

**MUHAMMAD ABDUH'S CONCEPT OF *TAWHĪD***  
**(WITH REFERENCE TO HIS WORK *RISĀLAT AT- TAWHĪD*)**

**A Thesis**

Submitted For Partial Fulfillment of  
The Requirements for the Degree of Licentiate  
In Aqidah and Islamic Philosophy

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**1429/2008**



INSTITUT STUDI ISLAM DARUSSALAM

ولله المشرق والمغرب

جامعة دار السلام الإسلامية  
PONDOK MODERN GONTOR  
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**Abstrak**  
**Konsep Tuhid menurut Muhammad Abduh**  
**(dengan merujuk pada karyanya *Risalah Tauhid*)**

Nissa Marissa

Permasalahan seputar *Tawhīd* banyak diperdebatkan oleh para *mutakallimūn*, dimana objek perdebatan bertolak dari permasalahan tentang *sifāt* dan *asmā* Allah, kebebasan manusia, dan perbuatan Tuhan. Muhammad Abduh, seorang tokoh cendekiawan Mesir mencoba menyelesaikan perbedaan pendapat diantara para ulama tersebut. Maka dari itu Abduh menulis buku yang berjudul *Risālat at-Tawhīd*. Buku *Risālat at-Tawhīd* ini merupakan karya besar Abduh yang memaparkan tentang konsep *Tawhid* dengan gaya yang berbeda dengan ulama lain. Menurut penulis, permasalahan seputar *tawhid* yang berbuntut dengan suasana perdebatan panjang diantara tokoh-tokoh *kalam* tidak akan pernah berakhir. Oleh karena itu, Abduh berupaya agar manusia terbebas dari tradisi mengekor kepada *madzhab-madzhab* dan hanya terkungkung kepada wawasan satu satu kelompok sekolah *kalam*. Dengan menggerakkan potensi akal sebesar-besarnya dibarengi dengan petunjuk wahyu Tuhan. Dengan dialektika keduanya itu, Abduh memberikan pernyataan-pernyataan yang berbeda dengan ulama lain semasanya. Disnilah penulis mencoba untuk memberikan paparan yang jelas tentang konsep *tawhīd* tersebut dan mengidentifikasikan pemikirannya kedalam salah satu aliran *mutakallimūn*.

Tulisan ini bertujuan untuk menggali pemikiran *Tawhīd* Muhammad Abduh yang tertuang didalam karyanya tersebut. Tujuan tersebut adalah memaparkan konsep *Tawhīd* Muhammad Abduh, yaitu tentang sifat-sifat ketuhanan, konsep tentang perbuatan Allah dan manusia, perbuatan baik dan buruk, dan konsep tentang kerasulan, dan menerangkan dengan jelas letak posisi Abduh diantara pendapat para *mutakallimūn*.

Tulisan ini menggunakan metode dokumenter, yaitu suatu pendekatan yang dilakukan dengan mengumpulkan berbagai dokumen yang menyangkut tentang biografi Muhammad Abduh, karyanya dan tulisan-tulisan tentangnya. Sedangkan metode interpretasi dilakukan dengan jalan membaca dan memahami karya-karya Abduh sehingga dapat ditemukan pemahaman yang benar tentang pemikiran Abduh. Setelah data terkumpul, penulis kemudian mencoba untuk menggambarkan, menisahkan, mengelompokkan, dan menerangkan secara jelas pemikiran Abduh tersebut, hingga ditemukan konsep yang sebenarnya tentang *tawhīd* menurut Abduh, kemudian menentukan ke dalam tipe *mutakallimūn* yang bagaimanakah pemikirannya tersebut.

