Ideo-Religious Relations in Islamic Civilization: Theological Controversy Between Suhrawardi Al-Maqtul and the Fuqaha

Ahmad Asmuni

Faculty of Ushuludin Adab and Da'wah, State Islamic Institute (IAIN) Syekh Nurjati Cirebon, Indonesia

ABSTRACT: This study examines the theological controversy between Suhrawardi Al-Maqtul and the fuqaha and the ideo-religious relation in Islamic civilization. Sources of data are secondary data derived from books on Muslim scholars and literature studies related to Suhrawardi's thoughts and controversies. The research method used is a literature study with a philosophical and theological approach by analyzing the fundamental nature of existence and the accompanying reality to give birth to an understanding and thought about Islamic ideo-religiosity from the theological perspective of Islam and its controversies. The results of the study revealed that Suhrawardi sparked controversy with the fuqaha because the ideo-religiousness of the basic concept of God was different from the religious ideas of the fuqaha who at that time were in political and military conflict. One of his works is considered to deviate from the standard division of nine parts of logic - he mentions three parts, namely semantics, formal logic, and material logic. Therefore, although his thoughts have contributed to the treasures of Islam, on the other hand, they have been understood separately by the fuqaha. The implication of this research is that Muslim scholars and observers of Islamic treasures should save the works of thought of Islamic figures like him and examine their positive values for Islamic civilization.

KEYWORDS: Ideo-Religiosity, Islam, Theology, Suhrawardi al-Maqtul, The Fuqaha

INTRODUCTION

Islamic civilization continues to evolve with time and space. History records the thoughts of Muslim scholars worldwide with their works in the field of science from the oldest to modern Islamic civilizations. For example, educational thinking and psychology of students according to Ibn Sina (Hadini, 2013; Salleh & Embong, 2017), Al Khawarizmi is an important pioneer in the history of mathematics (Kurniawati & Muqowim, 2021), and Ibn Khaldun is an expert in philosophy, economics, and sociology (Alatas, 2013; Benić, 2016; Taslimi & Culture, 2021). As a result, the intellectual treasures of Islam in the past were very rich and clear in presenting dialectics and dared to be critical and objective. In addition, the literature also reveals that the diversity of Islamic thought, socio-economic phenomena and situations, and the history of the development of Islamic civilization are divided into three periods (classical, medieval, and modern) (Nasr, 2013; Palmer & Palmer, 2007; Milton-Edwards, 2004). Recent literature reveals that the effects of expansion, dynamism, worldly boundaries, religious interpretations, and shifts in boundaries form contradictory contradictions across borders (Gümüsay, 2021). These factors are one of the reasons why there is a lot of controversy among Muslim scholars to this day.

Studies show that Islamic scholarship is never free from controversial polemics and dialectics, especially Islamic mysticism (de Jong & Radtke, 1999). In its development, it has sparked a lot of debate about the use of violence and non-violence (Huda, 1996). Different ideologies from various scientific viewpoints leave various long debates and sometimes lead to conflicts and executions. How fierce the debate has been since the first Hijri period as described in the book Maqalat Al Islamiyyin by Imam Al Asy'ari (d 324/935) and the book Al Farq bayn al Firaq by Al Baghadi (d 429/1037). In detail, it is told how disagreements occurred between Mu'tazilah, Rafidhah, Murji'ah, and Ahlus Sunnah Muslim scholars. The controversial thought of Nasr Hamid Abu Zayd as a modern Muslim thinker is opposed by the majority of scholars, especially related to polygamy and hijab as explained by al-Khalidi in the book Mafhum al-Nassh (Zainol et al., 2014). It is clear that not only the plurality but also the maturity of the intellectuals of the time. Although some of them experienced rejection, the thoughts of Muslim scholars actually received good acceptance from Western scholars.

Arguing controversy was also experienced by Imam Ghazali (d 555/1111) with his thoughts in the field of philosophy in the book Tahafut at Tahafut. He exposed various ambiguities and criticized the thoughts of Al Farabi and Ibn Sina (Quinn, 2008). According to him, there are three points of their teachings that have implications for kufr. Interestingly, Imam Ghazali's criticism

of their thinking is not simply accepted as a dogma but as a point of view of various sciences on Islamic ideology. The works of Imam Ghazali who pioneered the symbiosis between kalam and philosophy, the fuqaha and logic by Ibn Taymiyyah, Ibn Al Qayyim, and Ibn Qudamah seemed to be countered. While his work offers a synthesis between sufism, fiqh, and sunnah in the book Ihya 'Ulumiddin, it does not escape controversy and rebuttals from other Muslim scholars (Hoover, 2015).

