

# *Ru'yatullah* In Theological Tafsir Comparative Study Tafsir Tanzih Al-Qur'an Al-Mata'in And Ta'wilat Ahl Sunnah

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## ABSTRACT

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*Ru'yatullah, Tafsir Tanzih  
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Ta'wilat Ahl Sunnah*

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The tendency of faith will affect the interpretation of the verses of *ru'yatullah*. Abdul al-Jabbar was a believer in Mu'tazilah and was fanatical towards the verses of *ru'yatullah*. According to him, Allah is impossible to see. Meanwhile, Abu Mansur al-Mapurid, a Sunni believer, rejected the opinion of Mu'tazilah on the issue of *ru'yatullah* theology. According to him, seeing Allah in the hereafter is possible. The difference of opinion between the two is due to different backgrounds. This study aims to find out the background of differences in interpretation. To achieve this goal, this study uses a qualitative method with *content analysis* as a data analysis tool. This study found that differences in interpretation can occur due to differences in the schools adhered to. The two mufassir in interpreting still adhere to their respective flows. Al-Jabbar for the sake of defending his teachings, namely Mu'tazilah. Meanwhile, al-Maturidi defended the faith he adhered to, namely *ahl al-Sunnah wa al-Jama'ah*, Maturidiyah.

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## INTRODUCTION

Regarding the discourse on the concept of *Ru'yatullah*, the mufassir showed differences of view, especially between Abdul al-Jabbar and al-Maturidi. In the context of seeing Allah, Abdul Al-Jabbar who has a background in mu'tazilah argues that Allah cannot be seen with the physical vision of human beings both in this world and in the hereafter. This statement is based on several postulates including QS al-An'am:103. On the other hand, al-Maturidi with a maturidiyah background argues that seeing Allah in the hereafter is possible. This is also based on the postulates of QS al-Qiyamah: 22-23. It is in stark contrast to al-Jabbar, who according to him does not indicate that man will be able to see Allah in the future. From this it can be seen that differences in interpretation motivated by differences in education pursued and theological schools can ultimately cause conflicts among readers and followers.

So far, previous research related to Abdul Al-Jabbar and al-Maturidi is still carried out in a general and specific form, from which there are three patterns that can be mapped. *First*, a study of the general interpretation in the views of Abdul al-Jabbar (Hafidz & Soleh, 2023) and al-Maturidi (Fuadi, 2021), *Second*, focusing on the thoughts of Abdul al-Jabbar (Hamzah, 2023) and al-Maturidi (Mansur, 2018). *Third*, the interpretation in the book *Tanzih al-Qur'an al-Matha'in* (Munir, 2007) and *Ta'wilat ahl Sunnah* (Sodikov, 2022). Meanwhile, regarding the comparison of *Ru'yatullah*, several previous studies have examined the concept, namely, examining the concept of *Ru'yatullah* in the view of mufassir (Subandi, 2023), and Ahl Sunnah and Mu'tazilah (Anggara, 2019). From these various studies, studies that compare the interpretation of Qur'anic verses about *ru'yatullah* in the interpretation of Tafsir *Tanzih Al-Qur'an Al-Mata'in* by Abdul Al-Jabbar and *Ta'wilat Ahl Sunnah* by Al-Maturidi throughout the search have not been conducted. So that this paper finds its momentum to complement the shortcomings of literature that already exist and add to the scientific treasures in the field of interpretation of the Quran.

This paper is intended to complement the previous writings by comparing interpretations *Ru'yatullah* between Abdul al-Jabbar and al-Matudiri. This research will examine five verses that allude to *ru'yatullah*, namely the QS letter. [2]: 55, QS. [6]:103, [3]:143, QS [10]:26, QS [75]:22-23. In line with that, three problems can be formulated in this study. *First* how is the interpretation of Abdul al-Jabbar and al-Matudiri to the verse that talks about *ru'yatullah*. *Second* What is the reason behind the emergence of these differences in interpretation. It is interesting to research in order to uncover the motives or tendencies that form the characteristics of the interpretation of Abdul al-Jabbar and al-Matudiri.

