

AL-QUR'AN IN VIEW OF THEOLOGY KALAM MATURIDIAH AND SHI'AH

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Abstract

Al-Qur'an is the holy book from Allah to the Prophet Muhammad and as proof of his prophethood. In Islam, the science that discusses the problem of divinity is studied in the science of kalam, which in its development emerged several theologies with different understandings, including Maturidiyah and Shi'ism. This study tries to find Maturidiyah and Shia views on the Qur'an. By using theological and textual approaches, the researcher explores the views of the two schools of thought on the Qur'an. Based on the results of the deductive analysis, it is concluded that Maturidiyah Samarkand distinguishes the kalam lafdzi and nafsii of the Qur'an. This is because the Qur'an is an arrangement of letters and sounds, so it is lafdzi while nafsii is an abstract word and cannot be detected through the human senses. Maturidiyah Bukhara views the Qur'an as not kalamullah (the nature of God), but kalamullah in the majazi sense. The Shia have a different view, namely the belief that the Qur'an in today's era is fake and not mutawatir. It is hoped that through this paper, it can increase people's faith in Allah swt and expand knowledge related to currents in the science of kalam.

Keywords: Al-Qur'an, Maturidiah, Shia, Theology Kalam

Abstrak

Al-Qur'an adalah kitab suci dari Allah kepada Nabi Muhammad saw sekaligus sebagai bukti kenabiannya. Dalam Islam, ilmu yang membahas masalah ketuhanan dipelajari dalam ilmu kalam, yang dalam perkembangannya muncul beberapa teologi dengan pemahaman yang berbeda-beda, di antaranya Maturidiyah dan Syi'ah. Kajian ini mencoba menemukan pandangan Maturidiyah dan Syiah terhadap Al-Qur'an. Dengan menggunakan pendekatan teologis dan tekstual, peneliti menggali pandangan kedua mazhab tersebut terhadap al-Qur'an. Berdasarkan hasil analisis deduktif, disimpulkan bahwa Maturidiyah Samarkand membedakan kalam lafdzi dan nafsii al-Qur'an. Hal ini karena Al-Qur'an merupakan susunan huruf dan bunyi, sehingga bersifat lafdzi sedangkan nafsii merupakan kata yang abstrak dan tidak dapat dideteksi melalui indera manusia. Maturidiyah Bukhara memandang al-Qur'an bukan kalamullah (sifat Tuhan), melainkan kalamullah dalam pengertian majazi. Syi'ah memiliki pandangan yang berbeda, yaitu keyakinan bahwa Al-Qur'an di era sekarang ini palsu dan tidak mutawatir. Diharapkan melalui makalah ini dapat meningkatkan keimanan masyarakat kepada Allah swt dan memperluas pengetahuan terkait arus dalam ilmu kalam.

Kata Kunci: Al-Qur'an, Maturidiah, Syi'ah, Teologi Kalam

Background

One of the pillars of faith is to believe in the books revealed from Allah.¹ This means to fully believe that Allah Ta'ala has sent various books for His Messenger so that they

can be conveyed correctly and clearly to His servants as instructions as well as real information.² These books are the words of Allah Ta'ala which he actually spoke according

¹ Vera dan Aifa Aisa Fikrotin, "Kemukjizatan Al Qur'an Dari Segi Kebahasaan dan Keilmuan," *Dinamika* 4, no. 1 (2019): 75–92, <https://doi.org/10.32764/dinamika.v4i01.366>.

² Sri dan Muhamad Rezi Hartati, "Dimensi Psikologi dalam Al-Qur'an (Analisis Tekstual Tentang Ayat-Ayat Al-Qur'an)," *Islam Transformatif* 03, no. 01 (2019): 22–29, <https://doi.org/10.30983/it.v3i1.844>.

to His will and desires³. This is according to His word in QS An-Nahl verse 2:

يُرْسِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

“Meaning: He sends down the angels by (bringing) revelations with His command to whom He wills among His servants, namely: “Warn all of you, that there is no god (right) but Me, so be pious. to me”.

Allah swt as the creator sent His books from the sky with the main function of conveying what Allah wants.⁴ Allah swt is invisible with the senses of sight and He with wisdom deliberately does not show Himself but only sends sufficient information to give rise to belief about Allah swt. So, what we need to underline is that the main function of the books is to convey what Allah swt wants. Atabik⁵ These books have come down quite a lot from the sky but what are mentioned and must be believed in are five books, namely the sheets (suhuf) of Abraham, the Torah of the Prophet Musa, the Zabur of the prophet David, the Gospel of the prophet Jesus and the Qur'an that was revealed to Muhammad saw.⁶ These five books must be believed for their truth and existence, although it is possible that there are many other books that Allah sent that are not mentioned.⁷ These books of Allah swt were sent from the sky, from these five books there are four which are not guaranteed to be preserved,

only one is guaranteed by Allah to be preserved. Therefore, at this time the original texts of the five books cannot be found and the text of these books is revised every year according to human wishes⁸. The only book whose authenticity is preserved is the Qur'an because the Qur'an is the greatest miracle that the Prophet Muhammad received. While the other four books are only additional miracles received by His prophets. The Qur'an is the last book and the perfect book from the books that came before and since the Qur'an appeared, the previous books are no longer valid, both their teachings and the laws contained therein. Reading the Qur'an has a greater reward than the remembrance of Allah. Whoever reads the Qur'an, Allah gives one letter of goodness and one good deed, Allah rewards him ten times. The Prophet said: "Whoever recites in one night only ten verses, then he will not be written as heedless. And whoever reads fifty verses in one night, then he will be written as a person who submits and whoever reads two hundred verses in one night Allah will give him an abundant reward.

