

Ekpose: ISSN : 1412-2715  
Special edition, March-Mei 2016 AD

**EKPOSE**

Law and Education Journal

SUPPLICATING TO ALLAH AND IT'S ANSEWER  
ACCORDING TO MUHAMMED 'ABDUH  
(Interpretation of the verse 186<sup>th</sup> al-Baqarah )

**By. Dr.A.Sumpeno. M.Ag**

( A Lecture of Qur'an Interpreter In Islamic Studies Watampone)

**Publisher**

P3M of Islamic Studies Watampone

**The Address of Redaction**

The Office of P3M of Islamic Studies Watampone  
Hos Cokro Aminoto's Street - Tilp: 0481-21395 Fax 239  
Watampone

Ekpose: ISSN : 1412-2715  
Special edition, March-Mei 2016 AD

**EKPOSE**  
Law and Education Journal

**The Adviser**

Prof. Dr. Haddise., M.Ag

**The Steering**

Prof. Dr. A.Nuzul. SH. M.Hum

**The Expert**

Dr. Ruslan, M.Ag

**The Chief of Redaction**

Dr. Amir, M.Ag

**Secret of Redaction**

Khairuddin

**Redaction Staff**

Sulaiman

Nurlailah

**Publisher**

P3M of Islamic Studies Watampone

**The Address of Redaction**

The Office of P3M of Islamic Studies Watampone  
Hos Cokro Aminoto's Street Tilp: 0481-21395 Fax 239  
Watampone

---

SUPPLICATING TO ALLAH AND IT'S ANSEWER  
ACCORDING TO MUHAMMED 'ABDUH  
(Interpretation of the verse 186<sup>th</sup> al-Baqarah )  
By. Dr.A.Sumpeno. M.Ag <sup>1</sup>

( A Lecture of Qur'an Interpreter In Islamic Studies Watampone South Selebes-Indonesia )

**Abstract**

Supplicating to Allah and it's answer is un object of that was debating among interpreter of the holy Qur'an. There were three sects of the holy Qur'an's interpreters. Merely those were : Asy'arian, Mu'tazilian's theolog and Sophists.

According to the first ( Asy'arian ), supplicating to Allah wasn't a ritual only but it was a method of the life problem solving. According to the second ( Mu'tazilian ), it was not a method of the life problem solving. It was a ritual only that every believer in Allah must supplicate to Him. He has made Nature of Law (*Sunnatullah*). It was consistent and wouldn't to be changed until by Him Self. According to third ( Sophist ), Allah is very powerful to make and change everything that was has created.

Among of Mu'tazilian was Muhammed 'Abduh. He respond to sophist's order in Egypt, not only as faith but it was as traditional ritual system. According to him, this once was an important factor for Muslim society in decline or fall down. If in Middle Age, the world of Muslem was a super power. But in Modern Age they have been in decline or falling down. Their falling down have been still remaining until today. To built and develop them up, their Irrational Thought 's mode must changed by Rational once.

Key Word: Muhammed 'Abduh as a Islamic reformer in modern age.

Asy'arian versus Mu'tazilian.

Islamic Irrationalism and Rationalism Theology.

The verse 186<sup>th</sup> of al-Baqarah about supplicating to Allah.

---

<sup>1</sup>Dr.A.Sumpeno.M.Ag was among alumnus of Gontor's College in 1977<sup>th</sup>. The paper is corrected by Khaeruddin Kiramang, S.Ag, SS. He was among alumnus of Australian University.



## A. Introduction

According to A. Tafsir, the thinkers of the cause factors of universe and human's creation were in controversial opinion. Some of them, who believe the cause factor of those was power and will of the universe itself naturally. Their exist was naturally. But some of them believe in the cause factor of those was the Almighty Creator's power and willing. But He was mysteriously.<sup>2</sup> So He was not researchable object by scientist. He was knew by revelation from Him Self. The first opinion rises the ejected to existence of God as Almighty Creator. It was called **Atheism**.<sup>3</sup> But the second once rises the receipt it. It was called **Theism**.

