Analysis On Ashāʿirah And Ibādhīyah On The Attributes Of God

Mustafa Kamal Amat Misra[1,2], Nurhanisah Senin[2], Abdull Rahman Mahmood[3]*, Jaffary Awang[3], Mohd Norazmi bin Nordin[4]

[1]Ph.D Candidate, Research Centre of Theology & Philosophy. Faculty of Islamic Studies. National University of Malaysia. [2]Department of Da'wah & Usuluddin. Faculty of Islamic Civilization Studies. Selangor International Islamic University College, Malaysia

[3]Research Centre of Theology & Philosophy. Faculty of Islamic Studies. National University of Malaysia.

[4]Cluster of Education and Social Sciences, Open University Malaysia

Email*: abrm@ukm.edu.my

ABSTRACT

The basis for the development of the debate on the attributes of Allah is *tanzīh* and *taqdīs* which sanctify Allah of His every desire to every new thing. The responsibility is borne by the ulama' so that Allah who is the Most Perfect (*kamāl*) will remain perfect in human thought and not be tainted with deficient attributes (*nuqsān*). This debate on the attributes of God is discussed in the flow of *kalām* from the birth of its own thoughts and beliefs as well as systematic methodologies to help strengthen those beliefs. Like the Ibādhīyah sect with the Ahl al-Sunnah wa al-Jama'ah, its familiarity is acknowledged by the scholars Muhammad ibn Abu Zuhrah and Mustafa Wentan. With a qualitative study using document analysis method, this study will analyze the comparison will be done to examine the similarities and differences found in the discussion for Ibādhīyah and Ashāʿirah scholars. The study seeks, the basic understanding of the nature between Ibādhīyah and Ashāʿirah is the same nature is *qadīm* as a *zāt*. In addition to the various terms, the methodology of the division of attributes by Ashāʿirah is more perfect and easy to understand the methodology introduced by Ibādhīyah.

Keywords: Ashāʿirah, Ibādhīyah, Attributes of God, Attributes of Allah,

INTRODUCTION

Ibādḥīyah is one of the schools classified in the Islamic sects named after its founder 'Abdullah Ibn Ibādh. However, the development of Ibādhīyah politics and thought shows that there were figures who played an important role before 'Abd Allah Ibn Ibādh, such as Abū Bilāl Mirdās Ibn 'Udayyah al-Tamīmī and Jābir bin Zaid al-Azdī al-'Umānī. Abū Bilāl was one of the influential Khawārij leaders who actively promoted his ideology after the defeat in the battle of Nahrawān (658 AH) which was carried out in secret to avoid being known by 'Ummayah authorities. Although he was seen supporting the Muhakkimah during the Nahrawān war, he later turned to withdraw from the Muhakkimah as he saw the death of many Muslim brothers as victims of the war (Iwad, 1994: 5-6). Apparently, this changed his principle against contending wars with his opponents unless they openly expressed opposition. In fact, he stated explicitly his difference with Muhakkimah and this became the basis of the faith of Ibādhīyah. Jābir bin Zaid al-Azdī originally from Oman is seen to have a connection with Ibādhīyah although it was denied by him (W. Montgomery Watt, 1973: 17).

'Abd Allah Bin Ibādh also became the leader of Ibādhīyah during the reign of Caliph Marwān b. Muhammad under the 'Umayyah caliphate (744-750 AD) although there are other sources that state the figure was not him. Ahmad (1988: 74-75) states that Ibn Ibādh sought knowledge with al-Azdī through scientific discussions. He was first seen as a figure in the Ibādhīyah movement around 704 AD.

THE AHL AL-SUNNAH'S EARLY EVALUATION OF IBĀDHĪYAH IBADHIYAH IN SUNNI'S VIEW

In the theological works of the Sunni such as *al-Farq Bayna al-Firaq*, classify Ibādhīyah as a fragmentary school of the Khawārij school. There are various views towards Ibādhī amongst Sunni scholars who perceive Ibādhī as non-Muslim and some view Ibādhī as being Muslim. There are even views that consider it as a stream closest to the Sunnis.

