

IBN RUSHD'S INTELLECTUAL STRATEGIES ON ISLAMIC THEOLOGY

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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 Rushd'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. In this article, the writer wishes to present the analysis of Ibn Rushd on the views of theology, Ibn Rushd was not only theologian but also a philosopher and jurist of Islam. This was interesting to be discussed; first, whether Ibn Rushd's theology was different from other figures of theologians. Second, whether his philosophical and jurisprudential view affected his theology thought. The result of this writing showed that Ibn Rushd had unique strategies on Islamic theology, so the two strategies are Dalil al-'Inayah and Dalil al-Ikhtira'. In this strategies, showed that Ibn Rushd had unique theology thought which his philosophical and jurisprudential view affected his theology so that his theology was more rational but it was not too liberal. So in this article. Showed that Ibn Rushd had application are explained three important thoughts of Ibn Rusyd relating to the themes of Kalam namely; The oneness of God, the attributes of God and the matter of monotheism

Keywords: *Theology; Ibn Rushd; Theological Issues; Islamic Theology*

Abstrak

Teologi Islam sebagai aksioma yang mengadvokasi berbagai kesenjangan sosial baik aspek sosial maupun keagamaan. Meskipun diakui bahwa Ibnu Rushd memiliki kapasitas sebagai filsuf muslim terhebat yang berpengaruh tidak hanya di dunia Islam tetapi juga di Barat. Namun, fakta lain Ibn Rushd juga seorang teolog Islam berdasarkan pandangan filosofis dan yurisprudensi. Kedua sumber ini mempengaruhi teologi Ibn Rusyd yang lebih rasional tetapi tidak mengarah liberal karena mengikuti yurisprudensinya. Penelitian sederhana ini adalah jenis penelitian kepustakaan, menggunakan pendekatan teologis. Dalam aritkel ini, penulis ingin mempresentasikan analisis Ibn Rusyd pada pandangan teologi, selain itu ia juga seorang filsuf dan ahli hukum Islam. Ini merupakan hal yang menarik untuk dibahas; pertama apakah teologi Ibn Rusyd berbeda dengan tokoh-tokoh yang lain.

Kedua, apakah pandangan filosofis dan hukum Islamnya mempengaruhi pemikiran teologinya. Hasil dari tulisan ini menunjukkan bahwa Ibnu Ruysd menggunakan strategi khusus; yaitu dalil al-Inayah dan dalil al-Ikhtira' untuk menunjukkan bahwa pemikiran filosofis dan hukum Islamnya mempengaruhi teologi yang lebih rasional. Dalam artikel ini, Ibnu Rusyd menggambarkan penggunaan teologi Islam tersebut dengan tiga hal Kalam, yaitu tentang Keesaan dan Wujud Tuhan, tentang Dzat dan Sifat Tuhan, dan tentang Tauhid.

Kata Kunci: Teologi; Ibn Rusyd; Isu-isu Teologi; Teologi Islam

مستخلص

علم الكلام هو يقبل الاستدلال من غير إثبات ودفاع علي إختلال المجتمع والديانة. أشهر ابن رشد بالفلاسفة والفقهية عربي مسلم أندلسي وتأثير في الفلاسفة الإسلامية وعُرفه في الغرب بتعليقاته لفلسفة. بجانب المعلومات بأنه من المتكلم بناءً علي الفلسفي وشرعية الإسلامية. وهذان المرجعان دعا للكلامية ابن رشد زاد عن العقليّ دون متحرّر بسبب تعليقاته شرعية الإسلامية. وهذا البحث من دراسة المكتبية بطريقة الكلامية. أراد الباحث في بحثه عن تحليل ابن رشد الكلامية وموقفه والمعروف من الفلسفي والقاضي في شرعية الإسلامية. وتحديد الأهداف هذا البحث، أولاً: أيّهما الفرق الكلامية بين ابن رشد والمتكلمين. ثانياً: هل الرأي الفلاسفة والحكم الشرعية يؤثّر علي الفكرة الكلامية. من خلال البحث، وجد الباحث النتيجة بهذا البحث هو ابن رشد يسعى الوثيقة إلي إظهارها والطريقة التي استعملت في الوثيقة للوصول إلى النتائج بدليلين هما: دليل العناية ودليل الإختراع لحصول الفكرة الفلسفي وشرعية الإسلامية ويستنتج منهما الكلامية العقلية. في هذا البحث، ابن رشد يصوّر علم الكلام على ثلاثة الكلامية، وهي وحدة الله ووجود الله، وذات الله وصفات الله، والتوحيد.

