

Understanding the Concept of Intellect and Revelation from the Perspectives of Asy'ariyah and Maturidiyah

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ABSTRACT

Background. Understanding of Ahlussunnah wa al-Jamaah is a label that is often referred to as the understanding of the users of the sunnah of the prophet more specifically, because it no longer uses pure reason in its actions but uses revelation as its support.

Purpose. The purpose of this study is to identify and further examine the differences and similarities between the two main schools in Aswaja, namely Asy'ariyah and Maturidiyah.

Method. This study uses a model of qualitative research with the aim of getting what the researcher wants to achieve. In qualitative research it contains elements of research that can produce descriptive data in the form of data or verbally from an object under study, in this study also conduct a review of reference studies in order to ensure and integrate the theory and data written in the presentation of this research.

Results. This research found that Ahlussunnah wa al-Jamaah (Aswaja) prioritises revelation as the main guide, in contrast to approaches that rely on pure reason. Asy'ariyah, as the mainstream of Aswaja, has a significant and widespread influence, emphasising the balance between revelation and reason. Maturidiyah, although similar to Ash'ariyah, shows differences in geographical distribution and some theological aspects, but remains in line with Aswaja principles..

Conclusion. This research highlights the relationship between reason and revelation in Ahlussunnah wa al-Jamaah (Aswaja), showing that these two elements have often been the focus of research in human history. Prophet Muhammad, as the bearer of Islam, is recognised as the last prophet who brought modern, up to date and universal teachings. The difference between Al Maturidiyah and Al Assariyah lies in their approach to the creed. The Maturidis emphasise the role of reason in establishing the creed based on Qur'anic verses in a rational and logical manner. In contrast, the Ashariyyah emphasise that in order to know God, shara' must be the primary guide, although they do not neglect the role of reason either..

KEYWORDS

Asy'ariyah, Harmony of Reason and Revelation, Maturidiyah Theology

INTRODUCTION

All the meanings of a sensory or mystical experience will often lead to the name of anxiety and delay, this is why it is not uncommon for mutakalimin to call it a natural thing because the anxiety occurs because of the pressure of the soul that wants a thing that will show a nature which nature is eternal, because eternity in the world of Islam only exists in one thing, namely Allah, the one and only God, many mutakalimin use the approach or problem to be achieved to get to divinity, which is aimed at what is not

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usually done by people should.

The science of kalam has experienced a lot of turmoil in the approach of the mutakaliimin who discuss the existence of God, as people should that the existence of God needs to be questioned and thought through and done fundamentally regarding the strength of the soul against God's power. these views change every time there are thinkers of divinity. In Al-Farabi's perspective, according to him, it is necessary to know that the science of kalam itself is a science in which the language leads to the attributes of God and His Existence and Essence, from all believers in this case regarding worldly matters to afterlife issues based on Islamic doctrine. Many describe the science of Kalam as well as Ibn Khaldun also said that "*the science of kalam is a science that contains arguments about aqidah imani which are reinforced by rational dalin*" (Anwar 2012).

In this case, it can be said that the science of kalam is a science that interprets an event from the world using rational methods or reason.

In the revealed religious teachings, there are two ways to gain knowledge, namely the way of revelation in the sense of communication from God to humans and the way of reason that God bestows on humans by using the impressions obtained by human senses as a thought to come to a conclusion. A knowledge which is brought by revelation is certainly absolute and absolute, while it is obtained by reason is relative which may be true or false. (Nasution 1986). This is clarified by the possibility of obtaining knowledge from God through a path that is different from the path of knowledge obtained by reason from empirical observation. Islam can be said to be the final and perfect revelation which was revealed to the Prophet Muhammad who is indeed the final Prophet or the Seal of the Prophets which has recognized in a better way than any religion can be said to have the dual nature of man as a citizen of two worlds, spiritual and temporal as well as his obligation not to submit to any authority other than God and accept all truths that are not supported by reason. (Fakhry 1986). The belief held as a follower of the Prophet Muhammad is the obligation to believe that Islam is a religion (belief) of *monotheism*, not a religion that is divided in terms of belief.

