

## **Paradigm Istinbāt Verses of Faith from the Perspective of Muktaẓilah and Ahlusunah (Comparative Study of Az-Zamakshyarī and Az-Zuḥailī)**

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### **ABSTRACT**

This research proves that *istinbāt* is one of the Qur'anic sciences that developed since the birth of the science of exegesis. *Istinbāt* is not limited only to the legal verses that produce jurisprudence, but also includes other sciences such as creed, language, education, morals and others. This shows that the scope of *istinbāt* is wider and more than the exegesis and meanings taken directly from lafaz. This research uses qualitative research types of descriptive, analytical, and comparative models, namely analyzing data about the object under study according to its content that gives birth to conclusions, then continued by comparing between *istinbāt* az-Zamakshyarī (d. 538 AH) and *istinbāt* Wahbah az-Zuḥailī (d. 1436 AH). From this research the author found several methods in issuing *istinbāt*, similarities and differences in *istinbāt* results between az-Zamakshyarī (d. 538 AH) and az-Zuḥailī (d. 1436 AH) in terms of creed related to faith in Allah, angels, books, apostles and the last days.

**Keywords:** *Istinbāt, az-Zamakshyarī, az-Zuḥailī, al-Furqān.*

### **INTRODUCTION**

The Qur'an is a book of guidance that is revealed to be read, studied and practiced. This certainly requires an understanding of the meaning of the verse, which will be realized if we study the science of interpretation. Because the science of tafsir plays a role in three things, namely explaining the words, meanings, and meanings that result from *istinbāt*. Thus, the Science of Tafsir and *istinbāt* have similarities in terms of explanation of meaning, but differ in the meanings produced by both. Because tafsir explains the meaning that is *zahir*, direct and inherent in the words. While *istinbāt* is what is implied from tafsir that contains additional meaning. So far, the discussion of *istinbāt* has only been associated with *istinbāt* legal verses that produce *fiqh* law, even though *istinbāt* is also used for other than legal verses, because the Qur'an also covers various aspects of life discussed in Islamic law, both creed, morals, *tarbiyah*, *da'wah* and others.

This shows that the scope of *istinbāt* is wider than *istinbāt* law and more than just the meaning taken directly from the words. Especially when the times continue to develop and the problems of life increase, of course it requires the existence of new (contemporary) laws that are sometimes not known directly from *naṣ*, but must be through *istinbāt*, from which the importance of this discussion can be seen. This corroborates what ar-Rāzī (d. 606 AH) says that many secrets and laws (of verses) are known only through gestures that are not directly known through likes. Because

of the importance of istinbāt science, aṭ-Ṭūfī (d. 716 AH) alludes to this when he explains the reason for the writing of al-Isyārāt Al-Ilāhiyah. According to him, since the emergence of Islam, Muslims have always made Kitabullāh, the Sunnah of the Prophet Muhammad (peace be upon him) and istinbāt the scholars to understand the basics of their religion and its branches. Until then a generation was born that turned away. Az-Zuhailī (d. 1436 AH) corroborates the above opinion, because according to him, the spread of untrue news and issues is usually carried out by hypocrites with the wrong purpose and is usually also carried out by ordinary people who are weak in faith because they do not know even if their intentions are good. So if there is no istinbāt to the news, it will certainly bring harm to Muslims.

If istinbāt were not a science, and it was also an argument in the Shari'ah, surely Allah would not have commanded His servants to return what is not yet known in the text to the scholars who know it by means of istinbāt. The Prophet PBUH also said that to solve the problem, it must be guided by the Qur'an and as-Sunnah, if no solution is found, then it will be solved by ijtihad that does not contradict the two sources. Based on this message, the companions and tabi'in made ijtihad to decide the case when they could not find evidence from the Qur'an and as-Sunnah. That is the reason why scholars pay great attention to the Qur'an by interpreting and taking istinbāt from it. In fact, in classical and contemporary books, we will find various istinbāt in them in various disciplines, such as creed, fiqh, ushul, tarbiyah, akhlak, and others.

How important is the role of experts in issuing istinbāt, so that Ibn Qayyim al-Jauziyah (d. 751 H) affirmed that istinbāt experts are a group that receives praise from Allah, he stated that Allah SWT has praised istinbāt experts, and reported that they are experts of knowledge. This is because issuing istinbāt requires skills above the ability of interpretation. For istinbāt is concerned with issuing meanings and illat, and attributing some of them to others, then taking what is true from it, and canceling the meanings that are not saheeh. This is what man understands from the meaning of istinbāt.

