

# RELIGION IN THOUGHT MURTADHA MUTHAHHARI

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## **Abstract**

*This writing is based on the background that religious formalism is increasingly becoming a fundamental problem. This is marked by the patterns and behavior of people who claim to be religious but there is no concrete implementation in their daily lives. This research was conducted to determine the concept of religion as a fitrah for humans as well as how religious beliefs are to the level of the relationship between religion and science according to Murtadha Motabbari. This research is a qualitative study that uses a sociological analysis approach, while the data in this study come from content analysis collected from various sources. , the level of religious belief, until people know God, the criticisms of Murtadha muthabbari which are an integral part of the life of the above figures to practice true religious values. Religion as human nature gives birth to the belief that religion is the only way to fulfill all needs, so that religion is not only a label or social formality but is able to become a guide in life and life. All religions teach goodness and peace, and no religion teaches violence. But sometimes there is violence in the name of religion because of a lack of understanding or a distortion of the source of religion itself. So that religion is sometimes used, and it seems that religion and religious practice are the opposite. So what is blamed on the concept of religion itself is actually the one who is wrong for religious actors.*

**Keyword:** Religion, Thought, and Murtadha Motabbari

## **Introduction**

Religion and faith sometimes inversely in fact. Can be seen in everyday life, especially in ordinary people. Many claimed to be A religion, religion B, religion C and so on but sometimes they did not know what they believed could guide them or not. What they believe is true or not, what do they believe can bring goodness to their lives whether they are themselves or their fellow or not? The worse thing is when they are asked why they are religious?, then the simple answer is because from your father, his ancestors were religious.

Some people who sometimes also want to deny religion, they feel reluctant to admit that he has confidence, that he has a religion that binds him. So that lately there appears, for example, a group that states that it is not religious, wants to be separated from religious identity, whether it is because they do not believe in the truth of a religion or because they are fed up with attitude, behavior, behavior of someone who claims religion but in their daily lives there is no religion, the behavior is always always defame religion, immoral, do not respect others and so on, only make religion as a cover for their moral depravity.

Regardless of all that, whether we realize it or not, on certain tarap humanity itself in reality does not mean that certain human beings themselves in reality cannot escape the need for something that is very fundamental and that is belief. The need for something that he considers great, a belief in something with which he feels calm, with which he can also gain inner satisfaction that is religion or belief.

The mortality of this earthly life is not able to satisfy the thirst of the full human heart. It is always in human existence longing for a "more" that cannot be fulfilled by everyday experiences. This impulse shows very clearly the existence of

something, which in the direction of our life is headed like a bird's wing pointing at the air reality. Enchanting reality and fulfilling the longing of the soul is God, faith or belief in God. Religion is essentially the acceptance of values and even intuition which is believed to be absolute truth. But in reality humans are not born in a space that is empty of culture and empty of religion. Because it is religious for the majority of adherents of any religion not to originate from free choice, it starts from the inheritance of ultimate value from generation to generation. It is not surprising that religious issues and diversity of problems are sensitive<sup>1</sup>.

For a diverse Indonesian society, the growing willingness to understand and respect each other's role models and the beliefs of each party is very important. He is an objective demand if we want the harmony of life among religious people, especially in Indonesia, this beloved country, to be maintained. But the reality said otherwise, the hope of living in harmony among religious people was arguably a taboo thing, given the many violence and various contradictions among the followers of the existing religion, the walls of exclusivity were increasingly firmly established.

There are various reasons that all of this might happen, including because the followers of the religion themselves cannot really understand the essence of the teachings of religion that they believe in, do not believe that religion itself is natural, religion is a basic human need.

Religious instinct is a human nature since Allah created Adam AS, as a monotheistic being. Every person must be born in a state of having this religious instinct. In the reality of today's life, everyone must really need religion.

Because, life cannot stand up without it. Human needs for religion are far greater than their needs for food, drinks, shelter and clothing. This can also be seen from the positive influence of religion on individuals and groups equally. In particular, if the religion embraced is a religion that only affects God.

The surrender to God alone is the substance of the religious divine message coming and calls upon all humanity to surrender to Him. After that, there were irregularities in the books that had been revealed and caused mankind to come out of God's straight path. Ibn Kathir revealed, "In the beginning, everyone embraced the religion of Adam. Then they worshiped idols. Finally God sent Noah, the first apostle sent by the inhabitants of the earth.

"Since then, humanity has been divided into two groups. First, groups who walk the path and continue the mission of the prophets and messengers so that they get a big victory. Second, groups that allow the path of truth and take a stand against the prophets and apostles. As a result they will get a real loss. From the split, various religions, schools and groups emerged that we could witness at any time.

Meanwhile, Islam is a closing religion that is always in God's care from all forms of deviation. He also made it a refiner to pre-existing religions.

Today, religion, sects, groups and various understandings in the world, require followers to be able to tolerate one another with other followers. Moreover, we now live in a fast-paced era with a variety of cultures, skin colors and languages. This condition requires all parties to uphold mutual understanding. In addition, there needs to be ongoing dialogue as an effort to quell the hatred between each believer.

The result is expected to make humanity seem to live in one country. For that, we really need the language of logic and dialogue, so that each person can carry out beliefs calmly. These efforts have been carried out by scholars and religious leaders

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<sup>1</sup> Smith, Wilfred C., *Memburu Makna Agama*, Bandung: Mizan, 2004. P.12

by holding various conferences to strengthen interfaith relations, flow, understanding and so forth.