This paper is based on the argument that several factors behind the difference in interpretation are due to the influence and importance of the attitude of mufassir. Either in madhhab, sect or certain visions in interpreting the verses about *ru'yatullah*. A person's thought cannot be separated from the scientific background and the socio-historical conditions that surround it, so tracing the tendency of Imam al-Jabbar and al-Maturidi in interpreting the verses of *ru'yatullah* requires a deepening of the reality that forges both. This is because a person's way of thinking reflects on science, the principles of faith that are followed (Manheim, 1936). Imam Abdul al-Jabbar's way of interpreting the verses of the Qur'an cannot but be seen as an objective interpretation, considering that his position and position as *Qadhi* will have a great influence in shaping his mindset. Likewise with al-Maturidi, of course his ideas and ideas are inseparable from the influence of his education and school. Therefore, to find out the background of the difference in interpretation between the two related to

*ru'yatullah*, it is important to study the scientific rihlah and the madhhab that it adheres to.

## METHOD

This study uses a qualitative method with literature study research techniques. The data sources in this study refer to two types of data sources; primary data sources and secondary data sources. The primary data source is produced from the book of tafsir *Tanzih Al-Qur'an Al-Mata'in* by Abdul Al-Jabbar and *Ta'wilat Ahl Sunnah* by Al-Maturidi. Meanwhile, secondary data sources were obtained by tracing various studies related to the object of this research. The data collection technique used in this study uses three steps, namely data collection, data reduction, and conclusion drawn. As a data analysis tool, this study uses *content analysis* that can unite the theme of *ru'yatullah* contained in the book of tafsir *Tanzih Al-Qur'an Al-Mata'in* by Abdul Al-Jabbar and *Ta'wilat Ahl Sunnah* by Al-Maturidi in order to get a complete concept of what is behind the interpretation.

## RESULT AND DISCUSSION

### Comparison of the Interpretation of *Ru'yatullah* in Tafsir *Tanzih Al-Qur'an al-Mata'in* and *Ta'wilat Ahl Sunnah*

#### 1. Interpretation of QS Al-An'am verse 103

Al-Jabbar is one of the scholars among the mu'tazilah, he interprets the verses of *Ru'yatullah* by denying that Allah can be seen in the world even in the Hereafter according to Ad-Dhahabi in *Al-Tafsir Wal Mufasssirun*. As stated by Allah QS. Al-A'raf: 103

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Meaning: "He cannot be reached by the sight of the eye, whereas He can reach all the visions. He is the Most Subtle and the Most Thorough."

According to al-Jabbar's interpretation of the above verse, it means that regarding the word of Allah: *He cannot be reached by the sight of the eye, whereas He can reach all the sights*; this shows that God cannot be seen with the physical eye, and this is explained in more detail in the scriptures. With an interpretation of al-Jabbar, it can be seen that the verse literally means that the Dzāt Allah is impossible to be seen by his servants, even if his place is in the hereafter. The reason al-Jabbar says this is because at the end of the verse it is stated that *Allah is most gentle*, and Allah is most gentle and cannot be penetrated by the sight of the eye.

Meanwhile, al-Maturidi in his tafsir *Ta'wilat ahl Sunnah* interprets the above verse by first explaining some of the opinions of scholars. The *first opinion* is that the word الْأَبْصَارُ (vision) is used as a metaphor for creatures. It is as if it is

said that creatures cannot achieve it, while Allah can achieve creatures. It is mentioned "vision" as a metaphor for beings because with vision things can be seen and understood. *The second* argues that the word "vision" refers to vision in the true sense. So if it refers to the sight of the face, then there is a possibility of seeing Allah (al-Maturidi, 2005). This is because Allah denies "idrak" (complete attainment), not denies "ru'yah" (seeing). If seeing Allah is impossible, then there is no need to deny idrak, because something that is invisible cannot be achieved or understood. Thus, the denial of idrak shows that the vision is possible, but will not be able to comprehend or comprehend Him completely, as stated in another verse: *"(and they cannot cover Him with knowledge)"*.

