Shabuni said that Sūrah al-Ikhlāṣ talking about perfectness attribute of Allah, become purpose of every need, never need anything except Him and pure from weak attributes and gender. This Sūrah also as for trinity that believed by Christian and *Mushrikīn* though about Allah who has generation¹⁷

Ahmad Musthafa al-Maraghi on *Tafsir al-maraghi* explains if this Sūrah contain about oneness of Allah and His superiority. Determinate in general about legal of deeds, whether it is good or bad deeds, individual circumstances after death from *ba'ats* to accept the reward and torment.¹⁸

According Wahbah Zuhaili this Sūrah is consist of significance of *aqidah* principle or *Tauḥīd* and *shari'at* of Islam, namely oneness in Allah and His superiorities, attributing Him with Noble attribute, and denying His allies. This Sūrah also as for trinity that believed by Christian and for *Mushrikīn* though who worshipping in God besides Allah.¹⁹

¹⁵Achmad Chodjim, *Al-Ikhlāsh: Bersihkan Diri Dengan Surat Kemurnian*, Jakarta, Serambi Ilmu Semesta, 2006. p. 38-41

¹⁶*Ibid* p.65

¹⁷Muhammad Ali ash-Shabuni, *Shafwatut Tafasir; Tafsir-tafsir Pilihan*, trs by: K.H. Yasin, Pustaka al-Kautsar, Jakarta, 2011. p. 845

¹⁸ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi* (juz 28-30), Darul Kutub al-Ilmiyyah, Beirut, 2006. p. 515

¹⁹Wahbah Zuhaili, *Tafsir al-Munir*, Darul Fikr al-Ma'ashir, Beirut, 1991.p 461

Whereas according Hasbi ash-Shiddiqy this Sūrah explains about *Tauḥīd* (Oneness in Allah) and also *Tanziḥ* (purifying Allah from not feasible attributes). *Tauḥīd* and *Tanziḥ* is the first basic from *Aqīdah Islamiyyah*.

Dr. Ingrid Mattson in his book said:

Four verses that simply and compact from Sūrah al-Ikhlāṣ contains extraordinary teachings. This Sūrah attributing Allah as one entity, not depend to other and unique. From its simplicity, Arabic (in this Sūrah) is almost similar with child's expression: its vocabularies only consist of one and to syllable. The first and the last verse ends with same word (*aḥad*: One). Another two verses also ends with words that have same rhyme. A non Arabic speaker might be able to memorize this Sūrah in few minutes. Simplicity and compactness of Sūrah al-Ikhlāṣ in line with purpose of al-Qur'an and Muhammad teaching if believe in Allah is universal natural tendency.²⁰

B. Method and type of interpretation on Sūrah al-Ikhlāṣ

Method of interpretation of Sūrah al-Ikhlāṣ that used by interpreters in this discussion is *tahlīlī* interpretation.²¹ Because in this interpretation, *asbabunnuzul*

²⁰Ingrid Mattson, *Ulumul Qur'an Zaman Kita* (translated by R. Cecep Lukman Yasin from original title *The Story of the Qur'an* published by Blackwell publishing, 2008), Zaman, Jakarta, 2013. p. 63

²¹*Tahlīlī* interpretation is reviewing al-Quran verses from various terms and meaning, verse by verse and sūrah by sūrah appropriate with *Mushaf Uthmani* order. In *Tahlīlī* method, vocabulary and word, explain the desired meaning, the intended target and the content of the verse, explaining what can be in *istinbat* to verses and suggested a connection between verses and its relevance to the sūrah before and after. (Said Agil Husain al-Munawar, *Al-Qur'an: Membangun Tradisi Kesaehan Hakiki*, Ciputat Press, 2005. P. 70)

of Sūrah al-Ikhlāṣ is included. They also interpret this Sūrah with explanation of every word or verse.

In interpreting Sūrah al-Ikhlāṣ al-Ṭabarī interprets it in sequence from the first verse to the last verse. Every verse he explained in detail and then continues to the next verse. Regarding to Sūrah al-Ikhlāṣ, al-Ṭabarī wants Islamic society know the meanings contained in this Sūrah deeply. From this desire raises interpretative method he uses. He uses analytical methods or the *taḥlīli* interpretation. The purpose is in order Muslims can know the translation of the meaning of each word are interpreted. This is shown from the description or the translation of the meaning of each word contained in Sūrah al-Ikhlāṣ.

In write the opinion he enclose all *riwāyah* that ever he got, whether it was obtained in group (written by pronunciations *haddathanā*) or obtained by himself (written with pronunciation *haddathanī*). This he did so that *sanad* of any *riwāyah* that he took more accurate so easier when tracked the authenticity. This is as evidence if al-Ṭabarī use *Bilma'thūr*²² interpretation.

In his interpretation in Sūrah al-Ikhlāṣ, he also uses his logic to provide an explanation of the matters in dispute, Such as an explanation of how to read word *kufuwan*. In Basrah scholars, this word is read as *kufuwan*. But scholars Kuffah

²²*Bilma'thūr* interpretation is interpretation that exist in al-Qur'an, *as-sunnah*, or commentary of *Ṣaḥābah*, in order to explain what that desired by Allah SWT about interpretation of al-Qur'an base on *as-Sunnah an-Nabawiyah*. Thus, *Bilma'thūr* interpretation sometimes is interpreting al-Qur'an with al-Qur'an, interpreting al-Qur'an with *as-Sunnah an-Nabawiyah* or interpreting al-Qur'an with that cited from comments of *Ṣaḥābah*. (Muhammad Ali ash-Shobuni, *at-Tibyan fi 'Ulum al-Qur'an*, Dinamika Berkah Utama, Jakarta. p. 67)

²² Muhammad Thalhah Hasan, *Ahlussunnah wal Jamaah: Dalam Persepsidan Tradisi NU*, Lantabora Press, Jakarta, 2005. p. 34-35

read as *kuf'an*. Then he did *tarjih* about the validity of the two reading. He said that if both of them are true because of from the famous opinion

In interpreting Sūrah al-Ikhlāṣ al-Suyuṭī is using *taḥlīli* interpretation (analytical). But he did not comment on every word that he interpreted. Neither comments in the language, explain every desired meaning or aspects of the content of each verse in Sūrah al-Ikhlāṣ. He only writes some *riwāyah* which explains the meaning of each verse. Each *riwāyah* is begins with word *akhraja*, then the chain of *riwāyah*. Sometimes he also writes the name of the book or the author of the referenced then *riwāyah* that containing an explanation of the verse without explaining the *riwāyah* is *ṣahih* or *ḍaif*.

Elimination *ra'yi* in interpretation reflects that he was very cautious in interpreting the verses in Sūrah al-Ikhlāṣ and al-Qur'an in general. So that his interpretation can be considered as *bil-ma'thūr* interpretation. Because of his interpretation is using a *hadith* of the Prophet. However, it further can be said if al-Suyuṭī just collects *riwāyah* about the meaning of each word in Sūrah al-Ikhlāṣ

C. Theology Pattern of Ahl al-Sunnah wa al-Jamā'ah

1. Understanding of *Ahl al-sunnah wa al-jamā'ah*

Word *sunnah* in Arabic literature is come from word *sanna* that has meaning *thariqah*, in Indonesian its mean way.²³ Refer to that word, *Sunnah* also has mean as the way that passed by Rasūlullah. This is not contrary with have been said by Syara' that *Sunnah* is everything that transmitted from Rasūlullah,

²³ See *al-munjid fi al-lughah wa al-a'lam*, Beirut: Dar al-masreq publisher, ed-28, 1986

contains words, actions, decisions, attribute, attitude or behavior, are that before or after being Apostle. In this case, understanding of sunnah is same with understanding of hadith.²⁴

About the concept of sunnah, Fazlur Rahman give explanation as follows: according harfiah sunnah has meaning “ways that passed” and used by Arabians before Islam to aimed behaviors models that have been given by ancestor of a group ethnic. In this context, the concept of sunnah that have been spoken before has two parts of meaning, they are: a) a historic fact about behaviors; and b) its normatively for generations after. After Islam came, the concept of sunnah become as model of Rasūlullah’s behavior, namely practical norms that came from words and activities of Apostle that transmitted.²⁵ While according Ignaz Golziher, in the same manner as cited by Fazlur Rahman, sunnah is as practical that live and actual (contrary with normative) from former muslim society.²⁶

Word jamā’ah in Arabic come from word al-ijtima’, that has meaning gathers or unites.²⁷ In other word, al jamā’ah also has meaning a group of peoples that has aim.²⁸ About word jamā’ah, there are some thought. They are:²⁹

- a. Jamā’ah is defined as companion of prophet only. Because, they are who uphold the pilars of religion and drove its nails. And they not

²⁴ Musthafa as-siba’I, *As-sunnah wa Makanatuha fit-Tasyri’il Islami*, p, 47

²⁵ Fazlur Rahman, *Islam*, (trans. Ahsin Muhammad), Bandung: Pustaka, 1997. P. 53

²⁶ *Ibid.* p. 54

²⁷ Muhammad Abdul Hadi al Mishri, *Manhaj dan Aqidah Ahlussunnah wal Jamaah*, Gema Insani Press, Jakarta, 1994. p. 69

²⁸ Siti Maryam, *Damai Dalam Budaya: Integrasi Tradisi Syi’ah dalam Komunitas Ahlussunnah Waljamaah di Indonesia*, Badan Litbang dan Diklat Kementerian RI, Jakarta, 2012. P. 35

²⁹ Muhammad Abdul Hadi al Mishri, *op. cit*, p. 70-73

unite in digression. Word jamā'ah is appropriate with a hadith of prophet: "...namely ways that I have taken and my companion." This hadiths is refers to words, actions, and ijtiḥad of all companions so can be hujjah absolutely with testimony from Rasūlullah. Especially with his word:" let you all cling to my sunnah and sunnah of khulafaurrashidin...".

