




Research Article

The Concept of Human Actions in Muhammad Asad's Interpretation: A Study of 'The Message of the Qur'an (Study of the Book of Tafsir for Thinking People)

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Abstract. This study aims to find out Muhammad Asad's interpretation in *The Message of the Qur'an*, to verses related to human deeds. Muhammad Asad in his commentary, prioritizes the understanding that human beings are given the freedom to choose their actions (*free will*), but he is still responsible for these choices before Allah. Asad emphasized that the Qur'an not only provides moral and ethical guidance, but also provides space for man to develop in his awareness of his duty in the world and the world. In general, Asad focuses on the following understanding: Asad interprets verses that mention

man's freedom to choose his actions as a gift from God, where man is given the freedom to choose his way of life. In this case, man is fully responsible for the actions he chooses. *Second*, in his interpretation, Asad refers to the concept of man as the caliph (representative) of Allah on earth. Therefore, humans must shoulder moral and social responsibilities in living life in the world. *Third*, Asad highlighted that every deed done by man will be rewarded according to his intentions and deeds. Good or bad deeds always have great spiritual consequences. *Fourth*, Asad also emphasized that in understanding human actions, every human action that has an impact on society must also be carried out with awareness of the values of goodness and justice outlined in the Qur'an.

Keywords: the concept of human deeds, Muhammad Asad, The message of the Qur'an

INTRODUCTION

In Islamic thought, human actions are interpreted by two paradoxical schools. First, there are those who view it as the free will of man where they believe that man's actions are created by man himself and man is the will. What he wants, he can do. On the contrary, what is undesirable, he could have not done it. Second, for this group, human deeds are not created by humans, but created by Allah SWT. For this group, humans cannot do anything, humans do not have the power to do deeds. All human actions are controlled by Allah SWT. Problems related to the concept of human actions have become a very popular and quite interesting discussion in the history of Islamic thought among mutakallim (kalam scholars)(Nurrohim, Suharjianto, et al., 2024). There are many differences of opinion among them in responding to human problems(Nurrohim, Setiawan, et al., 2024). In addition, human problems concern the basic beliefs of human life and work activities which of course have led the mindset of Islamic theologians to a more philosophical order.

The concept of human actions according to Muhammad Asad's interpretation is very important to be discussed in his work entitled Tafsir The Message of the Qur'an as the main study. This is done so that we can clearly understand the concept of human actions according to Muhammad Asad's interpretation(Rhain et al., 2024). This research was carried out for various reasons, including, *first*, Tafsir The Message of the Qur'an was written by a person who was born into a Jewish family and converted to Islam after traveling to various countries including the Middle East.¹ Muhammad Asad converted to Islam precisely in Egypt and learned Arabic from the Bedouins because the language used was still original.

Second, Muhammad Asad is someone who lives in various countries and has had a lot of experience in the cultures of various countries that he has visited. *Third*, because there are still not many and even few people who study and research the Qur'an Tafsir using the interpretation of Muhammad Asad(Mahmud, 2024). The formulation of the problem related to the above title can be identified as follows: How did Muhammad Asad interpret verses related to human deeds?

¹ Muhammad Asad, The Message of The Qur'an, hal. 1090

RESEARCH METHODS

Types and Approaches of Research

This research fully uses library *research*, because the data sources to be analyzed and used are from written materials, either directly or indirectly related to the theme to be discussed (Dahlia & Wahab, 2023). This research is *qualitative*², a study that emphasizes more analysis on the process of deductive and inductive inference as well as the analysis of the dynamics of the relationship between the observed phenomena.

Data Source

To obtain complete data, the author quotes from various literature, both from Primary Sources, namely the interpretation of The Message Of The Qur'an by Muhammad Asad and Secondary Sources, other books that discuss the concept of human actions such as Hermeneutics of the Qur'an Controversial Themes by Fahrudin Faiz, Islamic Theology by Harun Nasution, Tauhid Ilmu Kalam by taufik Rahman, Modern Islamic Theological Thought by Ris'an Rusli, Islamic Theology Historical Streams of Comparative Analysis by Harun Nasution, Faith to Qadar by Ali Muhammad ash-Shalabi. The method of collecting data from this literature which consists of paradigms, theories, concepts, methods of approach and understanding of verses about human actions is carried out through critical analysis and interpretation of data on various references, especially the interpretation of verses related to human actions (Mahmud et al., 2023). As for the biography of Muhammad Assad, the author got in sharing books that discuss Muhammad Asad that have been circulating.

