

Ahlussunnah wal jamaah the majority of Muslims (Asy'ariyyah and Maturidiyyah)

Anata Sulung Purwanto^{1*}, Kamaruddin Kamaruddin² & Firdiansyah Alhabsyi³

¹ Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

² State Islamic University Datokarama Palu, Indonesia

³ State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Anata Sulung Purwanto, E-mail: lpoersyahamah@gmail.com

ARTICLE INFO

ABSTRACT

Volume: 2

KEYWORD

Ahlussunnah wal jamaah, the majority of Muslims, Abu Hasan al-Asy'Ari, Abu Mansur Al-Maturidi

At the time the Prophet was still alive, there were no groups that emerged and formed their own understanding of the religion of Islam. The term Aswaja which is meant by Ahlus sunnah wal Jama'ah is the majority group of Muslims. This paper aims to provide knowledge about who the Ahlus sunnah wal jama'ah group really is. This research study is a library study. the majority group of Muslims namely followers of Imam Abu Hasan al-Asy'ari and Imam Abu Mansur Al-Maturidi in terms of faith.

1. Introduction

At the time the Prophet was still alive, there were no groups that emerged and formed their own understanding of the religion of Islam. The term Aswaja which is meant by Ahlus sunnah wal Jama'ah is the majority group of Muslims. Ahlus sunnah wal jama'ah is a group that adheres to Islamic Shari'a based on prioritizing the arguments from the Qur'an and Hadith and also by considering reason and thought, unlike the Mu'tazilah who base their thoughts on reason and philosophy originating from Islam. from Greece in discussing Ushuluddin and not like the Mujassimah (those who liken Allah to creatures) who hold the dzhohir meaning of the Qur'an and mutasyabih hadiths.

2. Library review

In terms of language, the word ahlussunnah wal jamaah is composed of three words; ahl, as-sunnah, and al-jamaah. The word ahl in the sense of language is family, group or community. One of the language experts, al-Imam Ar-Raghib al-Ashbahani in Mufradat Al-fazh al-Qur'an said that the use of the word ahl is commonly used in gatherings of several people who may be united by one ancestry, one religion, one job, one house. , a single country, or any association. While the word ahl in a more specific meaning is in the sense of lineage or descent. As for absolute use, as when said by ahl al-Bayt, then what is meant is specifically for the Prophet's family and their descendants (Kholilurrohman, 2019: 12). From the understanding that has been mentioned, it can be understood that the word ahl has various meanings depending on the context of the sentence mentioned, so in this writing the word ahl is interpreted as a group of people who are not limited to lineage.

¹ **Anata Sulung Purwanto** is a Student of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2nd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

The word as-sunnah in language review has several meanings. In al-Qamus al-Muhith, the linguist (al-Lughawi) al-Fairuzabadi writes down some of its meanings. Said as-sunnah by dhammahkan on the sin letters, among their meanings; face or face, face shape, face shape, eyebrows, journey of life, tabi'at, the road to Medina, and Allah's laws; meaning all His commandments and prohibitions (Hukmullah). Another linguist, al-Imam al-Lughawi Muhammad Murtdala az-Zabidi in Itaf as-Sadah al-Muttaqin states that among the meanings of as-Sunnah in terms of language is the path tread (Kholilurrohman, 2019: 12). From some of the meanings mentioned above, it is known that the word sunnah in the sense of language is the way, procedures and behavior or behavior of life.

While the definition of sunnah according to terms, as expressed by Muhammad Ajaj al-Khatib is everything that was quoted from the Prophet, whether in the form of words, deeds, taqrir, teaching, character, behavior, journey of life, both before the Prophet was appointed as an Apostle or afterwards (Agus Solahudin, 2009: 19). So it can be understood that the word as-sunnah has various definitions, including; as-sunnah in the historical sense is the life of the Prophet and his teachings, as-sunnah in the meaning of hadith is what was narrated from the Prophet; from all his words, deeds, decisions, or personal characteristics; both nature in the sense of physical description or in the meaning of its morals, and as-sunnah in the meaning of fiqh law, namely something that if it is done then the doer will get a reward, but if it is left there is no sin.