Allah sent various books for His Prophets and Messengers which are intended for guidance for human life, one of which is the Al-Qur'an al-Karim.⁹ Al-Qur'an is the word of God that was specifically revealed as the revelation of Muhammad.¹⁰ The Al-Qur'an is written in manuscripts, preserved in the chest

³ Shalih bin Fauzan Al-Fauzan, *Kitab Tauhid*, ed. Achmad Rifa'i (Sukoharjo: Insan Kamil Solo, 2017).

⁴ Yulia Rahmi, “Konstruksi Manhaj Akademisi Terhadap Kitab Tafsir Al-Fatihah Karya Mahmud Yunus,” *Islam Transformatif* 4, no. 2 (2020): 59–60, <https://doi.org/10.30983/it.v4i2.3407>.

⁵ Ahmad Atabik, “The Discourse of Qur'anic Metaphors: The Embryo of Theological Sects Disputes in Comprehending the Holy Qur'an,” *Esensia* 22, no. 1 (2021): 45–61, <https://doi.org/10.14421/esensia.v22i1.2705>.

⁶ Ahmad Syamsul dan Mohammad Yunus Muarif, “Tinjauan Teologi Islam di Dunia: Isu dan Prospek’ Frederick Mathewson Denny,” *Islamika* 19, no. 2 (2019): 40–53.

⁷ Ferki Ahmad Marlion, Kamaluddin Kamaluddin, and Putri Rezeki, “Tasybih At-Tamtsil dalam Al-Qur'an: Analisis Balaghah Pada Surah Al-Kahfi,” *Lughawiyah* 3, no. 1 (2021): 33–44, <https://doi.org/10.31958/lughawiyah.v3i1.3210>.

⁸ Ferki ahmad Marlion, “تأثير أسلوب مء الحروف المفقودة على مهارة الكتابة لدى التلاميذ بحث تجريبي في المدرسة الثانوية عائشية بادنح,” *Arabia* 13, no. 1 (2021): 23–46.

⁹ A Rahman Ritonga dan Deswalantri M, Yopi, “Metode Pembelajaran Mata Pelajaran Al-Quran Hadis Pada MAN 2 Bukittinggi,” *Islam Transformatif* 03, no. 01 (2019): 38–51, <https://doi.org/10.30983/it.v3i1.1216>.

¹⁰ Afdilla Nisa, “Quality of Hadith Shalih in The Book of Sunan Abiy Dawud Disputed By Nasr Al Din Al-Abaniy And Shu'aib Al-Arnauth,” *Islam Transformatif* 5, no. 1 (2021): 1–16, <https://doi.org/10.30983/it.v5i1.4457>.

and quoted mutawatir¹¹. The Al-Qur'an is the holy book of the Muslims which is filled with miracles, among the forms of miracles it is seen in the beauty of its language and literature. Apart from being a proof of miracles that lie in terms of language and literature contained therein, the Qur'an also contains news on previous people and future events, regarding occult matters, the content of various wisdom behind sharia, and the provisions set by Allah swt.¹²

Allah swt bestowed grace on His Apostles with extraordinary miracles.¹³ The miracles that were accepted by the apostles were in accordance with the conditions of his people which aimed to strengthen their position and weaken all the tricks that were made to harm him.¹⁴ One of the extraordinary miracles that Allah revealed to His Messenger was on the Prophet Muhammad with the revelation of the Al-Qur'an¹⁵.

In the course of time when Islamic civilization met philosophy, a new Muslim cultural civilization emerged called the science of kalam. As a branch of Islamic science,¹⁶ Kalam Science focuses on issues of theology or kathe form of God, the nature of God and information about the unseen.¹⁷ The position of

the Qur'an in the Science of Kalam is often discussed. The content of the Qur'an is related to human reflection on the universe and its contents as well as reflection on oneself and its creator. All of this clearly shows that he comes from the All-Wise and All-Knowing One and nothing is hidden from Him. According to the Ahlul Sunnah wal Jama'ah group, the Qur'an is the Word of God.¹⁸ Indeed, the Qur'an comes from Allah and everything that comes from Allah is not a creature as understood by the Mu'tazilah nor is it like human speech. This is what Malik bin Anas said.¹⁹ I heard my uncle, Malik ibn Anas and some of their scholars mention the Qur'an then they said the Qur'an is kalamullah and he is from Allah and every thing that comes from Allah is not a creature (meaning this is an attribute of Allah) and His name) as well as anyone who argues about the Qur'an, it is a form of disbelief.²⁰

There are two schools in the science of kalam which until now are still growing, developing and being embraced by the majority of Muslims even though these two schools are contradictory to each other, namely the Maturidiyah and Shia schools.²¹ Each of these schools has views on the Koran that are

¹¹ Ferki Ahmad dan Dardari Marlion, "أسلوب", *Lughawiyah: Journal of Arabic Education and Linguistics* 1, no. 2 (2019): 62–89, <https://doi.org/10.31958/lughawiyah.v1i2>.

¹² Ferki Ahmad Marlion, "Metode Pendidikan Dipelajari Dari Metode Bijak Dalam Al-Quran," *Repository.Uinjkt.Ac.Id* (UIN Syarif Hidayatullah Jakarta, 2017).

¹³ Muhammad Fajri, "Dynamics of The Study of The Quran In Indonesia : Language And Paradigm," *Islam Transformatif* 5, no. 1 (2021): 59–71, <https://doi.org/http://10.30983/it.v5i1.4130>.

¹⁴ Fauzi, "Ahlussunnah wal Jamaah di Indonesia: Antara Al-Asy'ariyyah dan Ahli Hadits," *Rusydiah* 1, no. 2 (2020): 156–76, <https://doi.org/10.35961/rsd.v1i2.209>.

