

Conceptions Of Reason And Revelation In Discourses Mu'tazilah, Asya'riyah, And Maturidiyah (Samarkhan And Bukhara)

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Abstrak

Manusia adalah makhluk ciptaan Allah yang paling sempurna dimana mereka berusaha secara maksimal untuk mencapai derajat ketaqwaan yang paling tinggi baik dengan ilmu pengetahuan yang diprakarsai oleh akal ataupun dengan melaksanakan kewajiban yang diprakarsai oleh wahyu, meskipun dalam perjalanannya menimbulkan perdebatan sengit manakah yang lebih mendominasi antara akal ataupun wahyu sehingga muncul berbagai diskursus teologi dalam Islam. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Konsepsi Akal Dan Wahyu Dalam Diskursus Mu'tazilah, Asya'riyah, Serta Maturidiyah (Samarkhan dan Bukhara). Metode yang digunakan kualitatif dengan teknik pendekatan studi pustaka kemudian disimpulkan secara deskriptif. Hasil penelitian menunjukkan bahwa konsepsi akal dan wahyu tiap aliran berbeda-beda mereka memiliki intensitasnya masing-masing dimana intensitas penggunaan akal didominasi oleh aliran Mu'tazilah yang menempatkan akal pada posisi tertinggi, disusul aliran berikutnya adalah Maturidah Samarkand, kemudian dilanjutkan aliran berikutnya yakni Maturidiah Bukhara dan terakhir adalah aliran Asy'ariah yang mana lebih didominasi dengan wahyu Tuhan sedangkan akal diberikan porsi yang paling sedikit ketimbang tiga aliran sebelumnya.

Kata kunci : Konsepsi; Akal; Wahyu; Diskursus.

Abstract

Humans are the most perfect creatures of Allah, and they try their best to achieve the highest degree of piety, either through knowledge initiated by reason or by carrying out obligations initiated by revelation, although in the process it gives rise to heated debate as to which one dominates more, between reason and revelation so that various theological discourses emerged in Islam. So this research aims to describe the concept of reason and revelation in Mu'tazilah, Asya'riyah, and Maturidiyah (Samarkhan and Bukhara) discourses. The method used is qualitative with a literature study approach technique and then concluded descriptively. The results of the research show that the conception of reason and revelation in each school is different, they have their intensity, where the intensity of the use of reason is dominated by the Mu'tazilah school which places reason in the highest position, followed by the next school is the Maturidah Samarkand, then continued by the next school, namely the Maturidiah Bukhara and finally is the Asy'ariah school which is dominated by God's revelation while reason is given the smallest portion compared to the previous three schools.

Keywords: Conception; Reason; Revelation; Discourse.

Introduction

Humans are Allah's most perfect creatures compared to other creatures on this earth as stated in the Qur'an, Surah At-tin verse 4, where they have many advantages, one of which is the gift of reason which can make them choose and think, consider and determine your way of thinking. Apart from that, with this intelligence, humans will try as much as possible to achieve success and success in life (Azmi & Zulkifli, 2018). Meanwhile, Islam as a teaching and guideline brought by the Prophet Muhammad provides a special place for reason, in particular, reason is used to understand revelation, namely the Koran, from time to time until now.

The revelation of the Qur'an brings a complete solution to resolving the increasingly complex problems of Muslims, starting from the decline of Islam, and socio-cultural conflicts to running away from political problems. However, the reality is that this matter has not yet been resolved optimally, this is proven by the many cases of decline in faith and morals (Marzuki, 2017). So other sources of Islamic teachings are needed besides the revelation of the Koran, such as the sunnah or hadith, ijma', qiyas, ijihad, istihsan, urf, and other things, all of which are the result of the domination of reason in responding to a problem.

So reason and revelation can be a key as well as a supporting means to achieve the highest degree of devotion to the Kholiq because in Islam it is conveyed to obtain knowledge, it can be through revelation which is a form of conveying the word of Allah SWT as guidance, guidance, and guidance so that you always is on the right track. Meanwhile, reason is the most beautiful gift for humans which makes them appear different from other creatures (Zuhrotus & Sudrajat, 2023). Meanwhile, reason also plays a role in accompanying every human step, while revelation is God's guidance which can be understood through the five senses, so it can be said that the two have a close relationship.