*‘Ilm tawhīd* menurut Abduh memiliki dua objek kajian, yaitu, tentang Allah, dan tentang Rasul. Dalam pembahasannya tentang Tuhan, tidak hanya membicarakan tentang wujud Allah dan sifat-sifat-Nya, tapi juga manusia sebagai ciptaan Tuhan. Sifat Tuhan menurut Abduh bukanlah sesuatu yang ditambahkan kepada zat, zat itu sendiri adalah sifat. Dari situlah, dalam konsep *tawhīd*nya ditemukan pengkajian tentang perbuatan manusia (*af‘āl al-‘ibād*), disamping masalah-masalah ketuhanan yang lainnya. Manusia adalah makhluk yang dapat melakukan perbuatan dengan daya dan perbuatannya, tetapi ada perihal-perihal tertentu yang membatasi kebebasan tersebut. Untuk masalah baik dan buruk manusia, bahwa perbuatan-perbuatan itu merupakan *ikhtiyari* bagi manusia. Akal pikiran yang sehatlah yang dapat mengenalinya. Tapi, akal saja tidak sanggup untuk menjadikan manusia mencapai kebahagiaan hidup di dunia ini. Maka, beberapa golongan manusia yang diistimewakan Allah dengan kesempurnaan akal yang dapat memberikan petunjuk berbuat baik dan hidup bahagia di dunia dan di akhirat. Mereka itulah para nabi yang ditunjuk oleh Allah untuk membawa wahyu dan menyampaikan kepada seluruh umat manusia. Sebenarnya sulit mengelompokkan Abduh disuatu golongan tertentu. Sebagaimana para pakar kesulitan mengidentifikasikan Abduh sebagai tokoh dari aliran atau *madzhab* tertentu.

Penulis merekomendasikan kepada orang lain untuk meneliti pemikiran Abduh dari sudut pandang yang lainnya yang berhubungan dengan konsep *tawhīd*. Terlebih yang berhubungan dengan konsep tentang Sifat-sifat Ketuhanan, yang mana dalam pembahasan ini masih ditemukan banyak problema dan perdebatan.

**Abstract**  
**Muhammad Abduh's Concept of *Tawhīd***  
**(with view on his work *Risālat at- Tawhīd*)**

**Nissa Marissa**

The problem of *tawhīd* was seriously debated by some theologians (*mutakallimūn*), where the object of the problem were God's attributes and His names, the free will, and the God's action. Muhammad Abduh, an Egyptian intellectual, who tried to solve the differences among the *mutakallimūn*. Then, Abduh wrote a great work entitled *Risālat at-Tawhīd*. This is a magnum opus that elaborates the concept of *tawhīd* and here Abduh gives the different statement with other scholars. According to the writer, the problems in the subject of *tawhīd* which ended by the long disputes among the scholars of *kalām* would never end. Therefore Abduh endeavours to release the human being from the tradition of the previous Islamic Schools of Doctrine (*madzāhib*), and being locked only to the concept of one school of doctrine. It is by actuating the potential of mind and joint by the guidance of Divine revelation. In these two dialectics, Abduh gives the different statements from other scholars in that phase. Here, the writer tries to elaborate clearly his concept of *tawhīd*, and identify his thought into one of group of *mutakallimūn*.

This thesis is aimed at finding Abduh's thought on *tawhīd* which contained in his work. That aim is to explain the concept of *tawhīd* of Muhammad Abduh, thus the problem of Divine attributes, the acts of God, and the deeds of man, the good and evil, and the concept of apostolate, then states obviously the disposition of Abduh among *mutakallimūn*'s thoughts. .

This library research is using the method of documentary, by collecting the documents which related to biography of Muhammad Abduh, his works and the opuses concerning about him. While the method of interpretation is used by reading and understanding Abduh's works until we find the true comprehension on Abduh's thought. Then the writer describes, sorts, classifies, and explains deeply his thought to find the true concept of *tawhid* according to Abduh and determine on which type of *mutakallimūn* Abduh stands.

After elaborating this research, the writer concludes some significant matters. *ʿIlm tawhid* according to Abduh has two objects, first is about God, and second is about apostles. In the discussion of God, it not just focused on the essence of God and His attributes, but also focused on human as the creature of God. God's attributes according to Abduh were not something that added into His substance (*dzāt*), this substance itself is attribute. From here, in the concept of his *tawhīd*, was found the studies of Man's deeds, besides another Divine problems. Man is the creature that able to do things with his ability freely, but there were some matters that confining that freedom. The good and evil deeds are the selection for human (*ikhtiyari*). It is only the sound mind which could identify those deeds. But the mind, itself is unable to bring the human reaching the happiness in this world. So, there were some group of man which they are specified by the perfectness of mind. They who give the direction into good and happy life in this world and hereafter. They are the prophets which selected to carry and deliver the God's revelation among the human being. Absolutely, it is difficult to categorize Abduh into certain groups. Where the experts in this field, they have difficulties in identifying Abduh as a figure of certain current or school of doctrine. Then, in the condition of this separation of ummah, Abduh smartly desires to reconcile among them.