¹⁵ Ferki Ahmad dan Tri Yuliana Wijayanti Marlion, "Makna Ayat-Ayat Perumpamaan di Dalam Surat Ali Imran," *An-Nida'* 43, no. 2 (2019): 1–19, <https://doi.org/10.24014/an-nida.v43i2.12320>.

¹⁶ Ahmad Zubaidi, "Ahlussunah Wal Jamaah's Political Practices in Post-Reform Indonesia," *Ar Risalah*

2, no. 2 (2021): 273–96, <https://doi.org/10.34005/alrisalah.v12i2.1400>.

¹⁷ Muh Ilham Usman, "Paham dan Aliran Akidah dalam Islam," *Al-Mutsala* 2, no. 2 (2020): 118–39, <https://doi.org/10.46870/jstain.v2i2.38>.

¹⁸ Karina Purnama Sari, "Perkembangan Pemikiran Klasik dan Modern," *Ad-Dirasah* 1, no. 1 (2018): 63–78.

¹⁹ Agus Tohawi, "Strategi Pengembangan Nilai-Nilai Ahlussunnah Wal Jama'ah dalam Penanaman Keagamaan Pada Diri Remaja Oleh IPNU-IPPNU," *Innovative* 7, no. 2 (2020): 62–72, <https://doi.org/10.53429/innovative.v7i02.108>.

²⁰ Asep Awaluddin, "Urgensi Ahlu Sunnah Wal Jama'ah dan Pendidikan KEBangsaan (Tinjauan Atas Qonun Assasy Ahlu Sunnah Wal Jama' Ah Karya Rois Akbar Nahdlatul Ulama KH. Hasyim Asy' Ari)," *Muslim Heritage* 5, no. 2 (2020): 325–44, <https://doi.org/10.21154/muslimheritage.v5i2.2301>.

²¹ Eri Susanti, "Aliran-Aliran dalam Pemikiran Kalam," *Ad Dirasah* 1, no. 1 (2018): 23–42.

contradictory to each other but are both believed to be true by their respective followers.²² Based on that, the problem in this article is how is the Qur'an in the view of the theology of the Maturidiah and Shi'a kalam schools? The goal to be achieved is to know the theological views of the Maturidiah kalam and Shi'a schools of thought in viewing the Qur'an.²³

Research related to the object of study of the Al-Qur'an, theology of Kalam Maturidiah and Shi'ism has been carried out by several researchers. Among them are Fiddian Khairudin and Amaruddin first²⁴ through his work he explains that which explicitly emphasizes that there is no addition, the Shia style is very thick in his work, especially in terms of the methods used and his defence of Shia teachings.

Second, research articles by Mukromin²⁵ who concluded that the Shia scholars view the Al-Qur'an with a different view from the Sunni scholars. Third, the research article by Abu Zar²⁶ explained that there are six Al-Maturidiyah thoughts and obligations, namely knowing God, wisdom, the value of good and evil in terms of logic, His nature, His actions, major sins, and seeing Him. Al-Maturidiyah itself is divided into two groups, namely groups similar to Asy'ariyah (Maturidiyah Bukhara) and groups similar to Mu'tazilah (Maturidiyah Samarkand).

Fourth, Adnin and Muhammad Zein²⁷ Through his work he concludes that the

dissatisfaction of Al-Asy'ari and Al-Maturidi with the arguments made by the Mu'tazilah is the main factor in the emergence of epistemology in Ash'ariyah and Al-Maturidiyah theology. Fifth, Hamka²⁸ who explained that the emergence of Maturidiyah was due to several aspects, namely: Al Maturidi's dissatisfaction with the Mu'tazilah theological arguments and the widespread understanding of the Shia Qaramithah.²⁹

The research carried out by the researcher tries to investigate things that have not been studied by previous researchers, namely how the theological views of the Maturidiah kalam and Shi'a schools of thought view the Al-Qur'an.

The object of research is the focus of attention in research³⁰. Meanwhile, the Al-Qur'an in the view of the Maturidiyah and Shi'a kalam schools is the focus of the object of his research. This research, which falls within the scope of religious research, is closer to a theological approach from the point of view of Islamic studies. Theology is a branch of philosophy that focuses on divine issues. This method is called the book or textual method because it starts from the belief that the religious practice of one religion is considered the most correct compared to others³¹.

This research is classified as qualitative in collecting data using a library research which

²² Muhammad Iqbal, "Perspektif Syiah Imamiyah Tentang Dimensi Tauhid," *Islamijah* 1, no. 2 (2020): 162–76, <https://doi.org/10.30821/islamijah.v1i2.7226>.

²³ Jajang A Rohmana, "Al-Qur'an Sebagai Basis Aktivitas Pendidikan: Kontribusi Tafsir Surat Luqman Karya K. H. Abdulchalis Iskandar," *Mashdar* 3, no. 2 (2AD): 1–30, <https://doi.org/10.15548/mashdar.v3i2.2976>.

²⁴ Fiddian dan Amaruddin Khairudin, "Mengungkap Penafsiran Al-Qur'an Versi Syiah Kajian Tafsir Al-Mizan Fi Tafsir Al-Qur'an Karya AtTabataba'i," *Syahadah* VI, no. 6 (2018): 91–114.

²⁵ Mukromin, "Tahrif Al-Qur'an Antara Sunni Dan Syiah," *Manarul Qur'an* 15, no. 1 (2015): 93–100, <https://doi.org/10.32699/mq.v15i1>.