While the word al-jamaah in a review of language according to ar-Ragib al-Asbahani adds, the gathering of things so that they are close to each other. The word al-jamaah also means an association of something consisting of three or more members, as when it is said in Arabic jama'ah an-nâs, it means an association of people consisting of three or more people, or when it is said jamaah ath-thuyur, it means an association birds consisting of three or more tails (Kholilurrohman, 2019: 13). From the information above, it can be concluded that etymologically the word al-jamaah is the gathering of something that is more than two, namely three or more,

Likewise, the word al-jamaah in the sense of shari'a has various definitions, including al-jamaah in the meaning of someone who performs a prayer that binds and follows his prayer to other people's prayers, with certain conditions and pillars, namely congregational prayer. Al-jamaah can in the sense of an association of Muslims under one leader or an Imam who has been legally sworn in by ahl al-hilli wa al-'aqdi with certain conditions. This meaning is as in a hadith of the Prophet that whoever leaves al-jamaah and rebels against the Imam, after the Imam is legally appointed, then that person dies in that state, then he dies in a state of ignorance. It means to die with a grave sin, not to die in a state of disbelief as understood by some groups.

In a hadith the Prophet said:

وإِنَّ هَذِهِ مِلَّةٌ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ، ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ (رواه ابو داود)

It means:

And in fact this ummah will be divided into 73 groups, 72 of them in hell, and only one in heaven, namely al-Jamaah. (Narrated by Abu Dawud). (Abu Dawud, juz IV: 324).

The hadith above explains the divisions in the body of Muslims. However, the Messenger of Allah has also explained the safe path that we must take so that we do not fall into error. The key to safety is to follow what has been believed by al-jamaah, meaning the beliefs that have been firmly held by the majority of Muslims. Because Allah has promised the Prophet Muhammad that his people will not go astray as long as they stick to the beliefs agreed upon by most of them. Allah will not gather them all in error. Misguidance will only befall those who break away and separate themselves from the majority belief.

The word al-jamaah in the hadith above should not be interpreted to mean people who always pray in congregation, nor are members of a particular mosque, nor are they only understood by hadith scholars. Because such meaning is not in accordance with the context of this hadith discussion, also because it contradicts the contents of other hadiths. The context of the discussion of this hadith clearly indicates that what is meant by al-jamaah is the majority of the Prophet's people in terms of numbers.

The word al-jamaah is the majority of the Muslims (as-sawad al-azam), meaning that Ahlussunnah wal jamaah is a school that consistently adheres to the sunnah of the Prophet, his companions, tabi' and tabi'in followed by the majority of Muslims, as

emphasized by Shaykh Abdullah al-Harari, Ahlussunnah are the majority of Muhammad's ummah, they are the companions and the group that follows them in the principles of aqidah (Shaykh Abdullah al-Harari, 1997: 14-15).

In another hadith the Prophet said:

إِنَّ أُمَّي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ فَإِذَا رَأَيْتُمْ إِخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

It means:

Indeed, my ummah will not unite on misguidance, if you see disagreements then you must be in the majority group (Ibn Majah juz II, 1414H/1994 AD, 1303).

The majority of the people of the Prophet, from time to time and from generation to generation, are ahlussunnah wal jamaah. They are the companions of the Prophet and people after them who followed in the footsteps of these companions in believing in the basics of faith. Even though the generations after the Companions in terms of the quality of worship were far behind compared to the Companions of the Prophet himself, as long as they believed in what the Companions believed in, they were still Ahlussunnah.

It can be clearly understood that, the hadiths that have been mentioned testify to the truth of what the majority of the Ummah of the Prophet Muhammad believed, not the truth of split fiqahs. In terms of numbers, the firqahs of the 72 factions claimed by the Prophet will go to hell, as mentioned in the hadith narrated by Abu Dawud, are a very small group compared to the followers of ahlussunnah wal jamaah. The definition of al-jamaah which has been mentioned in the hadith narrated by al-Imam Abu Dawud above means the majority of the people of the Prophet, who later became known as ahlussunnah wal jamaah. So what is meant by ahlussunnah wal jamaah is a term that is based on the majority group of followers of the Prophet Muhammad, namely the companions of the Prophet Muhammad and those who adhere to their teachings in the basic principles of faith, as taught by the Prophet Muhammad and his companions.

