



Article History

Submitted:

28-08-2021

Reviewed:

04-01-2022

Approved:

13-03-2022



The Philosophy Of Madhazab Mu'tazilah And Asy'ariah In Interpreting The Personality Of God: Rationalism In The Tradition Of The Kalam Philosophy

Fuad Noorzeha

zehaphilosophy@gmail.com

Universitas Kusuma Husada Surakarta, Indonesia

Agus Sutono

agussutono@upgris.ac.id

Universitas PGRI Semarang, Indonesia

Abstract

This article examines the concept of God's personality based on the perspectives of the Mu'tazilah and Asy'ariah, two Islamic theological schools with different approaches. The Mu'tazilah adopts a moderate framework grounded in rationalism, while the Asy'ariah employs a traditional classical framework emphasizing the theological intellectualism of Ahlussunnah wal Jama'ah. This study uses a literature review method with a historical textual approach to analyze the ideas of these two schools. The results show that the concept of God's personality, according to the Mu'tazilah, is formulated through the relationship between the Essence (Ijabiyah) and the inseparable attributes of God. Attributes such as Iradah (Will), Sama' (Hearing), Basr (Sight), and Kalam (Speech) are considered inherent to God's Essence. In contrast, the Asy'ariah does not separate God's attributes from His Essence, emphasizing that God does not consist of internal or external elements. Both schools share a common starting point in maintaining rationalism in monotheism, yet differ in their approaches to God's attributes. This article also highlights how both schools strive to distinguish God from the characteristics of created beings while maintaining a rational approach. This research contributes to academic discourse by enriching Islamic theological studies, particularly in understanding the role of rationalism in monotheism. It also provides an alternative perspective for rational theological understanding. Further research is recommended to explore the relevance of these concepts in contemporary theological discussions, including their connections to philosophy and interdisciplinary Islamic studies.

Keywords: Mu'tazilah, Asy'ariah, Rationalism, God Personality, Philosophy of Kalam (Speech)

URL: <http://e-journal.iainpekalongan.ac.id/index.php/Religia/article/view/4281>

DOI: <https://doi.org/10.28918/religia.v25i1.4281>

INTRODUCTION

The history of the development of the idea in Islam, especially in the field of *kalām* has many *madzhab* of thought or ideas that contributed in the form of ideas and theological concepts. These *madzhab* include Khawarij, Murji'ah, Jabariyah, Qodariyah, Shia, Mu'tazilah, Asy'ariyah and Maturidiyah. However, it is undeniable that the contributions have an effect and cause various debates among the *madzhab*. The theological debates are often triggered by issues surrounding *tauhid*, one of the most essential discussions is to interpret God personally. However, there are *madzhab* that affect the mindset of the Muslims the most, they are the Mu'tazilah *madzhab* with their moderate rational thinking and the Ash'ariyah with their classical rational thoughts.

However, not all history reveals that *madzhab* of theology in Islam emerged from differences in theological views, but there were other factors as a result of political problems during the caliphate. This occurred especially during the caliphate Ali Bin Abi Talib, at which time political activity was tense. Furthermore, it was accompanied by a rebellion carried out by Muawiyah bin Abi Sufyan who rejected Ali's caliphate and wanted the murder of the previous Caliph Usman to be punished. Muawiyah even accused Ali bin Abi Talib of being involved in the assassination plan. Thus, there was a dispute that could not be avoided anymore, giving rise to the Shifin war which took place in July 657 AD.

Debate in theology is always centered on God. The result of God's creation and activity. Thus, humans must see the root of the problem in personalizing God. Humans should start by categorizing the reality of "exist" not only focused on the "nature" cosmos as the object but "exist" as the existence of God in creating a reality of life. Thus, humans can describe how the formation of this cosmos of the universe and how to shape the building of that reality through knowledge of "exist".

Seeing the human perspective on reality, humans always rely on ratios and senses in revealing reality even though it is still only a possibility. Plato assumed that through human knowledge, it is possible to be in the highest state of cognition and more than just true belief (Gail Fine, 2002: 3). Unlike Plato, Aristotle emphasized the senses earlier than reason in interpreting knowledge. These differences of opinion continued to grow until the era of philosophy grew rapidly marked by the emergence of a great philosopher named Plotinus (205-270 M) (Konrad, 2011: 120).

Enneads is the work of Plotinus who is famous for his concept of the division of nature. In his work, Plotinus divides the realm of intelligent things into three; the first is the one, intelligence (nous), and Soul (Simon Blackburn, 1996: 351). The division of nature then developed and became an understanding which is often referred to as Neoplatonism. This understanding had a major effect on later philosophers in describing the hierarchy of reality. Neoplatonism implies how to connect the world with 'The One' through the theory of emanation. The emanation method was later adopted by several Western philosophers and Islamic philosophers.

In the era before Plotinus, a famous philosopher named Aristotle first believed in "the one" as "the first mover." Aristotle reflects on causality through an orderly chain until it stops at the "immovable mover." This method is following the process of natural events that apply in the law of causality in the Qur'an which shows the *sunnatullah* contained in several verses, for example in Surah an-Nahl verses 10-11.

The spirit of Plotinus' doctrine gave the dynamics of new developments in Islamic theological thought. Thus, *madzhab* such as the Mu'tazilah were heavily influenced by Greek philosophy, especially the doctrine of Plotinus about reality. Thus, the development of Mu'tazilite understanding and the influence of Greek philosophy led to the emergence of Islamic philosophy. Thus, we can see that the majority of Islamic philosophers explain the concept of monotheism by trying to provide a view of God first and then providing a correlation with the reality of "the universe" (Ibnu Ali, 2016: 59-62).

The theoretical foundation of "reality" in Islamic philosophy is the existence of the "other." "Other" (the existence of the other) is a natural social phenomenon. Furthermore, the most important theoretical basis is the view of Islam towards other religions departing from the *Akidah Taubid* which is implanted in the heart of "*La Illaha Illallah*" (there is no god but Allah). It gives a conclusion that the basic essence of Islamic theology is seen from how Islam sees the nature of man, the nature of society, the nature of God, and the nature of revelation. The basic essence of Islam is very decisive in the position of other religions (Anis Malik, 2005: 182-185). The problem of reality develops and becomes a discussion such as *Qoda'* and *Qadar*, the nature of God, the nature of faith and disbelief, eschatology, and the fate of sinners. The discussion continued until the early Abbasid dynasty and became an essential theme in the science of *kalam* (Seyyed Hossein Nasr, 2003: 100).