History records that past Islamic intellectual controversies have had a tremendous impact, especially on Muslim scholars themselves. Many reap the positive impact received by the community and other figures. Even studies say that the works of Muslim scholars have contributed to many reform work (Kattan, 2019). However, not a few ended with the rejection that they had to meet a tragic death because of ideo-religiosity which was considered different and caused social jealousy at that time. One of them is the tragedy of the controversy between the Illumination figure (Shaykh Al-Isyraq) Suhrawadi and the fuqaha in Aleppo in 587 H/1191 AD. Various speculations arose about the execution of Suhrawadi who was considered by the fuqaha at that time to teach ideo-religious deviants from Islam (Mufid, 2019; Ziai, 2013). If we examine previous research studies on Suhrawadi's thoughts, there have not been many in-depth studies related to the controversy of his theological thinking. The literature focuses on Suhrawadi's thoughts globally related to human nature as Insan Kamil but does not clearly state the conflicts that occur with the Fuqaha and how this relates to the ideo-religiosity of Islamic civilization. This research is very important to contribute to the treasures of knowledge about Islamic theology, especially to provide an overview of the contribution of his thoughts that sparked controversy with the fuqaha.

Research Questions
Based on the background of the problem raised by the researcher, the researcher focuses on two themes, namely (1) Islamic ideo-religiosity; (2) theological thinking, which aims to examine more deeply the controversy of thought between Suhrawardi and the fuqaha that occurred at that time and how it was related to Islamic civilization. From this theme, the formulation of the problem in this research is to explain what is the cause of the theological controversy between Suhrawardi al-Maqtul and the fuqaha, and how is the ideo-religious relation in Islamic civilization?.

LITERATURE REVIEW
Islamic Theological Theory
Theology or known as the science of religion is a reason-based discourse about religion, spirituality, and God. Thus the theological theory explains everything related to God (Snyder, 2014). Kaufman (1981) explains that the main task of theology is about understanding the imaginative construction of the doctrine of God. More deeply, the absolutes of divinity and human necessity require us to establish the doctrine. The term theology refers to the theological point of view in interpreting and teaching all human problems from religious topics rationally (Whaling, 2001). Theology enables one to understand religious traditions for various reasons, for example spreading a tradition and applying the sources of a tradition in society (Saeed, 2006). Theology in Islam is intended to discuss material about the existence of God (Tawhid which means One). The field of Islamic theology (*Kalam* science) is not only a forum for presenting statements of aqidah and doctrine but also through rationality (Shah, 2007). In practice, practical Islamic theology can help leaders and scholars to connect their theological understanding with the daily experiences of Muslims in the social environment. Therefore, the theory of Islamic theology is very important to understand because in practice it gets epistemic weight, both doctrine, tradition, Islamic philosophy, and human life (Isgandarova, 2014).

Islamic Ideo-Religiosity
Ideology (mabda') is *'aqidah 'aqliyyah yanbatsiqu 'anha an-nizhaam* (rational belief that gives birth to rules in the life of '*nizham*') (Goldberg, 1998). Ideology generally contains two elements, namely *fikrah* (thoughts) and *tariqah* (way to implement these thoughts in life). Ideology is considered as the initial step or the underlying strength of Islam as a whole in various aspects of life (El-Zein, 2019). Religiosity is synonymous with the terms faith, belief, one's piety, and devotion. Religiosity is a condition that exists in a person that motivates himself to behave according to his level of obedience to *Nash* (Holdcroft, 2006). Religion can also be interpreted as the highest spiritual/spiritual values consisting of aqidah, worship, and morals as behavioral guidelines in accordance with divine rules in order to achieve real welfare and happiness. Religiosity is positively related to values that can increase transcendence, preserve social order, and protect society from uncertainty (Schwartz & Huismans, 1995). Islam contains aqidah and a system of rules aimed at humans. The emergence of the system of Allah's rules must be carried out in life where humans only understand the problem and then explore the law from the Qur'an and As-Sunnah. Adherents of Islamic ideology believe that before life comes from Allah SWT, life span aims to gain His pleasure, and after death returns to Him with accountability (Asad, 1980). The study states that Muslim scholars' thoughts on Islamic ideo-religiosity are very diverse and often trigger controversy. For example, the ideology of Muhammadiyah is a system of beliefs, ideals, and struggles of Muhammadiyah as an Islamic movement to create a truly Islamic society. But in essence, Islamic ideology leads to a system that refers to the Qur'an and Sunnah as a guide for human life (Nashir, 2015).