Theist believe the creator was powerful to His creation to remark or remade or to reconstruct and deconstruct it. Among of the **Theists** was Muhammed, son of 'Abdillah and his followers. He was believed by them as once among of God's massangers. He was given the revelation by God through His angel : Gabriel. The revelation of God, today is called *al-Qur'an*. According to it, the creator of universe and human was called Allah. He was single or unique and He has several characteristics. Among of it, He was Almighty Creator to all of those He has made or created all of every thing.

The believers in Him according to Arabic and Quranic's terminology was called al-Mu'minuna (المؤمنون). According to Greek's terminology, called *Theists*. But unbelievers in Him according to Arabic and Quranic terminology was called al-Kâfiruna (الكافرون). According to Greek's terminology, it called *Atheists*. They have different method and technique to solve the problem

## B. Explanation or Discussion

To solve the problem of life, Atheist used ratio and science. They ejected the supplicating to God as it's method and technique. But the theist uses supplicating to Allah and receive the power of

---

<sup>2</sup> A. Tafsir, *Filsafat Umum: Akal dan Hati Sejak Thales Smapai Capra* (Ct.KeX : Bandung: PT. Remaja Rosda Karya, 2002), h. 7 -

<sup>3</sup> Gerald o. Collins dan Edward, G. Farrugia, *Kamus Teologi* (Cet. VI; Yogyakarta: Kanasius, 1998), h.31 dan 35

ratio and science as a problem solving's method and technique. But some time, the problem that must to solve by ratio, science and technology, he result to Allah to solve it through supplicating. His opinion, believe and act was based on the lightness from Allah's revelation in the Qur'an . According to it, every believers in Allah must supplicate to Him as mentioned in verse 186<sup>th</sup> of al-Baqarah's surah.

*"When My servants ask Me, the concerning, I'm indeed close( to them ). I listen to the prayer of every supliant when he callth on Me:Let them also, with a will listen to My call, and believe in Me that may walk in the right way."*<sup>4</sup>

On that verse's basic, all ulama of the Asy'arianism of Muslims Sect in Sunnite theologically system, agreed that Allah has powerful to change what He has created to reconstruct or deconstruct. According to historian, they believe in supplicating to Allah as ritual, method and technique of life problem solving. They assorted the problem to Allah to solve it through supplicating. They believe in Him will answers their supplicating. They assorted the problem of life to Allah to Solve it, even must ratio to solve it. In world Islamic Society, they were majority. With them, there were Islamic Sect who has different think about supplicating to Allah. They were Mu'tazilate Muslim Theology. According to them, the supplicating to Allah is a just ritual to Him only. It was not a method and technique to solve the problem of life. And they were not depend on requesting to Allah to solve their problem life. Every thing of supplicating is not to be answered by Allah.<sup>4</sup> It's basic on the kind of supplicating's object.

Asy'ariate and Mutazilate has raised and developed to several countries of Arabic , Africa, and Egypt peninsula in Islamic Golden Age. The majority of Egyptian Believers were Asy'ariate Sect in Islamic Sunnite System from Islamic Golden Age until today. Their Islamic theology, law and ethic were influenced by Asy'ariate sect in Islamic Sunnite system. That was believed by the Ottoman Islamic Kingdom in Turkey. Until the seventeenth century, Egypt was a part of

---

<sup>4</sup> 'Abdullah Yûsuf 'Alî, *The Meaning of The Holy Qur'an, Complete Transaltion with Selected Note*, Second mpresion, Islamic Book Trust, Kuala Lumpur, Malaysia, 1997, page 46

<sup>4</sup> Prof.Dr. Harun Nasution, *Kuliah di P.Ps. IAIN Syahid Jakarta*, 1993 M



Islamic Ottoman Kingdom integrated. In 1798 AD<sup>55</sup>, Iskandariah as capital of Egypt was under attract in short time by Napoleon Bonaparte from France and his group or followers. Egypt under attract because it's has no equality weapon with the army of Frances in the time. The weapon of Frances was most strength than Egyptian Muslim weapon. The Ulama of Muslim Egyptian Society more passed the supplicating to Allah to solve their problem than passed the ratio's product, science and technology. The think of Islamic Traditional Scholars (Ulama) was responded by young Muslim thinker. That was depend on the ratio than supplicating to Allah to solve the problem. The young Egyptian's thinker Muslim was Muhammed 'Abduh. He was popular around Islamic world in modern age.