الكلمات الرئيسية: علم الكلام، ابن رشد، قضية الكلامية، والمتكلمين

A. 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

¹ A. Khudori Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," *TSAQAFAH* 10, no. 1 2014: 63, <https://doi.org/10.21111/tsaqafah.v10i1>.

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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. Theological is an activity that is a 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

Concerning Islamic theological thinking, Ibn Rushd's thought in aspects of Islamic theology is a very interesting study. This is due to Ibn Rusyd is an intellectual who is an expert in Islamic philosophy and jurists. Regarding Ibn Rushd's works on theology, he wrote

² Happy Susanto, "Kritisisme Sejarah Teologi Barat," *TSAQAFAH* 7, no. 2, 2011, 299, <https://doi.org/10.21111/tsaqafah.v7i2>.

³ Choan Seng Song, "From Israel to Asia—a Theological Leap," *Theology* 79, no. 668, 1976, 90-96 <https://doi.org/10.1177/0040571X7607900205>.

⁴ Rosihan Anwar, *Ilmu Kalam, (Puskata Setia, 2006)*, 26, <https://doi.org/10.1126/science.212.4495.695>.

⁵ Arthur Child, "A History of Philosophical Systems . Vergilius Ferm," *The Journal of Religion* 31, no. 3, 1951, 228, <https://doi.org/10.1086/484163>.

⁶ Clarence Brown and S. V. Utechin, "Everyman's Concise Encyclopaedia of Russia," *The Slavic and East European Journal* 7, no. 1, 1963, 85, <https://doi.org/10.2307/304811>.

⁷ Stephen Bevans, "Models of Contextual Theology," *Practical Anthropology* 13, no. 2, 1985, 185-202, <https://doi.org/10.1177/009182968501300205>.

⁸ Hasan Hanafi, *Min Al-Aqidah Ila Al-Tsaurah*, 1st ed. (Kairo: Maktabah Matbuli, 1991), 135.

the main sources of his thought in the trilogy of his famous work, *Faṣl al-Maqāl*, *Manāhij al-ʿAdillah*, and *Tahāfut al-Tahāfut*. All three are seen as the work of Ibn Rushd featuring a discussion of the problems of the Godhead, so there is an assessment that the problems discussed are of the theological-philosophical pattern.⁹ Each work written by Ibn Rusyd has its characteristics in the method and systematic presentation.

Therefore, it can be assumed that the theological thought Ibn Rushd gave rise to was different from the theological thoughts that were issued by theologians at that time. Besides that, Ibn Rushd's theology might have been influenced by his theological thought and his knowledge in the aspects of Islamic law. If this is true, then the assumption of Ibn Rushd's theological thinking has its characteristics in the method and systematic presentation. This will be proven by two strategies, namely *Dalil al-'Inayah* and *Dalil al-Ikhtira* ', this also prevents the rational nature that exceeds the limits of freedom and is still in line with the provisions of Islamic law. This is the most important part that needs to be examined in the writing of this scientific work.

B. DISCUSSION

1. Biography of Ibn Rushd

Ibn Rushd had the full name Abu al-Walid Muhammad ibn Ahmad ibn Rusyd al-Andalusi. He was born in Cordova, Andalusia in 520H / 1126M.¹⁰ Averroes is another name for Ibn Rushd who is famous in the West, Ibn Rushd is part of a family of experts in the field of fiqh. Thus his father worked as a judge, as well as his grandfather had been the head of the court in Andalusia.¹¹ Ibn Rushd's educational journey began with the care of his father. He began to study the Qur'an, Hadith, Fiqh, language, literature and other Islamic scholarship.¹²

Then after mastering these Islamic scientific branches, Ibn Rusyd learned about philosophy, law, grammar, mathematics, astronomy, logic, and medicine. The last branch of knowledge studied by Ibn Rusyd was from al-Zuhr's doctor in Marwan, a prominent doctor of his time.¹³

⁹ Aminullah el-Hady, *Ibn Rusyd Membela Tuhan; Filsafat Ketuhanan Ibn Rusyd* (Surabaya: Lembaga Pengkajian Agama dan Masyarakat (LPAM), 2004), 49.

¹⁰ Ernest Renan, *Ibn Rushd Wa Rushdiyah* (Mesir: Daru Ihyaa el-Kutub al-'arabiyah, 1957), 28.