- b. Jamā'ah is defined as scientists, Fuqaha', and Muhaddithin from among mujtahidin. Because, Allah have made them hujjah among human and became leader in religion matter.
- c. Jamā'ah is defined as group of ahlul Islam that compromise in syara' matter. They are ahlu al-ijma' that always compromise in a matter of law, is about syara' or 'Aqīdah. It is based on the hadith: my follower not compromise in digression.
- d. Jamā'ah is defined as as-sawad al-A'ḍam (majority group). This is written in book an-nihāyah. There are mentioned: "let you follow as-Sawad al-A'ḍam, namely majority people that compromise in obey sovereignty and take the right way.
- e. Jamā'ah is defined as Islamic people that compromise for an Amir (sovereignty). This is expressed by al-Ṭabarī in Fathul bari as follows: "Yes right –definition of iltizam in jamā'ah- is obey and compromise for their Amir. So, who is contravenes to his Baiat, he have been out from jamā'ah.

Thus, that referred as al-jamā'ah is:³⁰

- a) If compromise in choosing and obeying a leader (sovereignty) that appropriate with provision of syara'. We must take iltizam over him and forbidden out over him.
- b) Ways that taken by *ahl al-sunnah* that abandon all kind of Bid'ah. This is that mentioned as madzhab al-haq. Definition of Jamā'ah here refer to companions of prophet, scientist, Mujtahid, and as-sawad al-a'dam.

Look from definition of sunnah and jamā'ah above, can be concluded that Ahl al-sunnah wa al-jamā'ah is peoples who follow companion of prophet, scientist, Mujtahidin or as-sawadul a'dam that followed attitude and words of prophet in resolve and determine laws in people lives.

Said Agiel Siradj explaining that ahl *al-sunnah wa al-jamā'ah* can be defined as peoples who have method of thinking in religion that covered all aspect of live which based on moderation principles, maintain balance and tolerant.³¹ From that definition, Said Agiel Siradj explaining that moderation characteristic of *Ahl al-sunnah wa al-jamā'ah* can seen on method in taking laws that not only using *nass*, but also give attention in position of sense.³²

According Siradjuddin Abbas, Ahl al-sunnah is follower of Prophet's sunnah, whereas *al jamā'ah* is follower of I'tiqad as I'tiqad companions of

³⁰ *Ibid*, p. 73-74

³¹ Said Agiel Siradj, *Ahlussunnah wal Jamaah dalam Lintas Sejarah*, LKPSM, Yogyakarta, 1998. p. 20

³² Siti Maryam, *op.cit*, p. 37-38

Apostle group.³³ Thus, *ahl al-sunnah wa al-jamā'ah* is a group that follows what that have been decided and delivered by Prophet Muhammad and his companions as guide in running religion Islam. Beliefs or I'tiqad of Prophet and his companions are had been written in Al-Qur'an and sunnah randomly and not arrange well yet. Then all I'tiqad arrange by Abu Hasan 'Ali al-Ash'ari. So that usually called as Ash'ariyyah tenet.³⁴

2. Divinity philosophy

Talking about Allah, Ahl al-sunnah wa al-jamā'ah believe if Allah is One, *wahdaniyatullah*. Thus oneness is divided into three, namely: oneness in essence, oneness in attribute and oneness in deed. Oneness in essence it mean the essence of Allah is not consist of components, or consist of atoms like creatures that He has created. Then Oneness in attribute it means attributes that inherent in Allah cannot be equaled by creatures that He has created. The attribute here are including the power, the will and also the knowledge. The last is Oneness on deed it means Allah in his function as God does not need help or coalition.³⁵

Besides that explained above there is also description about God, namely: Tauḥīd Ulūhiyah/ Ubūdiyah, it is mean that only Allah is worthy of worship, only Allah has the right to ask for help and be a place where everything depends.

³³ Siradjuddin Abbas, *I'tiqad Ahlussunnah Wal-jamaah*, Pustaka Tabiyah, Jakarta, , 1989. p. 16

³⁴ *ibid*

³⁵ Muhammad Thalhan Hasan, *op.cit.* p. 34-35

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ(5)³⁶

Thee alone do we worship and thee alone do we implore for help.³⁷

According to Ahl al-sunnah wa al-jamā'ah Allah can give reward to who has sin and give torture to who religious or loyal to Him. This is different with Syi'ah, Allah as the God has to do *aş-Şalāh* and *al-Aşlah* (goodness and the best) so he will give reward to religious people and give torture to whom has sin.³⁸

Tauhīd Rubūbiyah, it is mean that Allah is the one Creator, possessor and controller of universe.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا

يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ(59)³⁹

“..No a leaf falls, but He knows it. Nor is there a grain in the darkness of the Earth, nor anything fresh or dry, but is under His effective protection”⁴⁰

Tauhīd Şifātiyah, it is mean that Allah is the only owner of perfection without disability at all, and no one can be equaled the perfection.⁴¹

Ahl al sunnah wa al jamā'ah also believe if Allah has attribute, and it not include in His essence, but it was in His essence. According Ash'ariyah, attribute of Allah divided into *zātiyyah* attribute is attribute that exist in Essence of Allah is

³⁶Suarah al-Fatihah v. 5

³⁷ Muhammad Zafrula Khan, *The Qur'an*, Curzon press, London, 1981. p. 5

³⁸ M. Quraish Shihab, *Sunnah-Syiah: Bergandengan Tangan! Mungkinkah?*, lentera hati, Jakarta, 2014. p. 94

³⁹ Q.S al-An'am: 59

⁴⁰ Muhammad Zafrula Khan, *op.cit*, p 124

⁴¹ Muhammad Thalhaf Hasan, *op.cit* p.35-36

Qadīm and Azali, and *fi'liyyah* attribute is attribute that indicate the action of Allah. Syi'ah and Mu'tazilah have different though in attribute of Allah with *Ahl al-sunnah wa al-jamā'ah*. According to Syi'ah and mu'tazilah attribute of Allah is not numbered. It's because if attribute of Allah is numbered so His essence also numbered. Syi'ah also believes if attribute of Allah is includes on essence of Allah.⁴²

3. Relationship between Allah and human.

Among God or the creator and man as the creature, certainly there is relationship. According *Ahl al-sunnah wa al jamā'ah* thus relationship is reflected into various thing, one of them is about human action. According Ash'ari's opinion, all of human actions are creation of Allah delegated to man as the object of the actions. Humans do not have power to against what that has been established by Allah.⁴³ This theory is more famous as Kasab theory.⁴⁴

While according Abu Mansur al-Maturidi, humans can determine their own actions. Basically, human actions are divided into two types of actions. God action in form to power inside of human self or more known as *Kholqu al-istiṭā'ati*. And the second is human actions in using thus power or more known as *isti'mālu al-istiṭā'ati*.

⁴² M. Quraish Shihab, *op.cit.* p. 93

⁴³ *ibid*

⁴⁴Kasab means something happens with the mediation of power works created by God and thus becomes an acquisition for the person with the power of his works that arise. In other words, God became true makers of human action: human is a placeholder for an act of God.(Imam Baehaqi (ed), *Kontroversi Aswaja: Aula Perdebatan dan Interpretasi*, Yogyakarta, LKIS, 1999. p. 54-55)

Ash'ari indirectly is jabariyah sensible, but here the portions are very small. Because here he says that humans have the right to determine its destiny is to try hard. Power is meant here is the sincerity and strength to keep trying and trying..

Then followers of al-Ash'ari combine from thought of al-Asy'ari and al-Maturidi. According them, human action is divided into two power, power of God and power of human its self. But that determine success or failure of an actions is power of God.

Like also according to Muhammad 'Imarah, the professor of al-Azhar University, Egypt, he has thought about relationship between Allah and human according ahl al-sunnah wa al-jamā'ah as follows:

Ahl al-sunnah is majority of Islamic people that its doctrine claim if human actions created by Allah and good and bad is because Qadha and Qadar from Allah (thus they are adherents Jabariyah [fatalism tenet] that moderate. They are reluctant to discuss about struggle / dispute concerning the companions of the Prophet about power. They also arrange the virtue of Khulafa ar-Rasyidin in the order of their reign. They swear to who is in power, both devout ruler or rebellious, and refuse revolution and defiance as a way to change the injustice and persecution. They argue that sustenance comes from God that was given to His servants, either licit or illicit sustenance (different with Mu'tazilah that sustenance is limited on licit sustenance only not that illicit.⁴⁵

From definition above shown that human actions are according to Allah or because of Allah. Are they good actions or bad actions. Human does not have power to against power of Allah. Moreover about sustenance, human only can waiting given by Allah. This implies that between Allah and human there is close relationship.

⁴⁵M. Quraish Shihab, *op.cit.* p. 59

CHAPTER III

SŪRAHAL-IKHLĀŞ INTERPRETATION ACCORDING TO AL-ṬABARĪ AND AL-SUYŪṬĪ

A. Content of Sūrah al-Ikhlāş

About *asbabunnuzul* of this Sūrah that has two versions, so there are differences for who this Sūrah revealed. Sūrah al-Ikhlāş is a Sūrah that revealed to Rasūlullah Muhammad Saw. as answer of asking from *Mushrikin* in Mecca and also Jewish in Medina about the God's shape of Muhammad and Islamic people. So this Sūrah contain of some Divinity attributes. Among the attribute is One, standing alone, does not reproduce and nothing can compare with Him.

On Sūrah al-Ikhlāş explain purely about Divinity meaning. Name "al-Ikhlāş" has meaning as "pure", namely to purify Allah as God for all universe in order to avoid anything that make Him not feasible anymore called as God. Word *Aḥad* in first verse is describing everything that needed by a God. A God has to One. One in everything that attributed to Him. Starting with One in His essence, His Attribute, His Deed, and as the only purpose in worship. Will be confusion and ambiguity if God more than One, especially if thinking how attribute that attributed to Him? How is his Deed in managing and organizing this world? Of course it will be a dilemma.

Talking about One, there are many interpreter expert said that oneness of Allah is on Essence, Attribute and Deeds. One in Essence means that Allah is One and nothing else. Allah is not contains of elements that make Him looks weak in

front of His creatures. Because if Allah contains of elements, he not different with His creatures. Then about Oneness in Attribute means that the Attribute that owned by Allah is only one and only for Him, and incomparable in this world. Although that attribute is same in meaning but different in designation. The last is One in Deeds means that Allah is arranging, managing this world by Himself alone with His Will. He could do anything without feel difficulty.