He studied Qur'an verse and universe's phenomenon and Muslim, Egyptian's traditional faith. Their thinking was irrational. It was once factor of Egyptian muslim's decline. To change their mind set, Muhammed 'Abduh interpreted Qur'an verse. His Qur'an verse interpretation written and collected by his Student: Muhammed Rasyid Ridha until became a book of Qur'an Interpretation with name *al-Manâr* ( Enlightenment Book). Among of his enlighten was his interpretation about supplicating verse and Allah's answer ( receipt ). According to him, supplicating is ritual only. It has no relation with Allah's answer ( receipt ). Why he interpreted the supplicating Qur'an's verse as above? This is problem that will discuss by researcher through his paper.

Before discussing this problem, the researcher (writer) would descry about dzat Allah and supplicating according Abu Hasan al-Asy'ari and Wasil Ibn Atha. Abu Hasan al-Asy'ari was popular as asy'ariate figure theology sect in Sunnite Muslem. Wasil Ibn Atha was popular as Mu'tazilate figure theology sect in Sunnite Muslem, too. The description of those followed by Muhammed 'Abduh's Biography and Allah has no any effect for changing something, but it was just ritual.

---

<sup>5</sup>Prof.Dr.H.Rif'at Syauqi Nawawi,MA.*Rasionalitas Tafsir Muhammed 'Abduh*, Cet. Ke-2(Jakarta: Para-madina, 2002 M), h.3

According to the path of Islamic Asy'ariate theology, Allah will answer supplicating of His servants, if they supplicate Him. So, supplicating has effect to change every things from bad to good once or opposite of it according Allah's willing even the object of supplicating was not rational. Or it has effect to change every things from no exist, to become exist. According to them, supplicating is not ritual only, but it's a problem Solvang's method and technique. But according to Mu'atazilate, it's ritual only. So, why the two Islamic theology has different opinion in supplicating to Allah and it's receipt? Because every one of the two has different perspective to Quran's verse about Dzat Allah and His character and it's correlation with universe and human exist or no exist (contraction and deconstructions).

Abu Hasan al-Asy'ari as the Asy'ariate figure theologian muslim sect, has different determine of true's recourse about Allah, right and wrong, good and bad of every things with his student Wasil Ibn Atha. They were discuss about fate or destiny whom has no revelation of Allah from His massager in hereafter: Is he we be gave reward by Allah or punishment or torture?

Through textual of Allah saying (al-Isra 15<sup>th</sup>):

(*"Nor would We visit with Our Wrath until We had sent a messenger (to give warning)"*)<sup>6</sup>, Abu Hasan al-'Asy'ari concludes that: *"Every once who has no receipt the revelation from Allah or His Massinger, he will be free of threatening in hereafter"*. But according to Wasil Ibn Atha as his student, every once who has no receipt the revelation from Allah or His Massinger, he will be no free of threatening in hereafter. Why he said like this? According to him, Every once who has no receipt the revelation from Allah or His Massinger, he will be free of threatening in hereafter according to him, Allah has made ratio for human and He ordered him to use his ratio. Allah said in the Qur'an: أَفَلَا تَعْقِلُونَ (why you are not using the ratio)? So, if according to Hasan Basri, Allah will be found and believed and worshiped by His Revelation and His massager propaganda, but according to Wasil Ibn Atha, the ratio (brained) of human itself can find Allah. If someone of human cannot find Allah and believe in Him, true, good and bad, so his

---

<sup>6</sup> 'Abdullah Yūsuf 'Alī, *Op.Cit.*, Page 280



ratio was weak, or he was not use his ratio right and good. Allah orders him to use his ratio. So of cause . He will be gave him threatening in hereafter.

The finding of dzat Allah that were been debating by Abu Hasan and Wasil Ibn Atha (is by revelation of Allah or human's ratio?), concludes that is *Qadim*. Is Allah that was *Qadim* has character ?