The problem of reality became an essential theme for some *Mutakalimin* by adopting methods of argument with different styles from the style of the Qur'an. For example, in the Mu'tazilite *madzhab* of thought, rationalism and Mu'tazilite ideology form a synthesis of a new style in the science of interpretation. Nevertheless, the presence of burhani reasoning in Arab-Islamic thought is not something new, burhani or rational reasoning has been conducted by Mujahid while interpreting the Qur'an. In this case, efforts to rationalize the text (read: Al-Qur'an) have been carried out longer than the efforts of the Mu'tazilah synthesis. However, one of the interesting things about the method of the Mu'tazilah *madzhab* is always affected by socio-political situations. Thus, eidetic tendencies in interpreters in various fields often occur.

This is marked by the shift in the interpretation tradition from the *bi al-ma'tsur* interpretation to the *bi al-ra'y* tradition. It means that this shift in the interpretation tradition uses ratios to become stronger in understanding the holy book. Thus, it has implications for the presence of various commentary books with patterns and colors that are dominated by the ideological schools of thought of the interpreters and state authorities at that time (Abdul Mustaqim, 2016: 90-91). Research on the Burhani reasoning model in the Mu'tazilah *madzhab* of theological interpretation conducted by (Salim Rosyadi, 2019: 19- 38) that the reading of burhani reasoning in Islamic theology seems to be often used by one of the Mu'tazilah theological schools, where Burhani reasoning relies on theological issues.

The Mu'tazilites emerged during the Umayyad dynasty rooted in theological problems regarding the perpetrators of major sins. The Khawarij stated that he was an infidel, the Murji'ah stated that he remained a believer and his sins were suspended by Allah's decision, while the Mu'tazilites responded by stating that the perpetrators of major sins are the place for the believers and the unbelievers who later become one school of theology. However, in its development, the Mu'tazilah school generated a theological school that was always influenced by dynasties and rulers. Thus, the resulting thoughts related to theology were always theoretical and behind the scenes. This research was conducted by Ahmad Zaeny about the ideology and power politics of the Mu'tazilah.

Abu al-Hasan al-Ash'ari as the initiator and founder of the al-Ash'ari school, at first was a follower of the Mu'tazilite school because some of the Asy'ariyah things became contrary to Mu'tazilite thought. Thus, it emerged as a reaction to the teachings of the Mu'tazilites. In understanding the text, the Mu'tazilah school/*madzhab* uses reason to

interpret the text (read: the Qur'an), while the Ash'ariyah *madzhab* first emphasizes the revelation text and then applies rational arguments to the text (Nasution, 2002: 36).

This generated an interesting debate that was recorded in the history of Islamic theology. The debate is considered interesting because it is closely related to the sentence of monotheism, and spurs the theological paradigm of Muslims. Thus, it is like being a destroyer of solid buildings in understanding the essence of divinity and uniting God. At a certain point, some Mutakallims present a belief in the existence of a "exist" reality between "*al-hal*" and "Essential/*Dzat*" to personalize God.

Therefore, to study, analyze and find the correlation between reason and text or revelation in the personalization of God. This article discusses the philosophical foundations of the Mu'tazilah and Asy'ariyah *madzhab*, to get a common thread of the basic differences and similarities between the two.

DISCUSSION

1. Intelligent and Rationalism

Etymologically, rationalism comes from the English word *rationalism* (Lorens Bagus, 2002: 929). The word is from the Latin ratio which means mind, reason (Edwards, 1967: 69). While the rationalist terminology is the ability to abstract, understand, relate, and reflect. In Greek, some terms broadly mean phronesis, nous, and logos. The ratio is considered a human characteristic that distinguishes it from other lower creatures. Ratio or intelligence is an absorption word from Arabic, namely *al-a'ql* (*ism* or noun). In the form (*fi'il* or verb) as is often referred to in the Qur'an is *aqalah*, *ta'qilun*, *na'qil*, *ya'qilun*, and *ya'qiluha* and intelligent people are called *aqil*.

Etymologically, reason/intelligent comes from the word *aqala* which means binding, gathering, or holding. The word reason/*akall* is generally understood as an epistemological tool used to think, know and understand. This is very similar to the terminology logos in Western philosophy which comes from the word *legein* which means to bind or collect. Intelligence is often defined as the totality of human knowledge obtained through public means. The general path is through various experiments (*tajribi*), proof (*burhani*), excerpts (*naqli*), and inner witness (*syuhud bathini*). In contrast to the knowledge obtained specially, it can only be achieved by certain humans. Shariff (2011: 10-15) added

that intelligence is not only understood as a means of achieving knowledge, but also as part of a source of knowledge.

Amin Abdullah (2001, 378-380) stated, burhani is a source of knowledge that comes from reality or *waqi'*. The reality in question is the reality of nature, social reality, and the reality of humanity and religion. The burhani tradition is a systemization of logical premises which are arranged through a collaboration between the process of abstraction and sensory observation. The role of intelligence in the Burhani tradition is very decisive as a determinant of scientific validity. The burhani tradition will balance the suitability of the text with the human mind in a coherent manner and the regularity of logical thinking. Thus, producing findings, formulations and theories compiled by the human mind.

In addition to rationalism which maximizes the workings of the intellectual, there is another method that maximizes the senses to obtain sources of knowledge, namely the empiricism method. Etymologically, it comes from the English words empiricism and experience (Lorens Bagus, 2002: 197). Whereas in Greek, *ἐμπειρία* (emperia) is from the word experientia (Edwards, 1967: 499) which means "experienced in" "acquainted with," "skilled for." Meanwhile, according to (Lacey, 2000: 88), the root of the word empiricism is a school in philosophy that holds that knowledge in whole or in part is based on experience using the senses. This method in Islam is a consequence of the recognition of material nature as a source of knowledge. This method relies heavily on sensory observations in studying material reality (Al Rasyidin, 2015: 81).