²⁶ Abu Zar, "Pemikiran Al-Maturidiyah Dalam Pemikiran Islam," *Adabiyah* XIV, no. 2 (2014): 150–63.

²⁷ Adnin dan Muhammad Zein, "Epistemologi Kalam Asy'ariyah Dan Al-Maturidiyah," *Al Hikmah* 2, no. 1 (2020): 1–12, <https://doi.org/10.51900/alhikmah.v2i1.7603>.

²⁸ Hamka, "Maturidiyah: Kelahiran Dan Perkembangannya," *Hunafa* 4, no. 3 (2007): 257–70, <https://doi.org/10.24239/jsi.v4i3.218.257-270>.

²⁹ Siti Muawanatul Hasan, "Aktualisasi Paham Ahlussunnah Wal Jama' Ah (Aswaja) Bagi Kehidupan Generasi Milenial," *An* 1, no. 2 (2021): 100–108.

³⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Reneka Cipta, 1988).

³¹ Dede Ahmad dan Heri Gunawan Ghazali, *Studi Islam Suatu Pengantar Dengan Pendekatan Interdisipliner* (Bandung: Remaja Rosdakarya, 2017).

collects all data related to the object of research both in hard and soft forms (journals and books). The data collected is then analyzed deductively which is then presented descriptively in describing the object of research (the Al-Qur'an in the view of the Maturidiah and Shi'a kalam schools) in a coherent, systematic, rigid, and clear way.

Kalam

Definition of Kalam

The science of kalam which is also called the science of monotheism is a science that studies the procedures for determining religious beliefs using naqli, aqli, and wijdani arguments³². The science of kalam is similar to the science of monotheism because its scope focuses on the same object, namely about the Oneness of Allah or about divinity.³³

The mutakallimin named this science as the science of kalam for several reasons, namely; (a) the issue of the word of Allah (the Al-Qur'an of creatures or qadim) is the main thing that is disputed; (b) the substance of kalam Allah (Al-Quran is a creature or qadim) is the main point of contention; (c) the substance of the science of kalam nothing can be caught by the senses of sight or practiced by the limbs; the determination of the arguments in matters of faith is the same as the method used in the science of mantiq; and (d) mutaakhirin scholars examine issues that have not been discussed before by salaf scholars, for example: mutasyabihah verses, qadha, major sins, and other problems.³⁴

Studying the science of kalam is tantamount to studying one of the three main points of the pillars of faith (nuthqun bi al-lisaani, 'amalun bi al-arkaani, and tashdiiqun bi

al-qalbi).³⁵ In order to be able to pronounce with confidence (nuthqun bi al-lisaani), it must be based on knowledge, namely the science of monotheism. The science of monotheism itself is a science that studies about divinity which in turn is in accordance with social developments and times, this science develops into the science of kalam. The science used to strengthen 'amalun bi al-arkaani (implemented by action) is the science of fiqh which studies practices and their laws. Meanwhile, tashdiiqun bi al-qalbi (justify by heart) is strengthened by studying the science of Sufism.

Another name for Kalam

The science of kalam is often referred to by the name of other sciences in Islam, which include: (a) tawhid science, the science of kalam is similar to the science of monotheism because it discusses issues related to the oneness of God; (b) ushuluddin science, the science of kalam is similar to the science of ushuluddin because the scope of the discussion is related to the various principles contained in Islam; and (c) aqidah Science, the science of kalam is called the science of faith because it studies about Islamic beliefs.

Source of Kalam

The main sources of the science of kalam are texts (Qur'an and Al-Hadith) which explain His existence, His attributes, and other matters related to faith. His postulates are enriched through Greek philosophy and other elements. Therefore, the scope of the scientific object of kalam is always based on two interrelated foundational sources, namely the source of logic (reason) and the source of texts (Al-Qur'an and Al-Hadith)³⁶.

³² Teungku Muhammad Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Taubid/Kalam* (Semarang: Pustaka Rizki Putra, 2012).

³³ Irfan Musadat, "Paradigma Ahlussunnah Wal Jamaah (Aswaja) Dengan Pendekatan Kultural: Strategi Membangun Sikap Keberagamaan," *An Nabdhob* 1, no. 1 (2021): 59–73.

³⁴ Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Taubid/Kalam*.

³⁵ Abdul dan Rosihon Anwar Rozak, *Ilmu Kalam*, 2nd ed. (Bandung: Pustaka Setia, 2016).

³⁶ Rozak.

Factors Affecting the Development of Kalam

Internal and external factors are two factors that influence the development of Kalam Science. Internal factors are divided into two aspects which include aspects of the Al-Qur'an and aspects of the Muslims themselves. Some aspects that are sourced from the Al-Qur'an, are: (a) the rebuttal of the Al-Qur'an against the polytheists who deny Islam; (b) the Al-Qur'an clearly stipulates the obligation for Muslims to defend their religion; (c) there are various mutasyabihah verses scattered in the Al-Qur'an, thus encouraging people to discuss and study them; and (d) the Al-Qur'an gives a high respect for the mind.

As for the aspects that come from the Muslims themselves, among others: (a) the luxury and wealth of the world encourage and make it easier for Muslims to pay more attention to religious issues; (b) political problems caused divisions and disputes that culminated in the Caliphate of Uthman which culminated in the killing of Uthman; and (c) freedom of expression.

While the external factors that influence the development of the science of kalam, namely: (a) people who convert to Islam have not been able to leave the teachings of their previous religion and mix the teachings of previous religions into Islam; (b) theological denominations of kalam try to study the creed of their opponents with the aim of making it easier to fight against their enemies and make arguments; and (c) there was a movement to study Greek philosophy and mix it with Islam with the aim of strengthening the Islamic faith.

