

Dimensions of Islamic Theology: Analysis of Theological Verses Based on *Asbab al-Nuzul*

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Abstract

This research aims to determine the dimensions of Islamic theology based on the verses of the Qur'an which are analyzed based on *Asbab al-Nuzul*. Islamic theology not only includes an understanding of Allah and His teachings, but also includes an understanding of the relationship between humans and their creators, as well as the daily life implications of these teachings. This research uses descriptive qualitative research methods. Thus, the results of this research show that *first*, the concept of monotheism of Allah as contained in the QS. al-'Alaq verses 1-5, highlights the greatness and oneness of Allah as the creator of the universe and the source of all knowledge. These verses emphasize the importance of science and education in the Islamic religion, as well as strengthening the theological foundation of Islam about the oneness of Allah and the importance of learning. *Second*, the concept of the afterlife or doomsday, taking into account *Asbab al-Nuzul*, especially in the QS. al-Qiyamah verses 6-9, emphasizes the truth and certainty of resurrection and the Day of Judgment, as well as the importance of preparation and responsibility in the afterlife for every individual. These verses confirm Muslims' belief in the Day of Judgment as an integral part of their beliefs. *Third*, the concept of freedom in Islam, which is analyzed through *Asbab al-Nuzul* QS. Yusuf verse 99, emphasizes the importance of freedom to choose forgiveness and forgiveness, freedom from hostility and revenge, and freedom in achieving spiritual salvation. This verse provides an example of the importance of choosing the path of peace and forgiveness in human relationships. Thus, the text provides an in-depth understanding of Islamic theological concepts, including the concepts of Allah, the afterlife, and freedom, and shows how these concepts are reflected in the verses of the Qur'an by considering *Asbab al-Nuzul*.

Keywords: Islamic Theology, Theological Verses, *Asbab al-Nuzul*

Abstrak

Penelitian ini bertujuan untuk mengetahui dimensi-dimensi teologi Islam berdasarkan ayat-ayat al-Qur'an yang dianalisis dengan *Asbab al-Nuzul*. Teologi Islam tidak hanya mencakup pemahaman tentang Allah dan ajaran-ajaran-Nya, tetapi juga mencakup pemahaman tentang hubungan antara manusia dan penciptanya, serta implikasi kehidupan sehari-hari dari ajaran-ajaran tersebut. Penelitian ini menggunakan metode penelitian kualitatif deskripsi. Dengan demikian, hasil penelitian ini menunjukkan bahwa *Pertama*, konsep ketauhidan Allah yang termaktub dalam QS. al-'Alaq ayat 1-5, menyoroti kebesaran dan keesaan Allah sebagai pencipta alam semesta dan sumber segala ilmu pengetahuan. Ayat-ayat tersebut menekankan pentingnya ilmu pengetahuan dan pendidikan dalam agama Islam, serta memperkuat landasan teologis Islam tentang keesaan Allah dan pentingnya pembelajaran. *Kedua*, konsep tentang akhirat atau hari kiamat, dengan mempertimbangkan *Asbab al-Nuzul*, terutama dalam QS. al-Qiyamah ayat 6-9, menegaskan kebenaran dan kepastian akan kebangkitan dan hari kiamat, serta pentingnya persiapan dan pertanggung-jawaban di akhirat bagi setiap individu. Ayat-ayat tersebut menegaskan keimanan umat Islam terhadap hari kiamat sebagai bagian integral dari keyakinan mereka. *Ketiga*, konsep kebebasan dalam Islam, yang dianalisis melalui

Asbab al-Nuzul QS. Yusuf ayat 99, menekankan pentingnya kebebasan untuk memilih maaf dan pengampunan, kebebasan dari sikap permusuhan dan balas dendam, serta kebebasan dalam mencapai keselamatan spiritual. Ayat tersebut memberikan contoh tentang pentingnya memilih jalan damai dan pengampunan dalam hubungan antarmanusia. Dengan demikian, teks tersebut memberikan pemahaman yang mendalam tentang konsep teologis Islam, termasuk konsep tentang Allah, akhirat, dan kebebasan, serta menunjukkan bagaimana konsep-konsep tersebut tercermin dalam ayat-ayat al-Qur'an dengan mempertimbangkan *Asbab al-Nuzul*.