Terminologically, empiricism is a doctrine that the source of all knowledge must be sought in experience, the view that all ideas are abstractions formed is combining experience and sensory experience. It is a source of knowledge (Lorens Bagus, 2002: 197- 198). The adherents of empiricism are quite satisfied with developing a system of knowledge obtained from sensory experience (Honer and Hunt, 2003: 102). The empiricists strongly uphold the system of knowledge, that something exists. Thus, he must be believed by his own experience. This means that the belief will emerge if in the process of checking the truth it is done with one's own eyes (Honer and Hunt, 2003: 102). However, this method has several drawbacks because it is only limited to the senses which are limited to observations of physical objects, both at the theoretical level and at the practical level.

Nevertheless, both empiricism and rationalism in Islamic philosophy, especially in Islamic theology, basically adhere to revelation (al-Qur'an and Hadith) as the main source, whether used directly or indirectly. This means that directly if people understand revelation as knowledge without involving the role of reason to think, and indirectly if you understand revelation as raw knowledge the role of reason is to do reasoning by comparing or referring to other verses. Therefore, in discussing the personality of God, Western philosophical thought is very different from Islamic theological thought (*kalam*) and Islamic philosophy.

In the history of human life, the correlation between humans and the world or even their God is of course in direct contact with polemics about intelligence and revelation. In this case between science and faith, philosophy and religion seem to be eternal themes that generate several schools of thought. Some people use revelation as a way and others consider it a myth. This polemic eventually led to extreme rationalists rejecting the existence of God because they were considered a threat to the existence of reason. According to Rene Descartes, in every person, there are three "innate ideas" from birth, namely; thought, God, and vastness. Furthermore, it led Rene Descartes to understand himself as a creature who thinks of "human nature". Thus, it is then understood as a "perfect idea", but the idea is only the result of a cause. Therefore, Allah as the most perfect being (Bertens, 1975: 46).

In Western history, the debate between the mind and heart "faith" began in the Middle Ages, starting with the problem of dogmatism and biblical literalism which at that time shifted the rational authority of humans. Rationality is considered a heresy that will destroy the Christian faith, even if rationality is accepted according to Saint Anselm as a theological "servant" (Hadiwijono, 1980: 94). The superiority or authority of the church in the Middle Ages was above intellectual. It means that when Christianity dominated the religious life of European society. They were still in what they called the Dark Ages. (Myers, 1964:83).

In outline, this medieval philosophy has a pattern with a narrow and fanatical belief system, by accepting the teachings of the church blindly. This era can also be called the Patristic era in terms of the 2nd century to the 7th century (Tjahjadi, 2004:103). Thus, the development of science is hampered. It means that the church was to guide people to piety, but on the other hand, the domination of the church is not accompanied by human dignity and freedom in the thoughts and desires to determine their own lives (Achmadi, 64).

Rene Descartes (1598-1950) was one of the important figures in the flow of rationalism. *Cogito ergo sum* or *je pense donc je suis* is the first principle of Rene Descartes' philosophy of rationalism (Hadiwijoyo, 1983: 12-13). The method used by Descartes is a method of deductive thinking called the "doubtful method." Descartes is called the father of modern philosophy who provides a solid foundation for rationalism (Hadiwijono, 1980: 18). Descartes succeeded in overturning the old attention to the world of cosmos and theology (Zaqquq, 1987: 72). This flow of rationalism figures developed as a form of rejection of the teachings of the medieval church and as human freedom in thinking.

Human freedom in thinking then spread in the history of Islamic thought. Polemics around reason and revelation became an eternal theme. The polemics between rationalists generated the Mu'tazilah school of thought and the Asy'ariyah school of texts at the theological level (kalam). Mu'tazilite rationalism in the study of theology generate deeper and more philosophical-theological thoughts and differed from Muslims in general. It is because Mu'tazilah put a large portion of reason in religious thought and theology (Nasution, 2002: 98-101). Seyyed Hossein Nasr said that the Mu'tazilah was the first systematic kalam school to appear in Islamic history. The Mu'tazilah became famous because they had five basic principles of systematic teaching, namely: the unity of God, justice, promises and threats, a position between two positions, and the commandment to carry out good and prevent evil. (Sayyed Hossein Nasr, 2006: 121-122) (Yahya Huwaidi, 1979: 108).

Meanwhile, according to Asy'ari, intelligence is only able to know God, while three other things such as; the obligation to thank God, good and bad and the obligation to carry out good and avoid evil things are known to humans through revelation. Intelligent can't make things mandatory and cannot determine things according to human will, especially concerning theology. It shows that Asy'ariyah does not position intelligence above all else. Thus, the obligation to interpret God can only be known through revelation (Amat Zuhri: 2010).

Hence, in the science of *kalam*, revelation is used as the basis of faith that must be believed, while reason is used as a tool to find arguments to explain and strengthen the truth of revelation.

2. Philosophy and *Kalam* in Islam

Philosophy can be interpreted into two words. The first word "philos" means love and the second word "sophos" means wisdom or deep knowledge. Furthermore, the words that come from Greece become one word, namely (*philosophia*) which means, "love of wisdom" love of wisdom (Salam, 2000: 2). The term is different from the word philosophy which in Indonesian is absorbed from Arabic *فلسفة*. The word philosophy in the Islamic intellectual tradition contains three terms that are generally used to mean "*sophia*". The philosophy which means wisdom is often used by the early generations of Muslim thinkers as equivalent words. Furthermore, the philosophy in the word '*philosophia*' becomes "*hubb al-hikmah*" (love of wisdom) (Abu Ridah, 1950: 124).

However, it does not mean that the Arabs do not know the meaning of philosophy, both in terms of a way or system of thinking, as well as "truth/wisdom" which is the work product of philosophy. The words "al-hikmah and al-hakim" with the word/term "philosophy" and "philosopher" are used interchangeably to express the meaning of philosophy and philosopher in the Islamic world at that time (Alim Ihsan: 2006).