The Al-Qur'an in the View of Kalam Maturidiah Theology

Maturidiah

Maturidiah is an understanding of theology with a rational-traditional style. This

school is attributed to the name of its founder, Imam Abu Mansur Muhammad bin Muhammad bin al-Maturidi al-Ansari. This school tends to give more portion to rationality, so this school tends to Mu'tazilah than Ahlul Sunnah wal Jama'ah.

Abu Mansur Al-Maturidi was born in Maturid (a small town in Samarkand, the Transoxiana region of the Central Asian continent). Now the area is called Uzbekistan. Imam Al-Maturidi has many titles assigned by his students, including: Imam al-Mutakallimin, Muwattid 'Aqa'id Ahl al-Sunnah, Imam al-Huda, Musahhih 'Aqa'id al-Muslimin, 'Alam al-Huda, Ra'is Ahl al-Sunnah, Nasir al-Sunnah, Qami' al-Bid'ah, Muhyi al-Shari'ah, and Muhdi Hadhihi al-Ummat³⁷. The titles given indicate that Imam Al Maturidi has an honorable place in front of his students. The title also shows that Imam al-Maturidi has a high level of knowledge by giving a great contribution and dedication in defending the Ahlussunnah wal Jama'ah ideology from sects and ideologies that destroy the purity of Islam.

Al-Maturidi was a contemporary of Asy'ari. Both of them fought for the same vision, namely: against the Mu'tazilah. Ash'ari against the Mu'tazilah in the center and Al Maturidi against it in the branches. Due to the common opposition between Ash'ari and Al-Maturidi, their conclusions in the creed are close together.

In the field of fiqh, Al-Maturidi tends to be Hanafi adherents. He tends to be enthusiastic about studying the Hanafi school, because during that time there has often been a debate between the Hanafi school and the Shafi'iyah school. As well as being a place of debate between hadith experts and fiqh experts on the one hand and the Mu'tazilah group on the other in the science of kalam, so it appears that there

³⁷ Abu Mansur Al Maturidi, *Takwiilat Ahl As Sunnah (Tafsir Al Maaturidi* (Beirut: Daar Al Kutub Al 'Ilmiyyah, 2005).

is a very strong relationship between Al-Maturidi and Imam Hanafi in terms of science, especially the science of kalam.

Al Maturidi's ideology has many similarities with Asy'ari. The majority of their thoughts are similar, although there are 30 such as af'al ibad. In this case, Asy'ari seems to tend to be Jabariyah while Al-Maturidi tends to be Qadariyah. The similarity between the two lies in the tendency to oppose the Mu'tazilah denomination and defend the Sunni opinion³⁸.

The peak of Al-Maturidi's glory in the Imu Kalam vortex could not be separated from the services of the ruler of Samarkand at that time, namely Abu Saman. This ruling family is famous for its noble character, loves knowledge, and glorifies scholars. They ruled over the Khurasan region and the Transoxania region from 261 H to 389 H. Asad bin Saman, was one of the rulers at that time who tended to defend and protect al-Maturidi.

The tendency towards Ahlul Sunnah wa al-jam'ah is a pattern of Maturidiah thought at the level of Islamic aqidah. This is similar to the style of Asy'ariyah thought. Although Maturidiah is divided into Maturidiah Samarkand (followers of Imam Abu Mansur Muhammad bin Muhammad bin al-Maturidi al-Ansari) and Maturidiah Bukhara (followers of Abu Yurs Muhammad Al-Bazdawi). Therefore, it can be concluded that the Ahl Sunnah wa Al-Jama'ah madhhab in the science of kalam includes Asy'ariyah, Maturidiah Samarkand and Maturidiah Bukhara³⁹.

Maturidiah's view of the Al-Qur'an

According to Imam Al-Maturidi, kalamullah as a reference for the Maturidiah Samarkand school distinguishes kalam lafdzi (composed of letters and sounds and kalam nafsiy (abstract in nature, inaudible and does not

have the form of sound). Al-Maturidi understands nafsiy is a kalam that is inseparable from the essence of divinity. and various attributes of divinity are essentially Qadim. While kalam which consists of the arrangement of letters and sounds is new (hudut). Departing from this thought, the word of God in the form of the Al-Qur'an which consists of the arrangement of letters and sounds is classified as hudut (new). Meanwhile, the word of God which means nafsiy kalam is a word that humans are unable to understand, describe, interpret, and the fact that God cannot be explained belongs to the characteristics of a qadim God.⁴⁰

Al Maturidi also mentions that the word of Allah is one of the many attributes that are united with Himself, so that it is not composed of letters or sentences, is qadim and is eternally similar to His eternal dharma. While in the form of letters and arrangements, it shows that it was created or in other words it is not eternal, so it is new. The position of the Al-Qur'an as kalamullah is also understood in two ways, namely the Al-Qur'an as kalam nafsiy means qadim and not a creature. Meanwhile, the Al-Qur'an as kalam lafdzi which has been written in Arabic is composed of letters and words that are read, voiced, and printed in the form of manuscripts, which are new creatures and items, so they are not qadim.

It is clear that the word of God is no different from the word of man, although both are composed of a collection of letters and sounds. The Qadim of Allah's Word is not characterized by letters, spelling, sounds, and creatures.

Regarding the qadim of the Al-Qur'an, Al-Maturidi took the argument related to the challenge of the Arabs and Arab poets to compete with the Al-Qur'an as the word of

³⁸ An-Nashir Sahilul, *Pemikiran Kalam* (Jakarta: Rajawali Pers, 2016).

³⁹ Muniron, *Ilmu Kalam; Sejarah, Metode, Ajaran dan Analisis Perbandingan* (Yogyakarta: Pustaka Pelajar, 2015).