That was said by Murtadha Motahhari as *fitrah*, a type of creation by which Allah created man, and he cannot change because he is part of the human nature, by which he was created and he cannot be changed, that is straight religion, that is religion really straight<sup>2</sup>.

Since humans are born in the world, the nature of something outside themselves has begun to appear, like a baby at birth crying and trying to find the mother's nipples even with their eyes closed.

During this time many people probably knew Motahhari as a prolific writer who wrote dozens of books on almost everything. At best people will regard him as an intelligent and broad-minded scholar, including about Western thoughts. But, so much and the variety of Motahhari's writings on the other hand can give the impression that Motahhari is a generalist who does not have a clear agenda and perspective in his career of thought. In recent years, Indonesian readers have begun to enjoy their works in the field of Islamic philosophy and ethics, which in fact are not small and not less important than their popular works and political careers as one of the Republicans' founders, founders and founders. Islamic Iran. In fact this impression is not right. Motahhari was a scholar-thinker who knew very well what he was thinking and fighting for. Behind dozens of his works is actually exposed to a big agenda, a big goal in Murtadha Motahhari. It feels very relevant to listen to Haidar Bagir who tried to guess the purpose and agenda behind Motahhari's impulse in his work as a cleric, as an Islamic thinker, and at the same time as a fighter for the establishment of the Republic of Iran.

First, for Motahhari, thinking and doing contemplation and intellectual understanding are the goals of a Muslim's life. This would be easy to understand if it was learned how Islam saw the purpose of life as a means of Allah (knowledge of God). According to Motahhari, intellectual enlightenment is one of the highest happiness which indeed is the goal of every philosopher and thinker, Motahhari is no exception. Well, to guarantee the validity of the results of a thought process, especially if it concerns the concept of God that is so urgent for human happiness.

The second goal of his work, Mutahhari has determined for him the task of explaining Islamic teachings in a way that is in accordance with modern human needs for rational thoughts. Motahhari took part in a period which witnessed the swift currents of thought influences coming from the West. Despite the positive influences of the West, Motahhari felt the challenges of certain Western thoughts on religion. The challenge that feels very pressing is Marxism. Since the 1960s, Iran has been affected by the influence of this school. Its influence feels increasingly strong. Murtadha Motahhari said "At present, among certain Muslim writers (the tendency to Marxism and the view that Islam contains Marxist understandings) gets wide acceptance and is seen as a sign of the breadth of mind and mode again". Mutahhari also felt the influence of other Western ideologies which gripped Muslim countries, including Iran, namely materialism. Understanding is the pillar of teachers of various understandings that arise in modern Western civilization. To address these issues, Mutahhari produced many works in the form of criticism of these ideologies.

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<sup>2</sup>Murtadha, Muthahhari *Fitrah Menyingkap Hakikat, Potensi dan Jati Diri Manusia*, Jakarta; Lentera, 2008. P. 244

Murtadha Motahhari was actually very impressed with Western philosophical notions such as materialism and existentialism, but Motahhari also criticized him strongly, because he considered it not in accordance with the Tawheed he adhered to, and also the condition of Shi'ite Iranian society. (Motahhari, 1988, p. 96). Mutahhari in this case was not alone, it turned out that Shari'ati, who was also an Iranian figure in the ranks of Mutahhari, experienced the same conditions. Motahhari and Shari'ati are anti-Marxist Marxists. Both were greatly influenced by Marxism, especially the Neo-Marxism of Gurvitch, but also much criticized it. There is a hate-love relationship between the two and Marxism<sup>3</sup>.

Motahhari's attitude towards Western materialism did not fascinate him and blind taklid. Mutahhari criticized Marxism a lot. Occasionally when "speaking the language of the people", namely students who are scientific and left movements. But Marx's influence is very visible. Shari'ati accepted the theory of class consciousness and dialectics and history, but rejected dialectical materialism. He modified the class opposition to be between the Third world against Western Imperialism. Mutahhari also uses Marxist paradigms, frameworks and analysis to explain the development of society. And of course the spirit of atheism is crocheted.

Motahhari in this case is a pure scientist who states that: that Marxism rejects human dignity, and removes the essence of humanity in the system of social work and production. And finally, the proletarian dictatorship replaced the free society and freedom of work. Humans are programmed and planned from above, all individuals are employed in exchange for their denial of mechanical systems. In Marxism, human beings become shackled and bound by conditions and formed. Humans belong to society, and society is a product of production machinery. There is an attempt by Shari'ati to carry out Islamic Marxification, or even Islamization of Marxism<sup>4</sup>.

Mutahhari can be regarded as a warrior on the stage of Islamic thought and knows his era. During his lifetime, various foreign thoughts had permeated the souls of Iranian society, especially the thoughts of the youth. At that time, the constituents of Marxism were quite aggressive in carrying out reforms in the field of culture. They also try to instill the seeds of Marxism in all aspects of people's lives. Ironically, the Pahlevi dynasty instead provided support for their efforts. The Pahlevi dynasty hopes that their activities can continue to weaken the Islamic movement, especially the Mullahs in Iran. In fact, gradually the ideas of Marxism gained a place on the day of most people, especially young Iranian people. Seeing this phenomenon, where Marxism is so rapidly developing, a number of parties have begun to feel hot, but they have not been able to provide a quick and precise solution. At that time, Muslim youth were targeted by constituents of Marxism. The Iranian youth at that time in general lacked a strong base of thought, so they were unable to break the doubts infused by followers of Marxism. Usually, supporters of Marxism sow doubts on the Islamic youth of Iran against the teachings of Islam.