When Ibādhīyah is classified as a fragment of the Khawārij sect, the assessments of the Sunni scholars are seen to be so strict against the Khawārij that it condemns them as infidels. Even so, it is completely denied by the ulama 'Ibādhīyah. The researcher assumes, the assessment of Ibādhīyah's connection with the Khawārij sect can be seen from the role of Abū Bilāl Mirdās[1] who sided the Muhakkimah sect during the Nahrawān war. The death of many Muslim brothers who were victims of the war made him withdraw from Muhakkimah (Iwad, 1994: 5-6). In fact, he stated explicitly his difference with Muhakkimah and this became the basis of the faith of Ibādhīyah.

Next is the view that evaluates the Khawārij infidels such as the view of al-Qādī 'Iyādh in Syazarāt al-Zahab (3: 138) quoted by al-Shahrastānī (2005: 120-122) when exposing the ideology of the Azāriqah stream, fragments of the Khawārij stream abort the limit of adultery against adulterers, abort limit *qazaf* muhsan against male offenders but maintain punishment for female offenders. Al-Shahrastānī (2005) also agrees with al-Qādī 'Iyādh. In addition to al-Qādī 'Iyādh, Abd al-Qādir al-Baghdādī also questions the status of 'aqidah al-Azāriqah in *al-Farq baina al-Firaq* (1977: 63). He expressed the disbelief of the 'aqeedah of Azāriqah because of the heresies (extremes in thought) that they committed. However, the view of Qādhi 'Iyādh refers specifically to the *ghulūw* fragment of Khawārij, Azāriqah.

In fact, the kafir law is specifically to the name of Ibādhīyah and not Khawārij as stated by al-Marūzī (1408h: 510) in his work Sunnah which evaluates Ibādhīyah fiqh thinking by saying Ibādhīyah denies some laws *ithbāt* from *hadīth* because it is seen to contradict the *zahir* nas according to them. Like the problem of wiping the *khuf* during ablution, it is not considered as *wudū'*;

> *'There is a stream of hawā' and a heresy from the Khawārij in the matter of sweeping the khuf, they thought that the necessity is khilāf is understanding the nas. Whoever denies the text, will usually deny what is decreed from the sunnah of the Prophet SAW. Likewise, they are seen as having to leave Islam' (al-Marūzī (1408h: 510).*

The kafir's assessment of Ibādhīyah is further as in the study of al-Shaᶜlan (2003). He states that Ibādhīyah is divided into two streams, namely Yazīdīyah and al-Harīthah. According to al-Baghdādī

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[1] The individual who formed the basis of the construction of Ibādhīyah thought before the attribution to Ibn Ibādh

(1977: 118) in *al-Farq baina al-Firaq*, Yazīdīyah was led by Yazīd bin Abū Anīsah or Yazīd bin Anīsah. Yazīdīyah fatwa on the mission of the Prophet from among the 'ajam by abrogating the teachings of the Prophet SAW and believing that the religion is al-Sabi'un as Allah says in the Qur'ān. This resulted the sect to be condemned as infidels by Sunni scholars such as al-Samᶜānī in *al-Ansāb*, وهؤلاء من أكفر أصناف الخوارج. Al-Baghdādī (1977: 119) in many of his works such as *al-Farq Baina al-Firāq* asserts, Yazīdīyah is an extension of Ibādhīyah in fact it is not included in the group of Muslims because of their extreme ideology such as the fatwa of the new Prophet's mission. In fact, in another section, al-Baghdādī believes that Yazīdīyah of Ibādhīyah and Maimūnīyah of Ajāridah are out of line with Islamic manhaj. In today's context, Ibādhīyah in question is Ibādhīyah which is far from the streams of Yazīdīyah and al-Harīthah. Even the names of Maimūnīyah and Ajāridah are not known except in the works of the study of *firaq al-Islāmīyyah* only.

Next, the statement of Ibrahīm Abdul Latif (n. d: 48) also states that his disbelief is Ibādhīyah. He states, Ibādhīyah *mutaakhhirīn* (earliest) are infidels because they are not Ibādhīyah who holds Ibādhī manhaj of the earlier generation. In fact, the manhaj of Jahmīyyah (Muᶜtazilah) ideology has been absorbed with the assumption that Allah is not seen in the hereafter, rejecting the faith on intercession, *mizān*, punishment and grave blessings. This means, Ibrāhīm's assessment of Ibādhīyah thought which is seen to have similarities with Muktazilah as infidels is an assessment that will punish infidels as well as other sects in Islam.