Furthermore, philosophy/*Falsafah*/Idea can be interpreted as the main philosophy (*Fī al-Falsafah al-Ūlā*). In this second sense, it was al-Kindi who played an important role in popularizing it. al-Kindi said that philosophy as a science studies the nature of things to the extent of human ability. al-Kindi divides the study into two theoretically "in finding the truth" and practically "directing human behavior to God's behavior." In contrast to al-Farabi, philosophy has a definition and essence, namely the science that studies everything that exists as it is "*al-falsafah haddubā wa mābiyyatubā innabā al-ilm bi al-manjūdāt bimā biya manjūdāt*" (Al-Farabi, 1968: 80).

In addition, philosophy is also called the term *ulūm al-awā'il* which literally means "the knowledge of the ancients." This term is often used by hadith circles such as (al-Dhahabi: 1999), (Ibn Hajar al-Asqalani: 1971), and (al-Suyuti: 1947). However, the term often gets a negative stigma because the knowledge of the ancients came from ancient pre-Islamic civilizations such as India, Persia, Greece, and Rome.

Islamic philosophy according to the views of orientalist such as Ernest Renan, and Dimitri Gutas who call it "Arabic Philosophy" Arabic Philosophy. It is because the orientalist assume that the philosophy that grew up in the Islamic world is the result of a long and complicated intellectual process carried out by Muslim and non-Muslim scholars

and made Arabic a "lingua franca." It means that Arabic is a language to express one thought about those who have different nationalities and religions.

The second assumption, orientalist say that the study of philosophy at the beginning of the period started with figures named al-Kindi and al-Farabi who mostly studied and studied the works of Greek philosophers such as Plato and Aristotle. This does not rule out the possibility that Islamic philosophy started with the two figures inheriting the products of Greek thought so that Greek ideology is still imprinted in Islamic philosophy (E Renan, 1886: 90). Similarly, Seyyed Hossein Nasr takes a historical and philological approach which says that Islamic philosophy is an activity of thinking that has always lived from the past until now (Nasr, 1996: 11-18).

However, the majority of orientalist such as Richard Walzer, Michael Marmura, Oliver Leaman, and Seyyed Hossein Nasr use the term "Islamic Philosophy" Islamic Philosophy (Hossein Ziai, 1995: 419-421). Oliver Leaman stated Islamic philosophy as a generic name for all the thoughts produced by society in the frame of tradition and the context of Islamic civilization. This is inseparable from the whole thought in it, both Arab and non-Arab, Muslim or non-Muslim, in the Middle East, Andalusia, India, Central Asia, and Southeast Asia by using the medium language, namely Arabic.

However, there are also some of the orientalist such as Léon Gauthier in his introduction a *L'étude de la Philosophie Musulmane* (1923) using the term "Muslim philosophy." Furthermore, from some of the terms above, there is another quite interesting term which was said by Harry A. Wolfson (1976) in his work entitled "Philosophy of the *kalam*" the philosophy of *kalam*. Wolfson said that Islamic philosophy was seen from the sharp and rational arguments of the scholars of theology, starting from the Imam al-Ash'ari and the Mu'tazilah. Therefore, M. Amin Abdullah gave the title of his book with the term *kalam* and Islamic philosophy, namely *Falsafah Kalam* (Amin abdullah, 1995: xii).

Grammatically, *kalam* is a general noun about speech. It can be used for every speech or form of successive voice expressions until the voice messages have a clear meaning (Encyclopedia of Islam II, 2002: 344). *Kalam* means words and conversations. But in terms of *kalam*. it is not meant "words and conversations in daily habits, *kalam* in this case is a reasoned and logical conversation. Nurcholis Majdid (1995: 203) emphasizes that *kalam* means a rational reason or argument to strengthen a statement.

The term *kalam* refers to a system of speculative thought that functions to defend Islam and Islamic traditions from external threats and challenges. People who hold dogmas or controversial theological issues in a topic of discussion and dialectical discourse by including and offering speculative evidence in defending their position are called *mutakallimun* (The Thematic Encyclopedia of the Islamic World IV, 2002: 117)

The most important issue that has been discussed for centuries is regarding theological issues, among others, relating to the basics of faith which directs the discussion about God and its various derivations which include the attributes of God. Thus, in subsequent developments, the system of thought became a separate discipline which was then referred to as the science of *kalam*. Therefore, the science of *kalam* can be defined as a science that contains reasons to maintain beliefs and beliefs by using the arguments of thought and contains rebuttals to those who deviate.

Kalam science as a scientific discipline can be concluded as a science that specifically discusses the problem of divinity and various problems related to it based on convincing arguments. It means that the science of *kalam* teaches how to know and find ways to have faith and maintain that faith (Abuddin Nata, 2002: 222). Thus, the science of *kalam* as an independent scientific discipline was mentioned for the first time during the time of al-Ma'mun, especially when Mu'tazilite scholars studied philosophy books and translated them into Arabic (Encyclopedia of Islam, 2002: 346). The effect of the Mu'tazilah was great in developing this science of *kalam*. Thus, during the Abbasid period, the rulers made the Mu'tazilah a rational and philosophical school of theology, then made it the official state school (Harun Nasution, 1978: 61).

The science of *al-aqa'id* as a new name in the development of the science of *kalam* means knowledge that talks about the form of Allah, the nature that should exist in God, the characteristics that are not in Him, and the characteristics that may exist in God, talking about the messengers of God and to determine the apostleship and the qualities that must exist in the apostle (Hanafi, 1979: 10). The *mutakallim* asserted that the basis of this knowledge is texts and *aql* where reason always has to go behind the texts. While the philosophers believe that reason is capable of running on its own without having to refer to the texts, but that does not mean they ignore the texts.

In the science of kalam, there are many conflicting opinions. One of them argues both *aqli* and *naqli*. Mulla Sadra believed that the substance of the cosmos manifests itself. According to Mulla Sadra, human knowledge is divided into two, the first is usually (acquired) and the second is *hudluri* (innate) (Afandi, 63). The science of *al-hudluri* or presential science is the science of things without getting a "form" in a mind, such as one's knowledge of oneself. (*al-wujud al-Dzily*) (Abdul Mun'im, 1990: 217).