The writer recommends other people to conduct on Abduh's notion with another viewpoint dealing with his concept of *tawhīd*. Moreover, that relates the concept of Divine Attributes, where this matter found many problems and debates.

To The Honorable

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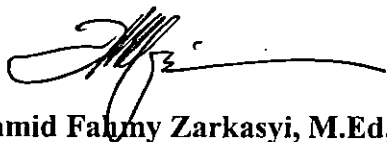
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It has been processed and corrected to meet the partial fulfillment of the requirements for the degree of licentiate in Aqidah and Islamic Philosophy and that the thesis could be examined soon.

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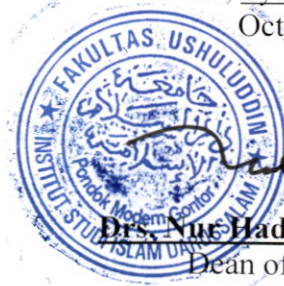
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To meet the partial fulfillment of the requirement for the degree of licentiate in Aqidah and Islamic Philosophy in academic year 1429/2008.

Gontor, Syawwal 9, 1429  
October 9, 2008



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Has been examined on **23<sup>th</sup> of September 2008.**

The Team of Thesis Examination therefore has declared to grant him passed in the Thesis Examination and he is eligible for the degree of licentiate in Aqidah and Islamic Philosophy.

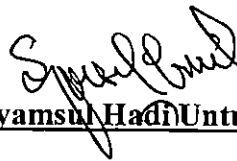
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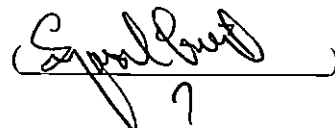
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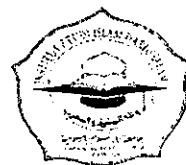
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## DECLARATION

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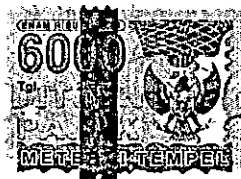
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Declare sincerely that this thesis originally belongs to my own work and not belongs to other researcher for different degree. Furthermore, this thesis is not a work published before, except some parts with their original references.

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I who declare,



  
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## MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Merciful, the Compassionate

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“Say: He is God, the One and Only, God, the Eternal, Absolute; He begets not,  
nor He is begotten. And there is none like unto him”.

(*Al Ikhlas*: 1-4)

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

“We shall show them Our signs in the horizons and in themselves, till it is clear  
to them that it is the truth. Suffices it not as to thy Lord, that He is witness over  
everything”.

(*Al-Fushilat*: 53)

## DEDICATION

I dedicate my thesis to my Lord Allah, and His servants

Who has blessed me with full of miracles...

My mother who never stops teaching me in life

My father who makes me a best daughter

My grandmother who always be my wonder grandma

My Big Family who always educate me for all noble deeds

To my dearest brothers, sisters and cousins who never stop supporting me

My Great Family the Green Graduate of 2003, *Hasta Manana*, Viva Forever....

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In this precious occasion, I would like to thank God the beneficent and merciful, who has blessed me mercy and made me always optimistic. My prayer is also due to the Prophet Muhammad, Peace be upon him and his families and companies.

Special thank is due to the Rector of Darussalam Institute of Islamic Studies Drs. H. Kafrawi Ridwan, M.A, Dean Faculty of Ushuluddin, Mr. Nur Hadi Ihsan, MIRKH who had suggested me completing this humble thesis. Also to all lectures of Ushuluddin who had guided me during my educational process.

My gratitude is also due to Dr. H. Hamid Fahmy Zarkasyi, my best supervisor I ever have, who he supervised me from the first step of writing this thesis until the final draft. His criticism and encouragement inspired me much for my future study. Lovely father Mr. Dr. Ahmad Hidayatullah Zarkasyi, and Mr. Sutadji Tajuddin, M.A, who sincerely had transformed so many precious lessons, and gave me opportunity to complete my study, while teaching at Gontor for Girls 1.