According to al-Maturidi there are many things that can be seen by the eye, but they contain hidden secrets, such as: eyes, hearing, tongue, nose, hands, and other parts of the body, where their true nature, nature, and exact size cannot be fully understood. For example, the eye can see various objects, but we do not fully understand their nature and how they work. Similarly, hearing; We don't know how the mechanism works and what we hear with. This also applies to all organs and senses. We can feel the roughness and softness of something we touch, but we don't know how we feel it or recognize it. Likewise, speech from the tongue and smell from the nose, we do not know how or what makes us recognize a particular scent. If man's knowledge of these visible things cannot fully comprehend their nature or their workings, then surely God, who has established and created all these with His wisdom and tenderness, is beyond the reach of human understanding and more worthy not to be fully surrounded or attained. This opinion is also a rebuttal to the mujassimah (who equate Allah with His creatures), because they picture God in their hearts and equate Him, and then they worship Him based on that image. So they are a people who resemble Allah with creatures (al-Maturidi, 2005).

In essence, Allah SWT is known through His signs and proofs, not through things that can be seen and felt directly. Everything that is known through signs and evidence, will not be fully attained or fully understood. Thus, Allah is in accordance with what He describes about Himself: *"(and they cannot cover Him with knowledge)"* and *"(Visions cannot attain Him)"*. This is because achievement and comprehensive understanding can only happen to things that can be felt, not to those that are known through signs and evidence. This is also confirmed by the evidence brought by the apostles, as Moses replied to Pharaoh when asked: *"(Who is your Lord, O Moses?)"* (QS. Side: 49). Moses replied: *"(Our Lord is the One who gives everything its form, then He gives it guidance)"* (QS. Side: 50). Similarly, Ibrahim said: *"(My Lord is the one who gives life and death)"*, and said again: *"(So indeed Allah raises the sun from the east)"*, as proof of the oneness and divinity of Allah through signs and proofs, not from things that can be directly encompassed

and achieved (al-Maturidi, 2005).

## 2. Interpretation of QS Jonah verse 26

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

*It means: "For those who do good (there is a reward) that is best (paradise) and an addition (the pleasure of seeing Allah). Their faces were not covered with black dust and were not (covered) with humiliation. They are the inhabitants of heaven. They remain in it.*

Abdul al-Jabbar's interpretation begins by including the question of the above verse "what does it mean to see Allah? And the answer is that what is meant by "addition" is a virtue or an additional greater reward. So, the addition is a form of priority similar to the reward that will be given later. According to Abdul al-Jabbar that this is a clear and authentic explanation. So there is no reason to associate it with the view that seeing Allah is the greatest reward, because if it is true, then how can it be called "additional" to the good that already exists? Therefore, after that Allah said "No one covers their faces with dust or disgrace" which shows that the addition is a form of greater addition in heaven, not something greater than all the rewards (Al-Jabbar, 2005).

Furthermore, he excused al-Matrid's interpretation of the above verse by explaining some differences of opinion of scholars. *First*, for humans who do good while in this world, goodness will be given in the hereafter in return for that goodness, namely heaven. *Second*, the word *ziyadah* (additional) is interpreted as the affection of Allah in the heart of man, so that every human being who does good will be loved by his fellow human beings and respected by everyone, even though he has no power or power. *The next three* opinions say that *what is meant by ziyadah* (additional) is in the form of seeing Allah in the hereafter, as stated in the words of Allah QS al-Qiyamah:22-23. *Fourth*, as the receipt of good deeds even though they are mixed with bad. God accepts man's goodness purely because of His goodness despite the shortcomings and sins committed by man. All of this is the mercy of Allah, because the intention that Allah has given from the beginning is so great that man is not able to repay it (al-Maturidi, 2005).

## 3. Interpretation of QS Al-Qiyamah verses 22-23

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

*It means: "The faces (of the believers) on that day are radiant (1) (because) they look at their Lord. (2)"*

If you look at the interpretation of Abdul al-Jabbar in his book of tafsir *Tanzih al-Quran al-Matain* In the above verse he answers the question of "Can anyone say that Allah's words, 'The faces of the day are radiant, looking at their Lord' is the strongest evidence that Allah can be seen in the Hereafter? And the



answer is that if someone holds to this verse and he is the one who says that Allah is something physical, then we will not argue with them that God is visible. But the reality is that God is not in physical form. So this "view" refers to merit (AL-Jabbar, 2005).