From the three Attributes of One above describe that what owned by Allah in Sūrah al-Ikhlāṣ. When talk about Oneness in Essence, this is denying heredity for Him. Heredity is exists because there are elements of constituent. While Allah is does not have thus elements. If Allah need friend or heir to continuing His power this will be big question about His capacity as God.

The following Oneness is Oneness in Attribute. Oneness in Attribute is as the interpretation of **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ**. Because the Attribute of Allah does not equals with His creatures. Thus Attribute is only for Allah and never owned by creatures. If creatures have attributes like Allah, might become arrogance in this world. When someone has bit glory he has been greedy and claiming to be a God. How if he has all equality with Allah, sure he will take over this world.

Then is Oneness in Deed. It is mean that Allah become center of all deeds in this world. Implicitly has meaning that Allah is as dependent. Allah does everything without any pressing from His creature, even from His Prophet.

Besides God must be One, he also must be Independent. He should be able to provide what He needs, and should be purpose for His creatures depend. A God has to be able to prove His capacity. When Allah is weak, so His decisions can be intervened by interests of His creatures. What God wants to be purely derived from Him without any coercion from anyone. When God says something, it must happen. As in his Saying:

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ¹

”When We have willed a matter, it is for Us only to say concerning it: Be; and it is”²

This verse describes the capacity of Allah. If he wishes, then it will be happen. The embodiment of desire can occur immediately and can also go through the process. The point in this case is God's desire that occur instantaneously as the creation of Adam, while through processes such as the creation of a normal human.

Then God must not have children. If God had offspring, then He will inherit. And if God bequeath it means he will die. This is contrary to what is in God. Allah is eternal and never broken. Allah must be able to continue to exist to govern the universe. If God bequeath His Divinity to His offspring, there may be a change in the decision on the fate of His creatures. Each generation will make policies that different from its predecessor. Can make what is good according to God before, would be not good according to God's present.

¹ Surah an-Nahl ayat 40

² Muhammad Zafrula Khan, *The Qur'an*, Curzon Press, London, 1981. p. 254

The last Divinity value in Sūrah al-Ikhlāṣ is cannot be equaled by anyone, both in His Essence, His Attribute, and His deeds. This could be an explanation and an affirmation of the value of the first Divinity, namely is One. Nothing that same it means one, and if there is the same is more than one. The same will be said if there is a comparison, automatically there will be others. Impossible there are other God beside Allah, because this can lead to conflict in decision making.

After Allah introducing his self in His Oneness, He want to in order human knows His power. The aim of it is in order people can live in harmony, respect each other and do not blame each other. Someone who able to knows the position among his self and his God will able to positioning his self in society.

B. Al-Ikhlāṣ according to interpreter

1. Al-Ikhlāṣ according to classic interpreter

According to classic interpreter, in this case like the thought of Ibnu Abbas on *Tanwīr al-Miqbās* said that al-Ikhlāṣ is revealed as answer of Quraish asking. In the first verse interpret as, Quraish ask to Muhammad, show us from what your God created, is he from gold or silver, so Allah reveal explanation of His Attribute, say Hi Muhammad to Quraish, He is Allah the Single no allies and generation for Him.³

Then in second verse interpret as Lord who has completes in His Lord, and need to Him all His creatures. Said also if aṣ-Ṣamad is does not eat and drink, does not have hole, sacred without disabilities, the Eternal, the Complete, does not

³Ibnu Abbas, *Tanwīr al-Miqbās min Tafsīr Ibnu Abbās*, Darul Kutub al-Ilmiyah, Beirut, 1992, p. 662.

out from Him anything and also He not out from anything and Lam Yālid wa Lam Yūlad.⁴

In the third verse, ibnu Abbās interprets with Not inherits and not bequeath, Lam Yālid is does not have child who inherits His power. Lam Yūlad is does not have parent who bequeath his power to Him.⁵ The last verse interpreted with nothing for Him rival or comparator and no one can shackle on Him, said also if this verse has meaning asking everything all sovereignty and kingdom.⁶

Other thought is interpretation of al-Zamakhshariy on *al-Kashāf*. He interprets word *Huwa* is explains about the oneness of Allah, or as substitution from word *Allah Aḥad*. Whereas word *Aḥad* has meaning as One and denying allies.⁷

Second verse about *aṣ-Ṣamad* is interpreted with a Lord who aimed to fulfill all need and He is Allah who created Sky and Earth and you all. He is One and The One as God and no allies for Him. he also as place for depending all creature and he not delegates others, and He is The Rich over you all.⁸

Lam yalid is interpreted with because He does not have gender, if He has gender so will appear from His gender a friend and He will begets. This is base on His saying **أَنِّي يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً**. *Lam Yūlad* is interprets with

⁴*Ibid*

⁵*Ibid*

⁶*Ibid*

⁷ Al-Zamakhshariy, *al-kashāf an Ḥaqāiqi Ghawāmiḍi al-tanzīl wa ‘Uyūni al-Aqāwīl fi al-Wujūhi al-Ta’wīl*, Darul Kutub al-Ilmiyah, Beirut, 1995. P. 812

⁸*Ibid*, p. 813

because every birth will be renewed. He is *Qadīm* and never has beginning for Him. In simply word, *Lam yalid* is denying equality and gender whereas *Lam Yūlad* is Eternal.⁹

The last verse, *wa lam yakun lahu kufuwan aḥad* is confirmation on denying of equality in Essence of Allah, His Justice and also in His Tauḥīd.¹⁰

2. Al-Ikhlāṣ according to contemporary interpreter

According to Sayyid Qutub, this Sūrah is equal with a third of al-Qur'an. Word *Aḥad* has meaning as *Wāḥid*, because no one with Him and no one equal with Him. And there are nothing nature except His nature. In other word is nothing else except Allah in every nature, either in substance and essence.¹¹ In addition, meaning of *Aḥad* is *وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، لَمْ يَلِدْ وَلَمْ يُولَدْ، اللَّهُ الصَّمَدُ*.

But al-Qur'an mentions thus ramification is to add statements and notes.¹²

Word *aṣ-Ṣamad* interprets with The lord who become purpose of everything and everything is because of He. Nothing God except Him, and He is One in his *Ulūhiyah* and need to Him all creatures.¹³ *لَمْ يَلِدْ وَلَمْ يُولَدْ* is interpret if reality of Allah still in *Azaliy*. His exist is not because something. His Attribute is

⁹*Ibid*

¹⁰*Ibid*

¹¹ Sayyid Qutub, *Fi Zilāli al Qur'an*, Iḥyā'u al Turāth al 'Arābiy, Beirut, 1971. P. 702

¹²*Ibid*, p. 705

¹³*Ibid*, p. 706

absolute perfect in everything. And born is emanation and growing, and being after less or nothing, and all of it is impossible for Allah.¹⁴

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ interprets with not exist for Him similarity and equality on His Essence or His Deed and also in His Attribute. It is check if he is One.¹⁵

According to Ṭaṇṭawi Jauhariy in his book *al-Jawāhir fī Tafsīr al-Qurʿan al-Karīm* noted if first verse of Surah al-Ikhlāṣ has interpretation is when you ask me of attribute of Allah, namely One. It is because the wise peoples will compromise in one God. Real oneness will give impact to this universe, like body and spirit. This system of universe is managed by one power, namely the Power of Allah. Divinity collects perfectness attribute and oneness collects honor attribute. Divinity flood badness to creatures. Oneness is exclusively to honor, justice, knowledge, proud and greatness.¹⁶

Aṣ-Ṣamad according him is no hole upon him and the Lord who aimed all need and depend to Him all creatures. If He does not have hole or cavity so he never begets neither he begotten or never has son neither parent, like a stone. Allah is pure from structure and cavity and if He is aimed so He is The Rich over all absolutely. If other needs to Him so He never need to son or generation,

¹⁴*Ibid*

¹⁵*Ibid*

¹⁶Ṭaṇṭawi Jauhariy, *al-Jawāhir fī Tafsīr al-Qurʿan al-Karīm*, Darul Fikr, Beirut, 1995. p.

because generation exists appointed by his parent and He is richer than that appointed.¹⁷

In third verse about interpretation of word *Lam Yalid*, he interprets it with because he does not have gender like animal. When He does not have hole because He pure from structure that this attribute include on it. Allah is the Almighty, the Rich, The Eternal never need to generation who representing and replacing Him. Like also *Lam Yūlad*, and like never need to son He also never need to parent, never has beginning and ending.¹⁸

The last verse about *Wa Lam Yakun Lahu Kufuwan Aḥad* is interprets no one that equal with Him like companion or son.¹⁹

C. Interpretation of Al-Ṭabarī on Sūrah al-Ikhlāṣ

1. Biography of al-Ṭabarī

Al-Ṭabarī has origin name that is Muḥammad ibn Jarīr ibn Yazīd ibn Kathīr ibn Ghālib al-Ṭabarī al-Amulī.²⁰ He has titled Abu Ja'far. Al Amulī referred to place of his birth namely in city Amul, Tabaristan, that include of Iran.

