

THE MU'TAZILAH TAFSIR METHOD OF VERSES OF AQIDAH

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Abstract

Tafsir is a discipline in the study of the Qur'an which aims to understand the meaning and messages contained in the holy verses. One of the interpretation approaches that has been developed by the Mu'tazilah school of thought is the Mu'tazilah interpretation method. This method focuses on the interpretation of the verses of the Qur'an related to aqidah, namely beliefs in Islam. The purpose of this study is to dig deeper into the Mu'tazilah's method of interpretation of the verses of the Aqeedah, and to understand the main views used by Mu'tazilah scholars in their interpretation. Through a qualitative approach and literature analysis, this research involves an extensive literature study on the works and important views of Mu'tazilah scholars. The Mu'tazilah interpretation method emphasizes rationality and logic in the interpretation of aqidah verses. The Mu'tazilah scholars use a common sense approach, think critically, and reason logically to deal with the theological problems contained in these verses. They try to combine religious principles with those of philosophy and rationality. The results of this study reveal that the Mu'tazilah interpretation method of the verses of aqidah includes several main principles, such as the theory of God's justice, human freedom, rejection of absolute destiny, and the oneness of God. Mu'tazilah scholars also use linguistic approaches and historical contexts to understand the meaning of these verses. This study also highlights the influence and relevance of the Mu'tazilah interpretation method in the contemporary context. By understanding the Mu'tazilah interpretation method, readers can explore the thoughts and approaches used by the Mu'tazilah school in understanding the verses of the Aqeedah. This provides valuable insight into understanding the differences and variations in the exegesis of the Qur'an, as well as contributing to a more comprehensive understanding of aqeedah in Islam..

Keywords: *Tafsir, al-quran, Mu'tazilah interpretation method, Aqidah in Islam*

A. INTRODUCTION

The Qur'an was revealed by Allah to the prophet Muhammad in the form of muhkamat verses and mutasyabihat verses. (Iskandar, 2020) Mutasyabihat verses in the Qur'an really provide an opportunity for those who have certain scientific disciplines to interpret the Al-Qur'an an. Mufassir tends to be influenced by socio-politics in interpreting the Koran. Muhkamat verses and mutasyabihat verses have the same degree in one problem and have differences in other problems. Second paragraph those meant to have similarities in determining the law and become a reference if the intention desired by Allah can be understood by comparing mutasyabihat verses with muhkamat verses by looking at the qarinah (context of speech). The two have differences in that muhkamat has a meaning that can be understood as a guide and argument for anyone who listens and reads it. (Machasin, 2003)

On the other hand, mutasyabihat verses require the listener and the reader to review it again to make it in accordance with the intent of the muhkamat verses. According to Machasin, (Ibid) there are several lessons from mutasyabihat verses, among the lessons is that verses that seem to contradict each other in essence, must be resolved using the best reasoning to understand the meaning of the verse without leaving the meaning of the other verses. Then if the verse in question is difficult to understand, then someone is obliged to find and discuss it with other people. If reasoning and discussion about one verse occurs, then we are free from blind faith in making a decision. All of that can happen according to 'Abd Jabbar if we really want to seek religious truth and strong evidence in making hujjah.

Dr. Muhammad Husain az-Zahabi in his book at-Tafsir wa al-Mufasssirun said that the interpretation according to the period of time is divided into three periods: (Muhammad husain, 2012).

First period. Tafsir in the time of the prophet Muhammad SAW and companions. Allah made the Qur'an a miracle which was revealed to the prophet Muhammad SAW. It is the duty of the prophet to convey and explain the contents of the Qur'an to his companions. When there was a misunderstanding between them in understanding the contents of the verse, they immediately asked the prophet Muhammad SAW, this was all because the Qur'an contained the meanings of muhkamat and mutasyabihat verses. After the Prophet Muhammad SAW died, there are four references to friends in interpreting the Qur'an; First, they use interpretations between verses and verses in the Koran, then they refer to the interpretation of the prophet through ahkam hadiths, then they make ijtiha if the problem they are facing cannot be found in the law in the Koran and hadith. The specialty of interpretation in this period according to Dr. Muhammad Husain az-Zahabi for the following reasons,

1. Differences that are not too striking among friends in understanding the meaning of the Qur'an.

2. Most of the friends are quite satisfied with the global meaning.

3. Istinbat fiqh law is very little and there has not been the emergence of schools or religious sects.

4. Interpretation has not been included in the accounting period.

5. Tafsir is part of the hadith

Second period. Tafsir in the time of the tabi'in. At this time the tabi'in continued to interpret the Koran with the Koran, then used the hadith of the prophet, and then relied on the interpretations of the companions. After the three main sources are still not enough to answer various problems, then they make ijtihaad. The most prominent feature of this period,

1. The stories of israiliyat and nasraniyat have begun to be included in the interpretation due to the migration of several people of the book to Islam.