While in the book *Ta'wilat Ahl Sunnah* In verse 22 it explains the condition of those who get pleasure in Paradise and also get other pleasures, namely إِلَى رَبِّهَا نَاطِرَةٌ. As for the meaning of the verse, there are several possible meanings. *First* is interpreted as a true vision, which affirms the existence of a view of Allah. It is likened to kings who usually close themselves off from the people. When a person gets close to the king or opens himself up to be seen in front of others and it is a very great form of respect for that person. It symbolizes a higher respect than any other form of honor that may be bestowed. So it is very possible that Allah Ta'ala glorifies His Wali by allowing them to see Allah as a form of glory. *Second* It is possible that the word of Allah (looking at his Lord) can be interpreted as waiting for a reward, as some commentators say. *Third* other meanings can also be interpreted as looking at all gifts received not because of human effort or struggle but because of the grace of Allah.

If the word "(إِلَى رَبِّهَا نَاطِرَةٌ)" can be understood as referring to a real view, and also as a form of glory as explained above, so there is no reason for anyone to reject this interpretation and deny the view of Allah, because it seems that this verse supports this view, and this rejection would be contrary to the available evidence. But if it cannot provide evidence to refute this real view, then it is not appropriate to reject this interpretation and focus the interpretation on waiting for glory. So this verse can be used as an argument to justify the view of Allah, although it cannot be used as an argument to oblige it (al-Maturidi, 2005).

Those who reject this real view argue that the words "(وَجُوهٌ يَوْمَئِذٍ بِآسِرَةٍ)" is the opposite of "(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ)", and "(تَنْظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ)" is the opposite of "(إِلَى رَبِّهَا نَاطِرَةٌ)", so they say that the word "(تَنْظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ)" is not about losing perspective, but about punishment itself. Therefore, they also argue that "(إِلَى رَبِّهَا نَاطِرَةٌ)" is not related to the actual view or the existence of a view of Allah, but only with regard to the reward itself.

The answer to the above opinion can be given in two ways: *First*, that those who are to be punished have not received all the punishment that has been promised in the world, because as mentioned, the end of punishment is a blackened and dull face, while the inhabitants of heaven have attained the high degree and great glory depicted by a bright face. Therefore, it is appropriate that we understand that "(إِلَى رَبِّهَا نَاطِرَةٌ)" refers to a real view, not to something else. And since that view is one of the highest forms of glory, and those who are condemned have not yet attained the slightest glory, they cannot possibly expect a higher one. As for the inhabitants of paradise, they have received countless

favours and glory, so perhaps they too will be glorified with this view (al-Maturidi, 2005).

The principle that applies in our view is that the view of Allah is obligatory, and that view has been established, as mentioned in the hadiths that mention the view of Allah, as mentioned in the hadith of the Prophet: "Verily, you will see your Lord on the Day of Resurrection as you see the full moon, and nothing will hinder you from seeing Him." Those who hold to monotheism do not differ in the truth of the hadiths that confirm the view of Allah, but those who reject the view with an eye divert the meaning of the hadiths to knowledge, which is not true for two reasons: *First*, that the good news of this view is only for the inhabitants of paradise. If what is meant by view is knowledge, then there will be no difference between them, because knowledge is something that everyone has. *Second*, because everyone agrees to know Allah in the hereafter, knowledge that is not accompanied by doubt or confusion, and knowledge that is free from doubt is knowledge obtained by direct observation, not by knowledge obtained through evidence (al-Maturidi, 2005).

Of the three possibilities above, al-Maturidi replied and commented that the words *إِلَى رَبِّهَا نَاظِرَةٌ* According to him, it refers to the actual or understandable vision related to the glories described earlier. So one should not focus only on the understanding of glory and deny the vision itself forever. In fact, the meaning of the *zahir* shows that the vision does exist. Therefore, such an interpretation must be rejected and based on clear evidence. As for if a person cannot present sufficient evidence to reject *ru'yah*, cannot decide on this interpretation and take or redirect on the interpretation waiting for *São Paulo* glory. Thus, the above verse is evidence that supports the ability *ru'yah*, although there is no evidence to show the obligation of sight (al-Maturidi, 2005).