Thank to all my friends for always be my best in company. Good friends are like stars, we don't always see them but we know they are always there. Thanks for being my best ever to have

Gontor, October 9, 2008

The Writer,

  
Nissa Marissa

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## CHAPTER ONE

### INTRODUCTION

#### A. The Background of Study

In the history of Islamic thought, the concept of *tawhīd* (God Unity) is always discussed by Muslim scholars, especially the Mu'tazilah and Asy'arie. The most crucial problem in the discussion of *tawhīd* is the problem of Divine Attributes and Essence, human action in relation to God, and acts of God.<sup>1</sup>

With regard to God's attributes, the Mu'tazilah claims that God's Unity is the principal of their doctrines, and it has a specific meaning according to them. They argue that God must be pure of anything that risks His Oneness. He is the only One, and there is nothing that could be equal with Him. He is the most eternal (*qadim*), not because of His attribute. If God eternity is due to His attribute, it would imply that attribute is something other than God, which is eternal. If it is so then there would be two or more eternal being, or in other words, there would be multiplicity of the eternals.<sup>2</sup> In this case God would not be one anymore. This is the reason why Mu'tazilah denied all God's attributes and they claim this as the concept of pure *tawhīd* (*tawhīd khalis*).

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<sup>1</sup> Yusuf al-Qaradhawi, *Aqidah Salaf dan Khalaf: Kajian Komprehensif Seputar Asmā' wa Sifāt, Wali & Karamah, Tawassul, dan Ziarah Kubur*, (Jakarta: Pustaka Al-Kautsar, 2005), p. ix.

<sup>2</sup> Abd al-Jabbār bin Ahmad, *Syarh al-Ushūl al-Khamsah*, (Cairo: Maktab Wahbah, 1965), p. 196.



On the other hand, the Asy'ariyah maintained their concept of *tawhīd* (God's Unity) by determining that God has attribute, but God's attributes are united in His essence, which neither it is He nor it is other than Him.<sup>3</sup> It is because according to the Asy'ariyah attributes are qualities and not necessarily other than something being attributed.

Since, Mu'tazilah wanted to uphold the concept of pure *tawhīd* (*tawhīd khalis*), they determined that God has no attributes, on the other hand, the Asy'arite maintained determination of God's attributes by looking attributes as qualities. Another idea on God's unity is to be found in the school of Maturidi, which is become middle-way between Mu'tazilah and Asy'arite. God's Unity (*tawhīd*) on this group believes in the Oneness of God. The Oneness of God in this regard is understood as having the negative attribute (*as-shifat al-salabiyyah*), it is viewed into three principal views, the Oneness of Essence (*tawhīd al-dzat*), the Oneness of Attributes (*tawhīd al-shifat*), and the Oneness of Acts (*tawhīd al-af'al*)<sup>4</sup>

Indeed, the issue of divine unity in the history of Islamic thought was a matter of great interest and is continuously debated among Muslim scholars. One of the most prominent Muslim scholars who discuss this matter is Muhammad Abduh. He is one of the Moslem scholars who lived in Egypt, in between 1849-

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<sup>3</sup> Al-Imam Abu Hasan al-Asy'arie, *Kitab al-Luma' fi al-Radd 'ala al-Zaygh wa al-Bida'*, tashīh wa taqdīm Hamudah Gharabah, (al-Qāhirah: Matba'ah Munir Syirkah Musahamah Masiyah, 1955), p. 26-31.

<sup>4</sup> Muḥammad Taqī Mishbāh Yazdi, *Filsafat Tauhid*, (Bandung: Arasyi (Kelompok Mizan), 2003), p. 99.

1905. He studied logic, philosophy and mysticism at the Al-Azhar University, Cairo. He was a student of Jamal al-Din al-Afghani, a philosopher and religious reformer. Under al-Afghani influence, Abduh combined journalism, politics, and his own fascination in mystic spirituality.<sup>5</sup>

One of his works is *Risalat al-Tawḥīd* (Theology of Unity), which discussed widely about the religious concept. Here, he explained rationally about religious truth. According to Abduh's idea on theology, '*ilm tawḥīd*' is science that studies being and attributes of God, the essential and the possible affirmation of Him. It deals also with the apostles and the authenticity of their message and treats of their essential and appropriate qualities of what incompatibly associated with them.<sup>6</sup> *Risalat al-Tawḥīd* (Theology of Unity)<sup>7</sup> was composed from notes of lectures Abduh delivered in Beirut, Lebanon, during the period when he was in exile from Egypt.<sup>8</sup> First published in 1897, re-issued with notes and a few significant emendations by Rasyid Ridha, which he was the student of him, in 1908, as subsequently running through 18 editions up to 1957.<sup>9</sup>