2. The Majlis Tafsir in this period already had their respective priests or sources based on domicile.

3. Different sects began to emerge

4. The sharper the differences between the tabi'in in the interpretation.

Third period. Interpretation in this period appeared at the end of the reign of the Umayyads, and began at the beginning of the reign of the 'Abbasids (Muhammad Husain, 2012). The peak of this period is when science has begun to develop rapidly, currents have begun to emerge and spread their ideas, school fanaticism has begun to manifest itself, interpretation has spread its wings by combining intellectual understanding with bi al-Naqli interpretation.

Islam in the course of da'wah and politics has experienced ups and downs. After the prophet Muhammad SAW died, there were too many slanders and incidents that divided this ummah. Most of the causes of the split in the Muslim community were motivated by group fanatics and their differences in addressing important issues in religion.

All these differences lead to war. Through this writing the author tries to review the origins of the cause of the division of this ummah from the point of view of a group that always prioritizes reason above everything. This paper will discuss the history of the birth of the Mu'tazilah and the method of interpretation

B. RESEARCH METHOD

The method used is library research (library research), collecting data by finding sources and constructing them from various sources such as books, journals, and existing research. The result is that qualitative research is carried out with a research design where the findings are not obtained through statistical procedures or in the form of calculations, but aims to reveal phenomena in a holistic-contextual manner by collecting data from natural settings and utilizing researchers as instruments.

C. RESULT AND DISCUSSION

1. The History of the Emergence of Ideology in Interpretation

At the end of the reign of the Umayyad dynasty, religious interpretations began to emerge, because the development of science at that time was a special concern for the government. The interpretation of the Koran began to shift from its original purpose, at this time the interpretation was heavily influenced by political interests and schools of thought. Before interpreting the Qur'an, the mufasssirs already had their own ideology with the aim of making the Qur'an an object to defend the interests of the schools of thought and those in power. (Abdul Mustaqim, 2010) They will look for arguments that are in accordance with

the opinions of their respective schools, then interpret and interpret verses according to their respective ideologies. The Mu'tazilah are one of the many groups that always use various ways of interpreting the Qur'an in order to support all the opinions of their schools. The Mu'tazilah got a breath of fresh air when the al-Ma'mun government made the Mu'tazilah teachings the official state school. (Ulya Mailasari, 2013) Interpretation of the Koran, whose original purpose was to make the Koran a guide for the people, at this time has slowly but surely turned into a tool of legitimacy to support certain powers and ideologies..

2. The History of the Emergence of the Mu'tazilah

It is difficult to determine when the Mu'tazilah actually became part of the theological school. During the several years after the death of the Prophet Muhammad, many events occurred among the Companions, the peak of the mountain of gold was the killing of the caliph Usman bin Affan. Since the murder incident occurred, Muslims are divided divide, fight and fight for power. Wars after wars often occur among Muslims and are difficult to stop. Disputes that lead to political problems, namely the problem of the caliphate, lead to the problem of aqidah. The war that took place between the fourth caliph Ali bin Abi Talib against Mu'awiyah bin Abi Sufyan who insisted that Ali bin Abi Talib should be responsible for the killing of the third caliph Usman bin Affan was resolved peacefully or known as tahkim.