Qur'an's verses as Allah's revelation talk about 100 good names for Him (asma al-Husna), and it was decided He has character according to *Abu Hasan al-Asy'ari*. His perspective was responded by Wasil Ibn Atha nagtive. According to *Wasil Iabn Atha*; *If Allah was dzat and character but He was Qadim, so there were two qadims: Dzat Allah and His character*. The human who believes that Allah dzat and character, he was fall in polytheism. These believe has no forgiveness from Allah. So Wasil Ibn Atha ejected Allah's character in his theologies theory ( *نفي الصفة* ). To respond Wasil Ibn Atha's opinion, Abu Hasan al-Asy'ari build his theologies theory by saying *Allah's character is not dzatullah, and dzatullah is not same with the others.* ( *لا هي هو و لا هو غيره* ). According him, even Allah's character and His dzat can to be differenced but could to be parted. Those were integrated. Those were *Two In One*.

Among of names show character of genius (dzat) Allah are (a). Power (b). Will (c). See (d). Hear for every things and (e). Just. Allah with His characters above threats to torture whom made wrong or evil or sin in hereafter and He promises merit to whom have good deed reward . The evil or sinner is threaded enter to the hell and the good deed is promised to enter paradise .

According to Abu Hasan al-Asy'ari, Allah with His characters above He was full absolute in His willing and power. So He is free to enter who have good deed to the hell and the wrong deed to the paradise. The theory Abu Hasan al-Asy'ari about Absolutism of Allah in His will and power brought the meaning of just is decided by Him Self absolutely. Abu Hasan al-Asy'ari's theologies theories perspective above responded negative by his student: Wasil Ibn Atha.

According to Wasil Ibn Atha: If Allah's will and power is absolute so He free to decide the sinner entered to paradise and the good deed to the hell, so He was not Just or dzalim. But He is very



just, so He is never to decided every tings out of His justice, because He is very fully just. He must consistent with His promise and threat, so He is fully just. The theologies concept about just was putting every tings in true or right place. ( وضع شيء في محاله ). Who has good deed mush to be entered paradise appropriate with Allah's promise. And the sinner mush to be entered hell appropriate with Allah's threat to him. If according to Abu Hasan al-'Asya'ari, Allah's just is on His will and power because He is has' absolutely will and power. His willing and power is unlimited by every tings and one, so according his student ( Wasil Ibn Atha ), the power and Allah's willing and power are must limited by His just it selves.

Allah that has dzat and character above states in al-Baqarah in it's number of verse is 186 as mention, that was : *I'm very near, I want to answer the request of whom supplicate to Me. So they have adhere to My request or My order , and they have believe in Me to get always in true way.*

Basic on the faith that Allah has absolutely power and will in every tings, so according to Abu Hasan al-'Asy'ari, every ting that requested to Him, it is will be answered by Him, even the object of request irrational, opposite with science and nature law. So that, according to him, supplicating is affected as problem Solvang's method. Un example: Even the noose of some once is flat, it 's directly will be a sharp well formed nose, if Allah will to do it. So according to Abu Hasan al-'Asy'ari, the changing of flat nose to be com sharp well formed is my be exist by Allah's willing and power. His perspective is opposite with his student's opinion : Wasil Ibn Atha, of cause. According to Wasil Ibn Atha, when Allah have been creating universe and human and the others of His creature, He has been creating the power for His creature. Through the power that is designed can not to be change naturally by Allah for His creature, the creature is has freedom from His control and restraint of His power and will. According to Wasil Ibn Atha, human as Allah's creature has freedom of will, act, and chaise . He can chose and differs goodness from badness. So right or wrong, bad or good what human chooses in his life is made by him salve, not by Allah's design. Allah knows general not special ( الله يعرف الكلبيات و لاجزاءات )

). So, supplicating will be not effective to change the things from good to bad once or opposite of that from bad to good once.

As well as the writer descry on first sub , with the controversy of Abu Hasan al-Asy'ari as Asy'ariate figure and Wasil Ibn Atha as Mu'tazilate figure , among of Muslim Egyptian rises the modern thinker: Muhammed 'Abduh. Through al-Manar ( brightness) as his interpretation to Qur'an verse, he will give brightness for all Muslim. Among of his Qur'an verse's interpretation was supplicating in 18<sup>th</sup> al-Baqarah.

Before the writer talk Muhammed 'Abduh's perspective longley , the writer would be descript his biography. His biography will followed by his interpretation about supplicating in 186<sup>th</sup> al-Baqarah and Allah's answer to human supplicating.