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<sup>5</sup> [http://en.wikipedia.org/wiki/Muhammad\\_Abdul\\_Aziz](http://en.wikipedia.org/wiki/Muhammad_Abdul_Aziz)

<sup>6</sup> Syekh Muhammad Abduh, *Risālat at-Tawḥīd*, (al-Qahirah, Dār al-Sya'bi, 1970), p.7.

<sup>7</sup> *Risālat* and *Tawḥīd*, as Arabs and Arabists will be quick to insist, are only imperfectly done into English as 'Theology' and 'Unity', though it is hoped by putting this two together as 'The Theology of Unity', no one will be tempted to suppose that this is a treatise about any other kind of unity. To spell this out in 'The Theology of the Divine Unity' seems unnecessary.

<sup>8</sup> Muhammad Abduh. *Theology of Unity*: (translated from the Arabic by Ishaq Musa'ad and Kenneth Cragg). (Kuala Lumpur, Islamic Book Trust, 2004). p. 10.

<sup>9</sup> *Ibid.* p. 11.

This book is quite interesting, since Abduh discussed about the concept of God's Unity from various aspects. According to Abduh's theological viewpoint, the discussion of God's Unity is part of subject matter of the so-called '*ilm tawhīd*' and could equally be called '*ilm kalam*'. It is a science that studies being and attributes of God, the essential and possible affirmation of Him. It deals also with the apostles and the authenticity of their message and treats of their essential and appropriate qualities of what incompatibly associated with them.<sup>10</sup> The purpose of this science is the realization of obligation about which there is no dispute to know God most high and His attributes that are necessarily be predicated of Him and to know His exaltation above all improper and impossible attribution.<sup>11</sup>

So, from the discussion above it is clear that Abduh's concept of *tawhīd* is not only the modification of Mu'tazilah's position but also that of Asy'ariyah and Maturidiyah. Therefore it is interesting to elaborate his concept of *tawhīd*, especially when it is related to Divine Attribute; God and Man's action and Good and Evil. However, this study will be carried out with reference primarily to his work *Risālat at- Tawhīd*.

The previous discussions were seemed that Muhammad Abduh's concept of God's Unity is the mixture of various ideas prevailed in the history of Islamic thought. Thus what the writer will elaborate deeply and explain clearly on the later discussions. Based on the foregoing discussion, the writer will study his important work, *Risālat at- Tawhīd*. This will contain:

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<sup>10</sup> Muhammad Abduh, *Op Cit.*, p. 7.

<sup>11</sup> *Ibid.*, p. 39.

1. The concept of Divine Attribute.
2. The concept of God's and Man's action.
3. The concept of Good and Evil.

This study will focus on Abduh's concept of God's Unity with reference to his important work, *Risalat al-Tawhīd*.

### **B. Problem of Study**

Based on explanation above, the problem that will be elaborated by the writer is Muhammad Abduh's concept of *tawhīd* that consist of:

1. What is Abduh's Theory of God's Unity?
2. What is Abduh's Concept of Divine Attributes?
3. What is Abduh's Concept of God's and Man's Action?

### **C. Purpose of Study**

Based on the above problem formulation, this writing is aimed:

1. To find out the Theory of God's Unity.
2. To find out Abduh's Concept of Divine Attributes.
3. To find out Abduh's Concept of God and Man's Action.

### **D. Significance of Study**

From this writing, the writer really expects that this research would be able give a significant on:

1. The subject of Islamic studies in Theology.
2. The religious thought and movements in general.
3. The implementation of that concept in religious daily-life.