⁴⁰ Nur Hasaniyah dan Hadi Nur Taufiq Murdiono, "Makna Lafazh Qaul dan Kalam di dalam Al-Qur'an Menurut Perspektif Ilmu Balaghah," *Arabi* 6, no. 1 (2021): 68–78, <https://doi.org/10.24865/ajas.v6i1.318>.

Allah and His proof. As contained in Al-Baqarah verses 23-24

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

Meaning: *And if you (still) in doubt about the Al-Qur'an that We revealed to Our servant (Muhammad), then write a letter (only) like the Al-Qur'an and invite your helpers besides Allah, if you guys are right. So if you cannot make (it) and surely you will not be able to make (it), protect yourselves from a hell fire whose fuel is humans and stones, which is prepared for the disbelievers.*

The evidence regarding the Al-Qur'an is the proven word of Allah, because: first, the inability of the Arabs to compose something like the Al-Qur'an. Second, the limitations of human reason in understanding everything that is implied and stated in the Al-Qur'an. This is proof of the miracle of the Al-Qur'an as the word of the One, the All-Knowing, All-Seeing and All-Hearing.

On the other hand, as stated by al-Bazdawi, the essence of kalamullah is the essence of Allah's substance.⁴¹ The composition of the surah which consists of a collection of verses from the beginning to the end cannot be called kalamullah, but is referred to as the Al-Qur'an. Al-Bazdawi also argues that the Al-Qur'an is not the word of Allah but a sign or symbol of the word of Allah and then the Al-Qur'an is referred to as the word of Allah in the meaning of majazi. Although he did not find the various verses that served as the basis for his thinking, it seems that he also adopted the Asy'ari base of thought by adding various verses

that Ash'ari often used as evidence. One of them is as in Surah Al-Kahf verse 109 where Asy'ari understands that the word of God contained in the verse is one of His many attributes, namely the nature of speaking.

The Al-Qur'an in the Theological View of Shi'ah Kalam

Shi'ah

There is an assumption that the Shia began to emerge during the late period of the reign of the caliph Uthman bin Affan or the early period under the command of the caliph Ali bin Abi Talib. History in Islamic civilization when that era began to shake through the rebellion movement aimed at Uthman bin Affan and ended with the culmination of the killing of Uthman bin Affan. The incident revolved around the emergence of the demands of the Muslims against Ali bin Abi Talib which aimed to replace him as Caliph Uthman. Of the many stories that have been published, the most common story is that the birth of the Shia began after the failure of the event (tahkim) in Dumatul Jandal between Ali and Muawiyah bin Abi Sufyan. This event bore a bitter fruit with opposition from some of Ali's troops which then rolled out with their exit from Ali's army. The troops who came out of Ali's ranks were called the Khawarij. But most of the troops remained loyal to the Caliph Ali, they were called the Shiites.

The term Shia in Ali's time was only a form or act of defense and support in the political realm.⁴² Because those who are called Shi'a are those who faithfully support the Caliph Ali, not based on the creed as it was known in the past until today.⁴³

⁴¹ Habib dan Moh.Ali Qorror Al Khasy Afandi, Zamzam, "Verbal Violence in Sunni-Shia Debate: Al-Munazarat Baina Fuqaha'i Al-Syi'ah wa Fuqaha' Al-Sunnah Book Study," *Kalam* 13, no. 2 (2019): 167-90, <https://doi.org/10.24042/klm.v13i2.4674>.

⁴² Asfa Widiyanto, "Rapprochement Between Sunnism And Shiism in Indonesia Challenges and

Opportunities," *Episteme* 16, no. 1 (2021): 31-58, <https://doi.org/10.21274/epis.2021.16.1.31-58>.

⁴³ Murinah dan Sumiati, "Syi'ah dan Sunni dalam Perspektif Pemikiran Islam," *Tarbani* 3, no. 2 (2018): 162-81, <https://doi.org/10.26618/jtw.v4i02.2792>.

As it is known that the Shi'a group is a group within the Islamic group who have faith in Ali bin Abi Talib and his biological generation are more entitled to become caliphs than others.⁴⁴ This is based on the argument that the Prophet Muhammad promised such things. If the problem of the caliph's power revolves around religion and politics, then the dispute between the Shi'a sect and others is also very thick with religious and political matters. In their opinion, the Prophet Muhammad appointed Ali as his successor after his death. So Abu Bakr, Umar and Uthman usurped Ali's rights. Likewise with the Umayyad and Abbasid caliphs who deliberately took over the caliphate. It is the responsibility of the Shia group to return this right of leadership to those who are entitled either secretly or openly⁴⁵. This Shia understanding of the caliphate was supported by the Persians. The Persians taught that the king was holy, had divine qualities, and that the king and his family should be highly cult. This is based on the religious doctrine of the Magi which they adopted before Islam. When they converted to Islam, they saw the Prophet Muhammad, as their Kisro or king in Persia. Prophet Muhammad they see as they view the family of Kisro or king. When the Prophet Muhammad died automatically his family had the right to replace him.⁴⁶

This Shia group in its development split into 25 sects, including Al-Kaisaniyyah, Az-

Zaidiyyah, Al-Imamiyah and Al-Ghaliyah.⁴⁷ The split flow is due to; First, differences of opinion in principles and teachings. Among them are of the opinion that the caliph is considered holy and anyone who opposes it is considered kufr. Others think that opposing the caliphate does not reach kufr but is only a mistake.⁴⁸ The second difference is about determining the priest.⁴⁹

Shia followers are taught to beat themselves until they bleed on the grounds of feeling Husayn's suffering. Who among the Muslims does not believe in Ali ibn Abi Talib ra? There is no Muslim who does not believe that Ali bin Abi Talid is a friend of the noble Prophet Muhammad saw All Ahlul Sunnah people love Ali because there is a hadith of the Prophet "Whoever loves Ali is part of the faith".