Muhammed 'Abduh was born in 1848 AD at Bahirah village, Malat Nasr, in Egypt. His father was a rich farmer and he has good Islamic perspective. He was 'Abduh Khairullah. By his rich and good Islamic perspective, he cannot calls the teacher to guide Muhammed 'Abduh in Qur'an reading until he can memo raise it at 2 years, but he can make his son to gate marriage and to study continuously to Thanta in Ahmadi's Mosque. More of that, he can sends his son to study in al-Azhar University until he gates title *al-Alim* ( Islamic Scholarship) and become a lecture over there.

When Muhammed 'Abduh studied Islamic doctrine in al-Azhar University, the thinking of lectures of university was designed by the old of Muslimscholars.They follow the old or orthodox Muslim scholars. They were ejected philosophy, because it can to destroys the faith, according their opinion. Mu'tazilate's theology was consi-dered ratio as god according to their opinion. To study mathematic and science is *Fardlu Kifayah* ( *Representative Order* ), because it has studied in school out of al-Azhar University. al-Azhar University is not need to study it. So Muhammed 'Abduh studies it all to Jamaluddin al-Afghani accept the Mu'tazilate's theology. He studies it by himself in al-Azhar's library. May be, by this cause, he is admonished by some once of al-Azhar Universities lecture: Hai 'Abduh !; Did you changed Asy'ariate's Theology and follow the Mu'tazilate's Theology? He answers that



admonish by :” If i’m not following Asy’ariate, why I must follow Mu’tazlite? His answers is one of his high intellectualist phenomenon.

After Muhammed ‘Abduh getting *al-‘Alim* at al-Azhar University, he be come a lecture over there. He touch his *student* at his house. He with Jamaluddin al-Afghani together actives in politic practice to depend on Egyptian National. He wrote his ideas in *al-Ahram*, *al-Ahbar al-Misriah*, and *al-Urwah al-Wusqa*. To provide or to protect his country, Muhammed ‘Abduh followed in Uraby Pasya to eject Kadeavi Isma’il’s policy that has good cooperation between him and England. In this case, Uraby Pasya was defeated. Defeat of Uraby Pasya, make Muhammed ‘Abduh was isolated to Bairut. In Bairut, Muhammed ‘Abduh touch Islamic Theology (Ilmu Tauhid) through *Risalah al-Tauhid* as his book writing.

After Kadevi Ismail agrees promise him to enter Egypt, Muhammed ‘Abduh come back to his country (Egypt). He has been embargoed to become a lecture, because Kedevi Isma’il afraid to his politic influents to students. Kadevi Ismail chooses him as a Jurist and Mufti ( adviser on religion law for a region ). Besides that, Muhammed ‘Abduh also interactive as member of al-Azhar Universities council. And he has active in parliament until he death in young age, that he was 57 years old, as the result of **his liver ill**.

According to Harun Nasution, Muhammed ‘Abduh was discovered in Islam He was not popular and has influent in Egypt but also in several Islamic Countries including Indonesia. His discovery idea given by his preaching and teaching, writing in several magazines or new paper above( *al-Ahram*, *al-Ahbar al-Misriah*, and *al-Urwah al-Wusqa* ). The method of rethinking about theology, was doing through education and teaching and several his book writing (*kitab*) as through *Risâlah al-Tauhîd*, *Tafsîr al-Manâr*, *Hasyiah ala al-Syarkh al-Dawâwin li al-‘Aqâid al-Adudiah*, and *Tafsîr al-Qur’an*, *Juz ‘Ammâ*. But when he was in Bairut, his idea wasn’t transpired to his pupil in al-Sulthaniyah because he afraid to destroy the thinking of his pupils. His idea was writed in his book *Hasyiah ala al-Syarkh al-Dawâwin li al-‘Aqâid al-Adudiah*, and *Tafsîr al-Qur’an*, *Juz ‘Ammâ*. But in this konteks Harun Nasution gave warning that idea of Muhammed ‘Abduh in *Tafsir al-Manar* from al-Fatihah until 126<sup>th</sup> al-Nisa. So the verses 186<sup>th</sup> al-Baqarah

was his original interpretation. How his interpretation about supplicating to Allah at 186<sup>th</sup> al-Baqarah was? It's will back to the texts of al-Manar. This verse according to interpreters was grouped into ayat al-Madaniyah because it given by Allah when Muhammed Ibn 'Abdillah life's in Madinah. And Muhammed 'Abduh idea about supplicating as at 186<sup>th</sup> al-Baqarah written by his student : Rasyid Ridla in part two al-Manar published Dar al-Fikr from page 166 until 173th.