He was born on 224 H/838 A.D and pass away on 310 H. He buried on Sunday that coincide fourth of Shawāl (other view said that al-Ṭabarī pass away on Sunday and buried on Monday namely seventh day of Shawāl).²¹

¹⁷*Ibid*

¹⁸*Ibid*, p. 286-287

¹⁹*Ibid*

²⁰ Aṭ-Ṭabarī, *Jamiul Bayan an Ta'wil ay al-Qur'an*, Darul Fikr ,Beirut, 1988. p. 3

²¹ A. Hasan Asy'ari Ulama'I, *Membedah Kitab Tafsir-Hadits: Dari Imam Ibn Jarir al-Tabari hingga Imam al-nawaw al-Dimasyqi*, Walisongo press, Semarang, 2008. p. 28-29

Since was born, al-Ṭabarī has educated in knowledge matter by his father. His father is a scholar in his region. His father brings him into other scholars in his region in order he can study and get knowledge from them. His father's efforts get satisfied result. It is proven to his achievement of his study. In seven years of his age he has finished his memorizing al-Qur'an, moreover at the age of 8 year has trusted as leader (imam) on prayer by citizen in his region. Then he continued to his partiality for writing hadīth at the 9 of his ages.²²

At 12 of his age or 226 H. he was starting a trip to study to famous scholars at that time. The first aim of his step is to Muḥammad ibn Hamīd ar-Razi in Ray (a region in south of Iran). After from Ray, his trip continued across his country to Bagdad. His purpose is to hearing *hadīth* from Imam Ahmad bin Hanbal. But when he arrived to Bagdad, Imam Ahmad bin Hanbal has passed away. His spirit to look for knowledge make him going to Wasith, Kuffah, Syam, Beirut, until to Fustaṭ on 253 H. three years later he return to Egypt to study to ar-Rabi' ibn Sulaiman al-Muradi about madhhab Syafi'i. After he finished his study he return again to Bagdad and live there until pass away.²³

During his trip to study, he has met some scholars that teach him some knowledge, as follow: study about *qira'at* from al-Abbas ibn al-Walid ibn Yazīd in Beirut, then from Yunus ibn Abd al-A'la in Egypt. Besides that also from Muḥammad ibn Abdul mulk ibn Abi ash-Shawārib al-Umawi, Ishaq ibn Abi Isra'il, Ismail ibn Musa al-Fazari, Hannad ibn as-Sariy at-Tamini, Abu Hammam

²²*Ibid*

²³*Ibid*

al-Walid ibn Syuja' as-Sakuni, Abu Kuraib Muḥammad ibn al-Ala' al-Hamdani, Abu Said Abdullah ibn Said al-Asyaj, Ahmad ibn Mani' al-Baghawi, Ya'qub ibn Ibrahim al-Dauraqi (al-Dauni), Amr ibn Ali al-Falas, Muḥammad ibn Basyar Bundar, Abu Musa Muḥammad ibn Abdul Jabbar, al-Hasan ibn Qaz'ah, az-Zubair ibn Bakar and some scholars of Iraq, Syam, and Egypt.²⁴

Deepness of al-Ṭabarī's theology was famous among scholars in his era and also scholars after him. Look at this fact, so not surprising if there are many scholars studying to him. From them are: Abu Shuaib Abdullah ibn al Hasan ibn Ahmad ibn Abi Shuaib al-Harrani (scholar that supposed most accurate in narration from at-Tabari in *sima'i*), Abu Amr Muḥammad ibn Ahmad ibn Hamdan an-Nisaburi, Abu al-Hasan Ali ibn Alan al-Hafiz al-Harrani, Abu at-Tayyib Abdul Gaffar ibn Ubaidullah ibn as-Sariy al-Hushaibi al-Muqri' al-Wasiti, Abu al-Qasim Sulaiman ibn Ahmad ibn Ayyub at-Tabrani and many more.²⁵

In his era al-Ṭabarī is famous as absolute *Mujtahid*, *Faqih*, and one of imam that his statement is hold. Besides that he also memorize al-Qur'an with various *qira'at*, laws that inside in every verses. Moreover he knows more chain in transmitting hadīth and about *ṣahīḥ* and *ḍa'īf* of hadīth, *mansukh* and *nasikh*, and understands on *ṣahābah* and *tabi'in* statement.²⁶ The knowledge of al-Ṭabarī certainly will written in a book in order can be studied by generation after him. Some of his work is as follows:

²⁴*Ibid*, p. 29-30

²⁵*Ibid*, p. 30

²⁶*Ibid*

- a) *Jami' al-bayān an ta'wīl ay al-Qur'an*
- b) *Tarikhu Umam waal-Muluk wa Akhbaruhum*
- c) *Al adab al-Ḥamidah wa al-Akhlāqu an-Nafisah*
- d) *Tarikh al-Rijāl*
- e) *Ikhtilafu al-Fuqahā*
- f) *Tahdhibul Asar*
- g) *Kitab al-Basit fi al-Fiqh*
- h) *Al-Jami fial-Qiraat*
- i) *Kitabal-Tafsīr fial-Usul.*²⁷

From work of al-Ṭabarī that listed above, there are two monumental work namely *Jami' al-Bayān an ta'wīl ay al-Qur'an* and *Tarikh al-Umam wa al-Muluk wa Akhbaruhum*. So that he has title as father of *Tafsīr* and father of historian.²⁸ It is not surprising if he get that title because of much of his work. Base on story of Ali ibn Abdullah ibn Abdul Ghaffar al-Lughawi if al-Ṭabarī in a time produces 40 sheets (*waraqah*) writing. And it always did by him during 40 years.²⁹ We have to proudly appreciate his prestige.

The last life spans of al-Ṭabarī that coincide with period of Islam on downgrade³⁰ apparently make him to produce both of two monumental works in order the downgrade of Islam did not shown.

²⁷ Manna khalil al Qattan, *Studi Ilmu Qur'an* (trans. By Mudzakir AS), Pustaka litera antar Nusa, Bogor 2012. p 526-527

²⁸ A. Hasan Asy'ari Ulama'I, *op.cit* p. 31

²⁹*Ibid*

³⁰ At-Tabari lives in Bagdad which at that time Bagdad is the center of Islamic science. But the ruling caliph namely al-Mu'tasim, al-Wasiq, al-mutawakkil, al-Muntasir, al-Musta'in and

2. Interpretation method of al-Ṭabarī

Talking about composing a work certainly has a method, including work of al-Ṭabarī. According Ahmad Hasan Asy'ari Ulama'I in his book mentioned if interpretation method of al-Ṭabarī in composing his work is as follows:³¹

- a) In interpreting verses or sentence he take more *riwāyah* from Rasūlullah, especially in propose a ḥadīth that make different though among scholars in interpreting a verse or meaning implicitly in a sentence of that verse
- b) He encloses all *sanad* from all *riwāyah* that cited. Moreover thus *sanad* more than 15
- c) Enclose accuracy of *sanad* through *riwāyah sima'iyah*. In this case can look at from *shigat tahammul wa ada'* that he used (when he get that *riwāyah* with other scholars will use *Haddathanā*, and if he get *riwāyah* by himself directly use word *haddathanī*)
- d) Doing *Tarjih* to opinion base on *riwāyah* with lines that supposed fervent.
- e) Cited some *qira'ah* that used by showing some opinion that strengthen by famous opinion and result of *Ijma'* of scholars who expert in their focus.

al-Muhtadi cannot keep climate of science that built by caliph Harun ar-Rasyid. So there are Islamic science run into decline.. (*ibid* p. 31

³¹*Ibid* p. 34-36 (A. Hasan Asy'ari Ulama'I combining the results of the study of Khalili Muhyiddin al-Misi and Muhammad Husain az-Zahabi)

- f) Give more support to result of *Ijma'* opinions as proof of *Tarjih* for various opinions among scholars in a matter.
- g) Take support from linguistic, such as review of *Nahwu* (Arabic grammatical).
- h) Referring to a lot of ancient poems to strengthen linguistic side.
- i) Talking about *fiqhiyah* matters on it and at the same time give *Tarjih* to existing opinion. And also other discussions presented some opinions like on *Tariqah* format above. This is like when explaining about *asbabunnuzul* from a verse there are also various line of *riwāyah*.
- j) Keep away from bi *ra'yi* interpretation and deny individual opinion with his thought, also avoid maximally useless thing to discuss.
- k) Cited some *israiliyat* narrative, this is seen by some *riwāyah* that lending to *ahlual-kitab* like Ka'ab al-Ahbar, Wahab ibn Munabbih, Ibnu Juraij, as-Sadi. Then also cited from Muḥammad ibn ishaq that much is taken from Maslamah an-Nashara and others.

Seen to description method that used by al-Ṭabarī shown that al-Ṭabarī holding on scientific honesty of a work. Not surprising if this book is as references that use by interpreter after him.

3. Al-Ṭabari's interpretation on Sūrahal-Ikhlāṣ

Allah reveals Sūrah al-Ikhlāṣ to Prophet Muḥammad Saw. in order to answer question of peoples who did not believe yet about origin of God that

worshiped by Muḥammad namely Allah Swt. With this Sūrah Allah asserted to Rasūlullah in order said to peoples if God that worshiped by him is different with God that worshiped by them. According al-Ṭabarī word *aḥad* has meaning does not have associate, alone in creating laws, managing and supervising all universe.³² In this Sūrah, al-Ṭabarī more gives explanation about differences between scholars about meaning of *aṣ-Ṣamad*. Told in His Saying if *aṣ-Ṣamad* is nothing God that suitable for worship except is He. There are some meanings that explain by *ṣaḥabah*. The first meaning is does not have hole and does not eat and drink. This is base on following *riwāyah*:

Told us Abdurrahman bin al-Aswad, he said: told us Muḥammad bin Rabī'ah, from Salamah bin Sābūr, from 'Atiyah, from Ibnu Abbās, he said: *aṣ-Ṣamad*: who did not have hole.³³

Told us Ibnu Bashār, he said: told us Abdurrahman, he said: told us Sufyan, from Manṣūr, from Mujāhid, he said: *Aṣ-Ṣamad: al-Muṣmatu* is who does not have hole.³⁴

Told us Abu Kuraib, he said: told us Wakī', from Sufyān, from Manṣūr, from Mujāhid, same like that.³⁵

Told me al-Ḥārith, he said: told us al-Ḥasan, he said: told us Waraqā', from Ibnu Abī Najīh, from Mujāhid: he said: *aṣ-Ṣamad: al-Muṣmatu* is who does not have hole.³⁶

³² Aṭ-Ṭabarī, *Jamiul Bayan an Ta'wil ay al-Qur'an*, Darul Fikr ,Beirut, 1988. P 344

³³*Ibid*

³⁴*Ibid*

³⁵*Ibid*

Told us Ibnu Bashār, he said: told us Abdurrahman and Wakī', they said: told us Sufyān, from Ibnu Abī Najīh, from Mujāhid, he said: *aṣ-Ṣamad*: who does not have hole.³⁷

Told us Abu Kuraib, he said: told us Wakī', told us Ibnu Ḥamīd, he said: told us Mahrān together, from Sufyān, from Ibnu Abī Najīh, from Mujāhid. Also like that.³⁸