## LITERATURE REVIEW

### **Discourse on Paradigm and Istinbāt**

The word paradigm had appeared in the Middle Ages in England (in 1483). Etymologically, paradigm is an absorbed word from Latin, paradigm; which means a model or pattern. Paradigm also comes from the Greek, paradeigma which means to compare, side by side and to show. Robert Friedrichs (d. 1970) formulated the definition of paradigm as a fundamental view of a discipline about what is the subject matter (subject matter) that it should study (a fundamental image a discipline has of its subject matter). In the Great Dictionary of the Indonesian Language, paradigm is defined as a model in scientific theory or a frame of mind. In general, the paradigm is concluded by Lorens Bagus with the understanding:

1. How to look at things.

2. Models, patterns, and ideals. From these models the phenomenon is viewed, explained.
3. The totality of the theoretical and methodological premises that define or define a concrete scientific study.
4. Basis for selecting problems and patterns for solving research problems.

While *istinbāt* according to the language comes from the word *an-nabṭ* which means "*al-istikhrāj*" which follows the pattern of "*istifāl*" which means to take out (something), as mentioned in the words of Allah SWT in Q.S. An-Nisa [4]: 83. *Istinbāt* also means water that comes out of the well during the first digging. If it is said *nabaṭtu al-Bi'ra*, it means that I have removed water from it. This definition was also expressed by 'Alī al-Jurjānī (d. 816 H), according to which the meaning of *istinbāt* is to remove water from its source.

Wahbah az-Zuhailī (d. 1436 AH), stated that *istinbāt* in language means to discharge something, if it is said to *istanbaṭa al-Mā'* it means to remove water from a well. Furthermore, the word *istinbāt* is preceded by the letters *alif sin* and *ta'* which have the meaning of asking or seeking (*ṭalab*) and changing (*tahawwul*). Like the word "*istagfara rabbah*" which means to ask for forgiveness from the Lord, or "*istahjara aṭ-ṭīn*" means that the land turns into stone. As for *istinbāt* according to the term expressed by Al-Māwardī (d. 450 AH) said that *istinbāt* is specifically related to extracting meanings from the text. Meanwhile, Abu al-Muzaffar as-Sam'ānī (d. 489 AH) said, that *istinbāt* means to produce knowledge.

Another opinion expressed by as-Sarakhsī (d. 490 AH) is that *istinbāt* is to extract meaning from the text through opinion (*ra'yu*). Whereas, according to az-Zamakhsharī (d. 538 H), *istinbāt* is anything that a person extracts from difficult and important meanings and their impact on his intellectual faculties." An-Nawāwī (d. 676 AH) defines *istinbāt* as the emanation of the desired intent of a previously hidden word. Another statement was expressed by Ibn al-Qayyim (d. 751 AH) that *istinbāt* is to issue a hidden matter and it will not be visible without performing *istinbāt*. In another expression he mentioned that the *istinbāt* gives out something hidden and unknown to everyone.

In addition to the above definition, 'Alī al-Jurjānī (d. 816 AH) specialized the meaning of *istinbāt* to extract meaning from the text thanks to the ability and genius of reason. Al-Bagawī (d. 516 H) said that a science is known through research and history, this is what is called a *nas*, but there is also something that is known by the way of *istinbāt*, which is to extract a hidden meaning by performing *qiyas* on the meaning contained in the *nas*. Wahbah az-Zuhailī (d. 1436 AH) stated that the meaning of *istinbāt* is what is issued by a scholar with the power of reason and knowledge, both in the form of ideas, laws and solutions to the problems faced. A more detailed definition of *istinbāt* was conveyed by Musa'id aṭ-Ṭayyār, according to him the meaning of *istinbāt* is to bind a word that has meaning with what is indicated by the verse, with various types of binding such as *dalālah isyārah* or

dalālah mafhūm and others. According to Fahd al-Wahbī, the best definition of istinbāt is me.

### **Muktazilah**

Muktazilah According to the language it comes from the word "i'tazala" which means "ba'uda" (to stay away) and "tanahhā" (to leave). If I say, "I'tazaltu al-Qauma" means that I separate myself and stay away from them. This is as stated by ar-Rāgib al-Aṣfahānī (d. 502 AH) in the book al-Mufradāt fī Garīb Al-Qur'ān that the word "i'tazala" means "tajannaba" (to stay away). While Muktazilah according to the term is a sect attached to Wāṣil bin 'Aṭā' al-Gazzāl (d. 131 AH) who was one of the disciples of al-Hasan al-Baṣrī (d. 110 AH). This statement is reinforced by the phrase Al-Jurjānī (d. 471 AH) which defines Muktazilah as the followers of Wāṣil bin 'Aṭā' al-Gazzāl (d. 131 AH) who broke away from the assembly of al-Ḥasan al-Baṣrī (d. 110 AH).