By mentioning the background of giving the verse of this revelation that was talk about the Muhammed's Followers request: Is Allah near or far? According to this verse of revelation, He is near and will answers what is requested to Him. The Muhammed's Followers request : Is Allah near or far, was un shift's attention focus of the judge of Ramadhan's fasting to Allah's existence as faith's improving and it's context with supplicating to Him. This background rised because fasting and supplicating has near relationship with the believer in Him. If the believer in Allah doubt to Him, so will be doubt in his retual to Him too, including in his supplicating to Him. According to Muhammed 'Abduh, supplicating just to Allah, there no mediator as to certain mursyid or certain ulama, because they were humans. More of that, if supplicates believe that his supplicating will be answered by Allah if through certain mursyid. According to Muhmmmed 'Abduh, this faith and believe were wrongs, because Allah is the creator of human and he very knew his heartbeat. Talking about formulation of receiving of supplicating from Allah or it's ejecting are not talking object of this verse of revelation. But the important once that must to understand that whom believed in Allah and knew Him, His Syari'at or Law, and His Sunnah or His Nature Law, that was a character oh His creation, he will follows method and cause relevance with His Nature Law. His Nature Law for His creation is not to be changed. It was patent or consistent . So, according to Muhammed 'Abduh, the answering of supplicating from Allah must through comprehensive and true, and knew method. Those were by scientific method, working hard and working relevan with nature of law that Allah made patent or will be could not to change. He motioned Allah 's commandment as in 23th surat al-Fath:



“( *Such has been* ) the practice ( approved ) of God already in the past no change wilt thou find in the practice ( approved ) of God.”<sup>7</sup>

According to Muhammed ‘Abduh, supplicating by reading several verses of the holy Qur’an ( Koran ) as In the name of Allah :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

( *In the name of God, the Mercy and Most Merciful* <sup>8</sup> ) was never to change the condition of human from good to bad or from bad to good once. Supplicating was just a worship to Allah as his obedience to Him that he was ordered to worship only Him. Muhammed ‘Abduh opinion riced as his responding to daily practice of supplicating through certain ulama or mursyid (Teacher) in Egypt to change the condition from bad to good once among Muslim’s society.

### C. Conclusion and Suggestion

The description above tell us a clear conclusion about supplicating to Allah and it’s receipting from Him in Qur’an Interpretation with named al-Manar that written by his student: Rasyid Ridla. According to Muhammed ‘Abduh, supplicating to Allah is not effected for solving everything of problem. In the other word: Receipting of supplicating to Allah to solve the problem is may be not effective, because He made the Nature of Law and its patent as motioned in holy Qur’an above in 23 th of surah al-Fathu. But, the according to ulama (teacher) al-Asya’riates opinion phenomenon, paternity of Nature Law that made by Allah could be changed by Him salve. Where is the true or wrong in this case?

For answering question above, according to writer must back to thinking and experience. The writer has peace to peace with Abah Anom as mursyid (teacher) of *Tariqat Qadiriya wa Naqshabandiyah* (TQN) in Suryalaya, Tasikmalaya, West Java, Indonesia. He was popular as suppliant to Allah expert. When someone refort his problem and said to him:” Oh Abah ! my husband have touch ill, I hope you to supplicate to Allah to solve his problem!?. Directly, Abah responds her with his answering:” *If his teach ill, I have a special doctor for it, in the*

---

<sup>7</sup> ‘Abdullah Yūsuf ‘Alī, *Ibid* , Page 529

<sup>8</sup> ‘Abdullah Yūsuf ‘Alī, *Ibid* , Page 291

*second floor of my house. You have meet with him.” ! But as a experts of supplicating, I supplicate it to Allah too. And when the other one said to Abah Anom that her sister bolts from her house whereas she is would be marriage where he was assumed to her relationship in marriage candidate. So she order Abah Anom to supplicate to Allah for solving her problem, so Abah Anom reads some verse of holy Qur’an through a bottle of Aqua’s water with beginning by reading :*

*أعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم.*

After that, Abah Anom gives her the bottle of Aqua’s water. And she sacks Abah Anom’s hand with money in unanplope as her thanks to him. And when someone was crazy because his faith destroyed by Satan come to Abah Anom to supplicate to Allah for his health, so he reads some verse of holy Qur’an. And the phenomenon of losing of his ill has been restoration directly.