Told us Ibnu Bashār, he said: told us Abdurrahman, he said: told us ar-Rabī' bin Muslim, from al-Ḥasan, he said: *aṣ-Ṣamad*: is who does not have hole.³⁹

Told us Ibnu Bashār, he said: told us Yaḥya, he said: told us Isma'īl bin Abī Khālid, from ash-Shu'biy, he said: *aṣ-Ṣamad* is who does not eat.⁴⁰

Told us Ya'qūb, he said: told us Hashīm, from Isma'īl bin Abī Khālid, from ash-Shu'biy actually he said: *aṣ-Ṣamad*: who does not eat food and does not drink beverage.⁴¹

Told us Abu Kuraib and Ibnu Bashār, they said: told us Wakī', from Salamah bin Nubait, from aḍ-Ḍahāk, he said: *aṣ-Ṣamad*: who does not have hole.⁴²

Told us Abu Kuraib, he said: told us Ibnu Abī Zāidah, from Isma'īl, from 'Āmir, he said: *aṣ-Ṣamad*: who does not eat food.⁴³

³⁶*Ibid*

³⁷*Ibid*

³⁸*Ibid*, p. 345

³⁹*Ibid*

⁴⁰*Ibid*

⁴¹*Ibid*

⁴²*Ibid*

Told us Ibnu Bashār and Zaid bin Akhzam, they said: told us Ibnu Dāwud, from Mustaqīm bin Abdul Malik, from Sa’īd bin al-Musīb, he said: *aş-Şamad*: who does not have hole.⁴⁴

Told us al-Abbās bin Abī Thālib, he said: told us Muḥammad bin Umar bin Rūmiy from Ubaidillah bin Saīd Qaīd al-A’masy, he said: told us Şālih bin Ḥayān from Abdullah bin Buraidah from his father, he said: does not understand about it except that have been showing, he said: *aş-Şamad* is who does not have hole.⁴⁵

Told us Ibnu ‘Abdul ‘A’la, he said: told us Bashār bin al-Mufḍil, from ar-Rabī’ bin Muslim, he said: I am listen al-Ḥasan said: *aş-Şamad*: who does not have hole.⁴⁶

Told us Ibnu Abdul ‘A’la, he said: told us Ibnu Thūr, from Mu’amar, from ‘Ikrimah, he said: *aş-Şamad*: who does not have hole.⁴⁷

Second opinion said if *aş-Şamad* has mean not come out from Him anything, or does not beget. This opinion is base on following *riwāyah*:

Told me Ya’qūb, he said: told us ibnu Ulyah from Abī Rajā’, he said: I am listening to Ikrimah, he said in his word that *aş-Şamad* is not come out from him anything, not begets and not was begotten.⁴⁸

⁴³*ibid*

⁴⁴*Ibid*

⁴⁵*Ibid*

⁴⁶*Ibid*

⁴⁷*Ibid*

⁴⁸*Ibid*

Told us Ibnu Bashār, he said: told us Muḥammad bin Ja'far, he said: told us Shu'bah, from Abi Rajā' Muḥammad bin Yūsuf, from Ikrimah, he said: *aṣ-Ṣamad*: not come out from him anything.⁴⁹

The third opinion said that *aṣ-Ṣamad* has meaning *Lam Yalid wa Lam Yūlad*. This opinion is base on following *riwayah*:

Told us Ibnu Ḥamīd, he said: told us Mahrān, from Abī Ja'far, from ar-Rabī' from Abī al-Āliyah, he said: *aṣ-Ṣamad*: who that not begets and not was begotten. Because no one begets except to bequeath, and nothing was begotten except will die. Then Allah gives them information if He not bequeaths and not dies.⁵⁰

Told us Aḥmad bin Manī' and Mahmūd ibnu Khidās, they said: told us Abu Saīd aṣ-Ṣan'āniy, he said: *Mushrikūn* said to prophet Muḥammad SAW: show me about your God, then Allah revealed: { قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) } because nothing was begotten except will die, and nothing was died except will bequeath.⁵¹

Told us Abu Kuraib, he said: told us Wakī', from Abi Ma'thūr, from Muḥammad bin Ka'ab: *aṣ-Ṣamad*: who not begets, nor was begotten. And there is none co-equal or comparable unto Him.⁵²

⁴⁹*Ibid*, p. 346

⁵⁰*Ibid*

⁵¹*Ibid*

⁵²*Ibid*

Other view said if *aṣ-Ṣamad* is Lord of the Lord. Its base on following *riwāyah*:

Told to me Abū as-Sāib, he said: told to me Abū Muāwiyah from al-A'mash, from Shaqīq, he said: *aṣ-Ṣamad*: Lord of the lord.⁵³

Told us Abu Kuraib dan Ibnu Bashār and Ibnu Abdil A'la, they said: told us Wakī', from al-A'mash, from Abī Wā'il, he said: *aṣ-Ṣamad* is Lord of the lord.⁵⁴

Told us Ibnu Ḥamīd, he said: told us Mahrān from Sufyān from al-A'mash, from Abī Wā'il is like that.⁵⁵

Told us Aliy, he said: told us Abū Ṣālih, he said: told us Mu'āwiyah, from Aliy, from Ibnu Abbās, on His Saying (*aṣ-Ṣamad*) he say: the Lord who has perfect in his lord, the honorable that perfect in his honor, the Noble that perfect in his noble, The Meek that perfect in His Meekness, the Rich that perfect in his Richness.⁵⁶

Other views said that *aṣ-Ṣamad* is eternal and never broken. This is base on following *riwāyah*:

Told us Bashār, he said: told us Yazīd, he said: told us Saīd from Qatādah, His saying (قُلْ هُوَ اللَّهُ أَحَدًا اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ), he said: Al-Ḥusni and

⁵³*Ibid*

⁵⁴*Ibid*

⁵⁵*Ibid*

⁵⁶*Ibid*

Qatādah said: that eternal after His creating, he said: this Sūrah is pure, nothing inside talking world and day after matter.⁵⁷

Told us Ibnu Abdil A'la, he said: told us Ibnu Thūr, from Muammar from Qatādah, he said: *aṣ-Ṣamad* is The Eternal.⁵⁸

Abū Ja'far said: *aṣ-Ṣamad* according Arabic is He that hanging in himself, that no one over Him, and He is The Honor.⁵⁹

Lam Yalid, is interpreted as who does not have generation or branch, because nothing that begets except is a branch. *Lam Yūlad* nothing that begotten, that not exist before then appear because anything that begotten sure exist after not exist. Occur where previously not happening, but God was declared Himself as *Qadīm* and never broken and long-lasting but not be held, he was not damaged and not destroyed.⁶⁰

There are differences between *ta'wīl* experts in translating verse **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ**. A part of them said that meaning of **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** is nothing for him anything that resemble or approaching. It is based on:

⁵⁷*Ibid*, p. 347

⁵⁸*Ibid*

⁵⁹*Ibid*

⁶⁰*Ibid*

Told us Ibnu Ḥamīd, he said: told us Mahrān from Abi Ja'far from ar-Rabī' from Abi al-‘Āliyah, His Saying **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** its mean nothing those resemble of God, nothing that equal and not resemble in anything.⁶¹

Told us Bashār, he said: told us Yazīd, he said: told us Sa'īd, from Qatādah, from Umar and Ghailan ath-Thaqafiy, Ruler of Basrah, from Ka'ab, he said: surely Allah mentioned that created sky is seven, and earth is seven on this Sūrah **(لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** that God is not resembled and does not same with all of kind of His creature.⁶²

Told me Aliy, he said: told us Abū Ṣālih, he said: told me Muāwiyyah from Aliy from Ibnu Abbās **(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** he said: not resembled anything, so The Holy Allah who the Single Substance and The Conquered.⁶³

Told me al-Ḥārith, he said: told us al-Ḥasan, he said: told us Waraqā', from Abi Juraij **(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** like above.⁶⁴

The others said means of that word is that Allah had no friend:

Told us Ibnu Bashār, he said: told us Abdurrahman, he said: told us Sufyān, from Abdul Muluk bin Abjar, from Ṭalḥah, from Mujāhid, His Saying **(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** he said: Friend.⁶⁵

⁶¹*Ibid*

⁶²*Ibid*

⁶³*Ibid*, p. 348

⁶⁴*Ibid*

Told us Ibnu Bashār, he said: told us Yaḥya, from Sufyān, from Ibnu Abjar, from Ṭalḥah, from Mujāhid, like that.⁶⁶

Told us Abu Kuraib, he said: told us Ibnu Idrīs, from Abdul Muluk, from Ṭalḥah, from Mujāhid, like that.⁶⁷

Told us Ibnu Ḥamīd, he said: told us Mahrān, from Sufyān, from Ibnu Abjar, from someone from Mujāhid (وَلَمْ يَكُنْ لَهُ كُفُؤًا أَحَدٌ) he said: friend.⁶⁸

Told us Abu Kuraib, he said: told us Wakī', from Sufyān, from Abdul Muluk bin Abjar, from Ṭalḥah bin Muṣarrif, from Mujāhid (وَلَمْ يَكُنْ لَهُ كُفُؤًا أَحَدٌ) he said: friend.⁶⁹

Told us Abu as-Sā'ib: he said: told us Ibnu Idrīs, from Abdul Muluk, from Ṭalḥah, from Mujāhid, like that. الكفاء، الكفى، الكفو on Arabic is one. That means something that resembling, and something that almost same.⁷⁰

There are differences between *Ahlul Qurra'* on reciting كفوا. In Basrah reciting with كفوا, whereas in Kuffah reciting كفنا.⁷¹

⁶⁵*Ibid*

⁶⁶*Ibid*

⁶⁷*Ibid*

⁶⁸*Ibid*

⁶⁹*Ibid*

⁷⁰*Ibid*

⁷¹*Ibid*

Then al-Ṭabarī give explanation if the true both of them is there are two famous reciting and famous languages also, who reciting one of them is true.