From the explanation above, the researcher wants to explain in more detail how the Asy'ariyah and Maturidiyah schools view their views on reason and revelation, because according to the ahlussunnah say that the view of the oneness of God cannot only use reason, it must also use revelation.

RESEARCH METHODOLOGY

This research method uses a model of qualitative research with the aim of getting what the researcher wants to achieve, in qualitative research related to opinions, perceptions, ideas and beliefs, all of which cannot be measured by numbers. (Silalahi 2009). In qualitative research contains elements of research that can produce descriptive data in the form of data or oral from an object under study, in this study also conducting a review of reference studies to ensure and integrate the theory and data written in the presentation of this research (Moleong 2002). (Moleong 2002). Review data in the form of reference books and journals that are still related and provide explanations such as papers, scientific journals that are still related to the issue of reason and revelation in Aswaja: Asy'ariyah and Maturidiyah views

RESULT AND DISCUSSION

Asy'ariyah and Maturidiyah Theology

It should be noted that the two streams in the understanding of Kalam until now that dominates only the understanding that plays a role in entering the Sunnah, namely Ahlussunnah wa al-Jamaah, in a stream there must be such a thing as the development of a stream from the

beginning to try and want the needs in the life of the people of his time. The power of aqidah understanding in each school is very influential in the Islamic world at the time of the need for a breakthrough in the aqidah rana after the death of the Prophet Muhammad. The figure in the Ahlussunnah school is Abu al-Hasan Ali bin Ismail Al-Asy'ari who is the originator of the Asy'ariyah school, he was born in Bashrah in 260 AH/875 AD but spent most of his life in Baghdad. (Burhanuddin 2016). According to Ibn Asakih, his father was an Ahlussunnah and Hadith expert, he died when Al-Ashari was still a child.

After his father died then his mother married a Mu'tazilah figure named Abu Ali Al-Jubba'i who was the biological father of Abu Hashim Al-Jubba'i. Thanks to the upbringing of his stepfather, Al-Ash'ari became a Mu'tazilah figure, as a Mu'tazilah figure, it is not surprising that he often replaced Al-Jubbai in debates challenging Mu'tazilah opponents. He only until the age of 40 years adhered to Mu'tazilah, because after that he suddenly announced that he had left Mu'tazilah and would show its ugliness. (Anwar 2012). This is already evident from the problems that Al-Ash'ari built which broke down the mistakes that existed in Mu'tazilah itself. However, when there is an action that Al-Ashari left Mu'tazilah, it is not solely without cause, because according to Ibn Asakir, he saw that the background of Al-Ash'ari leaving Mu'tazilah was because of his claim to have dreamed of meeting the Prophet Muhammad.

During the Saljuk dynasty this understanding became the official state creed, which further developed that during the golden age of the An-Nidzamiyah madrasa in Baghdad. As well as the support of state officials at that time such as Salahuddin Al-Ayyubi and Al-Mahdi bin Tumirat. (Kamsi 2022). Many successors of Al-Ash'ariyah such as Muhammad bin Thayyib bin Muhammad bin Ja'far bin al-Qosim or often called Qadhi Abu Bakr Al-Baqillani, who is an expert in ushul fiqh born in Bashrah but lives in Baghdad. Al-Baqillani studied with Abu Abdullah bin Muhammad bin Ya'kub bin Mujahid al-Thaiy al-Malikiy who was a friend and student of al-Ash'ari. (Adenan 2020).