However, when examining the writings of Sunni scholars in other positions, it turns out that it has gone through several phase of changes. As in the context on the problem of polytheism, this group is seen as different from the previous Khawārij groups. Ibādhīyah does not punish polytheism (*musyrik*) to a person who does not acknowledge the validity of his doctrine unless the person is not a believer. If they punish the polytheists (*musyrik*), it carries the meaning of the punishment of the infidels. Yet he is not a disbeliever as understood by the Sunnis and other Khawarij sects, even a disbeliever (*kufr*) by the grace of Allah.

In the context of the softness of Ibādḥiyah thought compared to fragments of the earlier Khawārij streams, can be seen in the theory of *dar al-harb*. In the theory, Ibādhīyah is doctrinally with Shufrīyah, which is that the territory of people other than Ibādhīyah is the territory of monotheism and Islam (Al-Shahrastani, 2005: 134). This means that Ibādhīyah's recognition of the truth of the beliefs of people other than Ibādhīyah makes their doctrine of forbidding war and killing against people other than Ibādhīyah directly differentiate it from the stream of al-Azāriqah (Ishak et al., 2021). This also includes a ban on the confiscation of booty from the enemy except war equipment (horses and weapons). However, in the context of the ruling army, Ibādhīyah agrees with other Khawārij sects that it can accept the caliphate of Saidina Abu Bakr RA and Saidina Umar RA but does not accept the caliphate of Saidina Uthman RA (post second) and Saidina Ali RA (*post tahkīm*) (al-Isfarayini, 1988: 86) for being considered perpetrators of major sins (Andrew Rippin and Jan Knappert, 1986: 16). This is in line with the principle of those who say imamate is an obligation and should be performed by the leader only when qualified (Norazmi et al., 2019; Norazmi. 2020; Fauziyana et al., 2021, Zaid et al., 2020: Zaid et al., 2021). Leadership should also be based on honesty and trust (Nik Nurharlida et al., 2021; Een et al., 2021; Mohd Norazmi et al., 2021). Evidence of Ibādhīah's openness to the doctrines of other sects shows its acceptance in matters of testimony. This openness makes it a moderate doctrine of intra-doctrine and

inter-doctrine that requires marriage and inheritance of property among Khawārij and Ahli Sunnah wa al-Jama'ah.

Thus, the perception of Ahli Sunnah wa al-Jama'ah towards the current Ibādhīyah thought is accepted by the fatwa of Dar al-Iftā 'al-Misrīyyah which views Ibādhīyah still belongs to the Muslims and they also have the views of faith that are close to the Muᶜtazilah. Even they are considered as Ahli Sunnah wal Jama'ah, they are still Muslims because the current Ibādhīyah stream from the point of view of law and its method is in line with the principles of Islam in terms of belief and legislation (Azlisham et al., 2021; Aminah et al., 2021; Roszi et al., 2021; Rosnee et al., 2021).

Finally, it can be concluded that Ibādhīyah is open to Sunni from the point of view compared to the previous Khawārij fragmentary stream and its manhaj is far from the attributes of *ghulūw* and has a good lineage of fiqh in addition to its brilliant scholars (Muhammad Abu Zahrah. 1948). This is supported by Hasan Ibrāhīm Hasan by stating that Ibādhīyah differs from other Khawārij sects by not being extreme in punishing things that are contrary to their method.

Although the fatwa of Dar al-Iftā' al-Misrīyyah ruled that Ibādhīyah has a tendency of religious views with the Muktazilah, and Sunni figures acknowledged the openness of Ibādhī thought, the researcher through this study took the responsibility of analyzing the openness of Ibādhīyah thought by discussing some discussions on the attribute of Allah. With attention to the discourse on its proposition and the problems on the attribute of Allah such as the eternity of God, the unity of the attributes and *zāt* of Allah and the list of the attributes of God.