For the Mu'tazilah, although philosophy is not the main goal, philosophy is a tool to repel the attacks of its opponents. Thus, it should be noted that with the existence of philosophy, the Mu'tazilah could enter a new phase in the history of their development. Philosophy shapes a lot of revolutions in Mu'tazilite thought related to God's problems in depth. With philosophy as a medium, the Mu'tazilites are considered to be Islamic rationalists, namely schools that use reason (philosophy) (Hanafi, 2001: 74). During this period, many religious leaders and Islamic intellectuals began to be influenced by a philosophy that used reason and reason more. Hence, Muslims at that time mixed the teachings of Islam and Greek philosophy (Harun Nasution, 1973: 11).

On the other hand, the Ash'ariyah school is a theology attributed to its founder, namely Abu Hasan al-Asy'ari (d.330/941) (Sayyed Hossein, Nasr, 2012: 124). Asy'ariyah thought tries to synthesize between orthodox views, this has not been done by the Mu'tazilah view. However, al-Ash'ari's formulation of theology was sometimes a reaction to the Mu'tazilah (Fazlur Rahman, 1994: 126). It means that al-Ash'ari's antithesis to the Mu'tazilah view is seen in the view of the nature of God, seeing God in the hereafter, the function of reason and revelation, the absolute power and will of God, the Qur'an, and God's justice.

In contrast to the Al-Ash'ari *madzhab* which appeared to give a new color to Mu'tazilite thought, Asy'ariyah distanced itself from Mu'tazilite thought and turned to the thoughts of the Fuqoha and Hadith experts. Of course, what the Asy'ariyah did was based on their *aqidah* method. There are several reasons and causes for al-Ash'ari to distance himself from the Mu'tazilah and as the cause of the emergence of a theological school known as the Ash'ariyah school. In addition to being dissatisfied with the conception of the Mu'tazilah in terms of *ashlah*, there were divisions experienced by the Muslims who were destroyed. According to Ibn Taimiyah, Abu Hasan al-Asy'ariyah left the Mu'tazilah sect to take the path of Ahlu al-Sunnah wa al-Hadith.

Regardless of these differences of opinion and similarities of opinion, both the Mu'tazilah and the Ash'ariyah *madzhab* are ultimately the product of the thoughts of a generation that is heavily influenced by Islamic theology. In other words, both Mu'tazilah and Asy'ariyah have different perspectives on interpreting the personality of God.

3. Mu'tazilah's Madzhab

The Mu'tazilite school/*madzhab* is the oldest and largest *madzhab* in Islam. Thus, the *madzhab* plays a very important role. The Mu'tazilah also provide deeper and more philosophical-theological offers, so they are called Islamic rationalists (Harun Nasution, 2011: 40). The name Mu'tazilah is a designation of the word "I'tazala", which means to separate oneself from other groups, but different opinions of the Mu'tazilah set themselves apart from the opinions of other *madzhab* "*manzilah baina al-manzilatain*" (Munawir Sjadzali, 218).

The Mu'tazilah were born early in the reign of the fourth caliph, namely Ali ibn Abi Talib. Furthermore, in the Umayyad phase, the *mu'tazilah* during the Umayyad period were not so developed in the sense that they did not obtain support from the ruling government. In the Abbasid phase, the Mu'tazilah madhhab was more prominent and more developed, this was because the Mu'tazilah school became the state school at that time. At the Caliph al-Ma'mun where the progress and development of the Mu'tazilah is growing rapidly (Ahmad Zaeny, 2015: 103-107).

The effect of the Daula rulers at that time was used by the Mu'tazilah to impose their ideology on other Islamic schools, so an event called the "*Mihnab*" or the inquisition emerged (Mullati, 2017: 223). Those who disagreed with the Mu'tazilah perspective were tortured and thrown into prison. For example, Imam Ahmad ibn Hambal was tortured and put in prison for not recognizing the Mu'tazilite ideology "the Qur'an is a creature", then Al Khuzzai and Al-Buwaiti who were tortured and killed for not agreeing with the Mu'tazilite view of Islam.

This occurred because the understanding that developed about the Qur'an was *qadim*. The *qadim* is the nature of Allah SWT, thus, no one is *qadim* besides Allah SWT. However, the Mu'tazilah have a different opinion that there is more than one *qadim*. Besides, it contradicts the teachings of monotheism, namely the Oneness of God. Misunderstanding the meaning of *qadim* in the Qur'an for the Mu'tazilah is a serious

mistake. It has the support of the *caliph al-Ma'mun* so it is stated that anyone who claims that the Qur'an is *qadim* is one of them. people who shirk and the sin of shirk is not forgiven by Allah SWT (Harun Nasution, 2011: 117).

Even though they seem oritarian in their religious orientation, many of the religious intellectuals did not agree with the Mu'tazilah, until the caliph Al-Ma'mun died and the next caliph lowered this sect from the official state schools. Hence, rationalism was prohibited and the Mu'tazilite school of thought got dimmer. However, the Mu'tazilah still exists and is embraced by its adherents in secret and among individuals, even then there are also prominent figures who adhere to the Mu'tazilah school of thought.

Mu'tazilah *madzhab* began to rise in prestige during the Buwaih dynasty in Baghdad (945-1055). At this time, loyal Mu'tazilites occupied important positions in the state. Thus, large assemblies were allowed and held for the teaching of the Mu'tazilah madhhab (Harun Nasution, 2011: 73-74). The Mu'tazilah schools and *madzhab* became a symbol of rationalism in Islamic philosophy, but philosophers such as Muhammad Abduh were influenced by the Mu'tazilah school. The patterns and patterns of rational thought seemed to revive the Mu'tazilians (Miftahul Huda, 2011). In fact, Al-Kindi and Al-Farabi who did not adhere to the Mu'tazilah sect remain in the agreement and because they cannot escape rational thought.

4. **Asy'ariyah Madzhab**

The Ash'ariyah *Madzhab* was ascribed to the founder of the school named Abu Hasan al-Asy'ari who was born in Basrah in 260 H and died in 330 H. Asy'ari studied the science of kalam from a Mu'tazilite figure named Abu Ali al-Jubbai. However, in the development of the Ash'ariyah Madzhab, there began to be a shift in mindset which was then focused on the thoughts of the Fuqaha and Hadith experts. Thus, a theological *madzhab* with a different style from the Mu'tazilah emerged known as the Ash'ariyah *Madzhab* (Abu Zahrah, 1996: 163). According to Ibn Taimiyah, the Ash'ariyah school was the Madzhab school and was joined by Imam Ahmad bin Hanbal (Abu Hasan, 1993: 30). Ash'ariyah is a traditional theological school as a reaction to Mu'tazilah theology.