#### 4. Interpretation of Q.S Al-Baqarah verse 55

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْغَةُ وَأَنْتُمْ تَنْظُرُونَ  
"And when you say, 'O Moses, we will not believe in you until we see Allah clearly,' then you are struck by lightning..."

In the above verse, Abdul Jabbar interprets the incident when the children of Israel told Moses to ask to see Allah. This interpretation continues on the occasion where they were struck by lightning after asking to see God in person. According to Abdul Jabbar, this request is something unnatural and even a form of request that is contrary to Allah's commands. Lightning punishment is considered a consequence of an unreasonable request, as it is contrary to His nature and power. Thus showing that seeing Allah is not possible (Al Jabbar, 2005).

Al-Maturidi in his commentary explains that this verse does not deny the

possibility of seeing Allah, on the contrary, this verse hints at its validity. Because when the Children of Israel asked Moses to see God, Moses did not forbid the request or say that it was impossible. Similarly, Moses once asked God to see Him, and God did not forbid, but God said "(If the mountain stays in its place, then you can see Me)". Similarly, in the hadiths when the companions asked the Prophet about "(Can we see our god?)". The Prophet did not prohibit such questions or refute them. If seeing God was impossible, of course they would be reprimanded or forbidden from the question. According to al-Maturidi, the people who were struck by lightning were because of their request to see Allah, but because of their way of opposition and not in order to seek guidance. This is evidenced by other verses that affirm that Allah has provided sufficient evidence for those who are just and seek the truth. Therefore they were struck by lightning.

Meanwhile, according to al-Maturidi in his commentary, the verse reinforces that the vision of Allah is possible, but not in the desired conditions or time. As narrated in a number of hadiths about the request to see Allah to the Messenger of Allah, "*Shall we see our Lord?*". There is no prohibition on such requests, nor does Allah refuse them. If that were not possible, then there would certainly be a prohibition on asking to see Allah. As for those who were struck by lightning, they were not to see Allah who intended to seek guidance, but because they were stubborn and rebellious to the revelations that had been conveyed. Thus, it is not the request to see Allah that is the problem, but the way and intention in asking that causes them to be struck by lightning (al-Maturidi, 2005).

## 5. Al-a'raf 143

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

When Moses came to (pray) at the time that We had appointed (for forty days) and the Lord spoke to him, he said, "O my Lord, show (Yourself) to me so that I may see You." He said, "You will not (be able) to see Me, but look at the mountain. If he had remained in his place, you would have seen Me." So when his Lord appeared on the mountain, the mountain was destroyed and Moses fell unconscious. After Moses came to his senses, he said, "Glory be to You. I repented to You and I was the first to believe."

The above verse in the commentary of *Tanzih al-Qur'an al-Mata'in* begins with the Problem, some say that in the word of Allah: "Will You destroy us because of the deeds of those who lack reason among us?" How could that have happened to Moses, when he knew that someone would not be punished for the sins of others? al-Jabbar's answer was that they (the Muses) asked to see Allah, but they were not satisfied with what Allah had ordained for them. When (Moses) asked saying, "Show (Yourself) to me, that I may see You." Indeed, he



asked this for his people and not for himself, so Allah said to him, "You will not see Me," and to confirm this, Allah added, "But look at the mountain. If he had remained in his place, you would have seen Me." Allah said that the condition was that the mountain could remain upright, but when the mountain was destroyed and flattened, they were punished by lightning for their tyranny. "And Moses fell unconscious. After Moses came to his senses, he said, "And the rebuke (i.e. what Moses said) was a rebuke to his people; because Allah punishes him for the sins of others, therefore Allah says, "It is only a trial from You," meaning a heavy burden. And Moses had begged God that his people might see him and God would not allow that. In fact, the prophets would not ask for anything from Allah, except after obtaining permission from Him (al-Maturidi 2005).