COMPARISON ON THE DISCUSSION OF ATTRIBUTES OF GOD ACCORDING TO IBĀDHĪYAH AND ASHĀᶜIRAH

The basis for the development of the discussion on the attributes of Allah is *tanzīh* and *taqdīs* which is to purify God from all His desires to every new thing. The responsibility is accountable by the ulama so that God who is the Most Perfect (*kamāl*) will remain perfect in human thought and not be tainted with any deficit in attributes (*nuqsān*).

In the context on the denial of all forms of *tasybīh* and *tajsīm* in the actions of Allah which includes the concept of His substance (*jauhar*) or restriction on one place, time, and movement. It can be seen as the massing of some ideologies against Allah on the issue of understanding the attributes of *khabarīyah* in the verse of *mutasyabihāt*. Thus Ibādhīyah resolved this polemic by applying the method of ta'wil. In fact, in the method of assertion of faith that involves nas *muhkam*, Ibādhīyah accepts the usage of *naqlīyah* method, namely al-Qur'an and hadīth. However, the narration with *hadīth ahād* is not acceptable as it is *zannī al-dilālah*. While the discussion on faith needs to be proven with the gradual evidence of *thubūt al-dilālah* or *thubūt al-qatᶜī* (Mustofā, 1996, al-Sālīmī, 1981: 18, 'Abd al-Kāfī: 1978).

As for Ashāᶜirah, the Ashāᶜirah kalām scholars pay attention to their responsibility to deprive Allah of attributes that are unworthy of him. In accordance with the verse *laisa ka mithlihi syai'*. On the basis of this responsibility they formulate a methodology for translating the attributes of *khabarīyah* and verses of *mutasyabihāt* through *tafwīdh* (*tafwīdh ijmālī*) and *takwil* (*tafwīdh tafsīlī*) so that it becomes a

wasīlah to human understanding of *al-hāl* Allah. Identified methodologies such as *tafwīdh* and *takwil*. Generally for Ashāʿirah, the application of the *tafwīdh* method is more extensive than its application of the *takwil* method. For instance, the discussion on the *rū'yah* of Allah (vision of Allah) and *af'āl al-'ibād* (acts of man). However, in debating the attributes of *khabarīyah*, Ashāʿirah figures such as al-Ashʿārī, al-Baqillānī and al-Baghdādī dominate the method of *tafwīdh*. Like al-Ashʿārī, his opinion on the attributes of *khabarīyah* can be assessed as having similarities with the view of Imām Ahmad bin Hanbal from the point of view of accepting the attributes externally without interpreting it with any other meaning, apart from the apparent meaning. He, as in *al-Ibānah 'an Usūl al-Diyānah*, rejected the culture of *takwil* which was then practiced by Muʿtazilah, Jahmīyyah and al-Harūrīyyah (Khawārij) who interpreted istawā with the meaning of controlling, possessing and power (al-Ashʿārī, n.d: 110). This shows the contradiction of his thought with the thought of the Muʿtazilah as well as his rejection of the thought of the Muʿtazilah who interpreted the verses with appropriate meaning and in line with the method of the Muʿtazilah at that time, namely *al-tauhīd* and *tanzīh mutlaq*. However, Ashāʿirah describes the attributes of *khabarīyah* as *istiwā '*, *yad*, *al-wajh* and *'aynayn* are included (*zā'idah*) along with the attributes of *maʿānī*. As al-Sanūsī (t.th: 279) entrusted to the view of al-Amīdī, al-Ashʿārī and al-Bāqillānī in one of their views is to return the two attributes of *khabarīyah* to the attributes of *maʿānī* such as *'aynayn* to *basar*. As for Imām al-Haramayn, he attributed the attributes of *khabarīyah* to the attributes of *maʿānī*. As *yad* is compared to *qudrah*. This shows, the methodology of narration accepted by Ashāʿirah is *ithbāt* (*ithbāt lafaz* like al-Ashʿārī), *tafwīdh* (*ta'wil ijmālī*) and *ta'wil* (*ta'wil tafsīlī*). Even so, the *ta'wil* used by Ashāʿirah refers to the attributes of *maʿānī*.