It is true that because of this condition Mutahhari felt called to defend Islam and the Iranian nation. He did feel that the foreign thought was quite widespread in the community and increasingly strong. Some segments of society have also been influenced by this thought. Meanwhile, Muslim scholars and scholars have not been able to provide intellectual resistance to the philosophy of Marxism, let alone alternative solutions. Apart from 'Allamah Thabathaba'i and Motahhari, only a small

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<sup>3</sup> Murtadha, Muthahhari, *Manusia Seutubhya: Studi Kritis Berbagai Pandangan Filosofis*, Jakarta: Sadra Press, 2012. p.1

<sup>4</sup> Murtadha, Muthahhari *Semangat Pemikiran Islam*, Penerbit: Yapi, 1989.p.96

number of students understood the philosophy of Materialism well, especially Marxism. Although he had been banned from lectures since 1974 AD, and for the sake of upholding Islamic teachings, he finally took the time to give lectures throughout 1977 AD.

The theme of his various lectures was nothing but an epistemological problem. There are reasons for choosing this topic when viewed from Iran's domestic conditions. Motahhari has an interest and purpose for choosing this topic. He considered that the study of Islamic epistemology at that time was very important, besides having special meanings and influences. The significance is to prove the fragility of various foreign thoughts, especially Marxism. To break the philosophical thinking of Marxism, Iranian society must understand Islamic epistemology adequately. As a solution, Mutahhari offered Islamic thought as an alternative solution. In his various lectures, he proved how sturdy Islamic thought and the fragility of foreign thought<sup>5</sup>.

The rationale which is similarly related to the fourth goal behind Motahhari's intellect to build a philosophical foundation and view of the Islamic world is his awareness of the need for a strong and coherent foundation for the development of Islamic systems in various fields of life, including ethical systems, political system, economic system, social system, and so on. Motahhari is indeed well known for his writings on ethical, economic, social, and even cultural questions in the light of the teachings of Islam. Motahhari, through his introduction to the Islamic World View, included various themes of discussion which he considered as important and urgent issues such as: Conception about the values of human morality, fitrah, human rights, sexual ethics, and so on<sup>6</sup>.

For this reason, the author will try to write an article with the theme "Murtadha Motahhari's Thought about Religion"

## Research Methods

This research is a qualitative study that uses a sociological analysis approach, while the data in this study comes from content analysis collected from various sources which is then used as a second source, these sources are taken from books related to the research discussion, articles, journals, video recordings, electronic and print media. These data were collected through literature study related to the thoughts of Murtadha Motahhari, which had been relatively under-revealed, using long and short distance patterns. In fact, it was precisely in those parts that Motahhari's energy of progressivity, dynamism and creativity for the future of religion found its emphasis. Author term. these parts are unthinkable, marking something that has been overlooked, under-appreciated, and minimally followed up from Motahhari's religious thought framework.

## Discussion

### Religion in Motahhari's Thought

The author tries to reveal the critical side of Murtadha Motahhari's thinking which has been relatively unexplained which uses long-range and short distance

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<sup>5</sup> Murtadha, Muthahhari *Kritik Islam terhadap Materialisme*, Penerbit: ICJ Al Huda, 2001.p.22

<sup>6</sup> Bagir, Haidar, *Murtadha Muthabbari Sang Mujahid Sang Mujtabid*, Bandung: Yayasan Muthahhari, 1993.p.17

patterns. In fact, it is precisely in those parts that Motahhari's energy of progression, dynamic, and creativity of thought for the future of religion finds its emphasis. The term writer. those parts are unthinkable, markers of something that is missed, less appreciated, and minimal is followed up by the order of Motahhari's religious thinking.

Regarding the figure of Motahhari, it must be understood that Mutahhari was a scholar as well as a philosopher who produced Syi'ah's world-horizon climate which placed philosophy as a center of religious thought. In addition, Motahhari is also a product of the climate of *ijtihad* whose door is never closed.

These two things are advantages that developed in the Syi'ah world but are not authors found in the Sunni world. The historical background of this intellectual climate, indirectly, then puts Motahhari as a thinker who places the role of philosophy in a very vital and important position. In almost all of his books, Mutahhari asserted carefully that the role of philosophy must be placed significantly in a strategic position. Motahhari's emphasis maximally on this philosophy is closely related to his view of the role of reason or ratio.

In the opinion of the author, for Motahhari, the ratio is the great potential possessed by humans, which is not only a fundamental difference in existence with other creatures such as animals but also becomes the basis of accidental differences between the two. By optimizing the expression of potential ratios, humans can reach the dynamic, progressivity, and creativity in their lives. With the power of ratio, humans can pick up progress and achieve the dynamic of their lives. Therefore, philosophy, as a scientific discipline that stands above the fundamental power of reasoning rationale, then gets a place that is quite special in all lines of the conceptions of Motahhari's thought. Philosophy, by Motahhari, is very emphasized in its use.

