

Ibn Rushd's Strategic Intellectual on Theology Islamic's Thought

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Abstract Islamic theology as axiology that advocates various social inequalities both social and religious aspects. Although it is recognized that Ibn Rushd had the capacity as the greatest Muslim philosopher who was influential not only in the Islamic world but in the West. However, another fact Ibn Rushd was also an Islamic theologian based on philosophical and jurisprudential views. Both of these sources influenced Ibn Rusyd's theology which was more rational but did not lead liberal because it was following his jurisprudence. This simple research is a type of library research, using theological approach. The purpose of this research is to know that Ibn Rusyd has succeeded in describing Islamic theology through the method of the inauguration and the proposition of the Ikhira 'which combines belief, faith, and creation of the universe. The method used by Ibn Rusyd is not independent but rather an inseparable unity, so the two methods are not contradictory.

Keywords: *Theology, Ibn Rushd, Theological Issues, Islamic Theology.*

1. Introduction

The development of Islamic theology as an inseparable part of the long history of the treasures of Islamic thought is not a simple one. Many aspects and relationships must be understood, explained and explained. Inaccuracy in looking at, sorting out, and choosing these problems often causes us to be inaccurate in assessing and taking action[1]. The ideology that developed in the West through doctrine and tradition in terms of the temporal situation in Western culture, then in some Muslims the opinion that Islamic theology is only from the West, one of the reasons is due to the lack of such research[2]. The theology used by Asians has elements of Western philosophy and culture[3].

Theological thoughts that are included in Islamic thought, recognized by many groups, have encouraged the development of Islamic Theology to be rapid. According to William L. Reese, theology comes from English namely theology which means discourse or reason concerning god (discourse or thoughts about God) with these words Reese further said, theology is a scientific discipline that talks about the truth of revelation and the independence of philosophy and Science[4]. Meanwhile, according to Vergilius Ferm, theology is the discipline which is consistent with God or the divine reality and God related to the

word[5].The same thing in everyman's encyclopedia is mentioned about theology as the science of religion, dealing therefore with God, and his relation to god[6].

Stephen B. Bevans said theology will only become theology if it is contextual. Contextual theology is a theology that pays attention to the place where it lives by paying attention to the deepest messages of the scriptures, existing religious traditions, developing culture and social change. Berteologi is an activity that is completely new but also traditional. It's new because it has to formulate theology with changing times, and traditionally because it continues existing activities based on religious messages and religious traditions[7].

Theoretically, Islamic theology, according to Hasan Hanafi, cannot be proven scientifically or philosophically. Dialectical theology is more directed at maintaining the doctrine and preserving its purity, not the dialectical concept of social and historical character, besides that kalam science is also often compiled as an offering to rulers, who are considered as God's representatives on earth[8].

Meanwhile, in the West, various forms of theology have developed including exclusive, inclusive and plural theologies[2].If this assumption is correct, then Ibn Rushd's theological thought has its style. Also, his theological thinking is rational and also in line with the provisions of Islamic law.

2. Research Method

The object of this research is Assuming that Islamic theology was unscientific and not grounded, Ibn Rushd proposed a new concept of Islamic theology. Ibn Rushd offers two theories which he calls Dalil al-Inayah and Dalil al-Ikhtira '. The following explanation is the second argument;

2.1 Dalil al-Inayah

This proposition is also called the final cause (al-asbab al-gha'iyah) because it shows that God is the preserver of man and that the purpose of the creation of nature is in the context of human welfare. This means that humans realize that everything exists because there is interference from God's will, then automatically humans will acknowledge the existence of God. There are two foundations built by Ibn Rushd; first, that everything that exists and stretches in the universe is created and designed in such a way as to be suitable (compatible) for humans. Secondly, that conformity occurs definitely because it comes from the design of the Creator, not accidentally or intentionally. Example; presence day and night, sun and moon. From these examples that the existence of a convincing human being can be rationalized and felt by humans. That way humans want to prove that God exists, then he can think of it from the benefits of all these forms for humans[9].

Through the proposition of al-ayInayah, which is to pay attention to nature and phenomena that exist, it will be reflected in the human mind that the existence of natural objects as if intended for the benefit of humans, because all of them have compatibility with human life. The proposition introduces that God is through the works of His creation. This is the method of proving the wisdom experts (falasifah). In the book *Metaphysica*, Ibn Rushd mentioned that the special way for the Falifa is to investigate all that is in mini style because there is no devotion to God that is more important than the effort to know the works of His creation to arrive at the knowledge of His Essence seriously[10].In other words, for someone who wants

to know God perfectly, then he should investigate or tadabbur natural that is found in all that is in this universe[9].