Data Collection Methods

As is known that this research is included in the category of library research, so the data needed is data obtained from the results of analysis of various literature related to research, so the instrument for collecting these data is by the documentation method³. In this case, the source of research is literature material, without conducting surveys or observations. So the data used in this study was obtained from the data available in the library.

Data Analysis Methods

To direct the accuracy and accuracy of the analysis, the content analysis method or also known as content analysis is used, which is a systematic way to analyze the content of the message, process the message and sharpen the content of the discussion. Meanwhile, to write data, thematic analysis is used, which is to state in detail how to work in compiling a work of interpretation based on this method (Nugroho et al., 2023). *Linguistic analysis* is carried out indicating human

² According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors. See Suharsimi Arikunto "Research Methods", (Jakarta: Rineka Cipta, 2002), p. 37

³ The documentation method is one of the methods of collecting qualitative data by looking at or analyzing documents (based on other people or not) made by the subject himself. See Haris Herdiansyah, *Qualitative Research Methodology*. (Jakarta: Salemba Humanika, 2010), p. 143.

actions. In this process, the data is also associated with the theoretical foundation so as to produce an analysis and answer to the formulation of the problem that has been proposed.

DISCUSSION

THEORETICAL FOUNDATIONS

Literature Review

In the search related to research that discusses human behavior, there are several literature and writings related to the theme that can be used as a reference and material for consideration and comparison in this research. The study of the concept of human actions related so far includes a thesis by Drs. Suharjianto entitled "Patterns of Kalam Hasbi Ash-Shiddieqy" Postgraduate Program of UIN Sunan Kalijaga Yogyakarta 2014. The problem raised in this thesis is about the thinking of the Hasbi kalam and which is the theology of the Hasbi thinking style of the kalam when viewed from the four existing theological systems.

The Concept of Human Actions According to the Qur'an (A Study of Thematic Interpretation) Jalaluddin Rahman, Jakarta: Bulan Bintang 1992, Cet. I. In the study, Jalaluddin Rahman wrote; about the interpretation of the axology of kasb in the Qur'an, he explains a lot about the responsibility of man for all the kasb he does and what consequences will arise both individually and in groups.

A journal by Lis Safitri and Muhammad Chirzin entitled The Message Of The Qur'an by Muhammad Asad: A Study of Translation and Interpretation Methodology published online in 2019 by the faculty of Ushuludin Adab and Humanities, IAIN Purwokerto. This study shows that the type of translation method of The Message Of The Qur'an is tafsiriyah translation with a translation grouping system based on the small theme of a letter (reasonable). This book is written based on the order of the letters (tartib mushafi), with the tahlili method and the adabi ijtima'i pattern. This interpretation is sourced from the Qur'an, Hadith, asbab alnuzul, previous interpretations of mufasir, the Bible, dictionaries and contemporary scientific theories (Safitri and Chirzin, 2019, 180).

Theoretical Framework

In the theoretical framework, relevant theories will be contained in explaining the problem being researched. Then this theoretical framework is used as the basis for thinking in the research conducted (Hidayat & Khaq, 2024). Therefore, in this study, the researcher prepares a theoretical framework that contains the following points of thought:

Concept Appreciation

When you hear the word "destiny", what comes to mind is related to *qadha* and *qadar*. Destiny is the power of Allah over the life that humans live today, destiny must be believed by every Muslim because faith in destiny is one of the pillars of faith.

In other terms, destiny is *qadar* (*al-qadar khaiuruhu wa syarruhu*).⁴ *Qadha* also has the meaning of Allah's will or decree on all things, but it has not yet become.

While the word *qadar* etymologically is a masdar form of the word *qadara* which means measure or provision, in this case *qadar* is the measure or provision of Allah for all things.⁵ Terminologically, there are those who argue that the two terms (*qadha and qadar*) have the same meaning, and there are also those who distinguish them.

