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# Islamic Theological Controversy on Theodicy and Destiny: A Clash of Islamicity and Indonesianity

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## Abstract

The discourse of Islamic theology among Muslim scholars has experienced fierce debates related to takfiri (in the Ali group) and mihnah (Mu'tazilah scholars' investigation of Qadi) on human deeds, including the persecution of followers of the Wahdatul Wujud school in Indonesia. This article aims to examine theodicy in the debate to avoid killing and disbelieving behavior and interpret the destination in the conflict between oral and literal theological firqah that affects active evil due to evil inspired by the ability to achieve shallow believers (*ijmali*), simple believers (*tafshili*), complete believers (*tafshili mutammim*), perfect believers (*tafshili mukammil*) and special believers (*tafshili khususiyat*). This article is a literal study that examines the theoretical thinking of Islamic firqah with critical analysis. This article finds that oral theology always adheres to the essence leading to sophisticated logic, while literal theology holds to the truth of the combined interpretation of reason-revelation. Oral theology is a theology without reference to the book of mu'tabarrah (legacy) so that theological discussions are often framed in freespeech while literal theology obliges itself to hold on to the book of mu'tabarrah. The logic of theology rests on the logic of burhani and kammiyah which is patterned of *tanzih-tasbih* (pure-holy) and *nafi-itsbat* (negation-inaugurate).

Keywords: Destination, existence, God, theology, theodicy

## Abstrak

Diskusur Teologi Islam di kalangan sarjana muslim mengalami perdebatan sengit terkait takfiri (pada kelompok Ali) dan mihnah (penyelidikan sarjana Mu'tazilah pada Qadi) atas perbuatan manusia, termasuk pembunuhan pada pengikut aliran Wahdatul Wujud di Indonesia. Artikel ini bertujuan untuk mengkaji teodisi dalam perdebatan untuk menghindari perilaku membunuh

dan mengkafirkan dan memaknai destinasi pada pertentangan antara firqah teologi oral dan literal yang mempengaruhi *active evil* akibat kejahatan diinspirasi dari kemampuan mencapai mukmin dangkal (*ijmali*), mukmin sederhana (*tafshili*), mukmin komplet (*tafshili mutammim*), mukmin sempurna (*tafshili mukammil*) dan mukmin istimewa (*tafshili khususiyat*). Artikel ini merupakan kajian literal yang mengkaji pemikiran teodesis dari firqah Islam dengan analisis kritis. Artikel ini menemukan bahwa teologi oral selalu berpegang pada hakikat berujung pada logika sofistika sedangkan teologi literal memegang pada kebenaran kombinasi interpretasi akal-wahyu. Teologi oral merupakan teologi tanpa rujukan kitab *mu'tabarah* (legacy) sehingga pembahasan teologi sering terframing dalam *freed speech* sedangkan teologi literal mewajibkan diri memegang pada kitab *mu'tabarah*. Logika teologi bertumpu pada logika *burhani* dan *kammiyah* yang terpola *tanzih-tasbih* (pure-holy) dan *nafi-itsbat* (negation-inaugurate).

Keywords: Destinasi, teologi, teodesis, tuhan, wujud

## Introduction

The development of Islamic theology has experienced negative polarization due to the history of *tahkim* and *mihnah*, which have become the starting points for theological conflicts. The theology of *tahkim* was pioneered by the Khawarij, who relied on oral theology, where *takfir* (declaring someone a disbeliever) through free speech led to the assassination of Caliph Ali. Meanwhile, *mihnah* during the era of Caliph Al-Mu'tasim also involved oral theology, resulting in the killing of scholars and the interrogation of Ahmad ibn Hanbal for refusing to acknowledge the “*Al-Qur'an Makhluq* (The created Speech)” and instead upholding the “*Al-Qur'an Qadim* (The Eternal Speech).”

In Indonesia, the development of oral theology, which upholds free speech and advocates the concept of *wahdatul wujud* (Godhood), was pioneered by Hamzah Fanshuri, who was declared the infidel (disbeliever) and killed by Nuruddin Ar-Raniry (Guyanie, 2021b). Meanwhile, Sheikh Siti Jenar was declared the infidel and killed by Wali Songo of the Demak Sultanate. Subsequently, Sheikh Abdul Hamid was declared the infidel by Sheikh Muhammad Nafis SAB in South Kalimantan. Ki Kebo Kenang, a successor of Siti Jenar, was killed after being declared the infidel by Sunan Kudus (Suwito, 2010).