To strengthen the argument, Ibn Rushd used the information of revelation as a basis for the proof of the existence of Allah, namely surah al-Furqon (25): 61; "Glory be to God who makes the heavens in the heavens and He also makes the sun and moonshine."

Ibn Rushd's view of this proposition that investigating and contemplating the creation of the universe is part of the knowledge of the form of Allah through a ratio that does not rule out revelation information, namely the Qur'an and the Hadith. The proof of the existence of God is that the universe is created, therefore there must be a Creator.

Dalil al-'Inayah, when compared with the dialectical arguments (jadaly) because this proposition invites true knowledge, not just dialectics, but gives a signal to carry out investigations to uncover the secrets of nature. Because Ibn Rushd also paid attention to nature, that nature and everything in it is in harmony, not just coincidence. This means that the creation is arranged in such a way that rapid and regular, which is measured by modern science, shows its accuracy in detail[11].

2.2 Dalil al-Ikhtira'

In this second dalil, Ibn Rushd proposes relating to al-Ikhtira' which has the meaning of creation. The proposition is intended to prove natural events through proof of creation. For example; animals and plants and living things in the universe, with the example above is to prove empirically the existence of that creation. So by observing and investigating the existing creatures, humans are required to think up to a thought of the creation. Likewise, objects in space move, then humans will arrive at a thought that movements occur with control, meaning that in space also has been running regularly, it is called the cosmos, and everything that is controlled in space is invented. Both living and inanimate objects show that there is a creator who controls it and that He is the cause of the existence of these objects and creatures in the universe. Therefore this proposition is also referred to as the sababiyah proposition (causality)[12][13].

In Western literature, it is called the cosmological argument which is the most classic, simplest proof of proof, and can also support a human belief. Even this theorem is analogous to the proposition of motion (dalil al-harakah) which shows that the universe is always in motion, and that motion is caused by the existence of a prime mover. The same thing was expressed by Aristotle that all of this nature is moving and there is something that moves, that is the prime mover or prima causa which is not moved by anything (the Unmoved Mover) because he is the maker of all movements[14][15].

This proposition is built based on two foundations, namely, first, that everything in nature exists because it is created and sustained by its existence, such as food, sustenance, water, and all human needs. Second, that everyone created must create it. On this basis, it is clear that there is a creator for what is in nature. If a man has arrived at the thought of the existence of knowledge of Allah, then he should try to know the nature of all things. From these efforts will be achieved in the essence of the existence of all forms of creation[9].

To strengthen the argument, Ibn Rushd used the information of revelation as a basis for the proof of the existence of Allah, namely surah al-A'raf (7): 185: "Do they not pay attention to the kingdom of heaven and earth and everything that God created".

According to Ibn Rushd, the two propositions of dalil al-'Inayah and dalil al-Ikhtira' are the propositions of syara'. Both propositions are based on clear foundations, there are several verses of the Qur'an which touches on the proof of the existence of a Creator of the universe[16].

Ibn Rushd invited to prove the existence of Allah by observing events in nature, plants, animals, and humans. Every creature in the universe has the same symptoms, such as eating and breeding, while at the same time having different characters. For example, humans have advantages in creation compared to other creatures, because he is *dzu 'aql* (has the power to think). The argument shows the existence of a Creator who wants a being to be higher in rank than other creatures, meaning that the Creator who governs is one.

The argument that there is a God with the proof of *inayah* and the argument of *ikhtira* 'is suitable for certain people, namely the ulama or intellectual circles and also suitable for ordinary people, namely the general public. The only difference is if ordinary people are sufficient with *Dalil al-Inayah* and *Dalil al-Ikhtira* 'by recognizing what can be achieved by the five senses. As for intellectuals, besides knowing through the five senses, it is also necessary to be accompanied by rational arguments that are built based on *inayah* and *ikhtira* arguments. Namely by understanding more deeply all the suitability and everything that is created in nature, especially from the aspects of the benefits and wisdom[9]. From this description, it is clear that Ibn Rushd's thought about theology with the argument of God's form is by combining the propositions in the form of verses of the Qur'an with rational thought.

3. Results And Discussion

Of the two previous conceptual offerings, plus the method of thought used, Ibn Rusyd tried to reconstruct theology by reinterpreting the themes of classical theology metaphorically-analogically.