The scholars who distinguish between them, define *qadar* as the knowledge of Allah about something that will happen to all His creatures in the future (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024). And *qadha* is the creation of everything by Allah in accordance with His Knowledge and Nature. Scholars who consider *qada* and *qadar*. have the same meaning and give a definition, namely "All provisions, laws, regulations, laws that are definitively determined by Allah for all that exists, which binds the cause and effect of everything that happens."⁶ This is stated based on the fiman of Allah, namely (QS Ar-Ra'd: 8 and QS Al-Hijr verse 21).

The Concept of Destiny in Islamic Theological Schools

It should be noted that the meaning of destiny in the theological school is different from the meaning contained in the Quran. *Qhada* and *qadar* in the Qur'an have many linguistic meanings, and also meanings related to the deeds of Allah, not human deeds and the things caused by these deeds (Suharjianto & Maghfiroh, 2022). In terms of the emergence of terms and meanings, the destiny used by Islamic theological schools is to simply change the terms of compulsion and freedom of choice in human actions.

According to the Maturidiyah School

Maturidiyah Samarkand, gives a limit to God's absolute power and will, they argue that God's deeds only concern good things, thus God is obliged to do good for man. Likewise with sending an apostle, Maturidiyah Samarkand as God's obligation (Nugroho et al., 2024). Maturidiyah Bukhara has the same view as Ash'ariyah regarding the understanding that God has no obligation. But God must keep His promises, such as rewarding those who have done good. Regarding God's power and God's absolute will, it is not mandatory (*ja'iz*).

According to the Ash'ariyah School

According to Ash'ariyah, human beings are weak, relying a lot on God's will and will. In describing the relationship between human actions and God's will and power. Al-Ash'ari uses *the term kasb* (acquisition) (Azizah, Firmansyah, et al., 2024). According to al-Ash'ari, the essence of *the kasb* is that something arises from what is obtained through the medium of power created by Allah (Azizah, Izzati, et al., 2024).

⁴ Taufik Rahman, *Tauhid Ilmu Kalam*, (Bandung: CV Pustaka Setia, 2013). Thing. 153 reviews

⁵ Arif Munandar Riswanto, *Islamic Smart Book*, (Bandung: PT Mizan Pustaka, 2010). Pg.42

⁶ Ris'an Rusli, *Modern Islamic Theological Thought*, (Depok: Pranada media Group, 2018). Thing. 120 reviews

The deeds of man by Ash'ari are in essence carried out by Allah. All of them include the actions of reflex movements and human actions

According to the Mu'tazilah School

This stream was built by Wasil bin Ata' (81 – 131 AH).⁷ This school argues that man himself is actually the one who manifests good deeds and bad deeds, obedience and disobedience to Allah and man will get a reward for everything he has done. The point of view in seeing human deeds as destiny (the power of Allah SWT) or as freedom in life has been expressed in each stream, such as in the thought of Mu'tazilah (Akhyar et al., 2021). In the understanding of the mu'tazilah, the will or freedom of man to realize his actions is the will and power of man himself and without interfering in it the will and power of God. Therefore, man's deeds are actually man's deeds and not God's deeds.

According to the Murji'ah School

This school believes that humans do their deeds because they are forced (*bi al-ijbar wa alidtirar*) and deny the existence of human abilities (*istita'ah and qudrah*). The essential maker of human deeds is God, while creatures are only majazi makers. Creation and deeds belong to God's authority such as the rising and setting of the sun. God is the creator and maker. The analogy of human actions which are completely God's actions with the process of rising and setting the sun which is also God's action, according to the author, is not identical at all. Man and the sun are not two things that can be equated (Suri & Nirwana AN, 2022). If it is associated with the obligation to carry out *shari'at* (taklif), humans are obliged to obey it, while the sun is not. Especially for humans there are promises and threats (*al-wa'd wa al-wa'id*), while for the sun there are not, how can these two things be equalized? The promise for the perpetrators of good deeds with merit and the perpetrators of evil deeds with sin, indicates that humans have a role in determining and carrying out their deeds (Basir et al., 2022). In addition, the view of human deeds and destiny of Murji'ah argues that human beings are weak, helpless, bound by God's power and will, do not have free will and will. All the consequences, good and bad that are accepted by humans in the course of their lives are the provisions of Allah