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METHOD

Research Design

The research uses a literature study, research design by using a philosophical and theological approach. The philosophical approach is a method used by researchers in a planned and systematic process to examine philosophical problems which are also used in studying the thoughts of characters and a phenomenon (Flood, 2010). While the theological approach is rational research on all aspects that study the nature of God and His existence (Whaling, 2001). Understanding Islam through a philosophical and theological approach is intended to give meaning to something that is encountered, capture the wisdom, and the essence or essence of Islamic teachings; so that in performing acts of worship, spiritual values are not dry and leading boredom in carrying out them. The content analysis proposed by Weber (1990) is used to guide research in revealing research answers. The philosophical approach makes it possible to find answers through the process of scientific research by studying philosophy from the point of view of Islamic ideo-religious figures in scientific form and revealing everything that appears as a phenomenon of Islamic civilization. While the theological approach is used to investigate the problems of theological controversy between Suhrawardi and the fuqaha'.

Data and Sources of Data

The data sources of this research consist of two, namely primary data and secondary data. The primary data used is the work of Abu al-Futuh Yahya ibn Habasy ibn 'Amirak as-Suhrawardi al-Kurdi or known as Suhrawardi al-Maqtul. Secondary data is the work of other authors who talk about Suhrawardi's controversial ideo-religiosity with the fuqaha, especially those related to Islamic theology and also previous research relevant to this study.

Data Collection Tools

The data collection technique was carried out entirely by using documents originating from the works of Suhrawardi and the works of other authors in accordance with the research theme, namely Islamic ideo-religiosity and Islamic theology according to the views of Suhrawardhi and the fuqaha. The steps of data collection carried out by researcher through five stages, namely; (1) collect literature according to the research theme as a source of data containing Islamic theo-philosophical methods; (2) selecting literature materials to be used as data sources; (3) reading the literature material that has been selected in substance and other elements where a detailed review of the contents of the existing literature is carried out; (4) record the contents of the literature related to the formulation of the problem; and (5) classifying data from the essence of the existing literature by referring to the problem formulation and research objectives.

Data Analysis

The data analysis technique uses content analysis proposed by Weber (1990). The steps of content analysis are as described below; (1) focusing research on the theological controversies of Suhrawardi and the jurists, namely by studying and reviewing his descriptions and thoughts in his works written directly and written by others about his thoughts; (2) the results of the analysis are then seen for their relevance to ideo-religiosity in modern Islamic civilization. Thus the results of data analysis as a whole can answer the formulation of the problem and draw conclusions and research suggestions.

RESULT AND DISCUSSION

Ideo-Religiosity Relations in Islamic Civilization from a Theological Point of View

This research has examined the ideo-religious relation in Islamic civilization from the point of view of the theological controversy of Suhrawardi and jurists or fuqaha. The findings reveal that the theological controversy that occurred between Abu al-Futuh Yahya ibn Habasy ibn 'Amirak as-Suhrawardi al-Kurdi or known as Suhrawadi and the fuqaha were to provide learning about understanding the concept of God from the point of view of Islamic theology within the scope of aqidah, doctrine, and rationality. As explained by Kaufman (1981) and (Snyder, 2014) that theology is about understanding the imaginative construction of the doctrine of God and everything related to God. It should be understood that theology in Islam is intended to discuss material about the existence of God (*Tawhid* which means One) (Shah, 2007) and teach all human problems from religious topics rationally (Whaling, 2001). The ideo-religiosity taught by Suhrawardi puts forward the rationality of the teachings of illumination (*Isyraqi*) which means light (Hossein Nasr, 1970; (Sadatizadeh et. al., 2017; Tajer & Zekrgoo, 2019). Data 1.

(1) "Suhrawardi explained that God is the light that he calls Nur al-Anwar, the prime mover of the universe, while the universe is a giant irradiation process, where all existence begins and originates from the main principle of the One (Single). This Light is the source of all sources, and nothing can equalize the Light. Light is the brightest and most real essence, so it is impossible for anything to be brighter and clearer than light. In addition, God cannot be overwhelmed by accident ('*ardh*) or substance (*jauhar*), because it can reduce the Oneness of God, therefore, the first light must be One (*Esa,* Single) both in essence and in His nature."