His ability in Asy'ariyah is the development of methods. He developed methods and laid logical premises that became the basis for arguments and theories. There are several views, namely regarding the Attributes of God, the Form of God, the Theory of al-Ahwal, the Theory of al-Kasab. Among the four views, here will explain one view that does occur differences with Asy'ariyah, namely regarding the Theory of al-Kasab. (Prischa 2023) In this theory it is clear that all the existing points have been included by a-Asy'ari, but according to al-Baqillani's view there is a slight change which according to al-Asy'ari considers that humans have no power because all actions are the will of Allah. according to al-Baqillani that the new human power has an influence on human actions. In his understanding and in a directional way already adheres to the theory of al-kasab in general, namely that it is God who creates human actions, but he clarifies by arguing that human actions are created due to the influence of two powers, namely the power of God and the power of created humans. It is such actions that influence the relation of actions because God's power influences the actions and human power influences the reality of these actions. From these differences it can be seen that between al-Baqilani and al-Ash'ari in the theory of al-kasab is how human influence in realizing his actions. (Hashim 2005). The point is that al-Baqilani sees humans as having an effective contribution in realizing their actions while al-Ash'ari does not see the influence of humans themselves.

Then there are figures such as Abdul Malik bin Abdullah Al-Juwaini or often referred to as Imam al-Haramain, he was born in Khurasan in 419 H and died in 478 H in Baghdad. (Burhanuddin 2016). There are two opinions that differ from Al-Ashari, namely *First*, regarding anthropomorphism according to Al-Juwaini that God's hand needs to be interpreted with God's

"power", God's eyes are understood by God's own vision, and the state of God sitting on the Throne of Arasy can also mean God is Powerful and Most High. *Secondly*, regarding human actions, according to him, the power that exists in humans also has an effect, which effect is identical to cause and effect. Al-Juwaini inserts the notion of causality that has often been embraced by Mu'tazilah. Then there was Abu Hamid Muhammad bin Ahmad Al-Ghazali born in 450 H in the city of Thus Iran. (Burhanuddin 2016). Al-Ghazali is a very significant figure in Asy'ariyah because he is the figure who has the greatest influence on the Islamic world of *Ahlussunnah wa al-Jamaah*. His opinion is different from Al-Juwaini because Al-Ghazali's opinion agrees with the opinions advanced by Al-Ash'ariyah.

According to Al-Ghazali, a difference regarding the issue of aqidah or practice and regarding the denial of the issue of khilaffat that has been agreed upon by the Muslims should no longer be a reason to disbelieve people. (Burhanuddin 2016). Actually, humans themselves have a concept like al-Ghazali that the essence between reason and soul is something that is owned by humans. (Katni 2018) The Qur'an often mentions humans with *al-basyar*, *al-ins*, *al-insan*, *al-nas*, *Bani Adam*, *nafs*, *al-aql*, *al qalb*, *al-ruh* and *al-fitrah*. Of all that is mentioned in the Qur'an, humans are a whole and perfect whole, but in their appearance certain sides are always visible which such as *Jismiyyah*, *nafsiyyah* and *ruhaniyyah*, which of the three have characteristics which in modern Islamic psychology are included in the three aspects of forming human totality. (Baharuddin 2004).

Simultaneously, a school developed by Abu Manshur Muhammad Al-Maturidi, who was the originator of the Matudiriyah school, emerged. (Dalimunthe 2022). When Abu Mansur died, then his thoughts were passed on to his students and people who were influenced by his thoughts, in their hands Maturidiyah became a kalamiyah school that sprung up in Samarkand. Then his followers spread the understanding of al-Maturidi by making books that were very salable in Samarkand. Because in that country it was helped by the similarity of the school of fiqh, namely Imam Hanifah. Like Abdul Qosim Ishaq bin Muhammad bin Ismail al- Hakim al-Samarkand who was one of Abu Mansur's students, and there are others like Abdul Yasar al-Bazdawī Muhammad bin Muhammad bin al- Husain bin Abdul Karim who was dubbed as al-Qadhi ash Shadr. (Rambe 2020). Abul Yasar is a grandson of Abdul Karim who was a student of Abu Mansyur. Abul Yasar studied a lot about philosophy, Mu'tazilah books and he also studied books from Abu Mansyur, namely at-Ta'wilat and at-Tauhid. After Abul Yasar died in 493 AH in Bukhara, he left many students, one of whom was Najmuddin Umar bin Muhammad an-Nasafi. Umar an-Nasafi is a pioneer of Maturidiyah in the form of written works in which indeed he spends a lot of time on the basis of the Maturidiyah creed in his books.