Another oral theology was the concept of *Manunggaling Kawula Gusti* (the unity of God's essence with humanity), which was pioneered by Sunan Panggung, Ki Bebeluk, Sheikh Amongraga, and Haji Ahmad Muttakin (called Ci Bolek). All of them were killed due to their oral theology (Mufid, 2006). Followers of oral theology generally deconstruct new theology, engage in theological reform, and even reconstruct theology. Theological reform was

carried out in the 2000s by groups such as Ahmadiyah, Al-Qiyadah Al-Islamiyah, Inkar Sunnah, Rufaqa, Salamullah, An-nazir, the Liberal Islam Network (JIL), Laduni, Gafatar, and Satrio Piningit. Even the Ahmadiyah in Bogor and the Shia community in Sampang believe in anthropomorphism (the belief that God has a human form). As a result, Shia is considered heretical on a national level, while Shia in Sampang is viewed as formally heretical. Eventually, the MPU (Ulama Consultative Council) of Aceh rejected the existence of oral theology because its theological perspective was considered *ghairu muktabah* (not legacy), easily providing free speech arguments that lead to sophistic theological opinions with Fatwa MPU no. 4 of 2007 (Nuridin, 2018).

Nietzsche once said, “God is dead,” making theology more closely associated with nihilism (Hanriksen, 2022). Nietzsche rejected the existence of theodicy in the world (as Qadariyah). He stated that the absence of theodicy in the world means there is no perfect, no righteous person, and no heavenly being, because this stigma creates conflict and competition between established theology and shallow theology, leading to mutual condemnation (Nietzsche, 2021). Oral theology often falls into hypocrisy, apostasy, recklessness, and non-representativeness. This is reflected in the views of certain sects in Islam that claim God is *amrad* (young, beautiful, and handsome figure, as in Shia), human autonomy (Qadariyah), divine autonomy (Jabariyah), freedom (Murji’ah), God as a Bigman (Jahmiyah), and anthropomorphism (Mujassimah).

In several literatures, the concept of destiny is discussed, such as in Surah Al-Ahzab, verse 38, where the phrase “*Qadran maqdura*” carries the meaning of *Qadha* (bad fate) and *Qadar* (good fate) (Abdellaoui 2023). God’s decree depends on the performance of the divine spirit contained in the destiny and theodicy it attained (Abd Rahman 2021). God grants potential will and desire according to His knowledge of God within the scope of theological space (Wain, 2022). Destiny reaches levels such as *hadi* (a good person), *hidayah* (a repentant person), and *hadiyah* (a fortunate person) (Hussain, 2024). Meanwhile, theodicy involves the transformation of the soul’s karma, influenced by the ethics of retribution (Sayilgan, 2024). Theodicy is a view of viability that God’s will causes some people to fall into injustice, hardship (pain), and suffering (Sayilgan, 2024).

In theodicy, there are two types: pro-theodicy and anti-theodicy. Pro-theodicy believes in the charge of all activities for everyone, while anti-theodicy believes in God's will (Rimmerman, 2017). Theodicy represents God's goodness in response to human sincerity in cultural, ritual, and spiritual activities (Siddiqui 2021). Theodicy, as the concept of "the best of all possible worlds," always places humans in a state of trials (life tests), balancing life between prosperity, diversity, and poverty, all as a trial from God through the granting of wealth, poverty, and difficulties, which will affect the ability to avoid the problem of evil (Rouzati, 2015). Therefore, from an academic perspective, theodicy and destiny will place a person in a good position, always opposing evil, making them a peacemaker, a social advocate, and not radical.

### **The Phenomena of Controversies of Islamic Theology in Indonesia**

In Indonesia, oral theology often emerges in various maneuvers, such as Panji Gumilang, who claimed God does not understand the language of Indramayu (TvOneNews, 2023). Mama Ghuron (known as *Maqoli*), who stated that he could communicate with and even call God (TvOneNews, 2024). Al-Qiyadah al-Islamiyah believes that there is no need to worship God through the five daily prayers. This essentially means that the Qur'an is a created entity because all the commands of God in the Qur'an are not considered sacred. Al-Qiyadah al-Islamiyah even believes that Ahmad Mushoddiq (its leader) is the *al-Masih al-Mau'ud* as a prophet (Hadiyanto, 2021).

Inkar Sunnah claims that God is not bound by space and time, doctrine, ideology, or history, and therefore the Qur'an can be understood arbitrarily. This indicates that the view of Inkar Sunnah treats the Qur'an as a created entity, and it can be interpreted in any way by any Muslim. Thus, in one understanding of Inkar Sunnah, a Muslim could be considered a Buddhist, Hindu, Christian, etc. (Wibowo, 2020). Similarly, the sect Salamullah, led by Lia Eden, claims that Jibril (Gabriel) is her teacher, her son is the spirit of Isa prophet (Jesus), and Lia Eden herself acknowledged being *Maryam* (Mary) (Wijaya, 2024).

Satrio Piningit claims that God is symbolized by the face of Krishna and the character of Baladewa, where Krishna represents the Creator, while Baladewa symbolizes the potential for creativity. The Rufaqa sect states that Imam Mahdi and Isa prophet (Jesus) have been appointed by God to fulfill God's schedule (Darmawan, 2007). The Liberal Islam Network (JIL) asserts

that all religions have that same God. Like a wheel, where the center of the wheel is God, and the spokes are the paths of all religions. The word “*kufur*” (disbelief) is redefined to mean being blinded from God’s blessings and truth. They even allow interfaith marriages (Ahmad Yumni Abu Bakar and Mohd Fairuz Jamaluddin 2016).