Kata Kunci: Teologi Islam, Ayat-ayat Teologi, *Asbab al-Nuzul*

Introduction

Islamic teachings require Muslims to have a strong belief in matters of divinity, because this is a very basic issue in the Islamic teaching system which should not be ignored.¹ The Qur'an, which is a religious and moral source for Islam, has basic teachings which aim to form a society consisting of pious individuals. With high religious awareness and having true and pure beliefs from God, the Qur'an also provides guidance to humans on how to relate, between humans and God, humans and humans, and humans and nature.² The development of Islamic theology was born during a heyday in other scientific disciplines. Much literature explains that the development of Islamic theology has spread to more philosophical issues, resulting in the birth of an axis of rationality in Islam. Islamic theologians themselves have contributed greatly to the advancement of this knowledge, by developing a spirit of rationality.

At the peak of theological studies in Islam, theological figures even occupied the highest positions in government, because the authorities provided facilities and opportunities for thinkers to develop knowledge as widely as possible.³ This provides wisdom that to raise the dignity of scientific knowledge, support from the government is needed for scientific activists. Therefore, in the context above, Muslims have indirectly made a golden history in the development of culture and civilization, during which period Islamic civilization was able to dominate world civilization very brilliantly. Meanwhile, nowadays, the development and peak of knowledge, both in the fields of religion and culture, is being widely discussed. All of this glory certainly cannot be separated from the influence of a theological doctrine that encourages Muslims to actualize themselves in scientific reasoning.⁴

The Qur'an was revealed in a specific historical context, in which the Prophet Muhammad face diverse challenges, events and situations. Understanding this historical background helps The reader understands the meaning and message contained in the verses of the Qur'an. In interpreting the Qur'an, it is important to understand how the teachings

¹ Asep Supriyadi, et al., "Konsep Kemampuan Allah (Quadratullah) Dan Implikasinya Dalam Pendidikan Islam", *Dirasa Islamiyya: Journal of Islamic Studies* 1, no. 1 (2022), 51-64.

² Haerul Anwar, "Teologi Islam Perspektif Fazlur Rahman", *Jurnal Ilmu Ushuluddin* 2, no. 2 (2014).

³ Moh. Ainur Ridho, *Teologi Islam Hasan Hanafi (Studi Rekonstruksi Teologi Islam Hasan Hanafi dari Teosentris ke Antroposentris)*. Skripsi, Mahasiswa UIN Syarif Hidayatullah, 2021.

⁴ Nirwan Wahyudi AR, et al. "Urgensi Persatuan Umat Islam: Sebuah Mauizah dari Imperialisme Barat atas Dunia Islam Abad ke-16", *Shoutika: Jurnal Studi Komunikasi dan Dakwah* 2, no. 2 (2022).

contained in it can be applied in the current context.⁵ By analyzing *Asbab al-Nuzul*, readers can relate theological teachings to contemporary problems faced by Muslims. There are various opinions among scholars regarding the interpretation of the verses of the Qur'an. Analysis of *Asbab al-Nuzul* can provide additional insight that helps to understand why a verse was revealed and how this understanding has evolved throughout Islamic history.⁶

Asbab al-Nuzul it is also possible to explore the linguistic context surrounding the revelation of a verse. Understanding of Arabic during the time of the Prophet Muhammad Saw can help Muslims in interpreting the meaning contained in the verse.⁷ The verses of the Qur'an often cover fundamental theological concepts, such as the attributes of Allah, the concept of the afterlife, and Islamic laws. According to the author, analysis based on *Asbab al-Nuzul* of Islamic theological verses can help understand the relationship between the specific context in which the verse was revealed and theological concepts. In understanding Islam in depth, it is necessary to explore its theological dimensions. Islamic theology not only includes an understanding of Allah and His teachings, but also includes an understanding of the relationship between humans and their creators, as well as the daily life implications of these teachings. In this context, research on the dimensions of Islamic theology uses an analytical approach *Asbab al-Nuzul* makes it possible to better understand the meaning and relevance of God's teachings insituation-specific situations faced by the Prophet Muhammad and his companions at that time. This helps for interpret Islamic teachings more accurately and relevantly in the contemporary context.