In the view of the Shia, the Sunnis are infidels and their blood is lawful.⁵⁰ This can be seen clearly in the events in Iraq where Saddam was hanged and thousands of Muslims (Sunnis) in Iraq were killed and their entire civilization was destroyed and also in Syria where 225,000 Sunnis were killed because the Shiites considered that killing Sunnis was an act of worship.⁵¹

The Shia View of the Al-Qur'an

Shia is a group that was initiated by a pagan Jew who has the name Abdullah bin Saba.⁵² Shia is different from Sunni. Sunnis are followers of the sunnah of the Prophet while the

⁴⁴ Ahmad Zainal Abidin, "Shi'ite Ideology Bias In Al-Qummi Tafsir: Study of Ali Imran and Al-Nisa Chapters," *Esensia* 19, no. 2 (2018): 185–97, <https://doi.org/10.14421/esensia.v19i2.1594>.

⁴⁵ Sahilul, *Pemikiran Kalam*.

⁴⁶ Harry Fajar Maulana Hastuti, "Konflik Ideologi Syiah dan Sunni dalam Media Online," *Medialog* 2, no. 1 (2019): 31–40, <https://doi.org/10.35326/medialog.v2i1.152>.

⁴⁷ Wisnu Fachrudin Sumarno, "Sejarah Politik Republik Islam Iran Tahun 1905-1979," *Sangkep* 3, no. 2 (2020): 145–58, <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

⁴⁸ Mila Febrianti, "Aliran Syiah dan Pemikirannya," *Mimbar* 6, no. 1 (2020): 86–97, <https://doi.org/10.47435/mimbar.v6i1.805>.

⁴⁹ Humaini, "Konflik Sunni-Syiah di Timur Tengah Perspektif Geopolitik dan Dampaknya Terhadap Hubungan Sunni-Syiah di Indonesia," *Jurnal CMES* 12, no. 2 (2019): 156–69, <https://doi.org/10.20961/cmcs.12.2.37890>.

⁵⁰ Wahyu dkk Iryana, "The Existence of Shia In Indonesia Between Tradition," *Paramita: Historical Studies Journal* 28, no. 2 (2018): 125–36.

⁵¹ Muhammad Wakhid dan Mohamad Yusup Musthofa, "A Solution to the Sunni and Shia Conflict in Sampang Madura Using a Dynamic Game Theory," *Dialogia* 19, no. 2 (2021): 402–29, <https://doi.org/10.21154/dialogia.v19i2.3026>.

⁵² Ahmad Atabik, "Melacak Historisitas Syi'ah (Asal Usul, Perkembangan dan Aliran-Alirannya),"

Shia are those who do not follow the sunnah of the Prophet.⁵³ Shia means followers of Ali⁵⁴. The Shia believe that Ali was a prophet and the sound of thunder and lightning was the sound of Ali's whip when he was angry. In the view of the Shiites, the Al-Qur'an in the current era is not original because the Al-Qur'an in this era is the result of Uthman's creation.⁵⁵ Uthman had burned the original Al-Qur'an and then composed a new Al-Qur'an. Meanwhile, Ahlul Sunnah stated that the current Al-Qur'an is still mutawathir.⁵⁶

In the view of Shia history, the process of collecting the Al-Qur'an into one manuscript is divided into two stages, namely the time of the Prophet Muhammad and Ali bin Abi Talib. The collection of the Al-Qur'an at the time of the Prophet has been carried out and has been collected, but has not yet reached the stage of compiling the letters.⁵⁷ The compilation of letters in the Al-Qur'an was carried out only at the time of Ali bin Abi Talib. Ali compiled the Al-Qur'an according to the will of the Prophet Muhammad, it is said: "*After burying his body, do not let him leave his house until he has finished compiling the Al-Qur'an from the holy book of palm leaves and camel bones.*"

The division of the Qur'an in Ali's time was organized into seven chapters and verses.⁵⁸ The arrangement of the letters is based on the order in which the verse was descended. Ali's manuscripts also contain tanzil and takwil as well as explain the events or conditions that led

to the revelation of verses and letters in the Qur'an.⁵⁹

Shi'ite Conference Scholars such as Al-'Ayashi, Al-Qummi, Al-Mufid, Al-Tabarshi, Muhammad bin Hasan al-Shafar, Al-Kulaini, Al-Jazairi, and many others poured through their works and simultaneously declared Al-Qur'an in the hands of the Sunnis has undergone many changes. In other words, most of their scholars believe that the Al-Qur'an which is in the hands of Muslims is now no longer original and has undergone many changes. Although there are those who deny the existence of deviations from the Al-Qur'an, it is only a minority group. According to them the Fatimah Mushaf is the only original Al-Qur'an, because they think that this Mushaf came down after the Prophet Muhammad died. The difference between the manuscripts held by Muslims today and the Fatimah manuscripts is only found in the order in which the letters are compiled and in the naming of the letters.

The Imamate Shiites believe that the Al-Qur'an currently being circulated and read by Muslims does not contain any tahrif or changes in it and is free from additions and deletions, but this is only a form of their taqiyyah. They have the Al-Qur'an to which Ali's name has been added to the lafadz-lafadz of the Al-Qur'an even though there is no revelation of Allah that has been revealed about it. Even though the word of Allah is very clear which says "We sent down the Al-Qur'an and we will guard it". Even though

FIKRAH 3, no. 2 (2015): 325–48, <https://doi.org/10.21043/fikrah.v3i2.1800>.