According to al-Maturidi this verse explains Also, if seeing Allah is impossible, then it would show Moses' ignorance of his God. A person who does not know God properly is certainly unworthy to be His messenger, and cannot be trusted to receive revelation. After that, God did not forbid or discourage Moses. By comparison, God rebuked other prophets such as Noah and Adam when they made mistakes. If it was not allowed to see God, then this would be a great mistake for Moses. Then it is related to QS Al-Qiyamah: 22-23 "*On that day their faces will shine, looking to their Lord*", There are several explanations: *first* The Hereafter is not a time to wait, but a place for what has been promised and is real, except in times of fear. *Second* "Faces that are radiant" refers to the reward or reward received. *Third* "To look to their Lord" using the word *Date*: (to), which shows vision, not just waiting. *Fourth* This statement is more of a good news about the blessings they receive, and not about waiting or expecting, which is not in harmony with the nature of God who is free from all comparisons or similarities. Thus, according to al-Maturidi, the four explanations emphasize that the vision of Allah is a reality in the hereafter, not just hope or expectation, and that Allah cannot be equated with His creatures in any sense.

In the book al-Maturidi also mentions a hadith, the Prophet said: "You will see your Lord on the Day of Resurrection as you see the full moon, without difficulty." When the Messenger of Allah was asked, "Do you see your Lord?" He replied, "With my heart." He did not reproach the person who asked, and it is clear that what is meant is to see with the heart which is a definite knowledge. If such a question is forbidden, the Prophet should have reminded the people as Allah warned in His words: "Do not ask about things that if explained will make you sad."

### **Comparative Analysis of the Interpretation of *Ru'yatullah***

Of the five verses that have been explained above that explain *ru'yatullah*, the interpretation between al-Jabbar and al-Maturidi has no similarity in terms of

interpretation and even the two seem to contradict each other. On the one hand, al-Jabbar denies that Allah cannot be seen with the physical vision of man either in this world or in the hereafter. On the contrary, al-Maturidi argues that seeing Allah in the hereafter can happen. In terms of methods, there are similarities, both of them first mention the verses of the Qur'an and then interpret them. It appears that the two mufassir used the *method of tafsir bi al-ra'y*. That is, interpreting the *ru'yatullah* verse based on ijtihad and mufassir's thoughts based on in-depth knowledge in the field of philosophy. However, in the interpretation al-Maturidi also mentions the verses of the Qur'an by also explaining the hadith (Ba Salum, t.t). So that al-Maturidi can be said to combine rationality and tradition, namely prioritizing the Qur'an and hadith and maintaining a balance between literal and rational interpretation.

Meanwhile, in terms of approach, both use a subjective approach. That is, an approach related to personal or group interests (Nasution, 2002). Al-Jabbar for the sake of defending his teachings, namely Mu'tazilah. Meanwhile, al-Maturidi defended the faith he adhered to, namely *ahl al-Sunnah wa al-Jama'ah*, Maturidiyah.

## **Background That Drives Interpretation**

### **a. Educational background**

Differences in interpretation can occur when motivated by the education that each mufassir goes through. Al-Jabbar during his life studied with Abu Ishaq bin Ayyash for some time, then traveled to Basrah as the center of the study of *al-kalam* at that time. While there, al-Jabbar studied with Abu Ishaq bin Ayyash who was also a teacher of the famous mu'tazilah Abu Hasyim al-Jubba'i. Al-Jabbar finally embraced the mu'tazilah and became the main supporter of it. It turns out that it is the mu'tazi group that prioritizes rationalism that has the most influence on the institution. Then al-Jabbar delved into the problem of *al-kalam knowledge* in Baghdad to Abdullah Husain al-Basri. So that al-Jabbar mastered every problem of *al-kalam science* that became a polemic at that time. That is why al-Jabbar is recognized as the imam of the mu'tazilah (Ba Salum, t.t.). From this scientific background, it influenced al-Jabbar in interpreting the verses of *ru'yatullah*.