In this article, the author will explore several main theological dimensions in Islam, such as the concept of Allah, the afterlife, and human freedom. Besides that will also introduce the concept *Asbab al-Nuzul* and how *Asbab al-Nuzul* this helps in analyzing and understand theological verses of the Qur'an in more depth. Through this research, it is hoped that we can gain a richer understanding of Islamic teachings and how we can apply them in our daily lives. In this way, it is hoped that this article can make a significant contribution to the development of religious thought and spirituality among Muslims, as well as to inter-religious and inter-cultural dialogue more broadly.

Throughout the author's search, no studies were found that specifically discussed the dimensions of Islamic theology which focused on theological verses with based analysis *Asbab al-Nuzul*. However, studies of Islamic theology that discuss it in general can be found. For example, M. Ridwan Lubis, wrote about *Tracing the Roots of Islamic Theology in Indonesia*,⁸ Fauzi, explains the problem *Normative and Theological Approaches in the Development of Islamic*

⁵ Prifianza Verda Kirana, "Asbabun Nuzul dan Urgensinya Dalam Memahami Makna Alqur'an," *EDUCATLA: Jurnal Ilmu Pendidikan Dan Agama Islam* 12, no. 1 (2022): 27–36.

⁶ Safaruddin, et al. "Asbabul Nuzul dan Urgensinya Dalam Penafsiran Al-Qur'an", *Al Mikraj: Jurnal Studi Islam dan Humaniora* 4, no. 2 (2024): 927-938.

⁷ Herni Herni, et al., "Memahami Makna Dan Urgensi Asbab Annuzul Quran," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 2 (2022): 159–68.

⁸ M. Ridwan Lubis, "Melacak Akar Paham Teologi Islam Di Indonesia", *Harmoni* 14, no. 2 (2015): 9-21.

Studies,⁹ Syamsul Wathani, explaining the *Interpretation of the Verses of Feminist Theology from Muhammad Syahrur's Perspective (Fiqh al-Mar'ah as Feminist Theology Against Islamic Orthodoxy on Women's Issues)*,¹⁰ Laylatul Mu'jizat, wrote *Study of Theological Verses in Tafsir al-Ibriz* by KH. Bisri Mustofa,¹¹ Aji Fatahilah, explains *Ali Al-Shabuni's interpretation of verses relating to theology*,¹² and many more.

This research uses descriptive qualitative research methods. This method is a type of research that aims to gain an in-depth understanding of a particular phenomenon or topic. This research focuses on description, interpretation, and in-depth understanding of the characteristics, context, and meaning of the phenomenon under study. The author focuses more on collection rich and in-depth data, as well as subjective interpretation of the data collected.¹³ Descriptive qualitative research methods are used to explore the dimensions of Islamic theology through analysis of theological verses *Asbab al-Nuzul*. This approach allows the author to deeply explore various theological aspects in Islam by understanding the historical context behind the revelation of each verse of the Qur'an.

Results and Discussion

General Overview of Islamic Theology

Theology comes from English, *theos* which means God, and *logos* which means science or discourse. In Greek, *Theologia*, which has several meanings, namely the science of the relationship between the divine world and the physical world, about the nature and will of God, doctrine or beliefs about God, and systematic efforts to convince, interpret and consistently justify beliefs about God.¹⁴ According to Ibn Khaldun, quoted by A. Hanafi, the science of kalam is the science of reasons that defend the beliefs of faith by using postulates of thought that contain rebuttals against people who deviate from the beliefs of the Salaf and Ahli sects. Sunnah.