Jemaah An-Nazir in Gowa, Sulawesi, declares that the beginning and end of Ramadan are determined by God’s whisper. Abah Rangka, as the leader of An-Nazir, once said, speak, ask, and shake hands with God. Everything I do comes from God. Abah Rangka can meet God (Ismail, 2014b). The Ahmadiyah sect believes that God has a son. Whoever is hated by Mirza Ghulam Ahmad is also hated by God, and whoever is loved by Mirza is also loved by God. Mirza Ghulam Ahmad can speak directly with God (Djamaluddin, 2008). Mirza Ghulam Ahmad has the attributes of *al-Masih* (the Messiah) and is considered to be *al-Masih al-Mau‘ud* (the promised Messiah) (Nasution, n.d.). They believe that God has attributes similar to those of a human (Zhahir, 2006).

Oral theology has no solid foundation in Islamic theology, so whenever new theological movements or sects arise, they will fall into the same discussions and problems. Meanwhile, literal theology generally does not differ significantly because it is guided by authoritative texts, *mu‘tabarah*, such as basic books like *Jawahirul Kalamiyah*, *Kharidatul Baha’iyah*, *Matan Jauharah*, and *Matan Sanusiyah*, as well as advanced texts like *Kifayatul Awam*, *Kitab Tauhid Hudhudi*, *Kitab Tauhid Ad-Dusuqi*, *Kitab Ihya Ulumuddin*, *Kitab Ummi Barahin*, *Kitab Al-Ibanah*, and *Kitab Tauhid Al-Maturidiyah*. All these *mu‘tabarah* books share the same understanding of God’s attributes (*sifat*), *zat* (God Self), and *af‘al* (God’s doing), discussed through *tanzih-tasbih* and *nafi-itsbat*. The theological space remains framed within the context of Allah in the ranks of *Kamal* (Perfect), *Jamal* (Beautiful), *Jalal* (Majestic), and *Qadim* (Eternal).

In Indonesia, on the other hand, oral theology is more dominant than literal theology, which leads to different levels of theological destinations. The *Abangan* group believes in God as the forgiving, similar to the Murji’ah group, who uphold the principle that God forgives even the greatest sins. The *Abangan* community does not support the practice of declaring others as infidels. Some within the *Abangan* community also believe in deities as gods (Mul Khan, 2020).

In *Kejawen* belief, *Gusti Allah* is considered a respectful title, where *Gusti* is an honorific for noble people (Saksono, 2018a). The association of *Gusti Allah* with *Gusti Raja* (king) can cause confusion. *Kejawen* people typically refer to God with terms like *Ya Ilahi* (O Lord, to be worshiped), *Ya Rabbi* (O Lord, the Creator), or *Ya Maliku al-Alam* (O Lord of the Universe), without calling God by terms used for humans. The *Kejawen* believe that the essence of God and that of humans are united—humans are in God, and God is in humans. God's essence is said to descend into humans, similar to Aryo Sena merging with Dewa Ruci or Vishnu descending into Krishna. *Kejawen* mysticism believes that the outflow of divine essence is, in fact, the outflow of human essence (Endraswara, 2018).

*Kejawen* mysticism encourages the merging of the microcosm (individual) with the macrocosm (God), where the human soul is seen as an emanation of God (Saksono, 2018b). *Kejawen* beliefs are characterized by syncretism (blending of religions teachings). On the other hand, *Priyayi* believes in a "Javanese God" who does not threaten punishment in the afterlife for those who do not worship. *Priyayi* believes God is closer to them (Siswanggono, 2022).

Meanwhile, *Santri* (Islamic scholars) believe that God radiates "active energy". *Santri* does not focus on how great the rewards for worship are from God, emphasizing the notion of worship without material expectation. *Santri* also believe that the Qur'an often uses the term "We" when God speaks, which they interpret as a sign that God's protection extends beyond His own essence (Usman, 2012).

The Malay people do not adhere to syncretism. Malays understand God through literal theology as explained in the Malay-Jawi scriptures. In Malay belief, the king must follow the laws of Allah and the Prophet. Therefore, for the Malays, the sultan is seen as having a divine mandate from God, making the title of the king synonymous with sultan *malakul alam* (sultan, ruler of the world). The sultan is considered the earthly reflection of God (Pulungan, 2017).

The Malay people are closely associated with literal theology, encapsulated in the saying *Hukum bersendi syara, syara bersendi kitabullah* (Laws are based on the Shari'a, and the Shari'a is based on the Book of Allah (Minang Malay)). In this view, God possesses both essence and attributes (Aceh Malay), just as customs (*adat*) and laws (*syara*) are linked as essence and

attributes. The Malay tradition learns to God through literal theology, as in The Book of Jawi Malay 'Sabila Muhtadin', The Book of *Perukunan*, and The Book of *Dur Al-Nafis* that they have made undiversity theology not appearance free speech.