As for the polemic of the application of *hadīth ahād* in the discussion of faith, Ashāʿirah through al-Nawāwī (1929: 131) in *Sahīh Muslim bi Sharh al-Nawāwī* states, the majority of Muslims among the companions, tabīcīn and subsequent groups include ulama' *hadīth*, ulama' fiqh and the scholars of faith are of the opinion that the *hadīth ahād* cannot be used as evidence in matters of faith because it produces zan which does not bring confidence. The name al-Nawāwī is also included by al-Qanubī (1318h: 7) in his book al-*Saff al-Had fī al-Rad 'Alā Man Akhaza bi Hadīth al-Ahād fī Masāil al-Iʿtiqād* as a figure who denies the submission of *hadīth ahād* in matters creed. Names of other figures included such as al-Harāmayn, al-Taftāzānī, al-Ghazālī, Abū Mansūr al-Baghdādī, Ibn al-Athīr, Safi al-Dīn al-Baghdādī al-Hanbalī, Ibn Qudamah, al-Rāzī, 'Abd al -'Azīz al-Bukhārī, al-Subkī, al-Mahdī, al-Sanʿānī, Ibn 'Abd al-Shukūr and al-Shanqītī. This shows that Ashāʿirah also rejects the use of *hadīth ahād* in the discussion of faith.

Thus in the context of proposition method related to Islamic faith, Ibādhīyah accepts the method of *naqlī* to translate nas *muhkam*, while on translating nas *mutasyabihāt* Ibādhīyah applies the method of *takwil*. Similarly, Ashāʿirah, they apply the methods of *ithbāt, tafwīdh* and *takwil*. However, the *takwil* performed by Ashāʿirah is to return the meaning of the *takwil* to the attributes of *maʿānī*. As for the context of *hadīth ahād*, both streams, namely Ibādhīyah and Ashāʿirah, stand to deny the use of *hadīth ahād* in the discussion of faith.

Ibādhīyah holds that Allah is endowed with attributes that are only worthy of Him and at the same time Allah is denied from all the attributes of a new one. For that reason too, Ibādhīyah attributes Him to the attributes of *qidam*. It means that nothing existed before God. Even Allah *zāt* is eternal and will not be destroyed (*fanā'*). 'Abd al-Kāfī (1978) asserts, when the *zāt* of Allah is permanent and not

fanā', then it is also impossible for Allah to relate to something new because something new is born from something that does not exist (*'adam*). Whereas the existence of Allah is not from nothing (*'adam*). It even becomes illogical for Allah to exist from something that does not exist (non-existent phase) ('Abd al-Kāfī 1978: 89, al-Sālimī 1983: 97, Mustofa: 1996: 134). This shows that the thought of Ibādhīyah in understanding the attributes of Allah is in accordance with other schools of thought in terms of understanding the keqadīman of the attributes of Allah and the denial of the attributes of Allah with all the attributes of something new.

For Ashāᶜirah, the attributes of Allah is *qadīm* just as *qadīm* is *zāt*. This view is as held by al-Ashᶜārī, al-Bāqillānī (1928: 20), al-Baghdādī, al-Haramayn, al-Ghazālī, al-Rāzī, al-Ījī, al-Sanūsī and the majority of Ashāᶜirah scholars and even Ahli Sunnah wa al-Jama'ah. Even Ashāᶜirah framed the discussion on the issue of the attributes of Allah by starting with the attributes of *salbīyah* and the attributes of *thubūtīyah*. The attributes of *thubūtīyah* include the attributes of *nafsīyah*, *maᶜānī and maᶜnawīyah*. While the attribute of *salbīyah* discusses the attributes that are impossible if not attributed to Allah with those attributes, namely *qidam*, *baqā'*, *mukhalafatuhu li al-khawādith, wahdānīyah* and *qiyāmuhu bi nafsih*. Thus, in addition to acknowledging the *qadīman* of the attributes of Allah, Ashāᶜirah discusses it on the attributes of *qidam*, which is an attribute of the attributes of *salbīyah*. In the discussion on the attributes of *qidām*, if Allah is new (not *qadīm*), surely Allah intends something *qadīm*. Thus, *qidam* means the existence of Allah has no beginning (al-Juwaynī, 2009: 61).