In Muhammad Abduh's view, kalam science is a science that talks about the form of God (Allah), the qualities that He must have, the qualities that He must not have and the qualities that He might have, and also talk about God's apostles, to determine their apostleship and know the qualities that must be in them, the qualities that must not be in them as well as the qualities that may be in them and the qualities that may be in them.¹⁵ According

⁹ Fauzi, "Pendekatan Normatif dan Teologis dalam Pengembangan Studi Islam", *Innovative: Journal Of Social Science Research*, 3, no. 6 (2023): 10106–10119.

¹⁰ Syamsul Wathani, et al., "Interpretasi Ayat-Ayat Teologi Feminis Perspektif Muhammad Syahrur (Fiqh Al-Mar'ah Sebagai Teologi Feminis Melawan Ortodoksi Islam Dalam Isu Perempuan)", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023): 87-104.

¹¹ Lailatul Mu'jizat, "Kajian Ayat-Ayat Teologis Dalam *Tafsir Al-Ibriz* Karya Kh. Bisri Mustofa", *Jurnal Al-Dirayah* 2, no. 1 (2019): 21-34.

¹² Aji Fatahilah, et al., "Penafsiran Ali Al-Shabuni Tentang Ayat-Ayat Yang Berkaitan Dengan Teologi", *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 1, no. 2 (2016).

¹³ Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2017).

¹⁴ Febri Hijroh Mukhlis, "Model Penelitian Kalam: Teologi Islam Ahmad Hanafi", *Dialogia: Jurnal Studi Islam dan Sosial* 13, no. 2 (2015): 177-190.

¹⁵ Aji Fatahilah, et. al., "Penafsiran Ali Al-Shabuni Tentang Ayat-Ayat Yang Berkaitan Dengan Teologi", *Jurnal Studi Al-Qur'an dan Tafsir* 1, no. 2 (2016).

to Wiliam I Resse in Razak, theology comes from English, namely *theology*, which means *discourse or reason concerning god* (discourse or thoughts about God). With this word, Reese further said, "theology is a scientific discipline that talks about the truth of revelation and the independence of the philosophy of science, and Gove said that theology is a rational explanation of religious beliefs, actions and experiences."¹⁶

Theology is a scientific discipline that discusses God, namely discussing the essence of God from all its aspects and its relationship with nature. Therefore, theology is usually followed by certain qualifications such as Jewish theology, Christian theology and Islamic theology (*Ilmu kalam*) in Hanafi.¹⁷ The scope of the discussion of kalam science regarding belief in God is also called "theology". However, because the scope of the discussion is based on the basic principles of religious teachings, it is called religious theology. For this reason, kalam science which has the dimension of discussing divinity (belief or theology), which is based on and originates from the principles of Islamic religious teachings, is called Islamic theology.¹⁸

The human mind in knowing God is only able to reach the limit of knowing that God, Almighty God, exists. To explore further, humans need revelation. For this reason, God sent Prophets and Apostles to explain what and how Allah is through His attributes and things related to evidence of His truth, oneness and power. Theologians have a special characteristic in discussing theology, namely using reason. In discussing God's problems and matters related to Him, it is based on revelation, namely the Qur'an and Hadith. With the aim that the human mind can grasp the teachings and instructions contained in this revelation. Because if the mind does not receive guidance from these two sources, it is very likely that the mind will go astray and lead astray, especially in understanding the oneness and existence of God Almighty. According to reason, the existence of something can be observed, researched and achieved by reason. Reason is the highest gift from God after faith. There-fore, belief and reason meet and strengthen a person's understanding of something.¹⁹

Overview *Asbab al-Nuzul*

Asbab al-Nuzul is a form of *idhafah* from the words "*asbab*" and "*nuzul*", which etymologically means the causes behind the occurrence of something.²⁰ Even though all phenomena that are the background to the occurrence of something can be called *Asbab al-Nuzul*, in its usage, the expression *Asbab al-Nuzul* is specifically used to express the causes behind the revelation of the Qur'an, just as *Asbab al-Wurud* is specifically used for the causes

¹⁶ Ahmad Syamsul Muarif, et. al, "Tinjauan Teologi Islam di Dunia: "Isu dan Prospek" Frederick Mathewson Denny", *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 19, no. 2 (2019).