Although Motahhari strongly emphasizes efforts to optimize potential ratios through philosophical vehicles, it does not place him in a lame position by denying the potential of spirituality in humans. Motahhari applies to maintaining aspects of spirituality in humans. Motahhari often put forth harsh criticism among those who are fully ratios and oriented to ratios, without considering the side of human spirituality. According to Mutahhari, besides it will result in drought and aridity of human identity as a result of absolute worship of matter, it will also result in moral degradation.

However, in Motahhari's thought the author noted, spirituality must also be proportionally placed because spirituality which is not supported by the basic power of rationality, for Motahhari, will lead Muslims to stagnation or chaos because some aspects of human life are factual problems that can only be dealt with reason ratio. If it is monopolized by a spirituality device, then this aspect is not only not resolved but will aggravate and increase the complexity of the problem.

Therefore, the authors add to Motahhari, everything must be placed and faced proportionally in accordance with the particular device. What is related to the ratio, it must be dealt with and resolved by the power of reasoning ratios, as well as aspects that become the quota of human spirituality. In one sentence, the writer wants to conclude that what Motahhari wants to emphasize is giving what is part of ratio analysis, as you also have to give all aspects that become the authority of sharpness of spirituality. There can be no domination and monopoly on the other, which can result in inequality in Islamic thought.

## Human Fitrah Religion

### The End of Religion

Our world is a world of change and change, nothing remains in it. Everything will always change, fade, and after that die<sup>7</sup>.

So the author thought the question arises as to what religion is? Is there a certain period for religion so that, if it has passed, will the age of religion end? Or is the situation not like that? Will he remain in the midst of mankind so that, if a movement which fights or tries to finish him, such a movement will certainly not succeed? In fact, it is religion that remains alive, unquenchable, and still beats, then appears again and declares its presence in various other forms, soon after?. Will Durant, the philosopher who did not believe in any religion, said in his language about history and religion: (In his book *The Lessons of History*) "Religion has a hundred souls. Everything if it has been killed for the first time is dead forever, except religion. If he were killed a hundred times, he would appear again and return to life after death"<sup>8</sup>.

"This author's analytical study revolves around the rules and natural laws of what is eternal and what is mortal and dead. But, in this case, the author's discussion is only limited to social phenomena and will not touch on things that are outside the phenomenon and discussion.

### Measures of Endurance

Phenomena - social phenomena that can maintain their presence throughout the period must be in harmony with human desires or needs. In other words, the phenomenon itself is human needs or, at the very least, becomes the (means) to meet those needs. In the sense that humans, deep in their nature, seek and crave such a phenomenon. Even if not, that is, man does not crave him in his nature and his instincts, and that is not a direct goal of his tendencies, at least he is a means for fulfilling his basic needs for nature.

Human needs consist of two parts, natural needs and not natural (ie habits or customs)<sup>9</sup>.

Natural needs (fitriah) are things that are needed by humans as human beings, and until now it has not been known the secret. For example, the human desire to know and investigate, to become famous and be handsome or beautiful, as well as the desire to have family and descendants. Although he will face fatigue and difficulty because of it all, he still wants to get it and try to fulfill his desires. As for why humans want knowledge and beauty (beauty), and what is the nature of such desires, and why they enjoy them so much, are questions that need answers. Whether we are able to answer it or not, these desires and needs in fact remain in human nature. The non-natural needs, namely the habits or customs carried out by most humans, but they have the ability to escape from it or replace it with others (such as smoking or drinking tea, liquor, and heroin) all can be needs that are highly sought after and desired by humans as well as physical needs<sup>10</sup>.

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<sup>7</sup>Murtadha, Muthahhari, *Manusia Seutubnya: Studi Kritis Berbagai Pandangan Filosofis*, Jakarta: Sadra Press, 2012.p.47

<sup>8</sup>Motahhari, et al. 47

<sup>9</sup>Motahhari, et al. 48

<sup>10</sup>Motahhari, et al. 49

These habits, little by little, can be a second natural need for him. Even so, humans are still able to leave or break away from it, or educate future generations with perfect education so that they leave adulthood without even thinking about these things for ever. It is not the case with natural or natural desires and drives. Humans cannot possibly leave it, nor can they provide education for future generations to truly be able to forget it. Wise thinkers have a philosophical rule, namely: "coercion cannot last".

That means that an unnatural current will not be eternal and lasting. In contrast, natural currents will last and have the ability to survive. However, if we want to state with certainty that religion will be eternal and lasting, there must be one of the following two things: that is, it is itself a natural need, provided that it must be the only means to meet this need or need - natural needs of nature, or must be such that there is no other means better than it. Because, if there are facilities other than religion that can fulfill those needs in a more important way, more useful and more influential, at that time the need for religion will disappear. Religion will be abandoned by humans who will then move on and try to reach other means. Especially if it turns out to be better than religion. (Motahhari, et al. 50).

This phenomenon is often witnessed in the present. Goods change every day, which has long been abandoned and then people are encouraged to buy new ones even though the new ones are only able to meet the needs in the same way as the previous items.

In essence, religion has both features. It is itself a physical and emotional need of human beings, and it is also the only means to fulfill the needs of human beings that nothing can replace their position<sup>11</sup>.