Māni' bin Hammād al-Juhanī (d. 1423 AH) stated that Muktazilah was a sect in Islam that emerged at the end of the Umawiyya Dynasty and reached its golden age during the Abbasid Dynasty, they were greatly influenced by philosophy in terms of relying on reason to understand the faith, so they deviated from the faith of Ahlusunah Waljamaah. According to Muktazilah, reason is aslun (tree) while nas is far'un (branch). The definition of Ahlusunah Waljama'ah is briefly conveyed by Abdul Karīm al-'Aql that they are people who follow what the Prophet PBUH and his companions did. It is called Ahlusunah because they follow the sunnah of the Prophet Muhammad PBUH and it is called al-Jama'ah because they gather on the truth, do not divide, are affiliated with leaders whose rights do not come out of them and follow what the ulama agree on.

### **Az-Zamakhsyarī (w. 538 H) dan Tafsir Al-Kasysyāf**

His full name was Mahmūd bin 'Umar bin Muhammad bin 'Umar az-Zamakhsyarī, commonly known as the chew of Abu al-Qāsim and nicknamed Jārullāh (neighbor of Allah). He was born on the 27th of Rajab in the year 467 AH (1074 AD) in a small village called Zamakhsyar which was part of the Russian city of Khawārizm–Bukhara. Az-Zamakhsyarī (d. 538 AH) wrote the tafsir al-Kasysyāf 'An Ḥaḡāiq at-Tanzīl Wa 'Uyūn al-Aqāwīl Fī Wujūh at-Ta'wīl when he was in Makkah for the second time in 526 AH and finished in Dār Sulaimānīyah at the time of Ḍuha, on Monday the 23rd of Rabi' al-Akhir in 528 AH. In fact, according to 'Iyazī, there are hardly any people who interpret the Qur'an in terms of the beauty of language and balagah like az-Zamakhsyarī (d. 538 AH). It can also be said that it is the largest and most important book of tafsir in the Muktazilah sect.

### **Wahbah az-Zuḡailī (w. 1436 H) dan Tafsir al-Munīr**

His full name is Wahbah bin Muṣṭafā bin Wahbah az-Zuḥailī was born on March 6, 1932 AD / 1351 AH, located in Dair 'Atiyah in Faiha district, Damascus province of Syria (midway between Damascus and Homsh). One of the monumental works of az-Zuḥailī (d. 1436 AH) is his book of Tafsir, al-Munīr. This tafsir is named at-Tafsīr al-Munīr fī al-'Aqīdah wa asy-Syarī'ah wa al-Manhaj. Because the writing of this book of tafsir is to bring Muslims closer to the Qur'an which is a guideline and rule that must be obeyed in all aspects of life. Moreover, az-Zuḥailī (d. 1436 AH) not only explains the law of fikih as done by fikih scholars, but also explains istinbat from the verses of the Qur'an with a broader meaning both in creed, manhaj, morals, and the general constitution.

## METHOD

The research methods used are descriptive, analytical, and comparative. The descriptive method is a method that is carried out to find out the description of the research object by describing it in as much detail as possible based on existing facts. Analytical is analyzing data about the object being studied according to its content which gives rise to conclusions, while comparative is comparing one object with another, in this case the author makes a comparison between istinbāt az-Zamakhsyarī (d. 538 H) and istinbāt Wahbah az-Zuḥailī (d. 1436 H) against the verses of faith in Surah al-Furqān.

## RESULT AND DISCUSSIONS

### Application of Tafsir and istinbāt in Surah Al-Furqan

One of the themes mentioned in Surah Al-Furqan is related to faith in angels, where polytheists ask angels to descend on them or they see Allah SWT, this is stated in the word of Allah,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيرًا  
21 يَوْمَ يَرَوْنَ الْمَلِيكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا

*“And those who do not expect to meet Us (in the hereafter) say, “Why are not the angels sent down to us or (why) do we (not) see our Lord?” Truly, they have boasted of themselves and have indeed gone beyond the limit. Remember) on the day they saw the angels, on that day there was no good news for the sinners and they said, “Hijr mahjura.” (Q.S. Al-Furqān [25]: 21-22)*