3. Research methodology

This research study is a literature review, namely the appearance of scientific reasoning arguments. Literature review which contains several ideas and proportions related to the study, which are supported by data and information obtained from library sources.

4. Results and Discussion

In the hadith narrated by al-Imam Ahmad ibn Hanbal and al-Imam al-Hakim it is stated that the Prophet said:

لَتُفْتَحَنَّ الْقَسْتَنَتَيْنِيَّ فَلْيَنْعَمِ الْأَمِيرُ أَمِيرُهَا وَلْيَنْعَمِ الْجَيْشُ ذَلِكَ الْجَيْشُ

It means:

The city of Kostantinopel (now Istanbul) will really be conquered by a commander. The best commander in chief is the commander in chief and the best soldier is the soldier (Narrated by al-Bukhari, Ahmad, al-Hakim and others). (Al-Bukhari, at-Tarikh al-Kabir, 2/81, Ahmad, Musnad Ahmad hadith number 18957, ath-Tabarani, al-Mu'jam al-Kabir hadith number 1216)

This hadith became a reality, namely when the city of Istanbul was subject to the hands of sultan Muhammad al-Fatih. Before him, many commanders had attempted to conquer the city, including the father of sultan Muhammad al-Fatih himself, namely sultan Murad ats-Tsani. Of course the goal is that they all want to be what the Messenger of Allah meant in his praise of the hadith above. However, it turned out that only the sultan Muhammad al-Fatih could conquer the city of Kostantinopel so that it fell completely under the rule of the Muslims.

History has recorded that sultan Muhammad al-Fatih was an Asy'ari in his creed, he was very strong in adhering to the principles of the Ahlussunnah wal jamaah creed above the Asy'ariyyah school of thought. He really loved the scholars and Sufis. In almost all the decisions he made were the result of considerations that he had consulted with prominent scholars and Sufis. Even before he decided to go down to conquer the city of Kostantin, he consulted with his spiritual teachers.

Deliberations here are not only limited to forming mentality and spirit, but also discussing methods, weapons of war, supplies and so on.

Then one of the most important weapons firmly embedded in the beliefs of sultan Muhammad al-Fatih is the power of tawassul. Therefore, before going down to the battlefield he did tawassul with the Prophet. This means that he asked Allah to pass his dream by making the Prophet as a ware or intermediary in his prayers. Thus the hadith above, implicitly, gives us an important lesson that tawassul is something that has been prescribed in Islam. (Kholilurrohman, 2019: 94).

The Prophet's praise of the conqueror commander Kostantin in the hadith above is one of the strongest proofs of the truth of the creed that the commander in chief believed in. Also proof of the truth of the faith from the army or people who were with him at that time. They are all Ash'ariyyah, people who believe that Allah is not similar to anything, does not resemble His creatures., such as having small or large limbs such as hands, feet, head, and others. They believe that Allah exists without place and without direction, that Allah is most holy of all shapes and sizes, and that Allah is not characterized by the properties of things. They are people who believe in the law of tawassul, both tawassul with the Prophets, and tawassul with Allah's saints or other pious people. Therefore, not a few of Sultan Muhammad al-Fatih's army at that time were people who came from Sufi circles and followers of trusted orders. The clearest evidence about the truth of the Asy'ariyyah creed in the hadith mentioned above is that it is impossible for the Prophet to praise people whose aqeedah is misguided.

This is corroborated by statements of scholars about the truth of the Asy'ariyyah and Maturidiyyah beliefs as the ahlussunnah wal jamaah beliefs, Among them is al-imam Al-Murtadho Az-zabidi said in his book Ithaf Sadah al-Muttaqin Bi Syarh Ihya Ulum ad-Din, writes as follows:

إِذَا أُطْلِقَ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَأَلْمَرَادُ بِهِ الْأَشَاعِرَةُ وَالْمَاتُرِدِيَّةُ

It means:

If it is called Ahlusunnah wal jamaah then what is meant is the Asy'ariyyah and the Maturidiyyah (Kholilurrohman, 2019: 31).