¹⁷ Udung Hari Darifah, et. al, "Perkembangan Teologi Islam Klasik Dan Modern", *J-KIP: Jurnal Keguruan dan Ilmu Pendidikan* 2, no. 3 (2021).

¹⁸ Mukhlis, "Model Penelitian Kalam: Teologi Islam Ahmad Hanafi", 177-190.

¹⁹ Ainur Ridho, *Teologi Islam Hasan Hanafi*.

²⁰ Muhammad bin Mukram Ibn Mandzur, *Lisan al-'Arab*, (Beirut: Dar al-Nashr, t.th), Juz 11, 656.

of the *hadith*.²¹ According to al-Zarqani in his book *Manāhil al-'Urfān fī 'Ulum al-Qur'an*, as quoted by Abdul Azizi Dahlan, the meaning of *Asbab al-Nuzul* is something that causes one verse or several verses to be revealed to discuss the cause or explain the law of the cause in the time the cause occurred.²²

There are many statements by scholars who firmly establish the importance of the position of *Asbab al-Nuzul* knowledge, among them Imam ibn Daqiq al-Aid, who explains that *Asbab al-Nuzul* is a strong way to understand the meanings of the Qur'an.²³ Manna' Khalil al-Qaththan explains that *Asbab al-Nuzul* is something for which the Qur'an was revealed, as an explanation of what happened, whether in the form of events or questions.²⁴ Meanwhile, Subhi al-Shalih defines it as something that is the cause of the revelation of a verse or several verses, or a question that is the cause of the revelation of a verse as an answer, or as an explanation of the occurrence of an event.²⁵ Even though the editors of the definitions above are slightly different, they all conclude that *Asbab al-Nuzul* is an event or event that is the background for the revelation of a verse of the Qur'an, in order to answer, explain and resolve the problems that arise from this incident. *Asbab al-Nuzul* is historical material that can be used to provide information on the revelation of the verses of the Qur'an and provide context in understanding its commands. Of course, these materials only cover events at the time when the Qur'an was still revealed (*asbr al-tanzil*).

Dimensional Analysis of Islamic Theology Based on *Asbab al-Nuzul*

1. The Concept of the Unity of Allah

Allah is the name of the Islamic God (there is no God but Allah); the highest, most unique being; the Most Holy, Most Noble Substance; from Him life originates and to Him life returns. Philosophers in ancient times named Allah SWT with the names Creator, First Reason, First Mover, Immovable Mover, Peak of Love, and *Wajib al-Wujud*.²⁶ Allah SWT is the demand of every human soul. Islam is a religion that introduces God through the contents of the verses of the Qur'an. The word "Allah" in the Qur'an is repeated 2697 times.²⁷ Not to mention words like *wahid, ahad, al-Rabb*, Allah or sentences that deny the existence of partners for Him in actions or the authority to determine laws or the fairness of worshiping other than Him as well as other assertions which all lead to an explanation of monotheism. This is as stated in QS. al-'Alaq 1-5 as follows;

²¹ Pan Suaidi, "Asbabun Nuzul: Pengertian, Macam-Macam, Redaksi dan Urgensi", *ALMUFIDA: Jurnal Ilmu-Ilmu Keislaman* 1, no. 1 (2016).

²² Abdul Aziz Dahlan, dkk. (ed.), *Ensiklopedi Hukum Islam I*, (Jakarta: Ichtiar Baru Van Hoeve, 1996), 133.

²³ Jalaluddin Abdurrahman al-Suyuthi, *Al-Itqan fī 'Ulum al-Qur'an*, (Beirut: Dar al-Fikr, 1951 M), Juz I, Cet ke-3, 28.

²⁴ Manna' al-Qaththan, *Mabahits fī 'Ulum al-Qur'an*, terj. Aunur Rafiq el-Mazni (Jakarta: Pustaka Al-Kautsar, 2006), 95.

²⁵ Subhi al-Shalih, *Mabahits fī 'Ulum al-Qur'an*, terj. Tim Pustaka Firdaus (Jakarta: Pustaka Firdaus, 2004), 173-174.