¹¹ Sayyed Hossein Nasr, *Ensiklopedi Tematis Filsafat Islam*, ed. terj. Tim Mizan, 1st ed. (Bandung: Mizan, 2003), 415.

¹² Majid Fakhry, *Sejarah Filsafat Islam*, ed. terj. Mulyadhi Kartanegara (Jakarta: Pustaka Jaya, 1986), 374-375.

¹³ Muhammad Abid Al-Jabiri, *Ibn Rushd: Sirah Wa Fikr* (Beirut: Markaz Dirasat al-Wahdat al-'Arabiyah, 1998), 45-48.

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The position of supreme judge in Cordova was held by Ibn Rushd until he was summoned to Marrakech by the Khalifah Abu Yakub, al-Mukmin's successor to replace Ibn Tufail as Khalifah's doctor. Ibn Rushd's closeness to the center of power went well until the beginning of the reign of the Khalifah Yusuf, the successor to Khalifah Abu Yakub. However, because of his fame and closeness to the Khalifah, about ten years after the ascension of the Khalifah Yusuf (1184 AD), Ibn Rushd was slandered by apostasy by the jurists who did not like the presence of philosophy in his thinking. With this, Ibn Rushd was removed from his post, and after being tried was exiled to Lusinah, a small town south of Cordova. Not only that, several Ibn Rushd's works were destroyed except works that were solutive such as medicine, mathematics, and astronomy. This removal is not due to the issue of disagreement related to scientific treasures but is more dominated by political conflict. According to Majid Fakhry, Ibn Rushd was vilified by those who did not like Ibn Rushd's closeness to the Caliph. To facilitate the removal, the enemies of Ibn Rushd were riding on the philosophy-sentiments of the fuqāha, even though Ibn Rushd's mistakes in studying philosophy himself had not been proven.¹⁴

According to other information, the Khalifah Yusuf who also loved philosophy was forced to make a decision following Fuqāha's demands, to relinquish his post and exile Ibn Rushd. Because at that time the government needed army support to attack Christian power in Spain. In that sense, that is not because the Khalifah Yusuf hated Ibn Rushd and philosophy. This is reinforced by the fact that shortly after, after gaining victory in the attack, the Khalifah called Ibn Rushd back to the palace and welcomed him with honor and glory.¹⁵

Ibn Rushd was classified as a prolific Ulama-Philosopher because he had hatched many scientific works related to various fields even in very busy situations and during exile. These works include: *Bidayah al-Mujtahid wa Nihayah al-Muqtasid*, *Fashl Maqāl fi Ma Baina al-Hikmah wal Shari'ah min Ittishāl*, *Tahāfut al-Tahāfut*, *al-Syarh al-Wāsith and al-Syarh al-Kābir*, *al-Kasyf 'an Manāhij al-Adillah fī 'Aqāidi Millah*, *al-Kulliyāt*, and many other related works in other fields of science such as astronomy, physics, and logic.

2. Ibn Rushd and The Theology of Islam's

The object of this research is Assuming that Islamic theology was unscientific and not grounded, Ibn Rushd proposed a new concept of Islamic theology. The aim is to make

¹⁴ Fakhry, *Sejarah Filsafat Islam*, 375.

¹⁵ Muhammad Athif al-, Iraqi, *Al-Manhaj Al-Naqdi Fi Falsafah Ibn Rusyd*, (Mesir: Dar al-Ma'arif, 1968), 48.

theology not merely as an empty religious dogma but rather to become a science of social struggle, to make faith function actually as a cornerstone of ethics and motivation for human action. Therefore, Ibn Rushd's ideas related to theology tried to transform the theocentric traditional theology into anthropocentric, from God to humans, from textual to contextual, from theory to action. These thoughts are based on a minimum of two reasons, namely, the need for a clear ideology (theology) during a global struggle between various ideologies and the importance of a new theology that is not only theoretical but also practical that can realize a movement in history.

To overcome the shortcomings of classical theology which are considered unrelated to social reality, Ibn Rushd offers two theories which he calls *Dalil al-Inayah* and *Dalil al-Ikhtira'*. The following explanation is the second argument;

a. Dalil al-‘Inayah

This proposition is also called the final cause (*al-asbāb al-gha'iyāh*) 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.¹⁶

Through the proposition of al-‘Inayah, 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 *falasifah* is to investigate all that is in mini style because there is no devotion to God that is more important than the effort to

¹⁶ Ibnu Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, ed. Muhammad Abid al-Jabiri (Beirut: Markaz Dirasat al-Wahdat al-'Arabiyah, 1998), 155.