### Controversy and Horizon of Islamic Theology

Oral theology exists in the theological thinking of philosophers, such as the theory of *tasykikul wujud* (degradation), *al-fayd* (emanation), the theory of double Qadim, God as intellectus, and God as Nous. All of these are not found in the Qur'an and Hadith, so they belong to the realm of sophistical logic (*safsathah*). Sophistical logic has no solid foundation, making it appear as merely an idea for self-gratification.

*Tasykikul Wujud* is interpreted as the unity of existence being actual, and the plurality of *wujud* is also actual. This unity flows within the plurality. There is existence that comes first and last. Degradation stretches from the highest level to the lowest level (Dwi Riyanto et. al, 2023). Al-Farabi's idea of *tasykikul wujud* creates the first intellect, *wajib al-wujud bi ghairihi* (something that must exist), *nafs al-falaq al-aqsa* (the soul of the highest space), and *mumkin al-wujud li zatihi* (something that is possible). The second intellect (*falaq kawakib*), then the third intellect (*falaq al-zuhal*) is Saturn, the fourth intellect (*al-mustara*) is Jupiter, while the fifth intellect (*marih*) is Mars, the sixth intellect (*asy-syam*) is the Sun, the seventh intellect (*az-zurah*) is Venus, the eighth intellect ('*Utaraid*) is Mercury, the ninth intellect (*qamar*) is the Moon, and the tenth intellect is Earth and its contents (chain of metaphysics gamma) (Al-Farabi, 1985).

Al-Farabi refers to *prima facie* (the first cause), which views God as having a dynamic existence or *Muhdits*, where His essence radiates to other things. This aligns with Al-Farabi's interpretation of Aristotle, where the tenth intellect leads to Prime matter (*tasalsul/hierarchy*), al-Farabi calls it *unsur* (the matter of all matter) in the order of intellects (Al-Farabi, 1998). This discourse was also introduced by Al-Kindi, with *maujud al-awwal* (the first excellent), which aligns with the concept of *wajib al-wujud* and *mumkin al-wujud*, in accordance with the pseudo-Platonis idea of God thinking (Al-Kindi, 1974a). Ibn Sina defines *wajib al-wujud* and *mumkin al-wujud* with the understanding of One in itself, One in genus, One in species, One in differentia, One in affinity, and One in subject (*wujud mabda'*) (Sina, 1998b).

According to Ibn Sina, *wajib al-wujud* will delegate into *mumkin al-wujud*, causing the Qur'anic verse *kun fayakun* to be forgotten by philosophers. Mulla Sadra's view of *wujud Mahdhah* (pure existence) stems from the principle of existence (*asalat wujud*), the principle of fluidity (*asalat mahiyah*), *tasykikul wujud* (degradation), and *Al-harakah al-jauhariyah* (substantial motion).

The term *al-fayd* is synonymous with *tajalli* in the Neoplatonism view, referred to as emanation, a process that flows in a chain from *in potentia* (*maujudah bil quwwah*). The first *wujud* emanates because of the thinking of God. The universe is the overflow from the essence of the Almighty. Al-Kindi calls this *ibda'* (beginning) (Al-Kindi, 1974b). Al-Farabi refers to *al-fayd al-aqdas* (divine emanation), which is the realization of God's knowledge as the embodiment of *'ain maujudah* (existence Formless). Therefore, existence (*ijad*) and manifestation (*zuhur*) are immortalized as *al-fayd al-mustamir* (continual emanation). Emanation is more accurately referred to as *creatio in nihilo*, not *creatio ex nihilo*.

The theory of double Qadim involves the overflow from *wajib al-wujud* to *mumkin al-wujud*. This results in two types of Qadim: *wajib al-wujud* (God Himself) and *mumkin al-wujud* (His creation). Existence or *wujud* refers to everything that is *maujud* (existent) in all realms (Iglil Pradigta, 2024). Thus, all forms of *tasykik al-wujud* occur as a dual Qadim: the Qadim of God and the Qadim of the universe (the realm of creation).

God as *intellectus*, in the views of Al-Farabi, Al-Kindi, Ibn Sina, Ibn Rushd, and Ikhwan al-Safa, all refer to the *active intellect* as God's intellect. All these philosophers are seen as links in the chain of the first to the tenth intellect, also known as *ten intellectus* (Amorrista et. al, 2023). According to Suhrawardi, this should not be limited to the tenth intellect; it should go beyond that. Because if God is referred to as intellect, then that intellect becomes either *Qadim* or *Hadith* (temporal). Since intellect is immaterial, it does not occupy space nor act within a body. Therefore, this intellect of God overflows (emanates) and descends to the souls of the heavens. Intellect indicates the existence of a body, as seen in humans.

God as *Nous* (Divine Intellect) is similar to Suhrawardi's view, who mentions *nur mudabbir* in his philosophy of Illumination, where he refers to *Nur ala Nur*), meaning the Divine Light. This implies an original Light, which is why Prophet Musa, on Mount Sinai, could burn the body intensely affected



by the original Light. Suhrawardi has a view that is a cycle of light: the highest light, *nur al-Khaliq* (the higher light, God's light, or the First Light), a middle light, like rays that can burn, such as X-rays, infrared, and ultraviolet, and a lower light that does not burn, like the light from lamps. Suhrawardi introduced the concept of *tasykik al-nur*, thus creating the idea of a sphere of light (Zhang, 2023). On the other hand, Mulla Sadra also mentions *bariqa Ilahi* (divine flashes). Meanwhile, Prophet Muhammad is referred to as the *miskat* of the Qur'an, meaning that Prophet Muhammad has a shining lamp within his being.