Along the way, pros and cons often arose from ancient times until now regarding which reason or revelation (God's absolute will) dominates more in human life (Masbukin & Hassan, 2017). This debate gave rise to various schools of Islamic theology whose impacts are still felt today, including the Mu'tazilah, Asyariyah, Maturidiyah Samarkhan, and Maturidiyah Bukhara groups. All of these schools adhere to revelation, it's just that there are differences in interpreting the text of the verses of the Qur'an and al-hadith. From this background, the author is interested in discussing the concepts of reason and revelation in the Mu'tazilah, Asya'riyah, and Maturidiyah (Samarkhan and Bukhara) discourses.

Research Method

The method used in this research is qualitative with a library study approach model, namely collecting various sources relevant to the theme in the form of journals, articles, blogs, ebooks, books, newspapers, websites, or other relevant sources (Nurhuda, 2023). The data collected comes from the primary scope which contains thoughts from the Mu'tazilah, Asy'ariyah, and Maturidiyah schools, and the secondary which contains other supporting data. then after it has been collected, a reduction process is carried out, then presented using content analysis techniques, and finally concluded with full responsibility for answering the problems described above.

Result and Discussion

Understanding Reason and Revelation

Akal comes from the Arabic phrase '*aqala* which is in the form of *fi'il madhi* (past verb) where it has the meaning of holding and binding. Meanwhile, in another form, namely *masdar*, it changes to '*aqalan*, while in another form, *fi'il mudhori*' (a verb that is being or will be done), it changes to *ya'qilu*, where this word is found in the Qur'an. as many as 49 verses with various variations of *fi'il mudhori*' such as *ta'qilun*, *ya'qilun*, *na'qilu*, *ya'qiluha* and so on. Then other sentences in the Koran have the same meaning, such as 120 verses of *nazhara*, 100 verses of *tadzakkara*, 18 verses of *tafakkara*, 8 verses of *tadabbara*, and 20 verses of the word *faqih* (Shihab, 2018).

As for the term reason, it is interpreted as the power of thought that resides in the human soul, so this potential makes him look different from other creatures and can receive various knowledge and experiences that can refine his character. Apart from that, he is also an instinctive force in controlling desires and analyzing various problems faced at that time (Rozak & et al, 2003). So reason is the source of knowing the existence of the afterlife, knowing the essence of knowing God and his nature as an obligation, knowing the obligation of humans to avoid evil and do good, making legal derivatives related to obligations that must be carried out, and knowing that true happiness for the human soul in the afterlife depends on knowledge of God and his deeds.

Meanwhile, revelation itself comes from the word *al-wahy* which in Arabic means speed, sign, whisper, writing, and book. In terms of terms, it means that revelation is what God's messengers bring in the form of treatises or teachings that God has revealed to them through communication channels, both material and immaterial (Muniroh, 2018). So it can be said that previous heavenly religions such as the teachings in the Taurot, Zabur, and Gospels were revealed based on God's revelation. Likewise, the Al-

Qur'an which is a special revelation from Allah revealed to the Prophet Muhammad SAW contains aqidah, shari'ah, and also mua'malah both towards fellow humans and about the universe. Therefore, all revelations will become miracles and strong beliefs in humans through the intermediary of the words of the prophets.

In the process, revelation comes down in 3 ways, namely first, from behind the veil, through inspiration that enters a person's heart, and third through messengers/angels sent by God. Thus, people who can do this are chosen, and special people are given more gifts than ordinary people, such as being able to hear what other people cannot hear and being able to know what is in their minds other people and can see what others cannot see (Muammar, 2017). Some of the characteristics of revelation include that it originates from God, is generally applicable to all mankind, the texts are in Arabic, do not conflict with reason, contain a complete and complete unity, and came down as enforcers of the law gradually over a fairly long period.

Conceptions of Reason and Revelation in the Discourse of the Four Streams

The discussion regarding reason and revelation covers the area of knowledge authority and the obligations in which each has a role. The area coverage is further broken down into 4 things, namely Knowing God (MT), the Obligation to Know God (KMT), Knowing Good and Bad (MBB), Knowing the Obligation to Carry Out the Good and Forsake the Bad (KMBB). So the essence of the problem above can be formulated with the question can the mind know that God exists and how can the mind know the obligation to thank God, then continue with the question can the mind know what is good and bad and how does it know the obligation when doing good and leaving the bad one (Purwanto, 2017).