Az-Zamakhsyarī (d. 538 AH) said that the disbelievers do not expect to meet Allah SWT by getting good, this is because they refuse or are not afraid of getting bad when they encounter Allah SWT because the word 'ar-Rajā' in Tihamah means fear. They ask that Allah SWT send down angels to those who will tell them that the Prophet Muhammad is right so that the disbelievers will justify it, or they see God directly who commands to justify and follow the Prophet Muhammad (saw). Then the 22nd verse mentions that the disbelievers when they saw angels were prevented from the good news and did not obtain it. Instead, the angels said "hijran mahjūrā"

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Actually, they did not say all of that but only to oppose and deny the treatise of the Prophet Muhammad (saw). Therefore, Allah SWT declares that they have committed arrogance to oppose the truth. This is disbelief and disobedience that has been attached and has become a belief in their hearts, as Allah SWT says., That is, "all that is in their bosom is (the desire for) greatness that they will not achieve." (Q.S. Al-Mu'min [40]: 56) They really go beyond the limits of tyranny and disbelief. They will not utter these vile words unless they have reached the highest limit in terms of pride and disobedience. In fact, under any circumstances they will never believe, as stated by Allah SWT.,

Meaning, "*Dan sekalipun Kami benar-benar menurunkan malaikat kepada mereka, dan orang yang telah mati berbicara dengan mereka dan Kami kumpulkan (pula) di hadapan mereka segala sesuatu (yang mereka inginkan), nor will they believe, unless Allah wills. But most of them don't know (the meaning of the truth).*" (Q.S. Al-An'ām [6]: 111). Then Allah SWT. Announcing the threat that they will see the angels in bad condition. They will see angels at death or the Day of Resurrection, which tells them that they will not get good news and will not get any good. The angels will tell them that they will go to hell and get the wrath of Allah SWT. The angels said to them.

It means, "Give up your life! On this day you will be rewarded with a very humiliating azāb because you speak against Allah (words) that are not true and (because) you boast about His verses." (Q.S. Al-An'ām [6]: 93) The disbelievers

will say, "Hijran Mahjūrā", which means that they are asking Allah to be guarded from danger and calamity. They aim to prevent them from being struck by the bad things that the angels will do to them. Ibn Kathir said, "Although this word has one side of such an interpretation, it is only that in terms of the context of the sentence it is very far away. Moreover, the majority of commentators have stated the opposite. These words are the words of the angels to the disbelievers which means "You will not get goodness, forgiveness, and paradise like the believers at all. On this day you will not be saved." The condition of these disbelievers is different from that of the believers when they pick up death. When death comes, the believers are given good news that they will get all kinds of goodness and happiness. Allah SWT. Said,

“Indeed, those who say, "Our Lord is God" and they confirm their stand, and the angels will come down to them, saying, "Do not be afraid, and do not be grieved; and rejoice in the Paradise that has been promised to you." We are your protectors in this world and the hereafter; In it you get what you want and get what you ask. As a tribute (to you) from (Allah) the Forgiving, the Merciful." (Q.S. Fuṣṣilat [41]: 30-32)

In an authentic hadith narrated from al-Barra' bin 'Āzib (d. 72 AH), the Prophet PBUH said,

“Indeed, the angels said to the soul of the believer, 'Welcome, O good soul, who is in a good body, come out praiseworthy and rejoice with comfort and fragrance, and with the Rabb who will not be wrathful.'" (HR. Ibn Mājah, Ahmad and an-Nasā'ī)  
*Istinbāt* ayat

Az-Zamakhsyarī (d. 538 AH) is *istinbāt* from Q.S. Al-Furqān [25]: 21 above by stating that the expression of the disbelievers indicates several possibilities, namely that they may know that Allah SWT cannot send angels to anyone other than the prophets, or that Allah SWT cannot be seen. So they associate faith with something impossible, or it can be because they don't know these things, but they still stubbornly ask for evidence other than what has been revealed. This is like the words of the prophet Moses,

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

“And (remember) when you say, "O Moses! We will not believe in you until we see Allah clearly," and the thunderbolt struck you, while you watched." (Q.S. Al-Baqarah [2]: 55) The disbelievers commit disobedience even though their hearts believe in it, so they have exceeded the limit in tyranny. This is in line with the belief of Muktaẓilah that Allah SWT cannot be seen with the naked eye either in this world or in the hereafter, this is what Muktaẓilah leaders such as Abū Muhammad Hisyām bin Amrū al-Fuwaṭī (d. 833 AD), Abbād bin Sulaimān (d. 864 AD) and others believed. Although there are a small number who state that humans can see Allah SWT with their hearts. Az-Zuḥailī (d. 1436 AH) only states that Allah cannot be seen by the naked eye in the world, which gives the impression that Allah

will be seen by believers in the Hereafter. This is reinforced by his words when interpreting God's word. :