Having understood that Allah is eternal, then it is impossible to understand that there are two entities that are eternal. That is, God's essence is *qadīm*, so the attributes of God is also *qadīm* (*zāt*). Thus Ibādhīyah resolves this polemic by considering attributes as similar as essence. That is to understand the attributes as *'ayn zāt* which is the same entity as *zāt*. That *zāt* is attributes, attributes is also *zāt*. Al-Sālimī (1983) states, *these attributes of Allah are al-zātīah are 'ayn zāt itself. The attributes of His Supreme zāt without any relation to other than Him. If the attribute is related to other than Him, it shows that there was something that existed before Him but this is against the law of the Divine and makes God as non-eternal*. Al-Sālimī (1983) reasoned, if the attributes of Allah are not from His *zāt*, this shows that Allah needs something other (deficient) besides Allah. Even al-Sālimī acknowledges that this is our school (Ibādhīyah) as well as sects such as the Muᶜtazilah and the Shi'ah. Thus, Ibādhīyah understands the union between *zāt* and attributes. According to them, such belief is the best method in ensuring His Divinity rather than having to have multiple eternal beings.

For Ashāᶜirah, the Attributes of Allah is not the same entity as *zāt* (*'ayn zāt*), but something that exists standing along the Essence or additional to the Essence (*qā'im zā'id 'alā zāt*). This is because, the multitude of attributes does not deny the Oneness of *zāt* which is attributed to a particular attribute. In fact, it does not make the *zāt* increase in parts. For example, when Allah is described with attributes such as *qudrah*, *irādah* and *'ilm*, it does not mean that in the *zāt* of Allah there is a part (*tarakub*) called *qudrah* or also a part (*tarakub*) called *irādah*. Since understanding the attributes of Allah as something that does not add a part (*tarakub*) to *zāt*, therefore it is not said that the *zāt* is multiple because the attributes is multiple (*taᶜaddud al-qudamā'*) (al-Sanūsī, t.th: 221).

In the context of the list of attributes of Allah, Ibādhīyah describes Allah as *hayy*, *'alīm*, *hakīm*, *qadīr*, *murīd*, *samīᶜ* and *basīr*. In fact, Allah is always characterized by attributes such as *hayāt*, *'ilm*,

hikmah, *qudrah*, *irādah*, *izzah*, *sam^c* and *basar*. Yet later Ibādhīyah scholars such as al-Sālimī and Atfaīsyh discussed the attributes of Allah through the attributes of *hayāh, 'ilm, qudrah, irādah, sam^c, basar* and *kalām*. It can therefore be understood that, in the discussion on the attributes of Allah by Ibādhīyah, the list of attributes discussed is also the attributes of *hayāh, 'ilm, qudrah, irādah, sam^c, basar* and *kalām*. These attributes are termed as attributes of essence. Ibādhīyah like its leading scholars, al-Sālimī, Atfaīsyh divides the attributes of Allah into the attributes of essence and the attributes of action (Wentan, 1996). Both of these attributes are *qadīm*. However, their earlier scholar such as Tabghūrīn are seen not to detail the discussion or even to divide the attributes of Allah, but focuses on only one attribute that is the attributes of essence (al-Mus^{c}abī, 1995: 213). This can be seen from the quotation of al-Mus^{c}abī in his *Hāsyīyah Abū Ya^{c}qūb Yūsuf bin Muhammad al-Mus^{c}ābī 'Alā Risālah Usūl al-Dīn* that is, Tabghūrīn considers the attributes of only one type, whether it is the attributes of essence or the attributes of action. Thus, for Ibādhīyah, to understand Allah is always *qadīr*, shows that Allah is *qudrah*.