Biography of Muhammad Asad

Background of Muhammad Asad

Muhammad Asad or known as Leopold Weiss is one of the greatest Islamic thinkers of the 20th century who originated in the West. He has made many important contributions in many fields of Islamic science, the Qur'an, Sunnah, social theory, and history (Asad, 2017, 28). Muhammad Asad was born on July 2, 1908 in Lemberg (now Lwow),⁸ Galicia, an Austro-Hungarian territory (now part of Ukraine) he was the second of three children born to a family of Polish-Jewish scholars who

⁷ Harun Nasution, *Islamic Theology*, (Jakarta: UI Press, 2013). Thing. 40

⁸ The city of Lwow is now part of Ukraine.

moved to Vienna during World War I.⁹ He converted to Islam at the age of 26 and changed his name from Leopold Weis to Muhammad Asad. His ancestors and grandfather were Jewish rabbis, but his father, Akiva Weiss, did not continue this tradition and preferred to become a lawyer. Muhammad Asad had a son named Talal Asad from his second wife named Munira. Talal Asad is now an anthropologist who concentrates in the field of religious studies and postcolonialism. Muhammad Asad also had a stepson named Heinrich (Ahmad's converted name) and his first wife named Else (Aziza's converted name).¹⁰

In accordance with the tradition of a Jewish family, Muhammad Asad also received intensive education about his religion. As the grandson of an orthodox Jewish rabbi, from the age of 13, he was not only proficient in Hebrew, but he could also speak very fluently in the language, he also had a considerable knowledge of Arabic, which made it easier for him to learn Arabic language and literature later in life. He also studied Jewish books, such as the Tanakh (the Jewish bible), the Talmud and its commentaries (Mishna and Gemara), the Boblikal and the Targum.¹¹

In 1914, coinciding with the 14th age of Assad, there was a war in Europe. Asad took advantage of this condition to realize his dream of becoming a soldier. He sought to join the Australian armed forces to face the raging war. In order to join the army, Asad used a false name and he was accepted on the grounds of high posture so he was considered to be 18 years old. In the same year Asad's family emigrated to Vienna, Austria. Asad also went to school in the city, so he could master German well. For two years he studied philosophy and art history at the University of Vienna¹², while visiting cafes where many scholars and pioneers of psychoanalysis met and discussed. Because philosophy, art history, psychoanalysis, and university life in Vienna could not quench his thirst, Muhammad Asad decided to emigrate to Central Europe, where he worked part-time before finally moving to Berlin. Germany, to become a journalist. It was in this place that he began to pursue the world of journalism.

Before Converting to Islam

In 1922, Muhammad Asad built his reputation in Berlin by writing a screenplay for the famous director and film personality Dr. Friedrich Murnau. In addition, he also sensationally managed to interview a Russian writer named Maxim Gorki. From this began the exploration of Asad in the Arab world. This is where he as a young man who was only 22 years old at the time was already a correspondent for the Frankfurter Zeitung newspaper which was one of the prestigious newspapers in Germany sent Asad as a reporter stationed in Jerusalem. There he began to feel happy with everything related to Arab culture, on the other hand he was disturbed by the ideology and behavior of the Jewish Zionists in Jerusalem. All his criticisms and

⁹ A few years ago, a field in front of the UN headquarters in the city of Vienna was named "Muhammad Asad", in recognition of his services.

¹⁰ "Muhammad Asad" <https://en.wikipedia.org/>, accessed on April 25, 2022, at 07:30 WIB.

¹¹ Muhammad Asad, *The Message of the Qur'an: Tafsir for Those Who Think* (terj) (Bandung: Mizan, 2017).h,1320

¹² At this university, he also studied Biology, chemistry and physics under the tutelage of Erwin Sechrodinger who later won the Nobel Prize in 1933.

opinions were expressed in his first work, *Unromantic Orient* (1924), which was the only book he wrote in German, using the writing style of a prominent German poet of the time, Rainer Maria Rilke.¹³

After Converting to Islam

In 1924, the *Frankfurter Zeitung* sent Asad on a second trip to the Middle East. In this second journey, Islam has begun to be embedded in the mind of Asad. During his 2 years in the Middle East he not only spent his time as a journalist, but he also traveled to do something new.