During the time of Najmuddin Umar an-Nasafi, Maturidiyah experienced significant progress and development in which he was able to win the sympathy of the Ottoman Sultan of Turkey and from this many sultans supported Maturidiyah so that the influence of this understanding spread to many countries that were still covered by the Ottoman Empire. At present, Maturidiyah thought is widely adopted in several Muslim countries, especially in Turkey, Afghanistan and its surroundings, Pakistan and India. Between Maturidiyah and Ash'ariyah, the difference is the location of the place where Ash'ariyah is in Iraq and Sham and extends to Egypt, while the Maturidiyah sect is in Samarkand and in the area across the Oxus river. These two streams competed with each other in building their respective aqidah which both were fortified by the imam of the madzhab, namely the Maturidiyah understanding was fortified by the Hanafis who had the madzhab of Imam Hanafi, while Asy'ariyah was fortified by Imam al-Shafi and Imam al-Malik. (Asmin 2004), (Tohari, 2022).

It can be seen that the sect that plays a role in teaching an understanding at the time and even today. Making the number of adherents of the understanding, such as Asy'ariyah which is indeed this understanding is widely followed even almost throughout the world. The Asyariyah view only makes an understanding that follows something that is the sunnah of the Prophet Muhammad. So it looks relaxed and not too supported and hard in the delivery of the understanding. In Maturidiyah theological thought based on the Qur'an and reason is widely used because it is influenced by the madzhab of Abu Hanifah.

According to Maturidi, knowing God is an obligation by using reason, because in the Qur'an there is a verse that explains that humans use their minds to gain knowledge and faith in God through observation and thinking about the life of the universe. According to him, it is impossible if the mind itself is told to think about life in the world because there is a verse that commands to use the mind in thinking about living things in the world. (Qudsiyah 2023). Regarding the issue of good and bad deeds can be seen from something itself, thus that the good and bad deeds of every creature or human being lie in the power of what the human being does.

His thinking about good and bad is the same as Mu'tazilah which is a rational flow, but the difference is only in the construction of good and bad, according to maturidiyah argues differently which must be based on revelation. According to the Asy'ariyah that reason and revelation must be harmonized between the two, in this case Asy'ariyah argues that the rational method of Mu'tazilah will bring Islam to destruction. The great influence of the Asy'ariyah school makes its teachings can be seen from several of its books written, namely, *First, Maqo lat al Islamiyah* which is a first essay on Islamic belief, in this book there are three chapters namely, Overview of groups in Islam, Aqidah al Hadith and Al Sunnah flow, and there are several issues of kalam science. Second, *Al-Iba nah'an Ushul al-Diyahnah*, which contains a description of the beliefs of Ahl al Sunnah and a statement on many and important issues. It is this book that explains much of his attack on the Mu'tazilah school. Thirdly, *Kitab al Luma fi al-Radd'ala ahl al-Zaigh wa al-bida*, which contains a focused view of the opponents of the as'ariyah on matters of Kalam. (Hasan 1985). Ash'ari thought was essentially a way of synthesizing the extreme orthodox formulations of the Mu'tazilah.

The Asy'ariyah believe in the attributes of Allah that are Khabariyah, such as Allah having a face, hands, feet, and so on, in this realm the Asy'ari interpret symbolically and do not do takyif or ask anything about the state of Allah. (Husna 2022). This nature is Allah's own substance and never resembles the nature of his creatures. As for a freedom of action, Ash'ariyah distinguishes between *khaliq* and *kasb*, according to him God is the creator of human actions, but it is humans who try to strive, only God is able to create everything in this case whatever humans want.