Some of Ali bin Abi Talib's followers and supporters did not accept Ali's way of accepting and taking a peaceful path in

solving this problem, because they believed they would win in battle and seize all the spoils of war. Some of them actually forced Ali to accept the tahkim and not continue the war. The irony is that the group that previously supported tahkim suddenly changed direction. Instead, they say that it is Allah who has the right to judge "La Hukma Illa Lillah". When Ali reminded them that it was they who caused Ali to receive the tahkim, they replied "we were wrong, why are you following our will. As caliph, you should have far-sighted and deep views and thoughts. (Syamruddin Nasution, 2015) It was because of this tahkim event that most of Ali's group voluntarily left the caliph and so on they formed a group which eventually became known as the Khawarij. (Kamil, 2011)

The tahkim incident began to penetrate into the problem of aqidah. They disbelieve one another, one party claims the other party leaves Islam and vice versa. The Khawarij loudly considered Ali and Mu'awiyah together with all those who received tahkim to be included in the group of disbelievers, because they actually followed the tradition of ignorance in deciding a law and did not implement the law in accordance with the Qur'an which was revealed by Allah, as he said. in the Qur'an: (QS. al-Maidah: 44)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Tahkim is considered by the Khawarij group to have committed a grave sin because they did not carry out God's commands. At the same time, the Khawarij have a concept of understanding that infidels are people who have committed grave sins. (Abdul Aziz Dahlan, 1987)

The Khawarij's understanding of the status of the perpetrators of major sins received a response from several groups and in the end a Murji'ah group was formed who believed that the perpetrators of major sins were not infidels, they were still believers. Regarding the punishment for the grave sins they commit, their punishment will be suspended in the hereafter and only Allah has the right to punish them. (Usman, 2017) The most important thing for the Murji'ah group regarding faith and kufr is confession in the heart, not merely the activities of the limbs. Therefore, Murji'ah argues that all activities carried out by the members of the body will forever not eliminate the faith that is in the heart of every human being. This understanding is certainly contrary to what is believed by the Khawarij group who believe that actions can destroy faith.

In the debate between the Khawarij and Murji'ah about the status of the perpetrators of major sins, whether they are disbelievers or still worthy of being considered a believer, suddenly a new opinion emerged which was conveyed by one of the students of the leading scholar at that time Hasan al-Basri named Wasil bin Atha who say that the perpetrators of major sins are not among the disbelievers and are not included in the group of believers, they are all among the wicked people. After that Wasil bin 'Atha left the teacher's science council and created a new science council to support and develop his ideas and main thoughts. It was for this statement that Hasan al-Basri said that Wasil bin 'Atha had distanced himself from us (I'tazala Wasil). It was from this incident that Wasil and all his followers were named al-Mu'tazilah. (Ris'an Rusli, 2015)

Wasil bin 'Atha did not agree with the opinion of the teacher Hasan al-Basri, because according to Wasil bin 'Atha the word believer has the meaning of praise, while the perpetrators of major sins are clearly not a commendable matter, meaning they cannot be called a believer, while the perpetrators Major sins also cannot be punished as infidels because they still recognize the creed. Because the status of believers and disbelievers cannot be pinned on the perpetrators of major sins, it is impossible for them to do so occupy heaven and hell, because of that, the most appropriate position for them is between heaven and hell or better known as al-Manzilah bain al-Manzilatain. There are many theories and opinions that explain the origins of the formation and naming of the Mu'tazilah, the essence of all of these theories explains that the Mu'tazilah are a group that always uses reason and philosophy in theological matters.

3. The position of reason towards revelation according to the Mu'tazilah

For Mu'tazilah reason has a very high position compared to revelation, because reason is a source of knowledge to know God and revelation. If there is a dispute between science and reason, then the argument of reason must be prioritized. (Su'ud bin Abdullah) while revelation according to Mu'tazilah is a source of religious knowledge that comes from reason. In 317 H in the city of Baghdad, there was a Mu'tazilah scholar who interpreted *مَقَامًا مَّحْمُودًا* in surah al-Isra ': 79 as follows: "That Allah has placed His Messenger Muhammad is with Allah above the 'ars, whereas according to Imam at-Tabari what is meant by this verse is the intercession that will be

received by the Prophet Muhammad on the Day of Resurrection.

In a book written by Harun Nasution about reason and revelation in Islam (Harun Nasution, 1986) a Mu'tazilah figure named 'Abdul al-Jabbar said that all obligations in outline can be known through reason, at the same time, reason cannot explain all obligations in detail, it is here that the revelation functions to explain the methods and details of all obligations starting from prayer, zakat, fasting and pilgrimage. Ibn Abi Hasyim argues that reason cannot know all the good and evil. In conditions like this, the function of revelation is to explain the goodness or badness of a job. For example, slaughtering animals is an act that is not good according to reason because it will torture animals. At the same time, according to the revelation that to commemorate historic days in religion such as Eid al-Adha, every Muslim who can afford it is advised to slaughter a sacrificial animal whose meat will be distributed to neighbors and the poor. (Harun Nasution, 1986)