Meanwhile, al-Maturidi studied from scholars whose scientific genealogy reached Imam Abu Hanifah (al-Maturidi, 2005). Among his famous teachers was Nashid bin Yahya al-Balkhi, he taught a lot about Hanafi fiqh and kalam. Al-Maturidi also deepened his religious knowledge to Abu Bakr Muhammad al-Jauzajani who has a scientific pedigree: al-Jauzani-Muhammad-Abu Hanafiyah (al-Maturidi, 2005). The strong influence of thought that came from his teachers who were Hanafiyah was Imam Abu Hanifah's thoughts on al-Maturidi. In

addition to making him a loyal follower of the Abu Hanifah madhhab in the field of fiqh, he also made him more courageous to use reason in the field of kalam. As is known, Abu Hanifah is classified as *an al-ra'yi* expert who is known to be more courageous to use reason at the necessary time when understanding religion (al-Maturidi, 2005). So this is also very influential for al-Maturidi in interpreting the verses about *ru'yatullah*.

It is important to note that while Maturidi received influence from those who preceded him, he was not a blind imitator who followed without consideration or understanding. Instead, he analyzes, criticizes, and examines carefully. Therefore, it can be said that Abu Mansur Maturidi succeeded in establishing Maturidi's own methodology, as the first Ahl Sunnah kalam scholar to introduce the theory of knowledge in a methodical way, which determines the direction of reasoning and the attainment of knowledge. Thus, he became a pioneer for the Ahlus Sunnah in following this approach.

#### **b. Background of Faith and Madhhab**

Al-Jabbar is a scholar who is a mu'tazilah and a shafi'i madhhab. Al-Jabbar was very persistent and fanatical in spreading the teachings of Mu'tazilah, in this case the teachings of monotheism. His bigotry is seen when he interprets the verses of *ru'yatullah* and tends to defend the teachings of Mu'tazilah. Al-Jabbar was greatly influenced by the Mu'tazilah school that he adhered to. There is hardly a single verse that contradicts his madhhab unless he interprets it not literally and still directs it to be in accordance with the view of Mu'tazilah (Ad-Dhahabi, t.t). So it is very natural for al-Jabbar to make several *ru'yatullah* verses as a strong guideline for eliminating *ru'yatullah*. Thus, al-Jabbar's interpretation of the *ru'yatullah* verses is closely related to one of the *ushul Khamsah* which is the main teaching of Mu'tazilah, namely, *at-Tauwhid*. In the teachings of *at-Tawhid* it teaches about the denial of the attributes of God (*nafy al-sifah*), the rejection of anthropomorphism (resemblance to creatures or humans). Rejection of *beautiful vision* (God can be seen with human eyes and all understandings that lead to the number of *qadim* (*ta'addud al-qudama*)). They do this as an effort to purify the understanding of *tawhid* (Busyairi, 1985).

While al-Maturidi is a major figure in the manhaj of *Ahl Sunnah wal al-Jama'ah* which is of the Hanafi school. Maturidi was also influenced by Abu Hanifah in his views of kalam, therefore he used the verses of *ru'yatullah* as a strong foundation for his tradition to establish that *ru'yatullah* could occur later in the hereafter. However, al-Maturidi was not fanatical of a particular sect or opinion, but rather sought the truth. He does not follow a certain mindset or is fanatical towards a particular group, because he knows that these attitudes stand in the way of the attainment of truth. Thus, this attitude guarantees his independence,

freedom, and objectivity in interpreting the Qur'an.

A brief study of his interpretation will show this truth, where in studying *the verses of ru'yatullah* he does not always present a particular view or sect, but rather raises the problems at hand, so that the reader feels that he presents them neutrally, as if he were presenting them objectively. He interprets the *ru'yatullah* verse based on his own understanding, but does not ignore other existing views on the verse. As long as those views are accepted, he displays them without objection. However, if this view is not acceptable, then he will present arguments to refute and weaken the arguments of Mu'tazilah in interpreting *the verse of ru'yatullah*.

## CONCLUSION

In the discourse on the concept of *ru'yatullah* al-Jabbar, he believes that believers cannot see God anywhere and anytime, both in this world and in the hereafter. Meanwhile, al-Maturidi believes that for believers, sincere and sincere do not expect any reward for their Lord in Paradise will see Allah as if they were looking at the full moon, this is based on revelation. The two mufassir in interpreting still adhere to their respective flows. Al-Jabbar for the sake of defending his teachings, namely Mu'tazilah. Meanwhile, al-Maturidi defended the faith he adhered to, namely *ahl al-Sunnah wa al-Jama'ah*, Maturidiyah.

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