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From data 1, it can be understood that in Suhrawardi's view, God's light continues to shine in Islam. Recent studies suggest that for theologians, understanding the concept of God in the form of light has many advantages, allowing for a middle ground position in extreme thinking about God (Lange, 2021). The history of Islamic civilization related to the ideology proposed by Suhrawadi tends to teach about inner religiosity openly at that time. This is in contrast to the socio-religious and political conditions that do not support his thoughts because they are considered strange with the spiritual teachings he brings. Therefore, a controversy arose from the jurists who stated that the ideo-religiosity taught by Suhrawardi could damage the *aqidah* of Muslims and destroy religion. As a result, Suhrawardi was put in prison and sentenced to death at the age of 38 (Jurji, 1940). Even though he had died because of the ideo-religiosity he brought, Surawardhi as a figure who fought for idealism, his thoughts persist to this day, especially about *isyraqiyyah* (illumination), insan kamil, and the search for human nature. His tragic death earned him the nickname *al-Maqtul* (killed teacher) (Ziai, 2013).

The concept of thinking about insan kamil (ideal human) and the concept of God has also differed views from the fuqaha of the city of Aleppo at that time. The jurists considered Suhrawardi to be *zindiq* (anti-religion), 'destroying religion', and misleading prince Al-Malik Zhahir (Jurji, 1940). The controversial view of the philosopher who combines theosophy and discursive philosophy as the holder of the position of the caliph of Allah SWT is considered a form of Suhwadi's appointment as the caliph of Allah SWT. Therefore, by the Fuqaha, assuming this view makes Suhwadi's position higher than the position of the Prophet, because the Prophet only mastered Sufism without philosophy while Suhwadi controlled both. Whereas the literature reveals that in the Book of *Hikmat al-Isyraq* written by Suhrawadi, he never declared himself to be more perfect than the Prophet (Ziai, 2013). Data 2.

(2) He said, "One who can see clearly will have perfect reflection and he will increase the benefits that were initially few. Patience is the determination of a number of things and the secret of that determination is only known by the recipient of revelation (Prophet Muhammad SAW). An ordinary human being who has weaknesses, except for a small number of philosophers who have been given enlightenment in interpreting something, but the position of this philosopher also cannot be equated with the Prophets of Allah SWT."

This statement is proof that the ideo-religiosity he brought did not reject the prophethood or place himself nobler than the position of the Prophet as was the controversy that had been created by the fuqaha at that time. Reviewing Thought Suhrawardi emphasizes ideo-religiosity based on rational reasoning or the so-called Peripatetic school in explaining the truth by combining two approaches, namely *burhani* and '*irfani* in one unit. The rational reasoning that he emphasized was reasoning in the method of thinking religiously in search of the truth. As explained by Schwartz & Huismans (1995) that religiosity is positively related to values that are able to increase transcendence, preserve social order, and protect society from uncertainty. This is why Ideology (*mabda'*) is known as *'aqidah 'aqliyyah yanbatsiqu 'anha an-nizhaam*, namely the rational creed that gives birth to the rules in the life of '*nizham*' (Goldberg, 1998).

The search for truth that affects human ideo-religiosity consists of three groups, namely; (1) humans who have deep mystical experiences but do not have the skills to express their experiences discursively; (2) humans who have discursive reasoning skills but do not have mystical experience; and (3) humans who have between the two namely mystical experience and discursive reasoning skills (El-Zein, 2019). The mystical thoughts (*Sufism*) proposed by Suhrawardi cannot be separated from his background as a philosopher and a Sufi figure who also studies mysticism so that he is called a theosophical philosopher (Mufid, 2019; Ziai, 2013; de Jong & Radtke, 1999). Data 3.

(3) "Theosophy is an understanding of the mysteries of divinity that is obtained through philosophical-sufistic thinking because understanding the concept of human ideo-religiosity according to Suhrawardi al-Maqtul's view (known as the title of *Shaik al-Isyraqi* or father of enlightenment) puts forward the human figure as human beings, namely humans who are capable of acquiring knowledge in accordance with his development (intellectual power and intuition power) to become a caliph (leader) on earth. Humans have reason and five senses and are also gifted with a heart (feelings/heart) by Allah SWT."

This ability unites rational and intuitive knowledge with the demands of the Qur'an and Hadith that shape humans in living their lives to be harmonious. This rational soul also allows humans to have self-entity (*al-nafs*) to take rational premises to guide and regulate other lower souls (Shah, 2007). Basically, the ideo-religiosity developed by Suhwaradi wants to harmonize spiritualism and philosophy or combine intellectual (rational) power with intuitional power so that they complement each other so that humans acquire knowledge. Humans who have achieved high ideo-religiosity have two pieces of knowledge (Ziai, 2013). Data 4.