3.1 Rational Arguments about the Oneness of God

Ibn Rushd's argument about the oneness of Allah (*tawhid*) cannot be separated from his argument about His form as the proof of *al-Inayah* and the argument of *al-Ikhtira* 'have been stated. To strengthen belief in the oneness of God, an argument about the oneness of God is needed. The oneness argument of God is an argument that aims to strengthen the belief that God is One by presenting evidence that shows that God can't be more than one[9].

According to Ibn Rushd that is the way that God has explained in the Holy Qur'an. Therefore Ibn Rushd divided into three verses of the Qur'an as follows;

Then in Surat *al-Mu'minun* (23): 91; "Allah has no children at all, and there is no God (the other) with Him, if there is a God with Him, surely each God will bring the creatures he has created, and some of them. will defeat some of the others. Glory be to Allah from what they attribute ".

According to Ibn Rushd the argument in Qur'an gives the understanding that if there are two powerful people who each do the work of their friends, they can't make one job. If both of them manage it, then a country will be governed by two people. Except for one person working, the other is silent. But such is not appropriate for someone in power, especially for God. This heaven and earth still exist. This fact is evidence that shows that there cannot be gods besides God, thus, surely there is only one God.

Regarding this matter, Ibn Rushd followed the religious argument, which referred to both empirical and ratio at the same time. According to Ibn Rushd, the arguments put forward in that verse are those in logic, known as an ordinary hypothetical syllogism. Ibn Rushd

emphasized that the appeal of the verse was to declare "there is no God but Allah", namely to acknowledge the form of God and deny Gods other than Him[9].

Thus, according to Ibn Rusyd the natural argument and at the same time the Syariah argument 'to prove the impression of God. This argument can be applied to the clergy, intellectuals, and laypeople. The only difference, if the scholars and intellectuals in understanding natural phenomena need to be more in-depth, while for the layman is not required an in-depth understanding[9].

From the description above, it is clear that Ibn Rushd's thought about God's impression argument is to combine the arguments in the form of verses of the Qur'an with rational thought.

3.2 Arguments about the Attributes of Allah

Based on the statement of the Qur'an, Ibn Rushd said that the attributes attributed to Allah are the qualities of perfection that are found in humans, namely as many as seven qualities; al-'ilm (knowing), al-hayah (life), al-qudrah (in power), al-iradah (will), al-sam '(hearing), al-bashar (seeing), and al-kalam (speaking)) [11].

About God has the nature of al-ilm (knowing), according to Ibn Rusyd is qadim. Because it is impossible for God to be of the nature of knowing only at any time. God knows what has happened, is happening, and will happen with one knowledge. Nevertheless, Ibn Rushd concluded in terms of syara 'that God knew something before something came true that he would come true, and knew something that had become a reality that he had become a reality, and also knew what was gone when he was no longer there is. This is what the basics of syara want ' [9].

As for the nature of al-hayah (life) for God is that life is a prerequisite for being able to know. What is clear in this reality can be brought to the occult problem. Thus, God must have the nature of al-hayah (life)[9]. Likewise the nature of al-iradah (will), that it is a certainty, because there is nothing that can be produced from the actions of a knowledgeable subject unless the subject wants his actions. Likewise the culprit is certainly power, that is to have the nature of al-qudrah (in power)[9].

The opinion which says that God wants things that are new with His will is qadim, said Ibn Rusyd is a heresy. Because it is not acceptable to the intellectual minds and also does not provide a sense of understanding for the layman. What is worth saying is that God wants something to happen when something doesn't happen. He based it on al-Qur'an al-Nahl (16): 40. For this reason, Ibn Rushd rejected the principle held by many people in general to acknowledge that God wants something new with His will qadim[9].

Ibn Rusyd also relied on the nature of al-kalam (speaking) on the nature of knowing, because words can be effective for the listener if the essence of what is said is that which knows. The trick is through the mediation of lafzh (speech). Kalam Allah, which He delivered to the people He chose from His servants, sometimes He conveyed by the medium of the angel Gabriel, sometimes through revelation without lafzh that is in a way that can be understood its meaning, and sometimes using lafzh created[9].

Concerning the Koran which is said to be the word of Allah who is qadim. According to Ibn Rusyd, lafzh-lafzh that point to the meaning of the Qur'an are created by God, not created by humans. Lafzh-lafzh in the form of reading the Qur'an spoken by humans, it is a human act by God's permission. While lafzh-lafzh al-Qur'an are God's creations. As for the letters written on the scriptures, they are man-made. But we must respect it, because it refers to lafzh-lafzh created by God, and points to meanings that were not created by God[9].