⁵³ Atharuddin, "Syiah Nusairiyyah; Sejarah, Ideologi, dan Ajarannya," *Kalimah* 12, no. 1 (2014): 13–26, <https://doi.org/10.21111/klm.v12i1.225>.

⁵⁴ Tim Ahlul Bait Indonesia, *Buku Putih Mazhab Syiah Menurut Para Ulama Yang Muktabar*, 4th ed. (Jakarta Selatan: Dewan Pengurus Pusat Ahlul Bait Indonesia, 2012).

⁵⁵ Muhammad Siddiq Armia, "Serpihan Pemikiran Hukum Islam dalam Mazhab Syiah," *Dusturiyah* 7, no. 2 (2017): 86–99, <https://doi.org/10.22373/dusturiyah.v7i2.3262>.

⁵⁶ Abdul dan Jovial Pally Taran Manan, "The Sunni - Shia Conflict in the History of Islam: An

Analytical Descriptive Study," *Palita* 5, no. 2 (2020): 165–82, <https://doi.org/10.24256/pal.v5i2.1327>.

⁵⁷ Siti Fahimah, "Epistemologi Hadis Sunni-Syiah : Analisa Terhadap Implikasinya," *Alamtara* 2, no. 1 (2018): 51–64, <https://doi.org/10.30983/it.v5i1>.

⁵⁸ Muhammad Mutawali, "Arab Sunni dan Iran Syi'ah Kontemporer : Konflik Atau Persaingan?," *Fitua* 1, no. 1 (2020): 49–61, <https://doi.org/10.47625/fitua.v1i1.228>.

⁵⁹ Supriyatmoko, "Sejarah Al-Qur'an Versi Syi'ah" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2008).

there are no Shia groups among them who do not say that there are no hidden 19 juz, this is actually just a form of taqiyah.

Based on his book *Awail al-Maqalat* by a Shia cleric, al-Mufid clearly asserts that the Al-Qur'an has been falsified.⁶⁰ The Al-Qur'an has been distorted, there are additional verses and there are verses that are deliberately reduced. This was also reaffirmed by other Shia scholars through his work *Mir'atul 'Uqul Syarh al-Kafi* which describes the reduction and alteration of the Al-Qur'an.⁶¹

Al-Qummi, a Shiite commentator,⁶² in his preamble to his interpretation emphasized that several verses of the Al-Qur'an had been changed so that they were different from what Allah had said.⁶³ Abu Mansur Ahmad bin Ali al-Thabarsi, a 6th century Shia figure, stated in the book *al-Ihtiyay* that the Al-Qur'an that exists today is fake, inauthentic, and has been reduced to⁶⁴.

The Shi'ite Congress scholars such as al-Mufid, al-Jazairi, and al-Majlisi stated their reasons for continuing to use the current use of the Qur'an

*"Truly the Shia are told to read the Qur'an", that is, between two covers and no addition or subtraction was stated until the arrival of al-Qaim (Mahdi), at this time al-Qaim recited to the people the revelations of Allah compiled by Ali ibn Abi Talib. They forbade us to read the narrations that have been added to the existing manuscripts because the sources are unafraid of fearlessness and Sunday and may have misquoted them. On the other hand, if the Shia read other than what is in the current manuscripts, they will be deceived and lead to destruction, therefore the perfect Imams forbid us to read anything other than what is in the current manuscripts"*⁶⁵.

⁶⁰ Nour Zattullah, "Konflik Sunni-Syiah di Sampang Ditinjau Dari Teori Segitiga Konflik Johan Galtung," *Jurnal Ilmu Budaya* 9, no. 1 (2021): 86–101, <https://doi.org/10.34050/jib.v9i1.12635>.

⁶¹ Tim Penulis MUI Pusat, *Mengenal & Mewaspadai Syi'ah Di Indonesia* (Jakarta: FORMAS, 2013).

⁶² Rachma Vina Tsurayya, "Hadis Ilmu Dalam Pandangan Syiah-Sunni: Perbandingan dan Implementasinya di Ranah Akademik (Telaah Pada Kitab Shahih Muslim dan Ushul Al-Kafi)," *Kordinat* 19, no. 1

Conslusion

There is a very notable difference regarding Qur'anic views in Maturidiyah and Shi'a theology. In the science of kalam, Maturidiyah theology is divided into two, namely Maturidiyah Samarkand and Bukhara. Al-Qur'an in Maturidiyah Samarkand is interpreted with kalam lafdzi (composition of letters and sounds), and kalam nafsiy (abstract). Kalam nafsiy is old because it has existed since before the world was created, namely in Lauh Mahfudz. The kalam lafdzi is new because it only existed when the world was created. Kalam lafdzi is what is often known as the book of the Qur'an which is now known. Different results are found in the view of the Shia who judge and consider that the Qur'an in this era is fake. The Shia believe that the Qur'an has undergone many changes and distortions, there have been additions and subtractions of verses so that they are far from the original.

Because this article is only focused on the science of kalam, so the discussion is very limited in matters of theology and faith. This of course greatly limits the studies that should be drawn and developed in the social and psychological fields, so that it can be seen how the Qur'an is studied in the humanities and psychology.

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⁶³ Arafah Pramasto, "Islamization, Shia, And Iran: The Historical Background of Shia-Iran Sensitive Issues," *Islamuna* 7, no. 1 (2020): 19–35, <https://doi.org/10.19105/islamuna.v7i1.2629>.

⁶⁴ Pusat, *Mengenal & Mewaspadai Syi'ah Di Indonesia*.

⁶⁵ Pusat.

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