The two questions above produced various responses from the four main sects, namely Mu'tazilah, Asy'ariyah, Maturidiyah Samarkand, and Maturidiyah Bukhara, here is a complete explanation in detail:

1. Mu'tazilah

Mu'tazilah comes from the word *i'tazala* which in Arabic means to move away and separate oneself or distance oneself (Astuti, 2013). This is the story of its founder, Washil bin Atha', who appeared different in front of his teacher (Hasan Al Bashri) regarding the position of the perpetrator of a major sin who was in the position of *manzilah bainal manzilatain* and was debated by the khawarij and murji'ah sects. So in this case the Mu'tazilah school makes reason the highest source of knowledge while the experience of the five senses occupies the lowest position in gaining knowledge (Hasbi, 2015).

The Mu'tazilah have a very rationalist character in their thinking where they

believe that the human mind can know the existence of God, know what is good and what is bad, then also know the obligations of believing or thanking God and even know the obligations of doing things. good things and stay away from bad things (Amin, 2012). Thus, it can be said that according to the Mu'tazilah school, all knowledge and obligations can be known and achieved through reason that thinks deeply which includes knowledge of the existence of God and the obligation to carry out the good and abandon the bad.

Apart from that, the Mu'tazilah also revealed that the obligation to believe and thank God existed before the revelation came to the world so humans would be punished if they did not fulfill this obligation even though the revelation did not yet exist. Meanwhile, regarding the obligation to do good and bad, both of which are essential characteristics in actions, every human being is also obliged to do it even though there is no revelation, such as being honest, fair, trustworthy, and so on (M. Rusli, 2015). He is also obliged to stay away from bad qualities such as deception, lying, betrayal, abuse, and other things.

Several figures from the Mu'tazilah sect, including Al-Juba'i, Abu Hasyim, Murdar, and An-Nazham, stated that in the Mu'tazilah view these four theological issues are more dominated by reason, even though there is little space given by this group. for the absolute portion of revelation which reason cannot reach. For example, the human obligation to be grateful or have faith in God can be known by reason, but it cannot explain in detail how to give thanks/faith.

Then it is exemplified by the matter of worship, where it is known through revelations delivered by the prophets in detail, clearly, and correctly. Apart from that, the details of the law regarding what is makruh, haram, obligatory, bad, or good can be known by the mind, but only part of it and not the whole, because the mind only understands the obligations in Islam in general terms (Nasution, 2010). So from here, it is very necessary and important for the presence of the Prophets. Thus, it can be said that in the Mu'tazilite view, these four theological problems can be reached by reason, although not everything. Meanwhile, the highest and most complete attainment of reason cannot be complete because it still requires revelation to know the details and strengthen what the mind already knows.

2. Ash'ariyah

The Ash-ariyah sect was founded by someone who was born in the city of Basrah and died in the city of Baghdad, he was named Imam al-Asy'ari, and he

used to have Mu'tazilah beliefs when expressing opinions but turned around to refute them. This started when he was 40 years old, then he tried to establish his sect that was different from his teacher, namely Al-Juba'i because he once dreamed of meeting Rosululloh SAW and ordered him to leave the Mu'tazilah sect (M & Rushd, 2006). Meanwhile, in another opinion, it is said that the reason he founded his sect was that the answers he received when he asked about the fate of adult believers, adult unbelievers, and small children in the afterlife were not yet satisfied.

So from here, he began to distance himself from Mu'tazilah's thinking which was dominated by reason, and chose another steep path, namely being more inclined towards the dominance of revelation which was manifested in the thinking of fuqaha and hadith experts. Thus, they use revelation as the number one main choice, while rational arguments are brought as accompaniment and reinforcement as later data, while the Mu'tazilah school is the opposite (Jamrah, 2015). Asy'ariyah sects in terms of four theological issues as stated at the beginning, only determine one theological issue, namely the existence of God (MT), which can be known by the human mind. Meanwhile, on three other issues, the Al-Asy'ari group stated that they could know this through revelation, such as those related to the obligation to believe/thank God, knowing good and bad as well as the obligation to do good things and avoid bad/evil things.

Meanwhile, al-Baghdadi stated that reason can only know God, but it cannot know the obligation to believe or thank God. This is because it can only be known through God's revelation and if revelation is not revealed, humans will not have obligations that must be fulfilled (Mulyono & Bashori, 2010). Then humans are also not obliged to carry out worship or do good deeds and avoid bad deeds because there is no revelation. Because orders or prohibitions and various obligations can only be known through revelation. The consequence of this view is that there are no obligations, commands, or prohibitions for humans before revelation. So even if he believed before the revelation came, he could still be said to be someone who believed but did not have the right to receive a reward from God.