In essence, the Mu'tazilah are aware of the weakness of the human mind, they realize that reason cannot completely control human life. Because of that, God sent revelation as a guide to reason. Mu'tazilah loudly emphasized that the verses of the Koran (revealed texts) are products created by Allah. As the Mu'tazilah principle that the Koran is a creature, not qadim. (Khairunnas Jamal, 2015) Mu'tazilah realize that the Qur'an is a revelation from Allah, but the task and function of revelation is only limited to the complement of reason. According to them reason can do four things without the presence of revelation, with human reason can know the existence of God, thank God for all the gifts, good and evil

deeds, do good deeds and leave bad deeds. (Harun Nasution)

Wasil bin 'Atha and the Influence of His Thoughts

Wasil bin 'Atha's rational thoughts began to develop and attracted the attention of many groups, because many of Wasil bin 'Atha's thoughts were contrary to the thoughts that existed at that time. Rational Wasil and his followers at that time were very compatible with the development of Greek philosophical thought. Wasil's thoughts became a bridge that connected the thoughts of Greek and Islamic philosophers. Wasil's thinking, which is very rational and progressive, certainly has a significant impact because it invites Muslims to think more critically about everything and makes rationality a tool in order to defend the basic teachings of Islam from slander and attacks by non-Muslim philosophers. (Ris'an Rusli, 2015)

Rationality or acting based on the logic of reason is of course not something new in the Islamic world, the Qur'an actually gives very high respect for the use of reason, there are so many verses that invite and order people to think and use their minds as he says.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولَى الْأَلْبَابِ .

"Verily, in the creation of the heavens and the earth, and the alternation of day and night, there are signs of Allah's greatness for people of understanding." (QS: Ali-Imron: 190) (al-Qur'an al-karim, 2021)

Thinking and using reason is clearly a clear teaching in the Qur'an. Reason is a very noble creation of God, because it is reason that can distinguish humans from other creatures of God such as animals

and angels.(Harun Nasution,1986) Reason is also a condition for humans to be responsible for all their good and bad deeds, reason is also a standard for someone worthy of receiving a reward or punishment. For non-human beings, such as animals, they will never be held accountable and are not entitled to receive rewards or punishments for their good and bad deeds. Therefore, humans whose minds are not functioning will not be punished for the crimes and mistakes they have committed. The first verse revealed by Allah to the prophet Muhammad SAW is closely related to the use of reason Ijtihad and Qiyas are sources of law in Islam after the Qur'an and al-Hadith. Both are synonymous with using reason which does not conflict with the texts and equations of God.

4. Basic Mu'tazilah Ideology

Indonesia has five precepts which are used as the basis for ensuring the continuity of national life, these five precepts are known as Pancasila. The Mu'tazilah have a basic premise for their thoughts which we know as al-Usul al-Khamsah (five main teachings). Mu'tazilah followers will not be recognized for their existence and way of thinking before they acknowledge al-Usul al-Khamsah, namely (Ahmad Muthohar,2008)

a. Al-Tauhid

Tawhid is the most important teaching for every religious group, including the Mu'tazilah. Rational and philosophical arguments are always put forward by them as a characteristic, and the problem of monotheism is no exception. Basically the understanding of monotheism echoed by Mu'tazilah does not differ much from other groups from

ahlu as-sunnah wa al-jamaah, namely they both believe that "La ilaha illa Allah Wahdahu La Syariika Lahu" as contained in surah al-Ikhlās . The Mu'tazilah have a strong desire to purify Allah from all His resemblance to creatures. Consequences of theory this is that the Mu'tazilites opposed the argument that Allah could be seen. The Mu'tazilah also reject the qadim of the Qur'an. For them the Qur'an is something new. If the Qur'an is qodim, then there will be two qadim, namely Allah and the Qur'an. This concept is clearly contrary to the beliefs of the Mu'tazilah. (Ris'an Rusli, 2015)

b. Al-'Adl

The understanding of 'adl for Mu'tazilah is justice done by Allah in accounting for human actions. According to abd al-Jabar "all of God's deeds are good, do not do evil and are not negligent". When Allah tortures his servant, then it is all intended for the benefit of his servant, because if it is not for the sake of interest, it means that Allah has neglected his obligation to do good.