After discussing the results of the author's analysis, the following will be clear to us about the impossibility of something that can occupy a religious position in terms of fulfilling the desires of Fitri.

### **Religious Secretariat**

Al-Karim's Al-Qur'an Religious Religion has revealed that Allah SWT. save religion in the depths of the human soul:

"Face your face straight to the religion of God; keep on the nature of God who has created man according to that nature ". (See the Qur'an letter ar-Rum / 30: 30).

When talking about the prophets, Imam Ali alaihissalam said that they were sent to remind people of the agreement, which had been bound by their nature, which they would later be required to fulfill. The agreement was not recorded on paper, nor was it pronounced by the tongue, but was engraved with a pen created by Allah on the heart and depth of human nature, and above the surface of conscience and in the depth of inner feelings<sup>12</sup>.

The above was stated not for proof or argumentation, but rather to emphasize that Islam was the first to find and emphasize that religion is a necessity for human beings. Previously, humans had known this fact. Only recently have there been a number of people calling for and popularizing it. Various theories and concepts regarding this matter emerged first in the

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<sup>11</sup> Motahhari, et al. 52

<sup>12</sup> Motahhari, et al. 52



seventeenth century, later in the eighteenth and nineteenth centuries, while the Qur'an of Karim has stressed in the word of Allah as mentioned above.

### **Religion Grows First**

There are several hypotheses put forward regarding the growth of religion. Below, the writer mentions 5 points how religion grew first in detail:

- 1) Religion is a product of fear;
- 2) Religion is a product of ignorance;
- 3) Craving for justice and order;
- 4) The Marxist hypothesis;
- 5) Freud's hypothesis<sup>13</sup>.

### **Opinions Around the Religious Secretariat**

The various results of the author's analysis, to establish religious secrets include:

- 1). Carl Gustav Jung, a well-known psychologist and student of Freud, stated: "Although it is true what Freud said that religion is among the forms which are blazing from the human subconscious, the statement that 'the subconscious whole is limited to tendencies the sex that runs from human consciousness to its subconscious' cannot be justified. Humans have an inner soul and the existence of a pure and natural subconscious, whose content does not only originate from just external feelings as Freud's (mistakenly estimated). In fact, Freud had indeed succeeded when he discovered the unconscious theory, but failed in the belief that the whole subconscious mind consisted of things that were displaced from someone's feelings. "Jung believed that religion included things that were already in the bottom conscious and natural<sup>14</sup>.
- 2). William James, a prominent philosopher and scientist from America stated: "Although it is true that the statement that physical and material things are the source of the growth of various inner desires, there are many desires that grow from the realm behind this material nature. The proof is that many human actions do not correspond to material calculations. In every religious situation and act, we can always see various forms of nature, such as sincerity, sincerity, longing, friendliness, love, and sacrifice. Religious psychiatric symptoms have various personalities and properties (characteristics) that are not in harmony with all the general symptoms of the human psyche<sup>15</sup>. "Furthermore, William James said:" material instincts that connect us to this material realm, so do instincts spiritual connects us with other realms. "This figure does have some strange opinions in this field. (Among other things, he said: "In fact, metaphysical philosophies are translations of other languages, in the sense that humans think that they have reached the problems behind the physical realm with their minds and minds, but this is not the case. The truth is that it is the appeal of his conscience that has been reached by his intellect in another language, then in his logical language he 'wraps it' in philosophical clothes. "There are still a few more opinions in this field).

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<sup>13</sup> Motahhari, et al. 52-55

<sup>14</sup> Motahhari, et al. 56

<sup>15</sup> Motahhari, et al. 57

3). Alexis Carell said in her book entitled Prayer: "Prayer is the greatest religious symptom for humans because in that situation the human soul flies to God." He said again: "In the human mind, there is a beam of light that shows humans mistakes and deviations that are sometimes done. This light prevents humans from falling into sin and deviation. "He also said: There are times when humans, in some spiritual circumstances, feel the greatness and majesty of God's forgiveness."

4). Einstein stated that there were various psychological feelings that had caused religious growth. Likewise various factors have encouraged various groups of people to cling to religion. Furthermore, he said that fear of primitive humans is the basic psychological ingredient for the growth of religion fearing death, fear of hunger, fear of wild animals, and fear of disease. His thinking ability which is very limited, simple, and frozen creates for him a variety of offerings which are almost similar to then formed with his mind and hands. After completing the creation, he starts thinking about how he can escape from anger and the wrath of his creations, and how he can bring his satisfaction (pleasure) to him. (Of course, we must call this religion a religion of fear. God who is called upon to be worshiped by this religion is certainly not an essential God. Religion like this is only idol worship)<sup>16</sup>.

It seems the author thinks, all the hypotheses stated by the deniers of the religious fitfit, regarding the origin of growth, are very different from one another. They do not have a single opinion on this field. What gives rise to astonishment is that some of us trust hypotheses like this, such as their beliefs about a chemical equation or theoretical physics.

With the gap between these opinions, and the many present-day thinkers who have recognized religious secrecy and tried to prove it in various ways including Einstein, who by the West himself was recognized as the greatest scientist of today how religion is still regarded as a product of ignorance.