Some people who look at the Qur'an only in the aspect of lafzh, without looking at the aspect of meaning, think that the Qur'an is created. While some others view al-Qur'an on the aspect of meaning pointed out by lafzh, arguing that al-Qur'an is not created. The truth, according to Ibn Rusyd, is to combine the two[9].

As for the nature of al-sam '(hearing) and al-bashar (seeing), then Ibn Rusyd explained his argument, that both traits are based on information from syara'. Quite a lot has been explained in the verses of the Qur'an stating that God hears and sees. This means that God has two definite attributes. Because, it will be useless or futile for people to worship or worship God if the gods worshiped do not hear and do not see the worship performed by his servants. Therefore, God must surely hear and see, that is, the nature of al-sam 'and al-bashr[9].

Questioning whether the nature of God is the essence of God itself or whether the nature of God is something other than His Essence, or whether that attribute is the nature of nafsiyah or the nature of ma'nawiyah, according to Ibn Rusyd, is a heresy[9]. Therefore, for Ibn Rusyd, questioning the nature of God as such was unnecessary.

3.3 Arguments About Tauhid

According to Ibn Rusyd what is meant by Tawheed is not the nature of a divine essence, a description or just a concept that only exists in mere imagination, but rather leads to a concrete action both in terms of the disclaimer and determination (itsbat). Because, the concept of monotheism will not be understood and can not be understood unless it is revealed. The concept of monotheism will not have meaning without being realized in a concrete life. The realization of the soul is to eliminate modern gods, such as ideology, ideas, culture, and science that make people very dependent on them and become compartmentalized according to the ideology and science they possess and adore. The realization of the determination (Itsbat) is the establishment of an ideology that unites and liberates humans from the fetters of the modern gods[17].

The formulation of Islamic theology certainly must refer to the basic teachings that exist by dialogue with the historical reality of the society in which the religion is located. The contextualisation of Islamic teachings has been exemplified by Islamic scholars. In the Western context theological renewal is indeed still in a period of tension between the forces of conservatism who want to construct Islam for the future. Creative tension (creative tension) must be interpreted to enrich and complete the renewal of existing theology. The colors of Islam have experienced many developments, modifications, deviations, adaptations and reinterpretations of Islam that developed during the time of the Apostle. Even the development of Islamic thought has experienced significant progress by involving empirical social sciences in translating the message of Islam in analyzing the problems of the Ummah. Issues that are developing are no longer political but have entered a truly cultural, theological and philosophical space. The emergence of Rational Islam, Islamic Civilization, and Transformative Islam does not negate each other but mutually enrich the diversity of thought treasures. Transformative Islam in the context of this paper can be analogous to the theology of discussion. The obsession with transformative Islam, namely Rational Islam and Islamic Civilization, which emphasizes the problem of the decline of Islam due to internal factors such as fatalism and predeterminism or because of low social and work ethics[18].

The main aspect of the study of Islamic theology is the belief in the existence of a God who is Perfect, Almighty and possesses other qualities of perfection[11] [19]. The scope of the main discussion of Ibn Rusyd is; matters relating to Allah SWT and His relationship with the universe and humans, matters relating to Allah's messenger as intermediaries between humans

and Allah include; Angels, Prophets / Apostles, and Holy Scriptures, and things related to sam'iyat namely convincing sources include the Qur'an and Hadith.

4. Conclusion

As described above, descriptions of theological thought that Ibn Rushd had raised in his lifetime were presented. Although there are still some theological thoughts which cannot be raised in this paper. From these descriptions, it can be concluded that Ibn Rushd as a figure who was a philosopher, theologian, and Islamic jurist, apparently in the aspect of theological thinking on a particular problem he was different from the theological thoughts produced by previous theologians from among Mutakallimin flow. The theological thought that he came up with appeared to be rational, but not to the point of being liberal, because he was bound by Islamic sharia law namely the Qur'an and the Hadith. This shows that in its aspect of theological thought it has its characteristics and standpoints.

The above conclusions reflect that differences in thought are unavoidable, including in theology. People who bring up thoughts, opinions, and positions that are different from the results of the thoughts, opinions, and positions of previous figures do not mean that a person deviates from the truth.

In terms of theological thought, Ibn Rushd reviewed it with the argument of al-Inayah and the argument of al-Ikhtira '. The supporters of the two propositions are by describing the relationship between God and the universe and humans. Besides that Ibn Rushd also explained the Essence of Allah, the Attributes of Allah and Monotheism relating to the belief in the existence of God. This means that opinions in line with the Qur'an are what we can be sure of.

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