From his journey, Muhammad Asad realized the incompatibility between the Muslims of the past and the present. This issue is often the subject of discussion by Muhammad Asad with several Muslim circles, ranging from ordinary people, Muslim intellectuals, scholars, to several heads of state. He also studied various Islamic literature, Islamic history, and this is what made Asad's interest in Islam increase. On April 27, 1927, Muhammad Asad officially embraced Islam in Cairo, Egypt and married a painter named Elsa (Aziza) who was German and at that time was 22 years older than him.

Work by Muhammad Asad

The works of Muhammad Asad are as follows:

- *Unromantic Orient: From the Diary of a Journey* (1924)

This book is the first work written in German about his travels in the Middle East as a correspondent of the *Frankfurter Zeitung*.

- *Islam At The Crossroads* (1934)

As the second book written in English, it contains his analysis of the decline of Muslims in world civilization and the steps that must be taken for its revival. The Indonesian edition has long been published by Pustaka Salman ITB with the title "Islam Disimpang Jalan".

- *Shahih Al-Bukhari: the early years of Islam* (1935-1938)

This book was first published by Arafat Publications: Sinagar and Lahore. This work is a translation and commentary of Muhammad Asad on some chapters in the book of Saheeh Al-Bukhari hadith, including the chapter on the beginning of revelation, the story of the companions, and the early Medina period. This book of his hadith translation was published when he was 35 years old, complete with footnotes containing a very rich explanation of the hadith, its historical context, its relation to other Hadiths and the Qur'an, as well as descriptions of the figures discussed in the hadith.

- *Journal: "Arafat: a critique of muslim thought"* (1946-1948)

This work is a journal of Islamic thought written in English and has been published in up to 10 editions.

¹³ Muhammad Asad, *The Message of the Qur'an*, h, 1320

- *The Road To Mecca (1954)*

This book was first published by Simon and Shuster: London: Max Reinhard. This book is an autobiography of Muhammad Asad who became an international bestseller. It tells the story of Asad's development from Europe to the Middle East, the story of his association with kings, emirs, scholars, and Muslim leaders from various countries and how he finally embraced Islam

- *Islam and the Occident. Encounter of Two Worlds (1960)*

This book was first published by Olten and Freiburg in Breisgau: Walter-Verlag. This book is written in German explaining Islam and the West. This book explains how the two worlds meet.

- *The Principles Of State and Government In Islam (1961)*

This book was first published by Berkley and Los Angeles: University of California Press. This book is written in English and contains Assad's views on the principles of constitution and government in Islam. The Indonesian version has been published for a long time and is still in the old Indonesian spelling.

- *The Message Of The Qur'an, Translated And Explained By Muhammad Asad (1980)*

This book was first published by Gibraltar Dar Al-Andalus. As a translation and interpretation of the Qur'an in English is very important. This book has been translated into various languages, including Indonesian.

- *This Law Of Ours Essays (1987)*

This book was first published in Gibraltar: Dar al-Andalus. It is the last work of Muhammad Asad which contains Asad's views on Islamic law, sharia, fiqh, ijtiḥad, and taklid. It also contains a collection of essays on various topics: about religion, God, Western-Islamic civilization, Jerusalem-Israel-Palestine issues, migration, and others.

Tafsir *The Message Of The Qur'an*

Background of writing Tasfir *The Message Of The Qur'an*

In 1922, Asad traveled to the Middle East for the first time and encountered Islam. The occurrence of internal conflicts in Islam inspired Asad to come up with a new paradigm of a more advanced and organized Muslim society. Muhammad Asad felt anxiety related to the emergence of many Islamophobes. At that time, the reality of Muslim life had deviated from the ideal teachings of Islam. Asad's sympathy is expressed by paying attention to the problems that are happening and Asad assumes that he is also part of the Islamic society. Asad deepened his Arabic academically in Cairo, established a friendship with Shaykh Al-Azhar, and a well-known mufassir, Shaykh Musthafa Al-Maraghi (Hartafan & AN, 2024). After 24 Asad converted to Islam, he migrated to Muslim countries to deepen the classical Arabic intensively and also lived with Bedouin Arabs whose speech and linguistic associations were still as pure as the language used in the Qur'an when it was revealed that his rich studies and

experiences helped Asad produce *The Message Of The Qur'an* as his magnum opus, a translation and interpretation of the Qur'an written in English based on decades of research on various traditional interpretations, hadiths, the history of the Prophet, and Arabic language research among the Bedouin tribes of Arabia which is believed to still maintain and use the Arabic tradition closest to the Arabic language used in the time of the Prophet. Regarding the misunderstanding of Islam which is rooted in the translation of the Qur'an in English.