4. Divinity discourse according to al-Ṭabarī

Divinity is contains oneness attribute. Here will be discussed about oneness in al-Ṭabarī's interpretation. Like in Sūrah al-A'rāf verse 172, there explained that when the child was born from the loins of their parents, Allah had been cursing them and questioned them about the Divinity of Allah. Moreover that witnessing is witnessed by angels. The aim from all of it is in order peoples cannot deny the Divinity of Allah.⁷² From that verse al-Ṭabarī wants to affirm that since born people have believes in Allah. And then in their development, peoples can believe in Allah or look for another God.

In the end of this verse expressed “Verily, We (the sons of Adam) are those unaware of this (oneness of God)”. This words explained that human is creature that always inconsistence. It is why their witnessing witnessed also by angels in order when in day after, human cannot defending themselves in wrong choosing God. From the statement that God also has the right to torture human that looking for another God.

Furthermore, according to al-Ṭabarī, God is only one, because if there are more than one God this world would be damaged. As example if in an organization there are two leaders, so there are would be a discord. If in the narrow level there is a discord, how about the existence of God of the whole

⁷²*Ibid*, p. 110

universe. This explanation is base on His Saying if every Rasūl that sent to human is always said to oneness in Allah and worship in Allah. From worship in one God will cause a harmony in worship because worship that doing by *abdu* will focus on one aim.

D. Interpretion of Al-Suyūṭi on Sūrah al-Ikhlāṣ

1. Biography of al-Suyūṭi

Origin name of al-Suyūṭi is Jalaluddīn abu al-Faḍl Abdurrahman bin al-Kamāl abi Bakar bin Muḥammad bin Sābiquddīn bin Uthmān bin Muḥammad bin Khoḍr bin Ayūb bin Muḥammad bin ash-shaikh Himāmuddīn al-Khaḍriy al-Suyūṭi ash-Shāfi'i. He was born in Cairo on Rajab 849 H or on October 1445 AD. He was death on 61 years of age on Friday night 19 Jumadil Ula 911 H⁷³ and coincided on 19 October 1505 AD.

The excellent environment of his family made him already teach science of religion since childhood. So he was being able to memorize the Qur'an at the age of 8 years. And also his ancestor is influential people and become teacher for all people in that era.⁷⁴ His father is a *fuqaha* Shafi'i, it causing he was accustomed with *madhhab* Shafi'i teaching. His father was dead when he was 5 years and 6 months of age. After his father pass away then he under teaching of his father's friend, a Sufi that including *Muridussuffiyah*.

⁷³Some people say that he died in the year 910 H, there are also said 913 H.

⁷⁴ Jalaluddin als-Suyuthi, *Al-itqan fi Ulumil Qur'an*, Maktabah Darut Turats, Kairo, 2010.

Because of his family and his father's friend's teaching, al-Suyūṭī has been famous in study of a science and with adding of his age also more famous.⁷⁵ That is because he have studied more in library that left by his father.⁷⁶ After that he was registered to an Islamic school that name *Mahmudiyah*. There are about 4000 chosen books that famous in Cairo in that era.⁷⁷ Beside that he also studies from good scientist and famous books like *Ṣahih Muslim*, *Alfiyah Ibnu Malik*, *Manhaj Nawawi* and more other books.⁷⁸

The depth of al-Suyūṭī's knowledge mainly in seven sciences namely: *Tafsir, hadīth, fiqih, nahwu, ma'āni, bayān dan badi'*.⁷⁹ For getting that knowledge he going to some places like Syam, Hijaz, Yaman, Hindī, Maghrib, Taqrur (Tasyad), Mecca, Iskandariyah and many more.⁸⁰

During his trip to study he has met some teacher. They amount 198 teachers.⁸¹ Moreover according one of his students in *Tabaqat aṣ-Ṣaghiri* that al-Suyūṭī's teachers is amount 600 teachers. Whereas according Dāwudiy, al-Suyūṭī's teachers are amount 51 teachers.⁸² From all of al-Suyūṭī's teachers are mentioned as follows:⁸³

- a) Taqiyuddīn Ahmad bin Muḥammad ash-Shaminiy (d. 871 H), he study *Nahwu*, *hadīth* and *tafsir* during about 4 years.

⁷⁵*Ibid*,

⁷⁶*Ibid*, p.10

⁷⁷*Ibid*

⁷⁸*Ibid*, p.9

⁷⁹*Ibid*, p.10

⁸⁰*Ibid* p.13

⁸¹*Ibid* p.11

⁸²*Ibid*

⁸³*ibid*

- b) Al-Hāfiḍ Ibnu Hajar al-‘Asqalāni (d. 852 H). He comes to Ibnu Hajar with his father when he 3 years and 5 months of age. And Ibnu Hajar is the first teacher of al-Suyūṭi.
- c) Shamsuddīn Muḥammad bin Musa bin Muḥammad as-Sairāfiy al-Hanafiy(d. 871 H). He teaches *Alfiyah Ibnu Malik*. And he is the first teacher of al-Suyūṭi in Arabic.
- d) Alamuddīn Ṣālih al-Balqiyaniy ibnu Shaikh al-Islām Sirājuddīn al-Balqiyaniy (d. 797 H)
- e) Shariffuddīn al-Manāwiyy (d. 871 H) He is as second teacher of al-Suyūṭi in *fiqh*. Beside that also learn *Tafsir al-Baiḍawi*.
- f) Shaikh Muhyiddīn Muḥammad bin Sulaimān bin Mas’ūd ar-Rūmi al-Kāfiyajiyy (d.879 H)

Except that have been mentioned above there are female teacher of al-Suyūṭi. They are Amatul Azīz bintu Muḥammad al-Abnās, Fātimah bintu Jārillah bin Ṣālih al-Ṭabarī, Ṣafiyah bintu Yāqut al-Makiyah, Ruqyah bintu Abdul Qawiy bin Muḥammad al-Jawiy.⁸⁴

As famous theologian in his era certainly many scholars studied to al-Suyūṭi. Among them are:⁸⁵

⁸⁴*ibid*

⁸⁵*Ibid*, p. 11-12

- a) Shamsuddīn Muḥammad ad-Dāwudiy al-Miṣriy ash-Shāfi'iy. A *Muhaddithīn* in that era.
- b) Syamsudīn Abū Abdillāh Muḥammad bin Aliy.
- c) Al-Alāmah Shamsuddīn Muḥammad bin Abdurrahman al-Alqamiy.
- d) Mu'arīh shamsuddīn bin Muḥammad bin Ali bin Tuwalun, famous with Ibnu Tuwalun.
- e) Shamsuddīn bin Muḥammad ash-Shahīr ibnu al-Ajīmiy al-Muqdasīy ash-Shāfi'īū

Al-Suyūṭī has many works, from of them are:

- a) *Al-Dūr al-Manthūr fī al-Tafsīr bi al-Ma'thur*
- b) *Al-Aṣbah wa al-Nazāir*
- c) *Hamm al-Awāmi', Sharah Jum'ul Jawāmi'*
- d) *Al-Jāmi' al-Kabir fī al-Hadīth*
- e) *Ainul Isbah fī Ma'rifah al-Ṣahabah*
- f) *Dūr al-Ṣuhbah fī Man 'Asha min al-Ṣahabah, Miatan wa 'Ishrin*
- g) *Rih al-Nasrin fī Man 'Asya min al-Ṣahabah, Miatan wa 'Ishrin*
- h) *Is'af al-Mabda bi Rijal al-Muwaṭṭa*

- i) *Kasyf al-Talbis ‘an Qalbi Ahl al-Tadli*
- j) *Tadrīb al-Rāwiy Sharh Taqrīb al-Nawāwiy*
- k) *Al-Itqān fī Ulūm al-Qur’an*
- l) *Tarikh al-Khulafa’*.⁸⁶

2. Interpretation method of al-Suyūṭī

In interpreting verses of al-Qur’an an interpreter sure has orientation in order make him easy to interpreting. To interpreting that verses, al-Suyūṭī use following methods:

- a) Using *tartib mushafī*. Its means he interpreting verse by verse, Sūrah by Sūrah, according to Qur’an orderly, started with Sūrah al-Fatihah and ended with Sūrah an-Nas.
- b) Lists the pieces of verses that will be discussed then followed by history that explains these verses.
- c) Taking *riwāyah* from Rasūlullah and companion and also from previous *tafsir* book.
- d) Does not giving explanation from his own *Ijtihad*. He just taking *riwāyah* and listed.
- e) In every *riwāyah* started with word *Akhraja*. Here clearly seen that al-Suyūṭī only taking *riwāyah*.

⁸⁶*Ibid*, p. 16-27

f) He not explains quality of *riwāyah* that listed.

3. Al-Suyūṭī's Interpretation on Sūrahal-Ikhlāṣ

Al-Suyūṭī as an expert interpreter surely also interpreting every Sūrah and verse in al-Qur'an. One of Sūrah that interpreted by him is Sūrah al-Ikhlāṣ. The interpretation of al-Suyūṭī on Sūrah al-Ikhlāṣ can be seen in following commentary:

Take out Ahmad, Bukhari on his *Tarikh*, Tirmizi, Ibnu jarir, Ibnu Huzaimah, Ibnu Hatim on *Sunnah*, Baghawi on his *Mu'jam*, Ibnu Munzir on *Adhamah*, al-Hakim and his *Ṣahih*, Baihaqi on *asma wa sifat* from Ubay bin Ka'ab RA, that *Mushrikin* said to Muḥammad : O Muḥammad! Show us *Nasab* of your God! So Allah revealed {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ} because nothing that born except will dead and no one dead except will bequeath. Allah is never dead and never bequeath. {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} is nothing that equals with Him everything. And nothing that's has same value.⁸⁷

Take out from Ibnu Jarir from Ikrimah RA if *Mushrikin* said O Rasulallah: told us of your God? How is His Attribute? And from what He created? Then Allah revealed (قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا)

أَحَدٌ)⁸⁸

⁸⁷ Al-Suyūṭī, *Al-Dūr al-Manthūr fī al-Tafsīr al-Ma'thūr*, Darul Kutub al-Ilmiah, Beirut, 1990. P. 704