### Passionate about Theological Destination

Literal theology refers to theology that draws on certain verses from the Qur'an and Hadith, or the entirety of verses and Hadith that are related to divinity. Every human being will inevitably reach a destination, as all believe in God, leading to a manifestation of life in accordance with their level of destination. The first destination is the theology of the heart, where people believe in God in their hearts without the need for explanation. This destination views God as having no attribute that only applies to humans. Thus, attributes should not be applied to God. However, the Qur'an contains 99 attributes of God, which are disregarded by groups like the Khawarij, Murji'ah, Jahmiyah, Mujassimah, Qadariyah, Jabariyah, and Mukatzilah. In Indonesian, the Liberal Islam Network (JIL) believes that it is sufficient to understand God in the heart alone, without the need for apodictic proof (*dalil burhani*). This represents the destination of a shallow believer (*mukmin ij mali*).

The second destination is the theology of the *ushulu tsalasah* (*uluhiyah*, *rububiyah*, and *asma' wa sifat*), where people believe in *uluhiyah* by acknowledging the existence of God through increasing worship, prayer, and seeking forgiveness. *Rububiyah* is understood as God being the Creator (*Khalik*), the Arranger (*Qayyum*), the Sovereign (*Qadirun*), the Owner (*Maliki*), and so on. Meanwhile, *Asma' wa sifat* is understood as only Allah possessing the perfect and absolute names. The achievement of faith is gained by many worship and self-slavery (Al-Sulaiman, 1996). This destination still falls within the scope of the shallow believer's destination (*mukmin ij mali*).

The third destination is *teologi burhani* (demonstrative theology), where individuals understand theology using *nafi-itsbat* (negation-affirmation) and *tanzih-tasbih* (pure-holy) regarding the essential (*wajib*),

impossible (*mustahil*), and permissible (*ja'iz*) attributes of God. Then, all of God's attributes are classified into *istighna* (independence) and *iftiqar* attributes (reciprocal dependence) (Al-Kharsyi al-Maliki, 2015). God is not *syai* (something), *'ain* (form), *hayula* (basic elements), *jasad* (stiff body), *jirm* (taking place), *jism* (moving body), or *jins* (species) (Masturi Irham and Mohammad Asmul Tamam, 2018). *Hayula* in pseudo-Aristotle refers to earth, water, fire, and air. *Burhani* theology acknowledges that God is a *wujud maujud* (existent and present, though only unveiled), not *wujud ma'dum* (existent but invisible). Thus, God can be seen (*ru'yatullah*), as the Prophet saw Him during the Isra' Mi'raj, and as indicated by the verse "*nadhiratun*", which suggests that God will also be seen in Paradise.

Through *tanzih-tasbih*, *Burhani* theology leads to *wahdatul wujud*, which states that God and humans are like fabric and cotton, meaning all creatures come from a single cause—the cotton—because the cotton can merge into the fabric. This analogy caused *wahdatul wujud* in Hamzah Fanshuri's view to be considered heretical by Nuruddin Ar-Raniry. Similarly, when Syeikh Siti Jenar said, "God is within my state," he was declared an infidel by the Wali Songo of the Demak Kingdom (Guyanie, 2021b). Syeikh Abdul Hamid Abulung's statement, "He (God) is me. I am He (God)," was also considered heretical by Syeikh Muhammad Nafis SAB (Audah, 2021). All these views conflict with *tanzih* and *tasbih* because they equate God, who is not one. This theology is part of the higher level of the believer's destination, *mukmin tafshili* (detailed believer).

The fourth destination is theology *kammiyah*, which is an extension of theology *burhani* by expanding the demonstrative logic and deepening arguments for *wahdaniyah*. Teologi *kammiyah* is divided into two parts: *kam muttashil* and *kam munfashil*. *Kam muttashil* states that God is not composite (not made up of parts), not in a form, not located in a place, not part of the universe, not measurable, not directional, not colored, not limited, and not corporeal. Meanwhile, *kam munfashil* includes the belief that God has no partners, no relationships, no mixtures, no equals, no divisions, no pairings, no partnerships, no incarnations, no sitting, no sleeping, and no human characteristics. There is no comparison for God's essence, attributes, and actions. As such, *kam muttashil* becomes corrupted in the teachings of Abdul Wahid Ibn Makiyah in Java, who claimed that God becomes fused (*mulhid*) with humans because God's essence is the seed of creation.

The universe originates from a single seed (Anshari, 2020a). Otherwise, Sheikh Arabiyah equated God's descent into the body of creatures (*hulul*), meaning that the creation can become *muwahhid* (united) with God (*ittihad*) because God is similar to the seed (Anshari, 2020b). This is the theology of the believer (*mukmin tafshili mutammim*), a fully detailed understanding.