The development of Maturidiyah with Asy'ariyah arguably the growth of Maturidiyah occurred in the midst of religious turmoil full of differences and opinions between Mu'tazilah as an understanding that prioritizes rational reason with Asy'ariyah as an understanding that does not prioritize reason and also can still accept the truth of revelation. So that the involvement of al-Maturidi in the middle between the two understandings by using his own thinking, his thinking is a middle way between the flow of mu'tazilah and asy'ariyah. That's why people often call maturidiyah flow is between two groups namely mu'tazilah and ash'ariyah.

The maturidiyah school was divided into two parts namely Samarkand and Bukhara, of which Bukhara was led by Abu Al-Yusr Muhammad Al-Badawi who was the most important figure of Maturidi and a good successor. In the understanding of the flow of al-Badawi there is no difference with maturidiyah because this understanding always agrees with Maturidi. But between Bukhara and Samarkand there are differences but not infrequently there are also similarities. First, regarding the perpetrators of major sins, both agree that the perpetrators of major sins are still

believers because of the existence of faith in themselves. All retribution in the hereafter depends on what has been done in the world.

Then regarding faith and kufr, the Samarkand Maturidiyah school argues that faith is *tashdiq bi al-qalb*, not *iqrar bi al-lisan*. He argues with reference to the Qur'anic verse in Surah an-Nissa 4:48. In the verse is understood as an affirmation that faith is not enough just words alone but also in the soul or heart of a person. This is different from the Bukhara Maturidiyah who developed an opinion stating that faith cannot decrease, cannot increase with the worship performed, because he pointed out that the worship performed serves as a shadow of faith. Because if the shadow disappears then the essence is still there, but on the contrary, with the shadow or can also be considered as worship, then faith will increase.

Regarding God's deeds, there is a difference of view between the Samarkand and Bukhara Maturidis, Samarkand puts a limit on God's absolute power and will. However, Bukhara believes that God has no obligations, he explains that God will definitely fulfill his promises, such as rewarding people who do good, although God may also cancel the threat for people who sin greatly. For the problem of Human Action there are also differences between the two Maturidiyah schools, according to the Samarkand Maturidiyah, the human will and power in this case is an agreement and not a figure of speech, it is more emphasized that according to him the power to act is not created beforehand, but together with his actions. (Burhanuddin 2016). This is different from the Bukhara Maturidis who add to the problem of power. According to him, humans do not have the power to perform actions, only God can create and humans can only perform their own actions as God has created for them.

Alignment of Reason and Revelation

The need to understand what is reason and what is revelation is the first step to find harmony between the two, reason itself is a word that comes from Arabic, *aqala* which means to bind and hold. In understanding it can be interpreted that *aqala* is understanding and thinking, in other words everything is on the name of the head used by humans to think. The ability of reason in capturing a truth does not mean without weakness, this is even the need for reason to higher knowledge. This is because it is influenced by the senses which are only able to capture material objects while the intellect is only able to capture concepts and relationships. Especially in capturing the nature of metaphysics and eschatology, thus reason experiences a deadlock so it must need *syarak*. In concluding the value of good and bad, reason is only able to know globally, while *syarak* knows globally and in detail. (Nasution 1999).

According to al-Ghazali, reason is the difference between humans and animals and makes humans able to receive theoretical knowledge and humans are able to understand and know the impact of all the problems they face which will make them able to control their lust. (Shihab 2001). The majesty of reason in all forms of divine issues and the oneness of Allah is very much that says that reason is a force that is capable and can capture the problem in the matter of divinity. Many philosophers and not many kalam theologians use reason as a measure in processing an approach to God. No other that often appears in the issue of reason comes from the Mu'tazilah school which says that reason becomes a very effective force when to see the oneness of God. in other words that reason is capable and can read the problems in this world.

The development of Ash'ariyah was not simply the absence of an earlier school that had not fallen into disrepute. It can be known that Asy'ariyah is a sect that opposes Mu'tazilah. In some existing factors, it is mentioned that the development of Ash'ariyah is due to Mu'tazilah, which is a great understanding at its time that imposes its religious understanding on society. This is a hard

effort towards society, so that this flow quickly develops. The main teaching of Mu'tazilah is Amar ma'ruf Nahy munkar, inviting to goodness and preventing evil. (Burhanuddin 2016).