General Theories About Human Actions

An Overview of Human Actions

Definition of Human Actions

Human deeds are one of the crucial issues in Islamic theology. This can raise the question, to what extent the human will affects his actions which ultimately is related to human responsibility for his actions, both in this world and in the hereafter, is so important that it gives rise to serious discussions in theology. In discussing the issue of human actions, there are differences of opinion among mutakallimin (Aliyatul et al., 2024). In the Qur'an, surah al-Baqarah, (2):36, it is explained that man has truly inherited the whole world, to be managed as a proper place to live according to Allah's instructions. Meanwhile, it is human reason that is the backbone in handling the world as best as possible. But if humans only rely on reason to manage the world, of course God's goal to inherit the world as a good place to live will not be achieved.

Views of Islamic Theology on Human Actions

Mu'tazilah School

The Mu'tazilah school is a group that brings and views theological problems, especially in the matter of human actions that are deep and philosophical. This school was first introduced by Ma'bad al-Junaidi. In theory, they use a lot of reason. They think that God has a just and wise disposition, so that God will not be able to do wrongdoing and it is impossible to want man to do something contrary to what He commands (Fadhilah & Nirwana, 2023). It is man who creates his good or bad deeds, obeying and disobeying God according to his own will and will, not created by God. So that all forms of deeds and rewards obtained become the responsibility of humans themselves. And the power (*istita'ah*) to realize the will is in man before the deed (Anshara et al., 2024). So this understanding argues that in one act there cannot be two decisive forces. Mu'tazilah firmly states that power also comes from humans. So, God is not involved in man's actions.

Maturidiyah School

Regarding this deed of Allah, there is a difference of opinion between the Maturidiyah Samarkand and the Maturidiyah Bukhara. The Maturidiyah school of Samarkand, which also gives limits to God's absolute power and will, argues that God's deeds only concern good things (Faaqih et al., 2024). Thus, God has an obligation to do good for man. Likewise, sending an apostle is God's obligation (Faisal

Purnomosidi et al., 2024). The Maturidiyah Samarkand and Maturidiyah Bukhara schools also express different opinions regarding human actions:

Maturidiyah Samarkand.

The Maturidiyah school of samarkhand argues that human actions are the creation of God, because everything in this form is the creation of God. In human deeds, the maturidiyah school pays special attention to the fact that God's wisdom and justice require humans to have the ability to act (ikhtiar), so that the obligations imposed on them can be carried out (Muktashim et al., 2024). The Maturidiyah school of samarkand brings together human deeds as the nature of God and human efforts (Cahyo et al., 2022). This means that God created power in humans to use as freely as possible. This power is created at the same time as human actions.

Maturidiyah Bukhara

The Maturidiyah school of bukhara led by al-Bazdawi states that human actions are not the actions of God, but human actions are God's creations. God's deeds are to create and manifest while those who do deeds are humans. Al-Bazdawi stated that man does not have the power to do deeds, only God can create, and man can only do what God has created for him.

Ash'ariyah School

In the Ash'ari understanding, man is in a weak position that does not have the power and power to determine what he will do. In this theory, human actions are not created by humans themselves, but based on the will of God (Filmizan et al., 2024). Ash'ariyah uses the theory of kasb (acquisition), which means everything is based on God's will. using the theory of Al-kasb, everything happens with the arrangement of the created power, so that it becomes the acquisition of the muktasib (who obtains the kasb) to do the deeds, where humans are only passive in their actions.

Table of differences of opinion between the Mu'tazilah, Ash'ariyah, and Maturidiyah schools.

FLOW		GOD'S DEEDS	HUMAN DEEDS
MU'TAZILAH		<ol style="list-style-type: none">1. God has an obligation to humans, namely to do good. However, it does not mean that God is incapable of doing bad deeds.2. God is obliged to do good and best.3. God can give unbearable burdens to his servants.4. God has an obligation to send a Messenger5. God is obliged to keep promises and carry out threats.	Humans have great and free power. It is man who determines his own actions.