Abu Al-Hasan al-Asy'ari who pioneered the al-Asy'ariyah school of thought had laid down solid foundations and principles in the faith. He defended the teachings of the Qur'an and Sunnah, and put them in line with the rational methodology developed by the Mu'tazilah. What was done by al-Asy'ari seems to have become a necessity for the community, as evidenced by the school he founded and followed by the majority of Muslims to this day. Because of that, al-Asy'ari is known as the main character ahlussunnah wal jamaah in the field of faith. In this context Harun Nasution stated that what is meant by Ahlusunnah wal jamaah in the field of Islamic theology are the al-Asy'ariah and the Al-Maturidiyyah (Harun Nasution, 2013: 65).

From the above quotations we know that al-Imam Abu Hasan al-Asy'ari and al-Imam Abu Mansur al-Maturidi did not come with new teachings or understandings. Both of them only establish and strengthen all the issues of faith that have become the beliefs of the previous Salaf scholars. That is, both of them only fought for what the companions of the Prophet had believed. Al-Imam Abu Hasan fought for the texts and all the problems that had developed and were determined in the ash-Shafi'i school, while al-Imam Abu Mansur fought for the texts and all the problems that had been developed and determined in the Hanafi school.

Then in their struggle, the two great Imams made rebuttals with various rational arguments based on Shari'a texts against various jurists who violated what had been outlined by the Prophet. From here then everyone who followed the steps of these two great Imams is known as al-Ash'ari and as al-Maturidi. So, The true creed which has been believed by previous Salaf scholars is the creed believed by the al-Asy'ariyyah and al-Maturidiyyah groups. This ahlussunnah creed is a creed that is believed by the majority of Muslims throughout the world from time to time. In their fiqh are followers of the Shafi'i school, the Maliki school of thought, the Hanafi school of thought, and prominent people from the Hanbali school of thought. This ahlussunnah aqidah has been taught until now in Islamic boarding schools in our country, Indonesia, including in Central Sulawesi, namely the Al-Khairaat foundation such as the AD/ART yermaktub and this creed which is also believed by the majority of Muslims around the world, in Indonesia, Malaysia, Brunei, India, Pakistan, Egypt (especially al-Azhar who actively teaches this belief), the countries of Syria (Syria, Jordan, Lebanon and Palestine), Morocco, Yemen, Iraq, Turkey, Dagestan, Chechnya, Afghanistan and other countries.

5. Conclusion

Ahlus sunnah wal jamaah is the majority group of Muslims, namely the followers of Imam Abu Hasan al-Asy'ari and Imam Abu Mansur Al-Maturidi in terms of faith, namely believes that Allah is not similar to anything, does not resemble His creatures, exists without place and direction, God's glory is from the characteristics of creatures, God's glory is from shape and size such as having small or large limbs such as hands, feet, head, and others. Then permissible tawassul to the Prophets and pious people with the belief that Allah is the creator of all things, the Prophets and pious people are only a cause.

Reference

- Abu Daud, Sunan Abi Daud, chapter IV (Beirut: Dar al-Kitab al-Arabi)
- Syaikh Abdullah al-Harari. (1997), *Izhar al-Aqidah as-Sunniah bi Syarh al-Aqidah al-Tahawiah*, (Cet.III; Bairut: Dar al-Masyari.
- Ibn Majah. (1414/1994), *Sunan Ibn Majah*, chapter II, Cairo: Dar al-Hadith.
- Kholilurrohman. (2019), *Who are Ahlussunnah wal Jamaah Actually*, Tangerang: Nurul Hikamah Press.
- Harun Nasution. (2013), *Islamic Theology of Historical Streams Comparative Analysis*, Jakarta: UI-Press.
- Al-Bukhari, at-Tarikh al-Kabir, 2/81, Ahmad, Musnad Ahmad, hadith number 18957, ath-Tabarani, al-Mu'jam al-Kabir, hadith number 1216, and others.
- Agus Solahudin, (2009), *Ulumul Hadith*, Bandung: CV Pustaka Setia.