The Ash'ariyah *Madzhab* was dissatisfied with the Mu'tazilah conception of al- Ashlah, and there were divisions among Muslims. The Ash'ari was worried that the Qur'an and Hadith would fall victim to Mu'tazilite ideas. Thus, al-Ash'ari took a middle way between the rationalist and textualist groups and it turned out that the middle way was

accepted by the majority of Muslims (Hanafi, 1979: 67). The belief of the Asy'ariyah Madzhab provides that the verses of the Qur'an and Hadith are guaranteed to be transmitted and their meanings are the only types of product arguments that cannot be disputed and must be agreed upon, both in *I'tiqodiyah* and *amaliah* issues. (Imdad Rabbani, 2019: 1-6).

In the classification of Islamic theology, Asy'ariyah and Maturidiah are the holders of the beliefs of the *sunnah wal-jamaah* experts. The Asy'ariyah school is generally embraced by Muslims who follow the Sunni school of thought (Amat Zuhri, 2010).

5. **Mu'tazilah and Ash'ariyah Philosophical Foundations on the personality of God**

The Mu'tazilah are the most prominent group among the Muslims. Mu'tazilah has five main teachings called *al-usul al-khamsah*. Of the five proposals that are considered by the Mu'tazilah *madzhab* of importance is the principle of monotheism. It is important because the Mu'tazilah concept of monotheism/*tauhid* explains that Allah's nature is not separate from His essence. The Mu'tazilah denies the attributes of Allah as a substance, then consider these attributes as permanent and unchangeable. Mu'tazilah assumes that whoever determines the meaning and nature (*qadim*) outside of the essence, then that person already believes in the existence of two gods. The term *tanzih mutlaq* is a form of monotheism which is contained in it all the characteristics that can't be characterized by other creatures. This means that the Essence/*Dzat* and all the rules of God can't match Him (Abu al Hasan, 1969: 235-236).

Mu'tazilah affirmed the essence of Allah in the form of substance in a formulation of the concept of monotheism by establishing absolute *tanzih* against Allah from all the characteristics of creatures (Abu al Hasan, 1969: 235-236). This affirmation made the Mu'tazilah had confidence that they had succeeded in affirming the nature of the concept of monotheism to prevent misunderstandings among Muslims. The Mu'tazilah view and describe Allah with various human perceptions, even though they deny it. To deny every human perception (image) of the nature of Allah. The Mu'tazilah did not deny the existence of the closest similarities or similarities with humans only, but humans know an

Essence of Allah. It means that the nature of *ijabiyah* such as *wahdaniyah*, *qidam*, *samadiyah* but negative according to its meaning.

In principle, the Mu'tazilah reasoned between the essence of *ijabiyah* and the attributes of God. It means the positions of the separate attributes of His essence such as *iradah*, *sama'*, *basr* and *kalam* are inherent characteristics of His essence. Ali Sami Al Nashshair, 1981: 424). So, Allah indirectly has human characteristics from one aspect and requires Allah to have tools from another aspect, such as the desire that humans have with lust and lust, hearing with both ears and sight with both eyes.

This shows that the difference between Mu'tazilah and other *madzhab* of Islamic theology is its understanding which uses more rational and philosophical arguments. Mu'tazila reasoning uses deductive reasoning by way of thinking from an assumption or statement that is general to reach a conclusion that has a more specific meaning. The reasoning of this model can also be called minor logic (Mundiri, 2000). This can be seen in the *Mu'tazilite* idea in elevating the position of reason rather than revelation. According to the Mu'tazilah, the first thing that must be known or understood for a believer is to know or know God and His justice and monotheism. Reasoning about *ta'wil* which is closely related and disagreements around the issue of *muhkam* and *mutasyabih* which are focused on the essence and attributes of God (Walid Qasab, 1985).

Reason in the Mu'tazilah has a total function and is the main tool in forming minor logic in God's problems. Human nature is taken from a generalization in the form of generalizations based on special things observed such as *basr*, *kalam*, *iradah* then the Mu'tazilah agree that the nature of *irada*, *sama'*, and *basr* are the meanings that are not separate from His essence, because if it is understood as a meaning that is separate from *dzat*, then Allah will have generalized characteristics such as tools that show human traits. This means that the Mu'tazilah have indirectly understood God with an understanding that is following human perceptions (*al-I'tibarat al-insaniyah*). Whereas in the text of the Qur'an it has been determined that Allah wills, sees, and hears (Ali Sami al-Nashshar, 1981).

The Mu'tazilah rationally emphasized that the concept of monotheism that had been formulated in terms of *al-sifah 'ayn al-dzat*, the Mu'tazilah explained God as '*Alim bi al- 'ilm*, *huwa huwa* (God is omniscient with His knowledge, the nature of knowledge is His essence), *Humma qadir bi al-qudrat*, *biya huwa* (He is Almighty with power, (the nature of power is His essence), *Humma hay bi Hayat*, *biya huwa* (He Lives with life, the nature of *al-*

hayah here is His essence.) Thus, reasoning about the attributes inherent in humans, in general, is inversely proportional to all the attributes of God that are inseparable from His essence, such as: *Qadim, Azkhab, Azamab and jalalah* (Ali Sami al-Nashshar, 1981).

The oneness of God is the main principle of Mu'tazilite teachings. Mu'tazilite rational thought in purifying the oneness of God rejects the concept of God having the properties of "knowing, ruling, willing, and living that is the essence of God. This means that in general, the Mu'tazilites reduce the attributes of Allah to two; the first is knowledge and the second is power so later the Mu'tazilah named the two attributes of Allah essential attributes. Then, this basis becomes one, namely what the brand calls oneness (Sharif, 2004: 21). This is one of the causes they are called Mu'tazilah. *Mu'tazilah* rational thought later generate *madzhab* of Islamic theology. It then becomes a challenge for the rational and liberal style (Harun Nasution, 1986: 36).