(4) "First, it is *dzawaqi* (experiential or nondiscursive) with the highest form being revelation and inspiration (*ma'rifah*) namely obtaining light of knowledge from God through self-experience with non-material objects (*mukasyafah*/mystery disclosure) or also called direct witnessing (*musyahadah*). Second, it is discursive (*bathsi*) with the highest form being philosophy and science, namely obtaining knowledge directly through logical methods that have known truth."

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As for the ideo-religious relation that Suhrawadi brought about Insan Kamil of modern Islamic civilization, it can be seen as a complete, scientifically rigorous ideology as proposed by Henry Corbin. According to Corbin (1989), Suhrawadi's thoughts are able to pave the way for dialogue with modern discourse and efforts in seeking religious experiences in the scientific world. Therefore, the ideo-religiousness brought by Suhwadi about the balance between the life of the world and the hereafter from a mystical point of view, although it had experienced controversy with the fuqaha in the past, was able to become an enlightener and in accordance with every era (Bahriddinovich, 2021). Data 5.

(5) Quoted from his thoughts, "if the world is inhabited by people who combine the two powers, it can make life in the world safe and peaceful. If the world is led by a human who has an *insan kamil* soul, then the world will be bright and far from darkness. He also explained about *adab* behavior for spiritual candidates that the law requires *adab*. Where *adab* is not found, there is no law, there is no faith, and there is no awareness of God."

From the findings that have been disclosed based on previous research studies that examine the ideo-religious controversy of Suhrawardi and the jurists, it is revealed that Suhrawardi's thoughts do not conflict with Islamic teachings as he has been accused of. The literature mentions that Suhrawardi's works emphasize the teaching of correct moral behavior (*adab*) to return to God (Huda, 2004). Previous studies explained that the theory of Islamic theology is very important to understand because in practice it gets epistemic weight both in doctrine, tradition, Islamic philosophy, and human life (Isgandarova, 2014). This research shows novelty by examining more deeply the basic concept of his thinking about *insan kamil*, Suhrawardi implies that *insan kamil* is a world leader who is able to develop divine messages to achieve a balance of life between the world and the hereafter.

In contrast to the previous study conducted by Bahriddinovich (2021) explained the importance of Suhrawardi's spiritual thought for the contemporary world, this study found that theology in Suhrawardi's view teaches the intricacies of cultivating a sense of compassion in order to perfectly realize knowledge from God. God in his understanding is the light which he calls Nur al-Anwar, the prime mover of the universe. However, the socio-political situation and knowledge are different and contrary to the thoughts of the fuqaha. The fuqaha as fiqh experts who emphasize the laws or shari'a laws are taken from detailed arguments about ritual worship and the fuqaha figures strongly adhere to their ideo-religiosity so that they are very sensitive to thoughts outside the syara' law. This is what is likely to trigger a shift of opinion with Sufi experts.

Gümüsay (2021) reveal that the effects of expansion, dynamism, worldly boundaries, religious interpretations, and shifts in boundaries form conflicting contradictions across borders. From what has been explained by the researcher, it can be understood that in his thoughts he has contributed to the treasures of Islam, but on the other hand, it creates differences in thoughts with the fuqaha. The spiritual heritage of Islamic theological figures in essence has limitations due to different viewpoints, it is very important to integrate the treasures of Islamic theology without cornering the weaknesses of these works in order to produce generations of Muslims who are true ideo-religious Islam and are able to commit themselves to Islam, contemporary Muslim civilization.

CONCLUSION

This research has investigated the theological controversy between Suhrawardi Al-Maqtul and the fuqaha from a philosophical and theological point of view. From the discussion of the literature that has been stated, it can be concluded that the controversy related to the ideo-religiousity of the two different schools has sparked the controversy. From a philosophical point of view, Suhrawadi teaches about the philosophy of Illumination and this is different from the ideo-religiosity of the fuqaha which emphasizes sharia law with very detailed arguments. The controversy between Suhrawardi and the fuqaha in understanding the concept of God shows that each ideology is understood dichotomistically or separately. Therefore, although his thoughts have contributed to the treasures of Islam, on the other hand, it creates differences of opinion with the fuqaha. The implication of this research is that Muslim scholars and observers of Islamic treasures must be able to take lessons from the thoughts of Islamic leaders and save their works and implement their positive values towards modern Islamic civilization. Future research is expected to further examine the ideo-religious beliefs of Muslim scholars from different approaches, so that Islamic treasures continue to develop according to their times and are able to provide guidelines for the happiness of the world and the hereafter.

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