⁸⁸ *Ibid*

Take out Abu Shaikh on *Aamah* and Abu Bakar as-Samarkandy on *Fadail* قُلْ هُوَ اللَّهُ أَحَدٌ from Anas RA, he said: come *Jewish Khaibar* to Rasūlullah and they said: O *Abal Qasim*, Allah create angel from *Nur al-Hijāb*, created Adam from land, created Iblis from flame and sky from smoke and earth from water, so tell us from what your God created? Rasul did not answer them. Then Jibril coming with this Sūrah {قُلْ هُوَ اللَّهُ أَحَدٌ} has no origin, who later became a branch {اللَّهُ الصَّمَدُ} has no hole (esophagus), does not eat and does not drink. {لَمْ يَلِدْ وَلَمْ يُولَدْ} He does not have parents and nothing son that attributed to Him. {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} there is no His creature that equal with Him. This Sūrah is not mentioned heaven and hell, World and day after, *halal* and *haram*, if Allah attributed to all of it, Allah bound by it all. Who reciting it three times its equal with reciting with all of Al-Qur'an. Who reciting it 30 times no one that equal with him around the world except who reciting more then it. Who reciting it 100 times will be entered to *Firdaus* heaven which this place is blessed by Allah. Who reciting it when enter the house three times will be dissociated from poverty. One day a person reciting Sūrah al-Ikhlāṣ in every prayer until him habitual. Then Rasūl ask him, what thing that makes you doing this? He said: O Rasūluah, I love it. Rasūl said: love it o you will on heaven. Then Rasūlullah back to home and reciting it repeatedly until dawn prayer.⁸⁹

⁸⁹*Ibid*, p. 704-705

Take out Ibnu Abi hatim dan Ibnu Adiy al-Baihaqiy on *al-Asma wa as-Sifat* from Ibnu Abbas, RA, that *Jewish* come to Rasūlullah Saw, from them are Ka'ab al-Ashraf and Hay bin al-Akhtob, they said: show me God that send you to us, then Allah revealed {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ} so out from Him children {وَلَمْ يُولَدْ} He out from anything.⁹⁰

Take out from Ṭabrani on *Sunnah an aḍ-Ḍahak*, he said: *Jewish* said O Muḥammad show us your God, so Allah revealed {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ}, they said: if *al-Aḥad* we have know, then what is *aṣ-Ṣamad*? Rasūl said: who does not have hole.⁹¹

Take out Ibnu Jarīr dan Ibnu Mundhīr from Said bin Jabir said: come Rahiṭ from *Jewish* to Rasūlullah and they said: O Muḥammad, Allah is creator of creature, then who that creating Him? Then Rasūlullah angry until blushing and then express his anger to his God. Then Jibril come to him and calm him down and said: Relieve your bosom, and the answer came from God what he was asked {قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}, then they asked: explain to us how is your God creating, how is He keeping, and how is He multiplying? Then Rasūlullah angry more than before, and express his anger to his God. Then Jibril come and said to him like saying before and the answer come from the God what that he asked {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا}

⁹⁰*Ibid*, p.705

⁹¹*Ibid*

قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ⁹²

On other book of al-Suyūfī, *Tafsīr Jalalain* written if first verse is has meaning word Allah is khabar from word huwa, whereas word aḥad is *badal* or substitution from word Allah, or second khabar from word huwa. The second verse interpreted with this sentence is contains of *mubtada* and *khobar*, it mean He is God that depend to Him everything forever. Then in third verse interpreted with *Lam Yalid* has meaning because no one that equal with Him, *Lam Yūlad* has meaning because impossible this occur to Him. The last verse is interpreted with word *lahu* is *ta'alluq* to word *kufuwan*. Word *lahu* is precedence because it as subject of denial, then word *aḥadun* at the end although it is as isim from word *yakun*, whereas *khobar* which is supposed to be at the end of the preceding, that is because in order to maintain *faṣilah* or similarity of rhyme at the end of verse.⁹³

Take out Abu Abid and Ahmad in *Faḍail* and Nasa'i on *al-Yaum w al-Lailah* and Ibnu Mani' and Muḥammad bin Naṣir and Ibnu Mardawaih and Ḍiya' al-Mukhtarrah from Ubay Bin Ka'ab RA said: Rasūlullah said: who reciting (قُلْ هُوَ (اللهُ أَحَدٌ) it seemed to have read a third of al-Qur'an.⁹⁴

Take out Ibnu Sa'ad and Ibnu Durais and Abu Ya'la and Baihaqi on *ad-Dalail* from Anas Ra said: Rasūlullah was in Syam and come to him Jibril and said to him: Mu'awiyah bin Muawiyah al-Mazani was dead, are you want to

⁹²*Ibid*

⁹³ Al-Maḥalli and al-Suyūfī, *Tafsīr Jalalain*, Darul Kutubal-Ilmiyah, Beirut, P. 724

⁹⁴*Ibid*

pray for him? Then Rasūlullah answered yes. Then Jibril hit the earth with his wings and all of things are subject. Then Jibril raised his throne for Rasūlullah then Rasūlullah pray for Mu'awiyah. Rasūlullah asked to Jibril, of what Muawiyah got this greatness so the angel pray of his death consist of two *shaf* where each shaf are 600,000 angels, and then Jibril said as he Sūrah al-Ikhlāṣ. Muawiyah first read it in sit, go and sleep.⁹⁵

Take out Ṭabrani on *al-Ausaṭ* and Abu Na'im in *al-Huliyah* with *Sanad Daif* from Abdullah bin ash-Shakhir said: Rasūlullah said: anyone who read al-Ikhlāṣ when he was sick that makes him dead when in tomb will not get slander. And later an angel will bring him to fly up past *Ṣiratal Mustakīm* and get to heaven.⁹⁶

4. Divinity discourse according to al-Suyūṭi

Talking about Divinity, al-Suyūṭi tries to explaining in detail. Whereas in his interpretation does not found personal *ijtihād*, but from *riwayah* that he have taken can be used as an illustration from his thoughts. Someone who argues about something definitely will look for the facts and the evidence that supports his opinion. Someone who tried to neutral in anything, certainly there are sides of subjectivity, likewise al-Suyūṭi in talking about Divinity.

In Sūrah al-A'raf verse 172, Suyūṭi expressed or more precisely toke a view that Allah is has powerful of human since blown spirit to human. Moreover he also takes *riwayah* that said if Allah has forced His Will with write the human

⁹⁵*Ibid*, p. 706

⁹⁶*Ibid*, p. 707

life.⁹⁷Sūrah al-Anbiyā' verse 22 according Suyuthi has meaning that Allah purifying His self with creating one God namely Himself.⁹⁸While verse 25 says that all apostles were sent to write in their books teachings or *Syari'ah* to Oneness of God.⁹⁹

Here Suyūṭī believe that God has power for all creatures. His thought impressed *Jabariyah*, because from *riwayah* that he has took eliminate role of human strength.

⁹⁷*Ibid*, p 259

⁹⁸ Al-Suyūṭī, *Dur mantsur fi tafsiril ma'tsur* (juz 4), Darul Kitab al Ilmiyah Beirut 1990 ed. 1. p 566

⁹⁹*Ibid*, p.568

CHAPTER IV

COMPARISON ON AL-ṬABARĪ AND AL-SUYŪṬĪ INTERPRETATION

A. Similarity and differences between al-Ṭabarī and al-Suyūṭī interpretation

From two generation of interpreter that compared surely there some similarities and differences. The similarities and differences are as follows:

1. Similarities in interpretation of al-Ṭabarī and al-Suyūṭī.

In interpret Sūrah al-Ikhlāṣ between al-Ṭabarī and al-Suyūṭī there are some similarities. The first similarity is because they are using *naqli* in interpreting verse of al-Qur'an. The use of *naqli* in their interpretation shown if they very carefully in interpreting al-Qur'an, especially about divinity. Divinity is very complex matter and sensitive according to religious people. If there are few mistake will make that people blamed.

The second similarity is about their method of interpretation that using *tahlili* method. Either al-Ṭabarī and al-Suyūṭī in *Jami' al-bayan an ta'wil ay al-qur'an*, *al-dur al-manthur fi tafsir al-ma'thur* and also in *Tafsir jalalain* are using *tahlili* method. The aim of this using is in order people able to know deeply about divinity. In other hand, the using of *riwāyah* from Ṣahabah with various ways makes their interpretation easy to be understood.

About their thought about God in this case is Allah, there are one understanding if God have to be One in every that attributing to Him.

In interpreting word الصَّمَد al-Ṭabarī take opinion that interprets it with does not have cavity, does not eat and drink. Likewise al-Suyūṭī in interpreting this word also use meaning does not have cavity, does not eat and drink.

Then in interpreting verse لَمْ يَلِدْ وَلَمْ يُولَدْ al-Ṭabarī interprets it as Essence that does not have heredity and never bequeath. Al-Suyūṭī in interpreting that verse, also interpret it with never bequeath but added with Allah never pass away, so resulting that Allah never bequeath.

Other similarity is when interpreting verse وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. Al-Ṭabarī interprets it with no one that equal with Him or close to this equality. Likewise al-Suyūṭī that interprets it with no one that equal with Him or equal in value. Two opinions above have one similarity that Allah is never equal with His creature although in a small terms.

Both al-Ṭabarī and al-Suyūṭī are using linguistic approach in his interpretation. If al-Ṭabarī use it in *Jami' al-Bayān an ta'wīl ay al-Qur'an* and al-Suyūṭī use it in *Tafsīr Jalalain*. Interpretation of al-Suyūṭī in *Tafsīr Jalalain* is give more portion in linguistic whereas in *Al-Dūr al-Manthūr fī al-Tafsīr bi al-Ma'thur* is give more portion to meaning of the word.

2. Differences interpretation of al-Ṭabarī and al-Suyūṭī

In interpreting Sūrah al-Ikhlāṣ, both al-Ṭabarī and al-Suyūṭī have some differences. The first difference is about of completeness of interpretation both of

them. If al-Ṭabarī interprets word الصَّمَدَ with many different variations that make us easier to understand it, another case with al-Suyūṭī which only reveals little opinions of the companion. Al-Ṭabarī interpret word الصَّمَدَ with not having a cavity and not eat not drink, do not get out of Him everything, لم يلد ولم يولد, Lord of lords, and He is eternal and not damaged. While al-Suyūṭī just interpret it with not having a cavity and not eating and not drinking only.