c. Al-Wa'du wa al-Wa'id

This concept is still closely related to the concept of 'adl. Allah is obliged to keep his promise to reward the servant who does good and torments the servant who does evil. Through this principle the Mu'tazilah reject the concept of intercession. Because this concept will endanger His policy. (Ibid., 86)

d. Al-Manzilah Bayn al-Manzilatain

This understanding is the forerunner of the Mu'tazilah teachings. This concept of understanding relates to a believer who

has committed a grave sin. Major sinners do not become disbelievers because they still adhere to the shahada and believe in Allah and the Prophet Muhammad, at the same time they cannot be considered still believers because they have committed major sins. Because their status is not disbelieving, they are not worthy of hell, because they are not believers, they are not worthy of heaven, they must be placed outside heaven and hell.

e. Al-Amru bi al-Ma'ruf wa an-Nahyu 'an al-Munkar

After the four previous concepts are synonymous with theological discussion, the last concept is more focused on moral matters. The command to do good deeds and the prohibition to do bad deeds must be carried out by all believers.

5. Mu'tazilah Interpretation Methods and Patterns

When referring to the book of tafsir al-Kashshaf, it can be concluded that in broad outline, the Mu'tazilah interpretation is the interpretation of bi al-Ra'yi, although in practice there are several verses whose interpretation tends to be the interpretation of bi al-ma'sur. because most of the sources of interpretation are oriented towards the power of reason in professing. Dr. az-Zahabi even categorizes al-Kashshaf as part of the interpretation of bi al-Ra'yi al-Mazmum (despicable) (Muhammad Husain az-Zahabi, 2012) on the basis of the dominance of the Mu'tazilah opinion in it. There are several methods used by Imam Zamahksyari in his interpretation; In its preparation, the interpretation of al-Kashshaf is arranged according to the order of the surahs from al-Fatihah to an-Nas. Every surah starts with basmallah except sura at-Taubah.

In terms of commentary material, broadly speaking the Mu'tazilah interpretations have theological nuances because they were one of the largest schools of thought in theology of their time. The linguistic method (grammar) is also a sight that is often found in Mu'tazilah interpretations, including the interpretation of al-Kashshaf, because Imam Zamahksyari is famous for mastering linguistics. The priest also uses the dialogue method in his interpretation, the words in qulta (when you ask) qultu (I answer) are always used to answer and explain the content contained in the verse, as if there was a dialogue between the priest and his students. (Ma'mun Mu'min, 2017) The discourse about seeing Allah has become a very phenomenal problem between the Mu'tazilah and other groups. According to the uthor, in this chapter we can see that the Mu'tazilah used the bi al-ma'sur interpretation and linguistic skills for the benefit of the group..(Ahmad Zabidi, 2020).

6. Mu'tazilah and Ways of Interpretation

There are several ways that become a solid foundation for the Mu'tazilah in interpreting the Qur'an, namely: (Muhammad Husain az-Zahabi, 2012)

a. Al-Usul al-Khamsah

The Mu'tazilah made al-Usul al-Khamsah a solid foundation for all the arguments for their beliefs. These five basic foundations are very contrary to the beliefs of the ahlu al-Sunnah wa al-Jama'ah group. The style of Mu'tazilah interpretation cannot be separated from al-Usul al-Khamsah. Various methods have been used to maintain and develop their understanding, manipulating the verses of the Koran to suit their beliefs is

one of the methods that have been adopted. As their interpretation about surah al-Jin verse 18.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

“And that the mosques belong to Allah”

Mu'tazilah argues that the sentence mosque in that verse is not a mosque as we use it for our daily prayers. The mosque in question is the limbs used by humans for prostration, namely the hands, forehead and nose. Imam Zamakhshari based this interpretation on the hadith of the prophet about how to prostrate using seven members, namely, the forehead, nose, palms of the hands, knees and fingertips.

b. Language Rules Have a Very Important Role

Imam Zamakhshari was one of the best scholars of his time in linguistics. He used this skill to interpret the Koran according to the Mu'tazilah understanding. Interpreting the Qur'an through a language approach is one of the core ways of interpreting them. If they think there are verses whose meaning is contrary to principles and beliefs, then they will not hesitate to eliminate the meaning intended by the Qur'an and bring up new meanings that are in line with the Mu'tazilah school of thought. Example when they interpret the surah Surah al-Qiyamah verses 22-23 :

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

“On that day the faces of those who believe will be radiant, looking to their Lord”.