²⁶ M. Abdul Mujieb, dkk, *Ensiklopedia Tasawuf Imam Al-Ghazali*, (Jakarta Selatan: Penerbit Al-Hikmah, 2009), 1.

²⁷ Hairul Anwar, "Konsep Tuhan di Dalam Alquran", *Al-Burban: Jurnal Kajian Ilmu dan Pengembangan Budaya Alquran* 15, no. 1 (2015).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
“Read by (mentioning) the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Glorious, Who teaches (people) with the pen. He taught man what he did not know.”

Regarding QS. al-'Alaq verses 1-5, tradition states that this surah was revealed in the context of the importance of knowledge and learning in Islam, as well as in response to the attitude of the Quraysh at that time towards the message of Islam taught by the Prophet Muhammad SAW. At that time, Arab society, especially in Mecca, considered themselves to be the highest ranking people among all nations. They glorify wealth, offspring, and physical strength. They also do not pay attention to science and do not appreciate the importance of education. Surah al-'Alaq verses 1-5 highlight the importance of knowledge and learning by stating the first commandment given by Allah to the Prophet Muhammad SAW, namely "Read!". This is an emphasis on the importance of science and education in the Islamic religion.²⁸

The Islamic theological approach to these verses includes several aspects:

1. God's divinity and power. These verses emphasize the greatness of Allah as the creator of humans and the universe. This reflects the concept of monotheism, namely belief in the oneness and power of Allah as the only God worthy of worship.
2. Reading command. The first command given to the Prophet Muhammad is "Read!". This shows that Islam encourages its followers to seek knowledge, read and broaden their horizons. This reflects the Islamic concept of the importance of science in understanding religion and the world.
3. The importance of education. This surah also emphasizes the importance of education in Islamic society. Science and education are considered as means to build better individuals and societies. Therefore, Muslims are prepared to appreciate knowledge and become persistent learners.

Thus, surah al-'Alaq verses 1-5, with its *Asbab al-Nuzul* which is related to the importance of science and education in early Islamic society, emphasizes the concept of Allah as Creator, Giver of Knowledge, and Encourages Learning. This strengthens the foundation of Islamic theology regarding the importance of science and education as an integral part of worship and devotion to Allah. Apart from that, the concept of monotheism of Allah is also clearly stated in the QS. al-Ikhlâs verses 1-4 are as follows;

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَمَنْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say (Muhammad), "He is Allah, the Almighty. Allah is the place to ask for everything. (Allah) neither begets nor is he begotten. And there is nothing equal to Him."

In Qurasihi Shihab's perspective, this letter came down as an answer to questions from the polytheists who wanted to know the God worshiped by the Prophet Muhammad. This is because they think that God Almighty is similar to their idols. In a history it is stated

²⁸ *Asbab al-Nuzul Al-'Alaq* [96]: 1-5, (CD The Holy Qur'an 0.8, Harf International Technology Company, 2002).

that the letter of *al-Ikhlash* was revealed in connection with questions from the Yahudi in Madinah, or in another history regarding the arrival of ‘Amir Ibn Thufail and Arbad Ibn Rabi’ah who asked the Prophet about his invitation to worship idols. At that time the Prophet answered: “I invite Allah.” This is because they asked to be described whether Allah is made of gold or silver. So this letter came down.²⁹

Verses 1-4 of surah al-Ikhlash directly highlight the concept of *Tawhid*, namely the oneness and unity of Allah. They affirm that Allah is One, has no children, nor is he begotten, and there is nothing equal to Him.³⁰ The Islamic theological approach that emerges from these verses is as follows:

1. *Tawhid* Concept: Surah Al-Ikhlash clearly and emphatically states the concept of Tawhid, namely the oneness of Allah. This is the basis of Islamic teachings and is the core of a Muslim's faith. These verses confirm that there is no god but Allah, which is the basis of Islamic theological understanding.
2. Rejection of *Shirk*: These verses also reject the concept of alliance (shirk), which is one of the biggest mistakes in Islam. By asserting that Allah is childless and unbegotten, this surah rejects the polytheist beliefs about divine descent and gods other than Allah.
3. Affirmation of God's Attributes: Although these verses discuss the oneness of Allah, they also point to His glorious attributes, such as His Oneness, eternity, and existence that is independent of anyone or anything.