The fifth destination is theology *ma'rifah* (theology of gnosis), which is an advanced stage of theology *kammiyah*. It involves entering a state of *maqam* (spiritual station) and *hal* (spiritual condition), including *mujahadah* (spiritual struggle) and *mukasyafah* (spiritual unveiling). This enables a person to maintain *bashirah* (inner vision) in the stability of *Kamal* (Perfection), *Jamal* (Beauty), *Jalal* (Majesty), and *Qadim* (Eternity) through the strong combination of knowledge, faith, and deeds, while also maintaining *syariat* (law), *haqiqat* (the real truth of God), and *ma'rifah* (gnosis) (Al-Ghazali, 1916). This aligns with the verse, 'Wa inna al-dara al-akhirata la hiya al-hayawanu law kanu ya'lamun' (The Hereafter is the true life if only they knew).

This destination results in a person possessing the light of *ma'rifah*, just as iron when struck by stone produces a spark. Likewise, the combination of knowledge, faith, and deeds with *syariat*, *haqiqat*, and *ma'rifah* generates the light of *ma'rifah*. A lazy person (weak) who is distant from faith, knowledge, and deeds is automatically considered unjust (*dhalim*). *Ahwal* and *maqam salik* (voyager spiritual) always mention the perfection and beauty of God. There is a feeling of *ishq* (deep longing) for *Kamal*.

Continuous contemplation on God's attributes and actions, driven by the deepest love for the Beloved, leads to *mukasyafah*, which is characterized by *munjiyat* (the elevation of worship instincts) and *muhlikat* (the suppression of hardness) in the heart and body. One becomes immersed in the hope of 'ashiq (intimate), constantly in love with God's greatness and desiring to meet *Habib* (the beloved). The mind and heart are never empty of thoughts about God's *Kamal* (perfection), those are *Ahad* (the One) and *Wahid* (the One) (Sina, 1998a). This is the classification of theology within the dimension of the complete and perfectly detailed destination (*tafshili mukammil*).

The sixth destination is theology *wahdatul wujud*, which involves understanding *a'yan tsabitah* (permanent entities) in relation to *a'yan khariji* (temporal entities). *Wahdatul wujud* is the witnessing of *syuhuq haq*, the truth at all levels of *wujud*, by maintaining *tajalli* (divine manifestation). The connection between *rububiyah* (lordship) and 'ubudiyah (servitude) leads to

the removal of all obstacles, thus achieving *wahdatul wujud* because of the ability to understand theology on a higher dimension, continually engaging in '*ubudiyah*, which then achieves *burhan kasyaf* (apodictic revealed), which the cosmos (*akwan*) causes to be revealed as transient (Baali, 2002c). This is due to *asyahid ma'aniyah haqiqat nur*, accompanied by the truth of God's command, attained through *tajalli* and the loss of fear, as there is no sin during one's life. This aligns with the verse, '*Radhiyallahu 'anhu wa radhu 'anhu*' (Allah is pleased with them and they are pleased with Allah).

This occurs when there is no *tamayyuz* (distinction) between the Master (*arbab*), so a devotee (*'abid*) attains *wahdatul wujud*. Having *tamayyuz* in understanding the divine oneness leads to different interpretations, which results in humiliation in relation to *Ahadiyah* (the Oneness of God), as the arguments regarding His substance and essence differ in understanding *Haq* compared to His creation. The acquisition of *zuq* leads to the *maqam kamillah* (station of perfection), as the ability to explain *tanzih* and *tasbih* enables the mastery that guides one toward the realization of *mazhar Haq* ('manifestation of the Truth') (Baali, 2002b). This theology leads a person to the destination of *tafshili khususiyah* (detailed understanding with special).

The theological controversy regarding the *ttihad* Al-Bustami and *hulul* Al-Hallaj can be understood more easily from the perspective of Ibn Arabi, who explains the separation of God's perfection with the expression *mutakhallil*, meaning the active participle, *isim fa'il*, which refers to *Al-Haq* and *mutakhallal*, meaning the passive participle, *isim maf'ul*, meaning '*abdu* (servitude). *Takhallul al-Haq* in servitude, when *wujud* in *maqam Nahnu lahu* (we belong to Him), signifies that *Al-Haq* is not us with humans; here, the servant is in the external position while *Al-Haq* is internal. On the other hand, *Nahnu lana* (We are with humans) means that *Al-Haq* is in the external position, and the servant is in the internal position. *Nahnu lahu* is only a metaphor, while *Nahnu lana* represents the overflowing of *wujud* into the human being, where existence follows *Al-Haq*. Therefore, *Aniyah* (the "I" of God) does not have any influence from humanity, but *Al-Haq* has the highest position of God. God does not express *Ana* (ego/I), which would be represented by the words of *Ana* if the human said as *Ana al-Haq* as spoken by Al-Hallaj.