The thought of kalam in the Mu'tazilah *madzhab* has a rational pattern of thinking or thinking that is based on logic, while the al-Asy'ariyah school has a traditional pattern of thought. The teachings of al-Asy'ariyah came from the *Mu'tazilah*, because the initiators and founders of the al-Asy'ari school were loyal followers of the Mu'tazilah. In understanding God the Mu'tazilah understand the text by using reason and interpreting the text and revelation according to the opinion of reason. In contrast to the Asy'ariah *madzhab* which understands the text and revelation first, then brings rational arguments to adapt to the revealed text. It means that the Asy'arian *madzhab* adheres a lot to the meaning of *lafz* and *letterlek* from the original revealed text. While the Mu'tazilah read rationally what was implied in the text, not what was stated (Harun Nasution, 2002: 36).

In understanding a text, the Mu'tazilites used reason and then positioned the role of reason in giving interpretations to texts and scriptures. Meanwhile, Asy'ariyah theology lays down logical premises on which to base the arguments and theories, such as establishing primary substance (*al-janar al-fard*) and void (*al-khala*), and accident (*al-ardh*) not may stand on accident (*al-ardh*). It can't occur simultaneously in order to be the basis of their arguments. This means that, according to al-Ash'ari, God has attributes and it is impossible for God to know with His essence. God according to al-Asya'ari is not knowledge (*ilm*) but who knows (*'Alim*). God knows with His knowledge and knowledge is not His essence.

Thus, Asy'ariyah the attributes of God such as the nature of life, the power to hear and see (Harun Nasution, 2002: 69-70).

Al-Ash'ari argued that God has attributes that distinguish God from having the face, hands, eyes with limitations and remains in the principle of "there is nothing like Him", and says that God's attributes are only worthy of Him and not like the nature of His creatures: His hearing is not like human hearing, His face is not like human faces and His sight is not like human eyes (Abdul Halim, 2002: 151).

Thus, Al-Ash'ari in proving the oneness of God uses rational arguments applied to the text (verse of al-Qur'an). The description of the oneness of God or the concept of monotheism can be divided into three aspects; *Dzāt*, *Sifāt*, and *Af'āl* (actions). The first aspect means that in His essence, there is nothing resembling anything other than Him. This is based on the Qur'an surah Al-Shura verse 11 and surah al-Ikhlās verse 4. Furthermore, from the verse of the Qur'an al-Ash'ari reasoned with a consequence of the creator and the creature (something created) which both would never be comparable (Abu al-Hasan, 1990: 212). This means that the element of the oneness of God is not composed of the same as the elements of creatures, both internal and external elements.

The second aspect is the nature of divinity which has been stated in the Qur'an and Hadith, in terms of likeness (*tasybih*). His nature is not like the nature of creatures, as well as His Essence is not like the essence of creatures (Abu al-Hasan, 1990: 213). Nature (*mubdats*) which is something new has no consequence like the creature before it existed, the consequence is out of the Divine Nature that already exists. This gives a consequence of the nature of the description (*takyyif*) which is emphasized by Al-Ash'ari that "to attribute to Allah SWT, with all the attributes attributed to Him and His messenger, without opposition, without description, and that believing in Him is obligatory, and leaving the depiction is a must (Abu al-Hasan, 1990: 236). Thus, Al-Ash'ari avoids similitude (*tasybih*) basing his view on God starting from the verses of the Qur'an and Hadith then rational.

The third aspect is *al-af'āl*. It means that everything that creates and acts of creatures is Allah SWT (Abu al-Hasan, 1977: 23). This third aspect is an element of emphasis from monotheism which means the absolute power of Allah SWT. All His attributes and Essence, it shows that Allah is the only one who created all creatures. Then we can conclude that Al-Ash'ari has a view in the oneness of Allah SWT which is contained in His Essence, Attributes and Deeds. This means that Allah is the One and Only One

manifested in the form of *tawhid li Dzatihi*, *tawhid al-sifāt*, and *tawhid al-aʿāl* by combining the basics of God in the holy verses of the Qur'an and hadith rationally.

The properties of *al-aʿāl* are closely related to the theory of *al-ahwal*, meaning interpreting *al-ahwal* with the nature of *al-maujud* which does not exist or does not exist. This gives an understanding that the existence of Allah can't be proven as well as the same attributes as creatures because they are related to time and space. The absence of God can't be proven because in essence, God exists by establishing al-thing with the presence of *al-jauhar*, this does not mean knowing that *al-jauhar* has occupied something, then *al-jauhar* has taken place. So, the first knowledge does not exist together with the second knowledge, and the second knowledge is additional knowledge of the first knowledge (Musa, 1975: 391). Al Imam al-Juwaini linked existence and non-existence an attribute of al- Manifestation and this is what is meant by "*al-hal*" (Musa, 1975: 392).

Of the three aspects explained that God has the nature of *irada*, *sama'*, and *basr* which are not identical with His essence and have a form outside of Essence, it is these qualities that make a contrasting difference that it is God's actions, hearing and sight that creates. Something that has a form in humans with all its visible properties that cannot be measured by the attributes of God is *al-qudrat*, *al-iradat*, *al-'ilm*, and other attributes of God that can't be measured. (Harun Nasution, 1986: 73).

CONCLUSION

One of the common threads in the concept of God's personality from the two schools of thought is the use of rational authority in formulating matters beyond human understanding. The Asy'ariah maintains the principles of traditional theology by basing God's attributes on the Qur'an and Hadith while still considering reason in understanding God's attributes. On the other hand, the Mu'tazilah prioritizes reason over revelation, using the *burhani* method to interpret religious texts philosophically. The primary difference between the two lies in the placement of reason and revelation, resulting in distinct approaches to the concept of God's personality.