### **Religion is the Only Way to Fulfill All Needs of Discussion**

The author will then revolve around the fact that religion is the only means or means to fulfill all human needs and desires, nothing can replace his position. Since some time ago, some people believe that with the progress and modernization achieved by humans, the need for religion will soon disappear because science will be able to fulfill all human needs and desires. However, now that great progress has been made in science, humans still feel an urgent need for religion regarding the happiness of individuals and society<sup>17</sup>.

The description that humans must experience mortality after a certain period of age has passed, will make them feel the lack of balance of their thoughts and desires with their abilities. So, then this question arises before him: "If mortality is the end of man's journey, to what extent do fantasies and broad tendencies turn into something painful and futile?"<sup>18</sup>

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<sup>16</sup> Motahhari, et al. 58

<sup>17</sup> Motahhari, et al. 58

<sup>18</sup> Motahhari, et al. 61

Humans often exhausted themselves by trying to find eternity. All of his efforts and actions to seek sustainability are a result of his tendency to immortality. Including the actions carried out by some people in order to declare their preservation later after the passing of this life; namely through the realization of these deeds

The only way to fulfill these feelings and desires in their perfect and satisfying form is feelings and beliefs or religious beliefs. Ferrochi, in his book *Letters of the Great*, quotes Victor Hugo's letter emphasizing this meaning, namely that if man believes that he will be mortal and that there is nothing behind this life besides absolute absence, at that time he will lose his feeling that life is truly precious and contains pleasure<sup>19</sup>.

The only thing that will arouse a feeling of pleasure and excitement and a view that is far from him is only religion. therefrom he will gain confidence in life and other eternal life, and that the present life is only temporary, and that you, O people, are actually far greater than this life. When asked about the definition of faith, Tolstoy answered: "Faith is something with which humans feel alive.

He is the provision of life. "Let's compare this thought with the way some people think that religion is a fetter, and that atheism (la-diniyah) is complete freedom and freedom. These people think that independence means freedom from all ties. On that basis, freedom from reason, humanity, morals, glory, and other values is also freedom and a sign of progress.

When the writer read Tolstoy's talk, in the mind of the author it occurred to Nasir Khasrou to his son: "I turned myself away from the world and I focused my view on religion because the world without religion is like a deep well or a dark prison. Religion in the depths of my soul is a vast empire, untouched by destruction and collapse for all my time."<sup>20</sup>

### **Religion The Reserve of Funds for Morals and the Law of**

Morals and laws is the main foundation on which the building of human society is based. Reserve funds for both are just religion. The statement that in order to realize morals there is no need for an element of religion which cannot be justified at all. Morals are the same as banknotes which if not backed up by bank reserves, in the form of gold or other assets, will undoubtedly lose their value. This opinion about morals and laws is just like the declaration of human rights.

This declaration was widely proposed and propagated by France, but it was precisely France itself who was the first to trample on these rights. The reason: this declaration does not rest on the basis of the faith that comes from human nature.

When France wanted to grant Algeria the right to independence, this plan was strongly opposed by some of their prominent figures, such as George Pompidou, then French socialist leader. In fact, he combined his voice with the organizations that made the destruction of the Algerian people altogether! Yes, they are the people who have signed the declaration of human rights.

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<sup>19</sup> Motahhari, et al. 62

<sup>20</sup> Motahhari, et al. 63

Alexis Carell said: "Human reason has progressed rapidly, but unfortunately, their hearts are still weak. Only faith is able to generate strength in the human heart. All human deviations come from this condition, namely the strength of reason and weakness of the heart. "What has been done by modern civilization? Its work every day is only marketing goods and production products that are "runny". There is nothing other than religion that is able to direct humans to great and sacred goals. Humanity cannot be separated from religion and faith. If religion does not exist, humanity will not be realized.

### **Factors Causing Deviations from Religion**

A question will appear in the mind of the author: "If religion is something natural that does exist in the nature of human creation, why do many of them come out and deviate from it" Discussion of the author about the factors that cause irregularities from religion is very long. The above question is intended primarily for those who believe in religious religiousness.

In his book, *God Appears in the Age of Science*, W. Oscar Lindberg mentions two of the various factors of deviation from religion as follows: "Failure as a scholar to understand and accept basic principles, which is the foundation of the scientific method of the existence of God and faith in him, is a result of several reasons, two of which are:

- 1). The denial of the existence of God often comes from the political views adopted by some groups, atheist institutions, or the state, namely the politics of disseminating atheism and fighting the faith in God. This is due to this belief, according to them, contrary to the interests or doctrine of the group.
- 2). In fact, if human reason had been freed from fear, it would not be easy for someone to free themselves from fanaticism and lust. In all Christian religious institutions, various efforts were made to make people, from their childhood, believe in the existence of God in human form; not the belief that humans were created by God to become caliphs on earth. Then, when human reason is more perfect and used to using scientific methods, the images they learn from childhood will certainly not be compatible with the patterns of human thought or with accepted logic. Finally, if all attempts fail in combining old religious thoughts with conclusions and scientific thoughts, these thinkers try to escape from the inner conflict by completely abandoning the possibility of God. When they reached this period, and thought they had been freed from religious delusions and psychological consequences, they did not want to go back to thinking about topics like this again.