Mu'tazilah's understanding is different from the Qodariyah School which in its teaching is not as hard as Mu'tazilah which is known to be harsh when broadcasting its understanding. But at the time of Caliph Al-Ma'mun, he ordered the governor to select those in every position in his government such as officials, judges and religious leaders who were influential in society in order to avoid shirk. (Burhanuddin 2016). Then the Mu'tazilah school has also begun to be abandoned by its followers, leaving an understanding not because they no longer believe in the Qur'an and Hadith but they have begun to doubt the originality of the Sunnah, which they are often seen as an understanding that does not adhere to the Sunnah. Starting on this side, Mu'tazilah weakened, and at that time also its weakness was utilized by Asy'ariyah to change what Mu'tazilah had not previously done, in this case Asy'ariyah carried a tradition of companions and their kesunnahan, this is why it is said that Asy'ariyah is called *Ahlussunnah wa al-Jamaah*. (Burhanuddin 2016).

Then the Ahlussunnah wa al-Jamaah understanding was continued by the maturidiyah school which held Ash'ariyah derivatives, maturidiyah was a school founded by Abu Manshur Muhammad Al-Maturidi, which he was titled al-Imam Al-Huda. (Harun 1972). Regarding the naming as a school that names itself as Ahlussunnah which is the use of reason and naql in balance, so that it does not lead too much to reason and does not leave the decision of revelation. (Burhanuddin 2016). According to Mu'tazilah that reason is a source of knowledge, where humans use their minds to doubt anything, this is where the highest sense according to Mu'tazilah because of the location of doubt about anything that makes humans source reason as the highest knowledge. (Bakry 1973).

The use of reason and naql is not excessive can be seen from the principles built by this understanding which is indeed in terms of interpretation of the Qur'an he requires reasoning from the mind which is accompanied by the help of nash from the Qur'an. In looking at the interpretation of the Qur'an, the Maturidiyah use verses that are mutasyabih in the muhkam meaning. Regarding the meaning of revelation which is derived from Arabic *al-wahy* which means sound, fire and speed and can be said to be a whisper, signal, writing or book. It can be known that all the Prophets received what is called Revelation. It should be noted that the Qur'an is a miracle revealed by the Prophet Muhammad for guidance in life. The revelation of God revealed to the Prophet Muhammad is a guide in every human life embedded in morals, science, history of previous people and others. (Ya'qub 1991).

The soul in humans can be influenced by the psychic dimension which has human values and levels that are sourced in the dimension of his soul, the point is that although humans have material and immaterial substances, but in essence the material substance is only basic material that dies, because its life depends on the existence of another substance, namely the spirit. (Baharuddin 2004). Nafs or *spirit* itself when seen in the Qur'an can be understood that nafs is a psychic side that has a dual power, namely *al-ghadabiyyah* and *al-syahwaniyyah*. Both have the principle to run by trying to pursue pleasure and indulging in aggressive and sexual urges. Oleh karena if humans only obey these two forces are not far from being called animals, because they will only obey what is not needed but only want what is not a necessity.

CONCLUSION

In this section is the answer to the purpose of the research clearly, a study of reason and revelation is a relationship that exists in both, which both are often used as research in the history of mankind. Because humans were created with many advantages compared to other creatures of God. The Prophet Muhammad as the bearer of Islam, which is the Prophet who became the last prophet

of the history of human development, which is indeed *modern* and *up to date* in addition to its universal character.

The difference between Al Maturidiyah and Al Asyariyah is that both of them try to determine the creed based on the verses of God summarized in the Qur'an rationally and logically but the portion of reason is more raised by Maturidiyah, while according to al-Asyariyah to know God must use *shara'* while according to Maturidiyah, reason has a more important role in that context.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

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