3. Maturidiyah Samarkand

The Samarkhan Maturidiyah sect was founded by Abu Mansur al-Maturidi who was born in the 9th century in the city of Samarkand and died in 944 AD. The aim of establishing this sect was to oppose the Mu'tazilah sect, which is almost the same as the Asy'ariyah sect, only in terms of The style of jurisprudence used is different, whereas al-Ash'ariyah uses the Shafi'i school of thought, while the style of jurisprudence used by the al-Maturidiyah school is the Hanafi school. Apart from that, the difference between this school and the Asy'ariyah school is that reason is

more dominant in responding to theological questions than revelation (R. Rusli, 2015).

This is proven by the existence of three important theological issues that can be known by reason, namely the obligation to thank God, to know that God exists, and to know that there are things of good and bad value. There is one problem that cannot be reached by human reason, namely the obligation to carry out good deeds and avoid bad deeds. So in this way, it can be said that even if God had not sent His messengers/apostles explaining to mankind what message He brought, mankind would still be required to know the existence of God both with His knowledge, His existence, His will, and the Oneness of God. Him, and also His power through their minds (Waskito, 2012).

Meanwhile, Maturidiah Samarkand also believes that every person whom God has given a clear mind will try to continuously explore the existence of the Creator through the process of *tafakkur*, *tadabbur* and thinking seriously about the universe, such as observing the creation of rain, sky, moon, earth, sun, and the creation of himself and his fellow humans. From this explanation it can be said that reason is the determinant in knowing the existence of God, knowing the obligation to believe and thanking Him as the giver of blessings in everyday life, and being able to know the obligations of good and bad actions (Madjid, 2014).

In this case, God, as the creator and giver of the greatest blessings to humans, has the right to receive expressions of gratitude from his servants first. So everything can be known in advance even though there has been no revelation because of the existence of human reason, more than that it will be a strong guide to knowing about the obligation to carry out actions regarding things that are good or bad which in their view reason can only do reaching to understand God's commands and prohibitions, and not to the obligation to carry out good deeds and avoid and stay away from bad/evil deeds.

4. Maturidiyah Bukhara

The Bukhara Maturidiyah sect was founded by Abu al-Yusuf Muhammad al Bazzawi whose grandmother was a student of Abu Mansur Al Maturidi before he made a difference in understanding because he had gone through 3 generations after his parents. He was born in 421 AH and received a lot of complete knowledge about al maturidi lessons from his parents, then died in 439 AH (Yusuf, 2004). The Bukhara Maturidiyyah sect also adheres to the Hanafi school of thought so that it

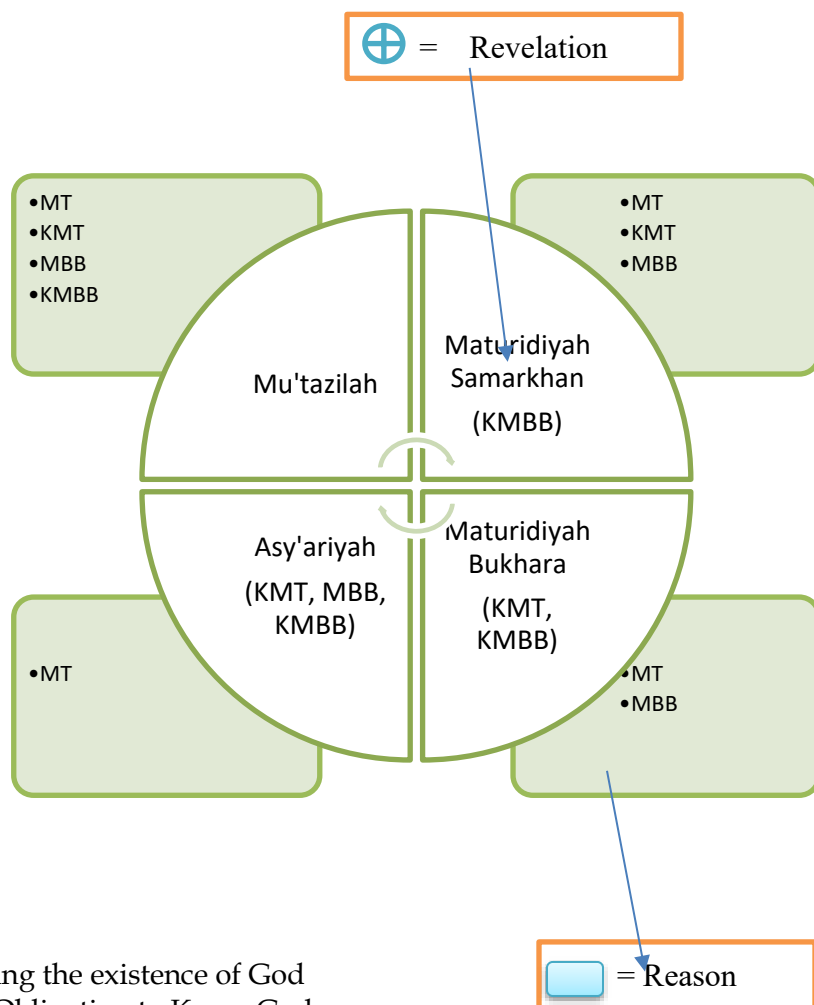
uses a lot of takwil when understanding the Koran and revelation, then it also has a special doctrine regarding people who commit major sins who are considered to still be believers as well as doctrines regarding promises and threats on the day of qiyamat in the future does not necessarily apply (Elmansyah, 2017).