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know the works of His creation to arrive at the knowledge of His Essence seriously.¹⁷ 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.¹⁸

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-Furqan (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 (*al-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.¹⁹

b. *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).²⁰

¹⁷ Al-Jabiri, *Ibn Rushd: Sirah Wa Fikr*, 45-48.

¹⁸ Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, 134

¹⁹ Fehrullah TERKAN, "IBN RUSHD, FASL AL-MAQAL AND THE THEORY OF DOUBLE TRUTH," *Istanbul Üniversitesi İlahiyat Fakültesi Dergisi*, no. 13 (2006), 5-7.

²⁰ Aminullah el-Hady, *Ibn Rusyd Membela Tuhan; Filsafat Ketuhanan Ibn Rusyd*, 293. J. Hoover, "Perpetual Creativity in the Perfection of God: Ibn Taymiyya's Hadith Commentary on God's Creation of This World," *Journal of Islamic Studies* 15, no. 3, 2004, 287-329, <https://doi.org/10.1093/jis/15.3>.

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.²¹

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.²²

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, namely revelations, of course, there are several verses of the Qur'an which touches on the proof of the existence of a Creator of the universe.²³

This is already quite clear, namely inviting humans to think in that direction. Furthermore, Ibn Rushd stated: "That the verses contained in the Qur'an in the matter if examined closely, there will be found three patterns. Namely, verses that contain messages with the model of *dalil al-'Inayah*, some verses contain messages with the model of *dalil al-Ikhtira'*, or verses that combine the two models of the proposition."²⁴

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,

²¹ Abbas Mahmud al-'Aqqad, *Allah: Kitab Fi Nafsyiah Al-'Aqidah Al-Ilahiyyah* (Kairo: Dar al-Ma'arif, 1969), 216. Bertrand Russel, *Sejarah Filsafat Barat: Kaitannya Dengan Kondisi Sosio-Politik Zaman Kuno Hingga Sekarang*, ed. Sigit Jatmiko (Yogyakarta: Pustaka Pelajar, 2004), 226.

²² Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, 151.

²³ Richard C. Taylor, "Averroes: Religious Dialectic and Aristotelian Philosophical Thought," in *The Cambridge Companion to Arabic Philosophy*, 2004, 180-200, <https://doi.org/10.1017/CCOL0521817439.009>.

²⁴ Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, 152.

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humans have advantages in creation compared to other creatures, because he is *ḍzu '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.

When compared with the methods of proof as stated by the Philosophy and traditional theology, then the rational proposition put forward by Ibn Rushd is the argument of *shara'* because it is in line with God's call. As explained by some verses in the Qur'an which call for faith in the form of Allah by looking at the universe as His creation. While the methods of proof by the Mutakallimin group, such as the arguments of *al-Jawhar* and the arguments of *al-mumkin wa al-wājib*, are not sharply patterned because their propositions only express dialectics, and do not offer a clear answer.²⁵

The argument that there is a God with the proof of *al-'inayah* and the argument of *al-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.²⁶

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. Ibn Rushd and Application of Theology

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. Below are explained three important thoughts of Ibn Rusyd relating to the themes of *Kalām* namely; The oneness of God, the attributes of God and the matter of monotheism.

²⁵ Rushd, 152.

²⁶ Rushd, 27.

a. 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.²⁷

According to Ibn Rushd, persecuting God by denying or negating God other than Allah is the way taken by the Shariah, and 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;

Surat al-Anbiyya (21): 22: "If in the heavens and the earth there were gods besides Allah, surely both of them would have been destroyed perish".

Then in Surat al-Mu'minin (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 ".

Finally in Sura al-Isra '(17): 42:" Say, If only there were Gods beside Him, as they say, surely the Gods were looking for a way to God who had the Throne ".

According to Ibn Rushd the argument in the first verse 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.

The same thing in the last verse that the meaning of the verse is that if in heaven and on this earth there are Gods capable of manifesting and creating this nature, besides the God who exists, then surely the Gods would try to be in the Throne along with God that there is. Then, if so, there will be two or more Gods occupying a throne. Though the throne can't be occupied by two people.²⁸ Thus, surely there could not be another God with the existing God.