One of the many advantages of the Mu'tazilites is that they are experts in linguistics, so they can decipher the uniqueness of the Qur'an in a language that suits their understanding. According

to the Mu'tazilah, the word nazirah in sura al-Qiyamah cannot be interpreted by seeing how Allah's creatures see it, as the ahl al-sunnah believes. The meaning of seeing here is "expecting favors", because seeing in Arabic does not only have one meaning.

After that they tried to dig deeper into the word ilā. According to them, ila in the verse does not mean "to", they interpret it with pleasure. Because it is a mufrod form of al-ala' which means many favors. With the expertise to process this language, the verse in question changes its meaning to "see the grace of their Lord". This is in accordance with the belief that God cannot be seen in this world or in the hereafter. (Khairunnas Jamal, 2015)

c. Avoiding al-Qira'ah al-Mutawatirah

Sometimes the Mu'tazilah have to set aside and change the texts of the Koran which have been narrated mutawatir so that they do not conflict with their principles of al-Tawhid. A real example is when they change the harokat dhommah to fathah.

in surah an-Nisa verse 164:

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

"And Allah had spoken to Moses"

In this verse, the Mu'tazilah interpret Allah's words to become maf'ul, and recite

Musa to become Fa'il. So this verse should be

وكان موسى قد كلم الله

"And Moses had spoken to Allah"

But not all Mu'tazilah agree with this change, because there are some of them who still use al-Qira'ah al-Mutawatirah regarding the verse in question, but they

stray too far from the original meaning. According to them al-Kalam means wound. And the true meaning of God's word is "And Allah has injured Musa with various kinds of tests and trials. This meaning is in accordance with their belief that God cannot be seen and spoken to." (Muhammad Husain az-Zahabi, 2012) The next example of deviation is when changing al-Qira'ah al-Mutawatirah found in surah al-Baqarah verse 88:

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

"And they (the Jews) said: our hearts are closed (cannot accept Islam). (actually their hearts are not closed), but Allah has cursed them because of their disbelief. Because of that, very few of them believe".

According to some Mu'tazilahs, this verse cannot be accepted by their schools of thought, because how could it be that Allah created their hearts and then forbade guidance and faith from entering their hearts and it was Allah who led them astray. To match this verse with their understanding of the 'Adl of Allah, then al-Qira'ah al-Mutawatirah they changed to.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

By changing the ghulf reading to ghilāf which means "place". This distortion of meaning gives them the freedom to interpret the verse in question as follows; "they (Jews) said; our heart is a place to share knowledge".

7. Ulama's Criticism of Mu'tazilah Tafsir

Imam Ibn Taimiyah commented on the interpretation of the Mu'tazilah. according to the imam 'Mu'tazil are a group who are very confident in their intellectual abilities, and try to interpret

the Qur'an according to their reason. This style of interpretation of the form has never been carried out by salaf al-sālih scholars. The error in their interpretation can be observed in two respects. The first is from the side of their wrong opinion, the second is from the side of the mistakes they made in interpreting the verses of the Koran. (Ibid., 327)

Wishes of their schools of thought and thought. They take various ways to reach their goals. Sometimes they use a language approach because most of them are people who are experts in the field of language such as Imam Zamahkshari, sometimes they also change the recitation of the Koran whose history is mutawatir. But of all these ways, the concept of al-Usul al-Khamsah is the main foundation in every interpretation. Mu'tazilah are a group who are more inclined to use reason. Because of this, some scholars' classify their interpretations as including the interpretation of bi al-Rak'iy, even according to Dr. Muhammad Husain az-Zahabi that their interpretation is a reprehensible interpretation. Although there are also several verses that they use with the interpretation of bi al-Maktsur..

D. CONCLUSION

The emergence of the Mu'tazilah stems from the social conditions of a society that is divided because of religious issues. The discourse about aqidah that was rolled out by the Mu'tazilah was contrary to the understanding that was already developing at that time. The Mu'tazilah position reason as the source of all things that can regulate human life, even though revelation is positioned by the Mu'tazilah as something that is not too important. If we return to our current situation as academics, this incident should become a treasure trove of

knowledge for us in broadening our horizons of thinking.

In interpreting verses, Mu'tazilah leaders and scholars use various methods

so that the Qur'an is in accordance with the.

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