## BIBLIOGRAPHY

- 'Abduh, Muhammad, *Durus Min al-Qur'an* (Cairo:Dâr al-Hilâl),1959 AD  
 -----, *Risâlah Tauhid*, (Cairo Dâr al-Manâr ), 1966  
 -----, *Hasyâh ala Syarkh al-Dawâwin li al-'Aqâid al-Adûdiah*, (ed),
- Dr.Sulaiman Dunnya, *Fî al-Syaikh Muhammad 'Abduh, baina Fa-lâsifah wa al-Kalâmiyyîn* (Cairo: Isâ al-Bâbi al-Halabi), 1958  
 -----, *al-Islam wa Nasraniyyah Ma'a Ilmi al-Madaniyah*, (Cairo: Dâr al-Hilâl), 1373 H  
 -----, *Tafsîr al-Qur'an al-Karîm, Juz. 'Amma* ( Cairo al-Jâm'iyah al-Khariyah al-Islamiyah)
- Amin, Ahmad, *Muhammad Abduh* ( Cairo: Muassasah al-Khanji), 1960  
 Adams, Charles, C. *Islam and Modernism in Egypt* London: Oxford University Press), 1933
- Azis Dahlan, Abdul, Prof.Dr., *Teologi dan Aqidah dalam Islam*, Cet. I (Padang: IAIN B -Press), 2001
- Al-Bâqi, M.Q. ed., *al-Mukhtasar Min Târîkh al-Jabarti* ( Cairo, Maktabah al-Sya'abi), 1958
- Haourani, *Arabic Thought in Liberal Age* ( London : Oxford University Press), 1962
- Kedouric, Elie, *Afghan and Abduh* ( London: Frank Cass & Co. Ltd., 1966)
- Ridla, Rasyid, *Tafsîr al-Qur'an al-Karîm, al-Syahîr Bi al-Manâr*, Jilid 1-V (Cairo: Dar al-Manar ), 1365 H  
 -----, *Târîkh al-Ustâdz al-Imâm al-Syaikh Muhammad 'Abduh* (Cairo: al-Manâr), 1931
- Tafsîr., Ahmad, *Filsafat Umum: Akal dan Hati Sejak Thales Sampai Capra* ( Cet.X: Bandung: PT. Remaja Rosda Karya, 2002)
- Nasution, Harun, Prof.Dr., *Muhammad Abduh dan Teologi Rasional Mu'tazilah* (Jakarta: UI Press), 1987  
 -----, *Islam Rasional ( Gagasan dan Pemikiran)*, Cet.ke-1 ( Bandung: Mizan, 1995
- Imam al-Ghazali, *Qawaidu al-Aqaidi*, Cet. Ke-3 (Beirut, Alam al-Kutub), 1985

- Gerald o. Collins and Edward. G.Farrugia, *Kamus Teologi* (Cet.Ke-6: Yogyakarta: Kanasius, 1998)
- Rif at Syauqi al-Nawawi, Prof. Dr. *Rasionalitas Tafsir Muhammad Abduh*, Cet ke 1( Jakarta: Paramadina), 2002 M
- Subhi, Ahmad Muhammad, *Fi 'Ilmi al-Kalâm (Dirâsah Falsafiah: Mu'tazilah -al-Asy'ariah wa al-Syi'ah )*, Dâr al-Kutub al-Jâmi'yah, 1969



Ekpose: ISSN : 1412-2715  
Special edition, March-Mei 2016 AD

**Publisher**

P3M of Islamic Studies Watampone

**The Address of Redaction**

The Office of P3M of Islamic Studies Watampone  
Hos Cokro Aminoto's Street - Tilp: 0481-21395 Fax 239  
Watampone