In the context of *Asbab al-Nuzul*, surah al-Ikhlash may have come down in response to doubts and questions and answers about the nature of Allah raised by polytheists in Mecca. This surah provides a firm and direct answer about the nature of Allah, reinforcing the concept of *Tawhid* in Muslim thought and belief. This Surah also refutes Christians who believe in the trinity of three Gods and refutes unbelievers who say that Allah has children and grandchildren.³¹

2. Doomsday concept

The doomsday in the Qur'an is expressed with various kinds of editorials, starting from direct doomsday editorials, namely *يوم القيامة* (*yaum al-qiyamah*) and uses other editorials that contain linguistic style. The expression *yaum al-qiyamah* in the Qur'an is mentioned 60 times, one of which is expressed in surah al-Qiyamah [75] verses 6-9 as follows:

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ فَإِذَا بَرِقَ الْبَصَرُ وَحَسَفَ الْقَمَرُ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

“He asked: “When will the Day of Resurrection be?” So when the eyes widen (fear), and when the moon has lost his light, then the sun and moon are gathered (QS. al-Qiyamah: 6-9).

²⁹ M. Quraish Shihab, *Tafsir al-Mishbab: Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2002), Juz XV, 601. Lihat juga, Wahbah al-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Syariah wa al-Manhaj*, (Beirut: Dar al-Fikr, 2009), Jilid 15, 866.

³⁰ Alif Rizky Ramadhan, “Penerapan Corak Tafsir Falsafi-Ontologis Terhadap Ayat Ketuhanan Dalam Surah Al-Ikhlash”, *Jurnal Ilmu Al-Quran dan Tafsir* 5, no. 2 (2022).

³¹ Muhammad ‘Ali al-Shabuni, *Safwat al-Tafsir*, (Beirut: Dar al-Qur'an al-Karim, t.th), Jilid III, 620.

Asbab al-Nuzul QS. al-Qiyamah verses 6-9 relate to questions asked by the Quraish infidels to the Prophet Muhammad, who challenged the resurrection and the Day of Judgment. They doubt the possibility of resurrection after death and the calculation of deeds in the afterlife. These verses were revealed to answer their doubts and confirm the truth about the Day of Judgment and the afterlife.³² The following is the concept of the afterlife that can be understood from *Asbab al-Nuzul* QS. al-Qiyamah verses 6-9:

1. Resurrection and the Day of Judgment as an undeniable reality. These verses confirm that resurrection and the Day of Judgment are realities that will definitely occur. The disbelievers' rejection of this concept will not change the reality that every soul will face.
2. Accountability in the Hereafter. These verses also emphasize that every individual will be held accountable for their actions in the afterlife. No one can escape responsibility for their deeds in the world.
3. The importance of preparation for the Hereafter. The events described in these verses bring out the importance of preparation for the afterlife. Humans must direct their deeds in the good and right direction, because that will determine their fate in the afterlife.

Thus, *Asbab al-Nuzul* QS. al-Qiyamah verses 6-9 give understanding in depth about the concept of the afterlife in Islam. These verses emphasize the truth and certainty of resurrection and the Day of Judgment, as well as the importance of preparation and accountability in the afterlife for every individual. Apart from that, these verses reflect the Islamic theological dimension in the form of the disbelievers' rejection of the concept of the last day which will not change the reality that every soul will face it and will be held accountable for their deeds in the world.

3. Draft freedom

As is known, religious teachings are true teachings. However, religion should not be forced on other people. The Prophet Muhammad SAW himself only served convey message from Allah (*muballigh*), and he has no right, in fact he cannot, force other people to believe and follow him, no matter how true he and his teachings are.³³ Because religious issues are matters of belief, no one should impose a belief on others.³⁴ For this reason, the Prophet had the principle of religious tolerance; which technically is often associated with freedom and religious freedom (*al-hurriyyah al-diniyyah*). When the Prophet as a human was tempted to impose his teachings on others, Allah also warned him with His words revealed in the QS. Yusuf [12]: 99;

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

“And if your Lord had willed, all people on earth would have believed. But do you (want to) force people so that they become believers?”