#### **E. Review of Literature**

There are several researches on the thought of Muhammad Abduh that worth mentioning here. The works that specifically elaborates Abduh's thought of *tawhid* are that of:

1. *Muhamad Abduh, Pengaruh Kepada Pembaharuan Politik Islam di Malaysia, (Muhammad Abduh, His Influence on Islamic Political Reform in Malaysia)*, by Zulkifli B. Hj. Mohd. Yusoff, Prospecta Printers SDN. BHD, Kuala Lumpur, 2007. This book discussed about Abduh's thought on reformation in many fields of life, such as in the field of belief (*'aqīdah*), education and politic. In the field of belief (*'aqīdah*), Abduh gave the explanation about mind and revelation, as well as about apostles, the most important part of *tawhīd*. This book compares the thought of Muhammad Abduh with *mutakallimun*. In the discussion, the author of this book found that there are four matters that become the crucial problems in *'aqīdah*: the characteristic of God, the action of God and human being, God's justice, and seeing God. However, the discussion

refers to the controversies among scholars of *Mu'tazilah*, *Asy'ariyah* and *Salaf*. Although the book made good comparisons it does not discuss about each problem clearly, let alone Abduh's concept of *tawhīd*.

2. *Pemikiran Muhammadiyah dan Muhammad Abduh, (The Thought of Muhammadiyah and Muhammad Abduh)*, by DR. Arbiyah Lubis, Bulan Bintang, Jakarta, 1993 This work is a dissertation that discussed the comparison between religious thought of Muhammadiyah and Muhammad Abduh. However, this book does not discuss widely about Abduh's concept on *tawhīd*.
3. *Muhammad Abduh dan Teologi Rasional Mu'tazilah, (Muhammad Abduh and Mu'tazilah Rational Theology)*, by Harun Nasution, Universitas Indonesia, Jakarta, 1987. This book elaborated *Mu'tazilah's* concept on theology, that became the embryo of rational theology and liberal theology in Islam. It is an attempt to bring Islam to fit to modern society. Here, Harun claimed that Muhammad Abduh was adherent of *Mu'tazilah*, and that was the reason why his doctrine seemed more moderate and more inclusive. Although Harun tries to present Abduh's theology, the former does not elaborate the idea of *Tawhīd* of the later extensively.
4. *Muhammad Abduh dan Ide Pembaharuannya (Muhammad Abduh and His Idea on Modernity)*, by Shofwan Karim, Ushuluddin Faculty of IAIN Imam Bonjol, Padang, 2000. This is an article in the journal of the faculty In this article the author discusses Abduh's statements that the humankind have free will and free action. The basis of this statement is the theory that

relate the mind with theology. The role of the mind in theology is to know the Lord and His attributes. However, the elaboration on Abduh's concept of *tawḥīd* is not extensive enough.

5. *The Salafiyya and Sufism: Muhammad Abduh and his Risalat al-Waridat (Treatise on Mystical Inspirations)*, by Oliver Scharbrodt, Western Kentucky University, United Kingdom, 2007. This article questions certain assumptions on the intellectual history of modern Islam and on of the most influential modern reform movements, the Salafiya. This article examines how Muhammad Abduh, the Egyptian reformer, converted to Sufism in his youth after experiencing a spiritual and intellectual crisis. The influence of his paternal great-uncle Syaikh Darwish al-Khadir and of Sayyid Jamaluddin al-Afghani on Abduh's spiritual and intellectual formation were investigated. Here, also discussed about Abduh's major thought on nature of divine knowledge, eschatology, and free will which these problems become the controversies among the philosophers and theologians. Although this article elaborated about the divine nature and the free will, but it does not explain about the concept of *tawḥīd* obviously.

Those several books mentioned, which elaborated Abduh's concept of *tawhid*. But, here the writer considered, the elaboration of these works are not comprehensively enough to determine the concept of *tawhid* according to Muhammad Abduh. Where the explanations of God's attributes, God's and man's action elaborated separately. Surely, in this thesis the writer tries to discuss Muhammad Abduh's thought on *tawhid*, which form the concept of God's

attributes as Divine attributes, acts of God, man's deeds, the good and evil, and the prophecy as the helper.

## **F. Methodology of Study**

### **1. Technique of Collecting Data**

This is library research with the emphasis on analytical study, and then the data will be collected by using Documentary Method or the Method of using material of documents.<sup>12</sup> Especially, this related to biography of Muhammad Abduh, his own works, and also the opuses that concerning about him.

### **2. Data Processing**

In processing of data, Abduh's concept of *tawhid* will be described, sorted, classified, and explained deeply. That is the thoughts of Abduh on the concept of God's attributes God's and man's actions, good deed and evil, and the apostolate.