For Asha^{c}irah, the list of discussions of the attributes of Allah begins with *qudrah, then irādah, 'ilm, hayāh, sam^c, basar* and *kalām*. These attributes are termed by the name of *ma^{c}ānī* attribute which is the attribute that bears the meaning of *ma^{c}nawīyah* attribute (al-Nawāwī, 2008: 38). In the discussion on the attributes of Allah, the final view of Ashā^{c}irah as concluded by al-Sanūsī is that the attributes is divided into four parts, namely the attributes of *nafsīyyah* is *wujūd*, the attributes of *salbīyyah* is *qidam, baqā', mukhālafatuhu li al-hawādith, wahdāniyyah*. The attributes of *ma^{c}ānī* are *qudrah, irādah, 'ilm, hayah, sam^c, basar* and *kalām*, while the attributes of *ma^{c}nawīyyah* are the state of Allah *qādir, murīd, hayy, samī^c, basīr* and *mutakallim*. Compared to previous figures, such as al-Baqillānī (1957: 262) in *al-Tamhīd* also only divides the attributes of God into two, namely the attributes of *zāt* and the attributes of *fi^{c}il*. The division of the attributes of Allah in a more specific term is seen to occur with the contribution of al-Haramayn (1050: 46) who began to use the term *nafsīyyah* which means that the attributes affirms on itself without having any *'illah* standing with *mausūf*. That attribute refers to *qidam, qiyāmuhu Ta^{c}ālā bi nafsih* and *al-mukhālafah li al-hawādith*. Next, al-Haramayn employs the term *ma^{c}nawīyah* which means the punished attributes that remains in the *mausūf* which is deified with the *'illah that is in the mausūf'*. From the discussion on the attributes of the *ma^{c}nawīyah*, al-Haramayn divides it into two parts. The first deals with the laws of attributes, that is, what is called the attributes of *ma^{c}nawīyah*. Both affirm knowledge of the attributes that is obligatory for the laws of that attributes, namely the attributes of *ma^{c}ānī* (al-Haramayn, 1050: 61). Thus, the discussion on the attributes of Allah by Ashā^{c}irah was initially by using the terms of the attributes of essence and the attributes of action, then it went through a more systematic phase of development and discussion, thus prevailing terms such as *nafsīyyah*, *salbīyah*, *ma^{c}ānī* and *ma^{c}nawīyah*.

On the discussion regarding the sequence of the attributes, Nawāwī (2008: 38) in *Fath al-Majīd* states, the attributes of *qudrah* begins its discussion earlier than the attributes of *irādah*, *'ilm*, *hayāh* and after *wahdānīyah* because the attributes of *qudrah* is compatible with the attributes of *wahdānīyah*. Whereas what should be discussed is the attributes of *hayāh* first, then followed by the attributes of *'ilm*, *irādah* and *qudrah* as the attributes of *hayāh* is to confirm or cause the existence of other attributes.

Thus in conclusion coinciding with the verse *laisa ka mithlihi syai'*, Ibādhīyah generally through their ulama' such as al-Janāunī, Tabghūrin, al-Kāfi, al-Sālimī and Atfaīsyh bear the responsibility of affirming the divinity of Allah in every aspect of discussion on the attributes of God. As the basis for the

effort to glorify Allah, Ibādhīyah applied the method of *takwil* in interpreting the verses of attributes in the verse of *mutasyabihāt*. However, in the verses of *muhkamāṭ*, Ibādhīyah like his figure Atfaīsyh is seen admitting to using the method of narration of the Qur'an and the *mutawātir hadīth*. Even jumhūr Ibādhīyah rejects the use of *hadīth ahād* in the discussion of faith but the discussion of *fiqh*. In the context of Ashāᶜirah, the accepted methods of narration are *tafwīdh* (*takwīl ijmālī*) and *takwil* (*takwīl tafsīlī*). However, Ashāᶜirah is seen to accept *tafwīdh* more than *takwil*. The recognized *takwil* is then referred to the *maᶜānī* attributes of Allah and is far from the *takwil* culture of the Muᶜtazilah and Khawārij. Ashāᶜirah is also like Ibādhīyah, which rejects the use of *hadīth ahād* in the discussion on faith with the same argument that the assertion of faith must be accompanied by a *qatᶜīyyah al-thubūt* level of argument.

In the light of the discussion on the attributes of Allah, the method of affirming Allah's divinity is by understanding that the attributes of Allah as eternal like His essence. In this context, Ibādhīyah and Ashāᶜirah believe that the attributes of Allah is *qadīm.*

The discussion on the eternity of His attributes does not stop there. It invites a new polemic that is impossible if there are two entities that are eternal namely *zāt* and attributes. Ibādhīyah chooses the view to consider essence and attributes as one. That is to understand attributes as *'ayn zāt* or the same entity as essence. With that in mind, Ibādhīyah succeeded in understanding the oneness of Allah without two *qadīm* things. As for the Ashāᶜirah, although they believe in the eternity of the attributes of Allah as similar to the eternity of His essence, it does not make them judge His essence and attributes as the same entity. They overcome the polemic by understanding the concept of the attributes as additional to His essence which conform to the idea that attributes must be present in *zāt*. This is because, the multitude of attributes does not deny the Oneness of *zāt* which is attributed to a particular attribute. In fact, it does not make His essence multiply (al-Sanūsī, t.th: 221).