³² *Asbab al-Nuzul Al-Qiyamah* [75]: 6-9, (CD The Holy Qur'an 0.8, Harf International Technology Company, 2002).

³³ Eko Zulfikar, et al., "Pengakuan Islam Terhadap Eksistensi Agama Lain: Studi Relevansi Penafsiran Hamka Di Indonesia", *Jurnal Perspektif* 16, no. 1 (2023).

³⁴ Muh. In'amuzzahidin, "Konsep Kebebasan Dalam Islam", *Jurnal At-Taqaddum* 2 no. 1 (2017).

Asbab al-Nuzul QS. Yusuf [12]: 99 is related to the moment of forgiveness of the Prophet Yusuf AS towards his brothers who had previously been hurt and betrayed him. After revealing his identity to them and showing his generosity, Prophet Yusuf AS forgave his brothers and stated that he had no grudge in his heart towards them.³⁵ From this context, it can be seen that several aspects of freedom in Islam are reflected in *Asbab al-Nuzul* QS. Yusuf verse 99:

1. Freedom to choose forgiveness and forgiveness. This incident illustrates the concept of freedom in Islam to choose to forgive and be forgiven, even though one has been wronged or hurt by another person. Prophet Yusuf AS chose to forgive his brothers without resentment in his heart, showing that freedom to forgive is a highly valued value in Islam.
2. Freedom from hostility and revenge. Prophet Yusuf AS refused to take revenge against his brothers, even though he had the power to do so. This illustrates the importance of freeing oneself from attitudes of hostility and revenge in Islamic teachings, and provides an example of the importance of choosing the path of peace and forgiveness.
3. Freedom in achieving spiritual salvation. The forgiveness given by Prophet Yusuf AS to his brothers also reflects the concept of spiritual freedom in Islam. By forgiving them, he gave them the opportunity to improve themselves and achieve spiritual salvation, which is the main goal in Islamic teachings.

Therefore, *Asbab al-Nuzul* QS. Yusuf [12]: 99 provides an in-depth understanding of the concept of freedom in Islam, especially in the context of choosing to forgive, be forgiven, and free oneself from attitudes of hostility and revenge. This verse emphasizes the importance of freedom in achieving peace, spiritual safety, and prosperity in human relationships.

Conclusion

From the brief discussion above, the dimensions of Islamic theology in the verses of the Qur'an which are analyzed based on *Asbab al-Nuzul*, have three important discussions. *First*, the concept of monotheism of Allah as contained in the QS. al-'Alaq verses 1-5, highlights greatness and the oneness of Allah as the creator of the universe and the source of all knowledge. These verses emphasize the importance of science and education in the Islamic religion, as well as strengthening the theological foundation of Islam about the oneness of Allah and the importance of learning. *Second*, the concept of the afterlife or doomsday, taking into account *Asbab al-Nuzul*, especially in the QS. al-Qiyamah verses 6-9, emphasizes the truth and certainty of the resurrection and the Day of Judgment, as well as the importance of preparation and accountability in the afterlife for every individual. These verses confirm Muslims' belief in the Day of Judgment as an integral part of their beliefs. *Third*, the concept of freedom in Islam, which is analyzed through *Asbab al-Nuzul* QS. Yusuf verse 99, emphasizes the importance of freedom to choose forgiveness and be forgiven,

³⁵ *Asbab al-Nuzul Yusuf* [12]: 99, (CD The Holy Qur'an 0.8, Harf International Technology Company, 2002).

freedom from hostility and revenge, and freedom in achieving spiritual salvation. This verse provides an example of the importance of choosing the path of peace and forgiveness in human relationships. Thus, the text provides an in-depth understanding of Islamic theological concepts, including the concepts of Allah, the afterlife, and freedom, and shows how these concepts are reflected in the verses of the Qur'an by considering the *Asbab al-Nuzul*.

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