Furthermore, in interpreting Sūrah al-Ikhlāṣ, al-Suyūṭī is more reveals the virtues of Sūrah al-Ikhlāṣ. In the opinion of the author, al-Suyūṭī wants to the readers to find by their self meaning of Sūrah al-Ikhlāṣ. While al-Ṭabarī not mentions the virtues of Sūrah al-Ikhlāṣ. In this case al-Suyūṭī want to in order people always reciting Sūrah al-Ikhlāṣ by showing the virtue of this Sūrah for the reader.

The most striking difference is the existence of personal opinion of al-Ṭabarī in interpreting this Sūrah. In expressing his opinion al-Ṭabarī says which opinion is more correct according to him. While al-Suyūṭī is only listed the opinions of the companions. So he was impressed only cite thus opinion without analysis of those opinions. Even if there is use of ra'yu, it is confined to the explanation of grammar only and not in the meaning. This using of Ra'yu is on *Tafsīr Jalalain*. Besides it is also in using *ta'wīl* in the interpretation of al-Ṭabarī which is not found in the interpretation of al-Suyūṭī.

B. Relevance interpretation of Surah al-Ikhlāṣ according to al-Ṭabarī and al-Suyūṭī with Ahl al-sunnah wa al-jamā'ah divinity concept.

In understanding about nature of God, between interpretation of al-Ṭabarī and al-Suyūṭī if connected to *Ahl al-Sunnah wa al-Jamā'ah* divinity concept will get one understanding. In understanding of *Ahl al-Sunnah wa al-Jamā'ah* divinity concept there are Tauḥīd Ulūhiyah, Tauḥīd Rubūbiyah and Tauḥīd Ṣifātiyah. The explanation of thus Tauḥīd will guide us to understanding about interpretation of Sūrah al-Ikhlāṣ about divinity which in our live believed in every day and every time.

Divinity in Sūrah al-Ikhlāṣ contains of many Oneness. They are oneness in essence, oneness in character and oneness in deed. According al-Ṭabarī word *aḥad* has meaning does not have associate, alone in creating laws, managing and supervising all universe. With his interpretation al-Ṭabarī wants to emphasize the power of Allah as one God, who should be worshiped by all creatures as the Lord of the set of all universes with no one to accompany Him. He had absolute and cannot be refuted. Interpretation of al-Ṭabarī is appropriate with what that believed by *Ahl al-Sunnah wa al-Jamā'ah* as Tauḥīd Rubūbiyah.

Linguistically word Rubūbiyah is come from word *Rabb*. This word is has meaning al-Murabbi (The Preserver), al-Nāṣir (The Helper), al-Mālik (The Owner), al-Muṣliḥ (The Fix) and al-Sayyid (The Master).¹ This word indicates about the oneness of Allah on Deed. As *Rabb* surely Allah is as manager and also

¹<http://anshar-mtk.blogspot.com/2013/07/tauhid-rububiyah-tauhid-uluhiyah-dan.html>. <retrieved at June 11st 2015>

arranger this universe. If Allah is as manager and also arranger this universe so Allah automatically is as One God in this world. Like also in interpretation of al-Suyūṭī in *Tafsīr Jalalain* tat stressing about oneness of Allah although not directly.

Ahl al-Sunnah wa al-Jamā'ah though believe if the Power of Allah face to human is absolutely power. According to Ash'ariy's opinion, all of human actions are creation of Allah delegated to human as the object of the actions. Humans don't have power to against what that has been established by Allah. While according Abu Mansur al-Maturidi, humans can determine their own actions. Basically, human actions are divided into two types of actions. God action in form to power inside of human self or more known as *Kholqu al-istiṭā'ati*. And the second is human actions in using thus power or more known as *isti'malu al-istiṭā'ati*.

This mean that in daily activity *Ahl al-Sunnah wa al-Jamā'ah* believe if what that they do is because of Allah blessing. Human does not have power to against blessing of Allah. Like that have done by followers of al-Ash'ariy that combine from though of al-Ash'ariy and al-Maturidi. According them, human action is divided into two power, power of God and power of human its self. But that determine success or failure of an actions is power of God.

In interpretation of second verse about *aṣ-Ṣamad*, that has meaning place for dependence. This verse has close connection with one of Tauḥīd in *Ahl al-Sunnah wa al-Jamā'ah* divinity concept, namely Tauḥīd Ulūhiyyah. Tauḥīd Ulūhiyyah has mean that only Allah is worthy of worship, only Allah has the right

to ask for help and be a place where everything depends. Allah as God who have to be worshiped surely also become place for dependence all creature need. Allah never need to be worshiped but creatures need to worship in Allah in order can get happiness in day after.

Both al-Ṭabarī and al-Suyūṭī interpret this verse with who does not have cavity and does not eat and drink. Does not cavity mean that He does not have weakness or will have generation. Does not have weakness because He is the Top of Hope for His creatures.

Furthermore al-Ṭabarī's interpretation on word *aṣ-Ṣamad* with Lord of The Lord that has meaning if Allah is as place for depend all ruler in this world. Like in His saying as follows:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ²

His Power is such that when He intends a thing he says concerning it Be, and it is.³

Interpretation of al-Ṭabarī and al-Suyūṭī that indicated if the power of Allah is covering all universe. Like also *Ahl al-Sunnah wa al-Jamā'ah* which believe if Allah is as place for asking something and depend of all creature need. This case is appropriate with following His Saying:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ⁴⁽⁵⁾

² Yasin 82

³ Muhammad Zafrula Khan, *The Qur'an*, Curzon press, London, 1981. p. 438

Thee alone do we worship and thee alone do we implore for help.⁵

About interpretation of third verse that Allah does not have generation and parent mean that Allah is One. He never needs friend or generation to continue His Power. This is like Tauḥīd Rubūbiyah because denying allies for Allah. Because if Allah has allies so He not as the only Rabb in this world. This is impossible for the owner of this world. Because if there is other Gad or Rabb it will appear role conflict to manage this world that in the end will not running well.

The forth verse that explain about the divinity character of Allah who nothing that equal with Him. in this verse both al-Ṭabarī and al-Suyūfī interpret with no one who equal with Allah although in small thing. This is appropriate with divinity concept understanding of *Ahl al-sunnah wa al-jamā'ah* about Tauḥīd Şifātiyah. Tauḥīd Şifātiyah it is mean that Allah is the only owner of perfection without disability at all, and no one can be equaled the perfection.

In this verse said if characters of Allah are different with His creatures character although linguistically have same meaning, but different in purpose. In Ash'ariyah and Maturidiyah views, Allah has Character, and it not include in His essence, but is in His essence. According to Ash'ariyyah character of Allah divided into *ḥaqīqiyah* character, it is character that exist in Essence of Allah is Qadim and Azali, and *fi'liyyah* character, it is character that indicate the action of

⁴ Suarah al-Fatihah v. 5

⁵ Muhammad Zafrula Khan, *The Qur'an*, p. 5

Allah. While Maturidiyah not assume that character of Allah is not Qadīm dan Azali.

According to *Ahl al-Sunnah wa al-Jamā'ah* though an Azali's God has to has Azali's character also. Because impossible an Azali God has recent character. The recent character of Allah give evidence if Allah is weak faced to human. The existence of Allah is not base on space and time, because if Allah base on space and time so Allah is same with His creatures.

CHAPTER V

CLOSING

A. Conclusion

Based on describing on chapters above about interpretation of al-Ṭabarī and al-Suyūṭī on Sūrah al-Ikhlāṣ can conclude as follows:

1. Similarities between al-Ṭabarī and al-Suyūṭī in interpreting Sūrah al-Ikhlāṣ is in second verse, third verse, and forth verse. Whereas the differences is in number of opinion that taken by al-Ṭabarī if compared with al-Suyūṭī in interpret the second verse. The next difference is inclusion of preferences of Sūrah al-Ikhlāṣ in al-Suyūṭī's interpretation that not included in al-Ṭabarī's interpretation. The last differences is about own opinion of al-Ṭabarī in interpreting Sūrah al-Ikhlāṣ that not exist in interpretation of al-Suyūṭī.
2. There are relevancies between al-Ṭabarī and al-Suyūṭī interpretation on Sūrah al-Ikhlāṣ and divinity concept of *Ahl al sunnah wa al jamā'ah*. Interpretation of word *Aḥad* has meaning does not have associate, alone in creating laws, managing and supervising all universe is believed by *Ahl al-Sunnah wa al-Jamā'ah* as Tauḥīd Rubūbiyah. Interpretation of *aṣ-Ṣamad*, that has meaning place for dependence has close connection with Tauḥīd Ulūhiyyah in *Ahl al-Sunnah wa al-Jamā'ah* divinity concept. Nothing that equal with Him in forth verse in this verse both al-Ṭabarī and al-Suyūṭī interpret with no one who

equal with Allah although in small thing appropriate with Tauḥīd
 Ṣifātiyah in divinity concept of *Ahl al-Sunnah wa al-Jamā'ah*.

B. Suggestion

By reciting all praise to Allah The One and as place for dependent, who has given the ideas and excess spirit to the author to complete this thesis.

In the end, the authors suggest to further researcher to explore how is Sūrah al-Ikhlāṣ position according to Ḥadīth which talking about virtue of this Sūrah. Because thus Ḥadīths give moral excellence to Islamic society, especially in edges.

Finally the researcher hopes that this work can be useful for writers in particular and for the academic community in general, both in Islamic Theology Faculty and in wider environments. Especially can helping Muslim society in understanding about divinity in Sūrah al-Ikhlāṣ. So they not only reciting this Sūrah but also can know what that purposed of this Sūrah. The result is in order they more purify Allah in every activities. In addition, the authors also hope that this thesis can add new spirit in the world of research.

Although in preparing this thesis the author has arranged with caution, but certainly there are still missing thing so it is still far from perfect. Therefore, criticism and suggestions for improvement of this thesis is very expected by author.

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