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

*"The faces (of the believers) on that day were radiant. It is to his Lord that they see." (Q.S. Al-Qiyâmah [75]: 22-23)*

According to Az-Zuhailî (d. 1436 AH) the faces of believers in Paradise are very beautiful, bright, radiant and joyful. They saw their God clearly, while the faces of the sinners in hell were gloomy, gloomy, sad and believed that a great catastrophe would come upon them that broke the spine. When explaining the words of Allah SWT in Q.S. Al-Qiyâmah [75]: 22-23, Al-Ash'arî (d. 324 AH) argues that the verse must be understood that believers will see Allah SWT on the Day of Resurrection. Because the word *nāzīrah* does not mean *at-tafkīr* (thinking) or *al-i'tibār* (paying attention), because in the hereafter it is not the place to do such things, nor does it mean *at-tawaqqu' wa ar-rajā' wa al-intizār* (hoping and waiting), because the word *nāzīrah* is accompanied by the word *wujūh* which means to see with the two eyes on the face. In addition, in heaven later, man does not need to wait, because all his desires will be obtained immediately. In heaven there is no more restlessness.

As-Sa'dī (d. 1376 AH) explains the verse by saying that the faces of the believers are shining because of the joy and favor they have obtained, and they see their God the Most High. Then Allah said in Q.S. Al-Muṭaffifīn [83]: 15, according to as-Sa'dī (d. 1376 H) this verse is the most obvious proof that believers will not be hindered from their Lord, because Allah SWT threatens the sinners by being prevented from looking at Allah, so it is impossible for the believers to be in the same situation as sinners.

Another verse that mentions seeing Allah is Q.S. Al-Muṭaffifīn [83]: 23, which shows that believers will see Allah, where the greatest and noblest pleasure is to see Allah, converse and meet Him. While in Q.S. Yūnus [10]: 26, it is explained that the reward for those who do good by worshipping Allah with kindness, as well as doing various good deeds in words, deeds and wealth, then the reward for them is goodness also in the form of paradise which contains various blessings and eternal happiness, and in addition, seeing Allah SWT, close to Him, get pleasure and special treatment by His side.

Likewise, the words of Allah in Q.S. Qāf [50]: 35, this verse explains that believers will get various blessings accompanied by the addition of seeing Allah SWT and having fun with His encounters, proximity and pleasure. As for the words of Allah SWT in Q.S. Al-A'rāf [7]: 143, according to al-Ash'arî (d. 324 H), although Allah SWT did not appear at that time, Allah can be seen by humans on the Day of Resurrection. If seeing God is impossible, then the sentence must state the impossibility of it, also according to al-Ash'arî (d. 324 H) that seeing God is the greatest pleasure that the inhabitants of Paradise can get.



Meanwhile, the Muktaẓilah argue that if Allah SWT can be seen, it will result in the existence of the nature of Allah both jism, direction and light. In fact, according to them, God is immaterial and does not take place, so it cannot be seen. Even Abū Musā al-Murdār (d.226H) stated emphatically that whoever says that Allah SWT can be seen is disbelieved, because he has likened Allah SWT to a creature. Just as they also stated that God cannot be seen because man's vision is limited and has obstacles and the Substance of God is impossible to see. In addition to the rational postulates above, Muktaẓilah also uses the naql postulate, namely by using several verses to strengthen their opinions, including:

*The words of Allah SWT which means, "He cannot be reached by the eyes of the eyes, while He can reach all the visions. He is the Most Subtle and the Most Thorough." Q.S. Al-An'ām [6]: 103.*

## CONCLUSION

The paradigm of istinbāt Muktaẓilah represented by az-Zamakhsyarī (d. 538 H) towards the verses of faith in Surah Al-Furqan is to really apply the concept believed by Muktaẓilah in the matter of faith known as al-Uṣūl al-Khamsah, namely; at-Tauḥīd (contained in at-Tanzīh al-Muṭlaq), al-'Adl, al-Manzilah bain al-Manzilatain, al-Wa'd wa al-Wa'd and al-Amr bi al-Ma'rūf wa an-Nahy 'an al-Munkar. Meanwhile, the paradigm of istinbāt Ahlusunah which was reinterpreted by az-Zuhailī (d. 1436 H) to the verses of faith in Surah Al-Furqān is in line with the beliefs and doctrines of Ahlusunah Waljamaah such as establishing a name and attribute for Allah, the Qur'an is kalamullāh, and the belief that Allah SWT can be seen on the Day of Resurrection.

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