On the contrary, they will oppose any new ideas related to topics such as the existence of God. "However, the author thought, the factors of deviation from this religion are not limited to these two factors. There are still many other factors. Below is a part of it:

- 1). Among the factors that cause many people to deviate and move away from religion and all spiritual values are the pollution of the environment by devout mudslides, the sinking of individuals in the worship of lust and lust, and the laden environment of the community with various kinds of lusts and instincts animal history. Obviously, negligence in a variety of low lusts contradicts noble feelings, both those related to religion, morals, science, art,

and others. All of that will die or die due to animal life. The person who throws himself into his lust and who is immersed in the mud of his humiliation, besides not having great religious feelings, he will also lose the character of chivalry, glory, honor, heroism, courage and sacrifice. He will be a prisoner of his own lusts, both physical and sensory.

Therefore, if a people wants to kill other people in the spirit of religion, morals, courage and knighthood, the best way is to immerse the people in vain actions on tables of lust and delicacy.

Conclusion of the writer, immersing themselves in lust must result in waning religious feelings and weakening the influence of religion, can even cause people to stay away from religion. Al-Karim Al-Qur'an has emphasized this, that if the human heart has become dark black, murky, and hard because of sins, not a single gap can be penetrated by the light of faith:

"Indeed, Allah does not give His guidance to the wicked. (QS Al-Munafiqun / 63: 6) 2). Some of those who bear the responsibility of religious direction are not aware of the position and nature of religion or the right way to call on people to him. Instead of calling them towards the straightening of human instincts and their direction in the right way, they instead called for a war against the various instincts and tendencies of human nature. They spread the statement that religion was hostile to fitri fitri's instincts and declared war to annihilate it.

Humans have various desires and instincts of fitri which are genuine qualities in their perfection and happiness. These desires are not created in vain so they must be killed, fought and destroyed. Just as members of the human body are not put in vain on their bodies, so is the tendency of phenomena such as the desire to study and study, the desire for wealth, the desire to form a family, and also religious encouragement.

Among the features of Islam is the recognition that it gives to all the tendencies of fitri in human beings. Islam does not reject it, but also does not give to something more than its rights. This is the meaning of the purity of the teachings and rules of Islam, namely the harmony of these rules with human nature. Faith and worship in Islam aims to educate and nurture the feeling of fitri which resides in the human soul. Likewise Islamic teachings, all harmonious and united with him.

### **Religious Beliefs**

In accordance with what the author has discussed in the discussion of the religion of human nature, humans cannot live a good life or achieve something that is beneficial to humanity and human civilization without having beliefs, ideals, and faith. Every human who does not have ideals and faith will become a person who is fully selfish, who does not see anything except his personal interests or will be someone who is hesitant, unsteady, and does not know his duties in life or moral and social values.

Humans continue to be indecisive, and at certain times will be drawn to various departments. He will become aimless. Yes, no doubt, there is indeed a connection between the need to combine a school of thought with an ideology.

What we must pay attention to is that only religion can make people become true believers. Only religion allows it to overcome selfishness and selfishness through faith and ideology, and to create a kind of piety and belief in individuals, with which

they accept even small issues about their ideology. At the same time, a human being will embrace his faith by respecting and glorifying so that life without it will become absurd and futile; he will hold it tightly with enthusiasm and obedience.

Strong religious beliefs cause people to struggle against their natural individual tendencies and want to sacrifice their lives and prestige for their beliefs. This becomes possible only if man considers his beliefs to be sacred and seizes absolute control of himself. It is only religious power that is able to give the value of sanctity to beliefs and to make people fully governed by those beliefs.

Besides the author's thought, there is a natural tendency in every human being towards certain truths and sacred beings. Humans are the center of a series of potential nonmaterialistic talents and tendencies that can be developed further. Human tendencies are not materialistic by default, and spiritual tendencies are not just instilled and achieved. The truth of this statement is supported by science. Regarding this, William James argues, "As long as our ideal drives are sourced from this region (and most of them originate from them, remember we find them in our control in ways that we cannot express).

"Erich Fromm believes that "no there is no one who does not need religion and does not need rules as his guide and regulator of love and interests. It may be that he is not aware of religious beliefs as something different from his total beliefs and, contrary to that, thinks that he does not have religion and considers his love and importance for something that is obviously not religious, such as power, prosperity and happiness, as signs of his interest in practical events and in accordance with the opportunities he has. The problem is not whether someone adheres to or not adheres to a religion, but what religion he practices.

"What this psychologist means is that humans cannot live without purifying and worshiping something. An example is if someone does not believe in the Almighty God, that person will consider something else as the ultimate truth and will make it his religion and worship him.

The holy Qur'an is the first book that considers religious beliefs as a type of harmony with divinity:

"You are looking for something other than the religion of Allah, whereas to Him give up whatever is in the heavens and on earth voluntarily or forcibly and to Him they will returned.

"The Qur'an also considers religious beliefs to be an element of human nature:

" Then face your face (O Muhammad) to religion in the nature of Allah according to which Allah has created you. "

#### a. The Influence and Benefits of Religion

Although the influence of religious beliefs is to some extent explained in the discussion of the author so far, so that the writer can fully understand the true good effects of this very valuable spiritual life, the author will present this problem in detail. Religious beliefs cause extraordinary positive influences, seen from their ability to create happiness and joy or improve social relations, or reduce, and even completely eliminate the difficulties that were previously unavoidable in this world system. Well, the author will explain the effects of religious beliefs in three parts.