This study contributes to academic discourse by enriching the understanding of how the Mu'tazilah and the Asy'ariah utilize rational approaches in Islamic theology. It also offers a new perspective on the relationship between reason and revelation in constructing the concept of *tawhid*. However, this study has limitations, as it solely employs a textual

approach and focuses on two specific schools of thought. There is no exploration of the application of these concepts in broader social or cultural contexts. Future research is recommended to explore the relevance of the differences between the Mu'tazilah and the Asy'ariah in contemporary theological issues, such as interfaith dialogue or the application of rationality in Islamic education. Additionally, further studies could expand by involving other schools of thought or adopting a multidisciplinary approach to gain more comprehensive insights.

BIBLIOGRAPHY

- Abu Hasan Ima Abu Hasan (1993). Ali bin Isma'il al-Asy'ari, al-Ibaanah 'an Ushul ad Diyaanah, Cet IV. Damaskus: Maktabah Daar al-Bayan.
- Abu Hasan, al-Imam, Syeikh Ahlu as-Sunnah wa al-Jamaah, Ali bin Isma'il al Asyari, (1990). Maqalaat al Islamiyah wa Ikhtilaaf al-Mushaliin, Juz I. Beirut: al-Maktabahal- Ashriyah.
- Abu Hasan, Imam Abu Hasan, (1993). Ali bin Ismail al-Asy'ari, al-Ibaanah an Ushul ad Diyaanah, Cet. IV; Damaskus, Maktabah Daar al-Bayan.
- Ali, Ibnu, (2016). Dua Mazhab Emanasi dalam Islam Klasik dan Implikasi Teologinya, Maraji', Jurnal Studi Keislaman, Volume 3, Nomor 1, September 2016
- Abu Zahrah, Al-Imam Muhammad, (1996). Taarikh al-Muzaahib al-Islamiyah fi as-Siyaasah wa al-Aqaaidi wa taariikhu al-Mazaahibi al-Fiqhiyah, al-Qaahirah: Daar al-Fikr al-Arabiy
- Nata, Abuddin. (2001). Ilmu Kalam, Filsafat, dan Tasawuf. Jakarta: PT Raja Grafindo Persada.
- Al-Asqalani, (1972). Al-Durar al-Kaminah fi A'yan al-Mi'ah al-Tsaminah. (Ed) Muhammad Abd al-Mu'id Dlan. Jilid I. Hayderebad: Majlis Dairah al-Ma'arif al-Ustmaniyah.
- Abdullah, Amin. (1995). Falsafah Kalam Di Era Posmodernisme. Yogyakarta: Pustaka Pelajar.
- Al-Dhahabî, Muhammad Husain, (2000). Al-Tafsir wa al-Mufasssirûn. Vol. 1. Kairo: Maktabah Wahbah.
- Al-Farabi. (1968). Kitâb al-jam'I baina Ra'yai al-Hakîmaini Aflâtûn al-Illahi wa Aristûtâlîs. Ed. Albert N.Nader. Beirut: Dar el-Masyriq.
- Bagus, Lorens. (2005). Kamus Filsafat. Jakarta: Gramedia Pustaka Utama
- Buber, Martin. (1955). Between Man dan Man. (Translated by Roland Gregor Smith). Boston: Beacon Press.

- Departemen Agama RI. (2020). Al Quran dan terjemahan. Jakarta: Kementrian Agama Republik Indonesia.
- E, Ranan. (1886). Averroès et Laverroisme: Essai Historique. Edisi ke-3. Paris: Michel Lévy.
- Hadiwijono, Harun. (1983). Sari Sejarah Filsafat Barat. Yogyakarta: Penerbit Kanisius.
- Ihsan, Alim Muhammad. (2006). Filsafat Islam Sebagai Paradigma Islamisasi Psikologi. Jurnal Hunafa, 3 (4), 402-403.
- Nasution, Harun. (2002). Islam Ditinjau dari Berbagai Aspeknya. jilid II, Jakarta: UI Press.
- Nasution, Harun. (1986). Falsafah dan Mistisisme Dalam Islam, Jakarta: Bulan Bintang.
- Nasution, Harun. (1986). Teologi Islam: Aliran-Aliran Sejarah dan Analisa Perbandingan. Jakarta: UI-Press.
- Nasution, Harun. (1995). Islam Rasional. Bandung: Mizan.
- Imdad, Rabbani. (2019). Tauhid Ahlussunnah wal Jama'ah; Antara Imam al-Asy'ari dan Ibn Taymiyyah, Jurnal Pemikiran Islam, Tasfiyah, Vol 3, No 1, Februari 2019, Hal 1-20
- Nasution, Hasyimasyah. (1999). Filsafat Islam, Cet I, Jakarta: Gaya Media Pratama. Musa, Muhammad Yusuf. (1966). Al-Qur'an wa Al Falsafah. Mesir: Dar Al Ma'arif.
- Musa, Jalal Muhammad Abd al-Hamid. (1975). Nasych at al-Asy'ariyah wa Tathawwuruha. Cetakan Beirut: Dar al-Kitab al-Lubnaniy
- Mundackal, James. (1977). The Dialogical Structure of Personal Existence According to Martin Buber. t.p
- Madjid, Nurcholish. (1995). Islam doktrin dan peradaban. Jakarta: Paramadina.
- Mullati, (2017). Implementasi Hukum Islam dalam Pemikiran Mu'tazilah, Jurnal Syari'ah dan Hukum Diktum, Volume 15, Nomor 2, Desember 2017: 218-228.
- Syarif, M.M. (1974). Muslim Thought: Its Origin and Achievemen. Diterjemahkan oleh Fuad M. Fahrudin. Bandung.
- Nasr, Seyyed hossein dan Oliver Leaman. (1996). History of Islamic Philosophy, London: Routledge.
- Qasāb, Walīd. (1985). Al-Turās al-Naqdi wa al-Balāgi li al-Mu'tazilah. Dauhah, Qatar: Dār al-Saqafah.
- Zaeny, Ahmad. (2011). Idiologi dan Politik Kekuasaan Kaum Mu'tazilah, Jurnal TAPIs Vol. 7 No 13 Juli-Desember.
- Ziai, Hossein. (1995). Islamic Philosophy, dalam the Oxford Companion to Islamic Philosophy. Oxford: OUP.

Zuhri, Amat. (2010). Kecenderungan Teologi Maturidiyah Samarkand, Religia Vol 13, No 1, April 2010, Halaman. 103-122.