Thus, *Mazhar al-Haq* does not occur, because God does not reveal His *malakut* (divine realm), as understood in the state *Nahnu lahu ka mitsli ana* (We for Allah as I). This is stated that no *hulul* occurs on Al-Hallaj because it is seen from the verse *Wallahu yaqulu al-haqqa wa huwa yahdi al-Sabila* (Allah

speaks the truth, and He guides to the right path) (Baali, 2002a). The unity of the human ego suggests the depth of *ma'rifah* in a special destination. Halumi perspective explains that *hulul* means *lubsu* (clothing), which implies that *thabi'at Ilahiyah* steps into *thabia'at insaniyah*, the soul of a human's body (Halumi, 2020).

The Washifi perspective states that *hulul Al-Hallaj* is likened to water in a container (bowl), understood as *lahut* (the plane of divineness) entering *hulul* to *nasut* (the plane of humanity) after *mujahadah* and *riyadhah* (regular practice activities) in the perfection of intellect (Al-Washifi, 2002). On the other hand, *ittihad* (union) is seen as a result of the annihilation of the servant, causing both to become one existence. Alternatively, *ittihad* is seen as a process of *tabaddul* (reciprocal change), which is why Al-Bustami said, *Subhani subhani, ma a'zhama sya'ni* (Glory be to me, glory be to me, how great is my majesty).

This destination is *tafshili khususiyat*, not like the experience of *musyahadah* of Al-Bustami (*ittihad*), Al-Junaid (*fana*) and Al-Hallaj (*hulul*), which is viewed as illogical. In Indonesia, there was a concept of *fana* in the case of *manunggaling kawula gusti* (Guyanie, 2021a). Sheikh Siti Jenar meant that *manunggaling kawula gusti* refers to the idea that the human body resides in the soul of God, or the unity of humanity with God. This occurrence is similar to the *serat wirid hidayat jati*, which believes in the fusion of humanity with God (Nina Setia Ningsih, 2021). Meanwhile, the An-Nadzir community in Gowa, Sulawesi, acknowledges the fifth stage of their followers as *fana*, believing that their followers have united with God, thus receiving *ma'unah* (divine help) (Ismail, 2014a).

### **Clash and Theological Anomalies in Islam**

The way of worshiping God leads a person into both active evil and passive evil due to the influence of suggestions on encephalin (brain) that are not filled with atavistic or fallen faith, as seen in sects like Murji'ah and Jahmiyyah. On the other hand, atavistic faith such as in the Ash'ariyah and Maturidiyah sects will push a person toward passive evil. Atavistic faith correlates with theodicy and the ability of an individual based on their degree of destination. This destination places the pathway of faith into psalmist praising (*ahl al-zikr/'abid*), where one recognizes God and God recognizes them. The absence of a destination leads a person to a soul of *privatio boni* (the privation of good).

Theodicy is the harmonization of the past (this world) and the future (the hereafter). Theodicy directs a person toward becoming an *'abid*, righteous, *zuhud* (asceticism), *iffah* (continence), and *taubat* (repentance), reflecting passive evil. Meanwhile, active evil reflects the opposite of theodicy, resulting in God's punishment, such as *abtar* (being cut off from mercy), *la'nat* (being cursed), and *azab* (being tortured). Theodicy helps in controlling desires (detachment) from wrongdoing. The better the destination, the better the theodicy. With good theodicy, one can more easily attain *ma'rifah*, *mujahadah*, *musyahadah* (inner mystic vision), *mukasyafah*, and *ishq* (passionate love). A complete believer, a true believer, and a special believer will not fall into major sins because "*asyiq ma'syuq*" (intimate-beloved), prevents them from sinning, as exemplified by Rabiah al-Adawiyah, who chose the love of God over worldly matters (such as having no marriage) and chose *asyiq ma'syuq*. These are similar experiences of Al-Hallaj, Al-Bustami, Al-Junaid, and Ibn Arabi, each in their own version of divine love.

Destination can eliminate *privatio boni* by suggesting memories of one who does not accept freedom, problem evil, and big sins. The Path of Faith becomes the path for *hadi* (goodist) and *hidayah* (repentance), leading to getting *kasab* (effort) within *maq'dura* (divine decree of good). Ibrahim cited that Al-Ghazali aimed to make humans introspect from morning to night and restrain themselves from major sins (Ibrahim, 2011).

The concept of destiny is deeply inspired by neuroscience, which treats the holy scriptures as a transcendent value. Thus, for someone who interprets the Qur'an as a created entity, the result is the theodicy of *karma*. The interpretation of "the Qur'an as created" implies that the Qur'an is not sacred, allowing for free interpretation; they are free speech, freedom, free will, and liberty. This is similar to the views of the Khawarij, Mujassimah, Jahmiyyah, Murji'ah, Jabariyyah, and Mu'tazila, who saw the Qur'an as created, pushing them toward free speech (oral theology).