Maturidiah Bukhara's position in placing reason is almost similar to Ash'ariyah where there are two theological issues that he can understand, namely knowing the existence of God and knowing that there are things that have good values and things that have bad values. Meanwhile, reason is unable to reach the obligations that must be carried out both when believing/thanking God and the obligation to carry out good deeds and avoid bad deeds (Chaerudji, 2007). Thus, it can be said that reason is a means or tool used to obtain knowledge and after obtaining it, it makes one obligated to do something. Meanwhile, his obligations can only be known through God's revelation alone.

The consequence of this understanding is that knowing and believing in God and at the same time thanking Him is not a human obligation before revelation is sent to them. According to them, God's provisions can only be known through revelations or treatises that the apostles brought to them (Hamzah, 2017).

From a very long and detailed description regarding the conception of reason and revelation in the discourse of the four schools of thought, whether Mu'tazilah, Asyariyah, Maturidiyah Samarkhan, or Maturidiyah Bukhara regarding four theological issues as well as the position of revelation for them, the author suggests that the intensity of the use of reason is the most dominant in order. starting from the Mu'tazilah sect, where they are the group that occupies the highest position because the four theological issues mentioned at the beginning can be known by reason to the fullest, then followed second by the Maturidah Samarkand sect, where they make reason dominate the three theological issues, while another issue is included in the realm of revelation.

Then followed by the third position, namely the Maturidiah Bukhara school where they placed reason as dominant in resolving two theological problems while two other theological problems could only be known by revelation. And fourth and last is the Asy'ariah school which is dominated by revelation in understanding three theological issues, while only one part is given for the reason portion. To make it easier for readers, here is a brief description attached as a comparison between the four schools.



Note

MT: Knowing the existence of God

KMT: The Obligation to Know God

MBB: Knowing Good and Bad

KMBB: Knowing the Obligation to Carry Out the Good and Forsake the Bad

Gambar 1.

From the table above, it can be said that the use of reason in determining every issue for the Mu'tazilah group is an absolute thing so that almost revelation is not given space to interfere in it. As for the Maturidiyyah Samarkhan group, the use of reason is still dominant, almost similar to the Mu'tazilah group, except that he still gives little space to use revelation in solving a problem of life or their religion. While the Bukhara Maturidiyah group is more balanced in using reason and revelation, so in practice, they can discuss and debate if there are things that conflict between revelation and reason because no one dominates more, it will be easier to find common ground and a middle point in answering every problem. The last is the Asya'riyah group where he is more

dominant in the use of revelation than reason so he will put what is contained in revelation in answering a problem and then strengthen the argument by using reason where it is in second place after God's revelation.

Conclusion

From the explanation above, it can be said that reason is the power of thought that resides in the human soul and has implications for knowledge, while revelation is what is brought by God's messenger in the form of treatises or teachings that have been revealed through communication channels, both material and immaterial and has implications for obligations. Both of these have their respective authorities and there have been various responses from theological schools regarding which intensity is more dominant. For the Mu'tazilah school, reason is the most dominant thing that must take precedence over revelation, then the Maturidiyah school which places reason as more dominant than revelation even though its position is still below that of the Mu'tazilah, then the Bukhara Maturidiyah school which places the position of reason as dominant with a portion below Maturidiyah. Samarkhan and finally the Ash'ariyah school which places reason below revelation.

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