

Kitab maqalat al-Islamiyyin wa-ikhtilaf al-musallin.

li-Jamiyat al-Mustashriqin al-Alimāniyah - Karya Utama Usuluddin: Maqalat al

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ANALISA PERBANDINGAN KONSEP KEMAHAKUASAAN DAN SIFAT

We attest that He is wise in His actions, just in His judgments; -His justice is not comparable with that of men, since tyranny is conceivable' in the case of the latter when he deals with the property of others than himself; but tyranny is inconceivable in the case of Allah, for He does not encounter any property of another besides Himself, so that his dealing with it might be tyrannous.

Maqalat Al Islamiyyin Pdf 11

The second assertion is our saying that both motion and rest are originated phenomena, the proof of which is found in the alternation and in the appearance of the one after the other is gone. Menurut faham mereka Tuhan akan dapat dilihat oleh penduduk surga, oleh hamba-hamba-Nya yang saleh yang banyak mengenal Tuhan ketika hidup di dunia. The question should be more carefully analysed.

Bibliography

On the contrary they are impossible except in a self-existing and self-sufficient being. They signify restoration to life after death which, like the first act of creation, is within the power of Allah.

ANALISA PERBANDINGAN KONSEP KEMAHAKUASAAN DAN SIFAT

In this case the Apostle used belief in man for acceptance with the mind only and used Islam for surrender outwardly through the tongue and senses. To guard oneself against what is unlawful is, like prayer, among the obligations of the individual towards Allah.

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Hitti Cairo, 1924, pp. And unless the learned men engage in spreading and teaching this science and in doing researches in it, it will not endure; and if it were completely abandoned, it would surely disappear; nor is there in human nature by itself a sufficient ability to cut through the dubiousities of innovators unless this subject be learnt and studied. And whatever belonged to the foundations of religion could not have been hid from the other Companions through its outward form.

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Consequently no one immature in knowledge should think that he could arrive at absolute certainty in any of these cases, although it has been customary to cite them under those parts of scholastic theology where absolute certainty is the desired goal. Nor can such sayings be found reported in any of the books of the scholars of kalām who either supported him or opposed him, from the earliest times to our own — whether directly quoted or paraphrased. Neither a twinkling of an eye nor a stray thought of a heart ever occur, either in the visible or the invisible world except through His decree and will.

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