Whereas in classification of His attributes, Ibādhīyah was initially in line with the thought of Tabgẖūrīn by not dividing the attributes. The attributes of Allah arise from one attribute only which is the attributes of *zāt*. Then, scholars such as al-Sālimī, Atfaīsyh and al-Kāfī began to discuss the attributes of Allah by dividing it into the attributes of essence and the attributes of action. Yet the basics are the same, both are eternal. As for Ashāᶜirah, the discussion on the attributes of Allah by early scholars such as al-Baqillāni (1957: 262) and al-Baghdādī only divide the attributes of Allah into two, namely the attributes of essence and the attributes of action. However, later in the works of al-Haramayn (1050: 46), he is seen to start using the terms *nafsīyyah* and *maᶜnawīyah* attributes and subsequently used the terms *maᶜānī* attributes.

In the work of al-Sanūsī, the division of attributes into four is arranged, namely *nafsīyyah*, *salbīyah*, *maᶜānī* and *maᶜnawīyah* are all considered as eternal. The researcher argues that the basic understanding of the attributes between Ibādhīyah and Ashāᶜirah is the same, that is, the attributes are eternal similar to His essence. However, the divisions of God's attributes by Ashāᶜirah is more holistic and comprehensive than the methodology introduced by Ibādhīyah. This is because, the division of the attributes of Allah into the attributes of essence and the attributes of action as constructed by Ibādhīyah, was also constructed by the earliest Ashāᶜirah figure like al-Bāqillāni. Meanwhile, the discussion on the attributes of God follows the development of methodology in line with the discussion of *kalām*. Eventually, the atmosphere encouraged the later figures of Ashāᶜirah to refine the method of debating

attributes so that attributes is divided into *nafsīyah*, *salbīyah*, *maᶜānī* and *maᶜnawīyah*. Such a division does not occur among Ibādhīyah scholars.

However, from the point of view of the discussion, Ibādhīyah also believes that Allah exists, Allah is *qadīm*, *baqā'*, *laisa ka mithlihi syai'*. It can be understood that Ibādhīyah understands Allah in attributes just as Ashāᶜirah understands the attributes of *nafsīyah* and the attributes of *salbīyah*. Then, Ibādhīyah believes that Allah is *hayy* with the attributes of *hayāh*, Allah is *'ālim* with the attributes of *'ilm*, Allah is *qadīr* with the attributes of *qudrah*, Allah is *murīḍ* with the attributes of *irādah*, Allah is *samīᶜ* with the attributes of *samᶜ*, Allah is *basīr* with the attributes of *basar* and Allah is *mutakallim* with the attributes of *kalām*. This shows that Ibādhīyah believed in these attributes just as Ashāᶜirah understood Allah to be with the attributes of *māᶜānī* and the attributes of *maᶜnawīyah*. Thus, in the context of the division of the attributes of Allah, the difference between Ibādhīyah and Ashāᶜirah is only the difference of terminology and methodology compiled by Ashāᶜirah.

CONCLUSION

Ibādhīyah is viewed by the Sunni as a sect from Khawārij that has openness towards the Sunni. In the context of the attributes of Allah, the openness identified as the belief in the eternity of His attributes, the methodology of narrating the verses of *muhkamāt* with the text of the Qur'an and hadīth, the denial on the use of *hadīth ahād*, the division of the attributes of Allah and the sequence of the attributes of Allah. Such openness also involves the change and development of the framework of thought and the discussion on the attributes of God among the later scholars of Ibādhīyah. Even so, there is also the belief of Ibādhīyah that is still as strong as the original thought, which is the acceptance of the method of *takwil*, especially in the interpretation of the attributes of *khabarīyah* and in affirming the union of essence (*zāt*) and attributes (*sifāṭ*).

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