²⁷ Rushd, 144.

²⁸ Rushd, 148.

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In the second verse, it is explained that there cannot be many Gods by doing different deeds, because one God can't submit to another, and it is not possible from many Gods that only create one kind of creation, so it will not be one natural happening. In reality, there is only one nature. Thus, this world can't emerge from the creations of many Gods.²⁹ This fact is evidence that shows that God is single.

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.³⁰

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.³¹

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.

b. 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-kalām* (speaking).³²

About God has the nature of *al-'ilm* (knowing), according to Ibn Rusyd is *qādim*. 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.³³

²⁹ Rushd, 149.

³⁰ Rushd, 155-156.

³¹ Rushd, 156.

³² TERKAN, "IBN RUSHD, FASL AL-MAQAL AND THE THEORY OF DOUBLE TRUTH.", 157

³³ Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, 159

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).³⁴ 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).³⁵

The opinion which says that God wants things that are new with His will is qadim, said Ibn Rushd 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 *qādim*.³⁶

Ibn Rushd also relied on the nature of *al-kalām* (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.³⁷

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.³⁸

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

³⁴ Rushd, 160.

³⁵ Rushd, 161.

³⁶ Rushd, 165.

³⁷ Rushd, 166.

³⁸ Rushd, 167.

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truth, according to Ibn Rusyd, is to combine the two.³⁹ Namely looking at the Qur'an on aspects of *lafzh* and meaning.

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.⁴⁰

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.⁴¹ Therefore, for Ibn Rusyd, questioning the nature of God as such was unnecessary.

c. Arguments About Tauhid

With these global, material interpretations, what is meant by the term monotheism, in Hanafi's view is not a concept that emphasizes the oneness of God directed at trinity or polytheism, but rather is a unity of the human person that is far more dualistic behavior such as hypocrisy, hypocrisy or opportunistic behavior.

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.⁴²

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

³⁹ Rusyd, 170-171.

⁴⁰ Rusyd, 171.

⁴¹ Rusyd, 171-172.

⁴² Hassan Hanafi, "The Origin of Modern Conservatism and Islamic Fundamentalism," in *Islamic Dilemmas: Reformers, Nationalists and Industrialization*, 2019, 94-103, <https://doi.org/10.1515/9783110876581-007>.

located. The contextualisation of Islamic teachings has been exemplified by Islamic scholars and 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.⁴³

The decline of Islam is seen not only from within but also from outside Islam, such as the role of Western imperialism that causes Islamic underdevelopment. Transformative Islam does not separate theology and social analysis but is united in a dialectical framework, namely from ideological criticism to critique of interpretation which continues to seek alternative interpretations embodied in social action as theological praxis.⁴⁴

In Islamic theology Ibn Rusyd used the method discussed earlier namely; theorem al-Inayah and theorem al-Ikhtira '. The main core teachings of the Koran are monotheism, the Prophet Muhammad SAW was sent by Allah to the humanity is also to listen to the monotheism, because of that the knowledge of monotheism contained in al-Qur' an is confirmed and clarified by the Messenger of Allah in his hadith.⁴⁵ In this regard, Islamic theology discusses the belief in the truth of the recognition of God's existence along with His attributes and everything related to Him, not seeking the truth about Islam.

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.⁴⁶ The scope of

⁴³ "25 Tahun Pembaharuan Pemikiran Islam," *Jurnal Ulumul Quran* VI, no. No. 3, 1995, 54-56.

⁴⁴ Susanto, "Kritisisme Sejarah Teologi Barat." 12-13

⁴⁵ Hady, *Ibn Rusyd Membela Tuhan; Filsafat Ketuhanan Ibn Rusyd*, 299.

⁴⁶ TERKAN, "IBN RUSHD, FASL AL-MAQAL AND THE THEORY OF DOUBLE TRUTH.", 158

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the main discussion of Ibn Rushd 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.⁴⁷

C. 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 Theologian flow. The theological that came up with appeared to be rational, it was not too 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.

The result of this writing showed that Ibn Rushd had unique strategies on Islamic theology, so the two strategies are Dalil al-'Inayah and Dalil al-Ikhtira'. In this strategies, showed that Ibn Rushd had unique theology thought which his philosophical and jurisprudential view affected his theology so that his theology was more rational but it was not too liberal.

⁴⁷ Rushd, *Al-Kasyf 'an Manahij Al-Adillah Fii 'Aqaidi Al-Millah*, 159

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