##### 1). Happiness and Joy

The first influence of religious beliefs viewed from its ability to create happiness and joy is optimism, optimism in seeing the universe. This influence displays creation as something that has blessed, evolutionary goals; and is rich and

naturally gives humans an optimistic perspective towards all creation and the rules that govern it. The position of believers in this world is like a human being living in a country who considers the laws, rules, and organizations of that country to be right and fair. He also believed in the good will of the country's leadership. In alaami, he found the basis for progress and improvement and also for others. He believes that the only thing that will hinder him is his own laziness and lack of experience or laziness and lack of experience of humans who should be diligent and other responsible.

Viewed from a materialistic point of view, the universe seems indifferent and intact in relation to humans. It doesn't matter where the action is: whether they act in the right or wrong direction, justice or oppression, honesty or fraud. The effect of their actions depends on only one thing, and that is "the sincerity of their efforts".

For believers, the universe is not indifferent to the efforts of these two groups. Jagat does not react equally to both; rather, the system of divinity supports those who strive for virtue, truth, integrity, justice, and good will:

"O you who believe, if you help (religion) Allah, surely He will help you and confirm your position".

"Verily those who are devoted and patient, Allah does not waste the reward of those who do good".

## 2). The Function of Religion in Social

Relationships Humans, like other living things, are born as social beings. An individual is unable to meet his own needs. Life must be shared with others who participate in all tasks and creativity, and a kind of division of labor must be established between them, as happens in other living things, such as bees, although there is one essential difference between them. That is, work between nonhuman beings is instinctive and forced by nature in which the possibility for denial or violation does not exist; on the contrary, man is a person who has free will and operates freely as a "duty and responsibility". In other words, the author thinks, nonhuman living things are under the influence of innate social instincts. Human needs are social without being governed by instincts. Human social instincts are like a series of "impulses" (drives) going inside the human subconscious and all of them must be instilled through education.

## 3). The Bidder for the Pressure

of the Soul Human life, we like it or not, contains suffering, sadness, failures, losses, bitterness, and disappointments, as it also offers joy, sweetness, achievement, and success . Many of the sadness of life can be prevented, or even eliminated, through desperate efforts. Obviously, humans must fight with nature and change their bitterness into sweetness. However, some events in the world cannot be prevented and cannot be eradicated, such as the aging process. Humans, whoever, are getting older. His life wax gradually melts. The consequences of old age, such as weakness, disarray, and other consequences that hinder its activities. After all, the thought that he would leave the world, family and friends, caused people to suffer in various forms.

It seems clear to psychologists that most mental illnesses caused by psychological damage and bitterness of life are found among people who are not religious. Religious people, depending on the extent of their determination to their religion, are often protected from these diseases. Therefore, one of the consequences

of contemporary life stemming from the absence of religious beliefs is the increase in neurological and psychological illness.

## **Conclusion**

Based on the results of the writing as described in the previous discussion, it can be closed as follows:

Humans cannot escape from the nature that they have brought from birth to this earth. By still referring to the word of God, Q.S. Al-Ruum: 30, Motahhari explains that fitrah is a kind of creation by which God created man, and di cannot change because he is part of human nature, with which he is created and he cannot be changed. That is a straight religion, namely religion that is truly straight.

Motahhari had the idea that in relation to the message of the Apostles even though according to him, actually they, the prophets did not depart from empty space but only became guides for how then the man could implement the nature he had brought from birth as a gift from his Lord. Motahhari affirms that in mankind there is knowledge to know its needs both physically and spiritually spiritually, and what is conveyed by the prophets is the obedience of the desires of nature and encouragement that exist in human beings. In essence, what is sought and sought by man with his nature is a teaching about religion given by the prophet to him.

Humans cannot live a good life or achieve something that is beneficial to humanity and human civilization without having beliefs, ideals, and faith. Every human who does not have ideals and religion will become a human who is fully selfish, who does not see anything except his personal interests or will be someone who is hesitant, unsteady, and does not know his duties in life or moral and social values.

Mutahhari reinforces strong religious beliefs that cause humans to struggle against their natural individual tendencies and want to sacrifice their lives and prestige for their beliefs. This becomes possible only if man considers his beliefs to be sacred and seizes absolute control of himself. It is only religious power that is able to give the value of sanctity to beliefs and to make people fully governed by those beliefs.

The whole life of Murtadha Motahhari has been devoted to jihad through thoughts, speeches, writings, lectures, and participation in the social and political arena in his country Iran. The spirit is to restore the Iranian state according to the concept of civil society as an ideal portrait of the building of an Islamic state exemplified by the Prophet Muhammad. This noble ideal requires struggle and sacrifice which demands that he mingle and clash with his nation's culture and civilization which he thinks is on the verge of moral depravity due to the pervasiveness of Western ideas throughout the country. The struggle is tiring as well as a relief, because although briefly Mutahhari can breathe the air of freedom of his people from the grip of the West.

That is the unthinkable angle of Motahhari, who has rarely been touched. In fact, therein lies the emphasis on the energy of the progress, dynamism, and creativity of Motahhari's thought for the future of Islam. In fact, if we analyze deeply its religious thoughts, Motahhari actually gives full and dominant attention to efforts to achieve religious progression, dynamics, and creativity in every period of time and place so that Islam does not become a backward religion, but rather the foremost.



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