ASY'ARIYAH		God does not have any authority, but God is Jaiz.	Man does not have freedom and God's will must be absolute.
MATURI DIYAH	SAMARKAND	<ol style="list-style-type: none"> 1. God wills only concerning matters okay 2. God is not a burden his servant with a burden who can't carried by him 3. God is obliged to send Apostle 4. God is obliged to obey Promise to Give Wages who do good 	The will and power in humans to do was not created before.
	BUKHARA	God does not have any obligations, but God sifa Jaiz.	Humans don't have power to perform deeds, God is the one who can do deeds What God has created Him.

Human Deeds According to Muhammad Asad

In Islamic thought, human actions are grouped into two streams. The first school is known as *Qadariyah*. As for the second school, it is known as *Jabariyah*. The *Qadariyah* understanding was first introduced by Ma'bad al-Juhani (d. 80 AH/699 AD) and his friend Ghailan al-Dimashqi (d. 105 AH/733 AD). *Qadariyah* linguistically comes from the Arabic language, namely from the word "*qadara*" which means ability and strength. In terminology, *Qadariyah* is a school that believes that all human actions are not intervened by God. This school holds that each person is the creator of all his deeds, he can do something or leave him of his own will.¹⁴ *Qadariyah* has two meanings, first: those who view human beings as powerful are free to determine their actions (*free will / free act*). In that sense, *qadariyah* comes from the word *qadara*, which is power. Second: those who view the fate of man have been determined by the azal. Thus in the *qadariyah* school includes the will of freedom, the independence of man, and man who determines his actions (not God). Meanwhile, the understanding of *Jabariyah* was first proposed by Jahm bin Shafwan (d. 127H/745 AD). Linguistically it comes from the word *jabāra*, which means forced or forced. While according to the term it means forcing and requiring to do something. Allah has the attribute of *al-jabar* (in the form of *mubaalagah*), which means that Allah is all-compelling. The expression *al-insan al-majbur* (the form of *isim maf'ul*) means that humans are forced or forced.¹⁵ Furthermore, the word *jabaara* (first form), after being drawn into *jabariyah* (by adding *ya'* nisbah), has the meaning of a group or *school (ism)*. Understanding *al-jabaar* means eliminating human deeds in the true sense and relying on Allah. In other words, man does his deeds under compulsion. In this case,

¹⁴ Ali bin al-Hasan al-Hunai al-Azdi. *Al-Munjid fi al-Ligah*, c. 436

¹⁵ Ali bin al-Hasan al-Hunai al-Azdi. *Al-Munjid fi al-Lugah*, Juz I (Kairo: „Alim al-Kutub, 1988), h. 162

the Jabariyah school includes *determinism, fatalism, predestination*, compulsion, and human beings do not have the ability to determine their actions (all have been determined by God).

CONCLUSION

Muhammad Asad's interpretation of *the verses* related to human actions puts forward the understanding that man is given the freedom to choose his actions (*free will*), but he is still responsible for those choices before Allah. In general, Asad focuses on the following understanding: **First**, Asad interprets verses that mention man's freedom to choose his actions as a gift from God, where man is given the freedom to choose his way of life. In this case, man is fully responsible for the actions he chooses. **Second**, in his interpretation, Asad refers to the concept of man as the caliph (representative) of Allah on earth. Therefore, humans must shoulder moral and social responsibilities in living life in the world. **Third**, Asad highlighted that every deed done by man will be rewarded according to his intentions and deeds. Good or bad deeds always have great spiritual consequences. **Fourth**, Asad also emphasized that in understanding human actions, every human action that has an impact on society must also be carried out with awareness of the values of goodness and justice outlined in the Qur'an.

A more in-depth study is needed related to Muhammad Asad's various thoughts within the scope of his interpretation study, in addition to the concept of human deeds. Because this tafsir was written by Muhammad Asad who had a Jewish background and later converted to Islam. It is interesting to research, about the interpretation of The Message of the Qur'an both in terms of interpretation methodology such as: interpretation methods, interpretation patterns, hermeneutics of interpretation used by Muhammad Asad. Finally, the authors realize that there are still many shortcomings in this study. For this reason, constructive suggestions and criticisms are always expected by the author. In addition, the author also hopes that this work can provide benefits for the author in particular, and the community in general. With this work, the author also hopes that each letter will become a record of goodness, and become an intermediary to get His pleasure.

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