Thus, the Khawarij, based on the verse from Al-Baqarah 81, "*Bala, man kasaba sai'iatan wa ahathat bihi khathi'atuhu fa ula ika ashbu al-nar hum fi ha khalidun,*" (But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever), understood it as a justification for *takfir* (declaring someone an unbeliever) and the permissibility of killing those who commit major sins. Murji'ah believes that there is no obligation to obey humans because deeds are not tied to faith. Jabariyyah holds that there is no *kasab* (effort) for humans because they are

entirely *majibur* (resigned) and *maqhur* (recessive), like cotton blown by the wind (Al-Khalili, 2016). Jahmiyyah denies *kasab istitha'at* (the ability to act righteously) because humans are in a state of helplessness (Khayyun, 1997).

Mu'tazila believes that *kasab* brings *al-ashlah*, so it changes fate (Al-Jubury, 2022). While the literal theology of Ash'ariyah believes *kasab maqdur* (effort and fate) (Musa, 1975), as shown in the verses Ash-Saffat 96 (In fact, it is Allah who created you and what you do. This verse is a proof) and Al-An'am 102 (Creator of all things/this verse as destiny). Maturidiyah holds that *kasab hidayah* (Al-Maturidy, 2005), as seen in the verses Fushshilat 40 (Do what you want/this verse as *kasab*) and Al-Baqarah 197 (All the good that you do (certainly) Allah knows/this verse is a guidance). Both Ash'ariyah and Maturidiyah affirm that deeds, supported by knowledge, are part of faith, with good deeds leading to stronger faith.

Grebe cited Wittgeintin, whom revealed that *karma* theodicy acts like a hinge that can produce turbulence in the self; evil deeds lead to the destruction of the self, while good deeds lead to the flourishing of the self (Mathias Grebe and Johannes Grossl, 2023). Castelo stated that David Hume argued that theodicy acts as a preventative against evil (Castelo, 2012). Jorgensen interested on Leibniz stated that theodicy can order imperfections (evil, sin) with a perfect theology (Larry M. Jorgensen and Samuel Newlands, 2014). Spinoza noted that detached morals can only be carried out with perfect theology (Jon Miller and Brad inwood, 2003). Stilwell stated that Kant explained theodicy can eliminate evil by creating of soul-making through the ego (Stilwell, 2009). Therefore, destiny (complete theology/*tafshili mutammim*) in the highest level of faith will get theodicy, like the law of *karma*.

Murji'ah, Khawarij, Jabariyyah, Mujassima, Jahmiyyah, and Mu'tazila believe in faith of the heart but do not suggest the improvisation of destiny, which leads to easy free speech, like Qadariyah rejecting Allah's authority. Jabariyyah rejects human willpower. Murji'ah and Jahmiyyah advocate for free will and freedom, leading to actions of *fasiq*, believing they can ask for forgiveness from Allah at the end of their lives. Khawarij and Mu'tazila, their free speech speaks of God's justice, believing that God must admit righteous people into heaven, but this view might differ from God's perspective, as seen in the example of a super man, perfect man, and best man.

## Conclusion

Oral theology begins with the position of “the Qur'an as created,” which leads to various free speech interpretations, contrasting with the authoritative verses about God. In contrast, literal theology positions the verses as they are, using *tanzih* and *tasbih* with a tafsir (denotative meaning) and ta'wil (accurate meaning) approach, allowing for the understanding of *ma'rifah* of God through the destination of complete theology (*tafshili mutammim*).

Destiny, with its various levels, leads to the realization of theodicy, but the only way to achieve it is through the mastery of complete theology. The entering of people in *privatio boni* because a person is in the stage of *ijmali* theology allows for the emergence of free speech due to the interpretive of accurating shopistic at clashes with divine revelation. No verse is ever considered wrong because God is perfect, even if a term like *zahir* (text) redaction as *istawa* is interpreted as meaning to control rather than to “settle” in the literal sense. The verse "*la tudrikuhu al-abshar*" means that humans cannot see God in this world, but the verse about seeing God in the hereafter, such as in the word "*nadhiratun*," confirms that one will see God in the afterlife. This concept is in accordance with literal theology but not with oral theology.

The destination of *wahdat al-wujud* (the unity of existence) divides into two groups: the first aligns with literal theology, which is in accordance with atavistic thought, while the second aligns with oral theology, which leads to interpretations like *hulul* (God's alighting to dwell in a soul), *fana* (extinction), and *ittihad* (union) as forms of free speech. In Indonesia, free speech theology includes views such as *manunggaling kawula gusti*, which God is called by “gusti” and can talk to God. Where people believe that God and humans are one, one God and many religions, and they can be friends or even “shake hands” with God. Oral theology continues to arise from new sects because it tends to have a similar character.

Theodicy enlightens that a sound, perfect theology will not fall into theological anomaly maneuvers or falling into active evil. Theodicy aligns more closely with eco-theology, which is open to passive evil, while destiny involves psycho-theology, where each person speaks in their own theological framework, according to their level of destination. A stage of *ijmali* theology can lead to conflict, as defending free speech through accusations of infidelity,



misdirection, and heresy, as seen in the radical views of the Wahhabi-Salafi sect, the theology in-group easy to happen to be radical, which caused by no reference to *mu'tabarah*, resulting in full free speech interpretations.

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