### **3. Data Analysis**

In this process, the data is analyzed. Which first, by the method of interpretation,<sup>13</sup> that is an effort to read and to understand the meaning, value, and

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<sup>12</sup> Sartono Kartodirdjo. "Metode Penggunaan Bahan Dokumen" dalam Koentjaraningrat. *Metode-meotde Penelitian Masyarakat*. (Jakarta: Gramedia, 1982) p. 44-69

<sup>13</sup> Anton Bakker and Achmad Charris Zubair. *Metode Penelitian Filsafat*. (Yogyakarta: Kanisius, 2005), p. 42.



the right purpose of Abduh in his works, until we find the true comprehension toward Abduh's thoughts.

Beside of that, this analyzing is also used the method of *critical-interpretative*, that is mean in addition, of determining the purpose of the writer (Muhammad Abduh), the situation and the background of the pertinent documents are also analyzed. Last, it would turn to *verification* of the expression and Abduh's thought.<sup>14</sup>

## G. System of Study

To explain this title clearly, the writer divided this study into four chapters, and every chapter is cultivated based on the sources and facts that the writer got, deal with the writer's capability and systemized as follow:

### Chapter I: Introduction

In this chapter the writer will discuss the background of study, the problem of study, purpose of study, significance of study, review of literature, methodology of research and system of study.

### Chapter II: Muhammad Abduh and *Tawhīd*

This following chapter will try to explain more about Abduh's biography, about his background of life, his education and also his own works. Then, discussion will turn to the survey of *Tawhīd* and general definition of it. Thus, this part which described entirely in the general definition for *Tawhīd*, will lead the

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<sup>14</sup> *Ibid.*

writer in discussing deeply Abduh's thought in the concept of *Tawhīd* in the following chapter, *Abduh's concept on Tawhīd*.

### **Chapter III: Abduh's Concept on *Tawhīd***

Here, the writer discusses first Abduh's definition of *Tawhīd*. And being comparatives with the previous general definitions of *Tawhīd*. And this is the main topic of this thesis. This following chapter has five parts that first tried to explain his thought in The Categories of Knowledge (*Aqsamu al- 'Ulum*), which the concept of it is argumentatively as an act of imagination. The next part is discussion of the Divine Attributes (*as-Shifat as-Sam'iyah*), then third he explains The Acts of God (*Af'al al-Allah jalla sya'nuhu*), next comes explaining about The Deeds of Man (*Af'al al-'Ibad*) and last will discuss about Good and Evil Deeds.

### **Chapter IV: Closing**

This chapter consists of conclusion of the research. Here the writer concludes the concept of Muhammad Abduh *Tawhīd* in his work, *Risalah-l-Tawhīd*. After the conclusion the writer gives some recommendations for the future researchers.





## CHAPTER TWO

### MUHAMMAD ABDUH AND *TAWHĪD*

Before the writer discusses the idea of Muhammad Abduh on *Tawhīd*'s Concept, it shall deal with his life and education. It is because his life and educational background had a great influence on his thought on concept of *Tawhīd*. So here, the writer will elaborate Muhammad Abduh background of life, and also his educational with his works, and his influences.

#### A. The Educational Background

Muhammad Abduh, was a pure Egyptian, he came from a family belonging to the '*fallah*' or peasant class of the Egyptian Delta. He was born 1849 in the Nile Delta Area and died near Alexandria on July 11, 1905.<sup>15</sup> His father 'Abduh ibn Hasan Khair Allah, came from a family of Turkish origin that had settled in the village of *Mahallat Nasr* in the *Buhairah* province at some remote time in the past.<sup>16</sup> His mother came from a village near *Thanta* in the *Gharbiyyah* Province of a large family related originally to the family of *Bani 'Ad* that of Umar ibn al-Khattab the second Caliph, to whose line of descent the mother was reputed to belong.<sup>17</sup> But both families had so long been on the soil of Egypt that

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<sup>15</sup> <http://www.cis-cs.org/voices/a/abduh.htm>

<sup>16</sup> Muhammad Abduh, *Op Cit.*, p.18.

<sup>17</sup> *Ibid.*, p.18-19.

they partook completely of the characteristics and manner of life of the Egyptian peasant class.<sup>18</sup>

His parents seem to have been persons of worthy character, although entirely uneducated, as are the great majority of the middle and lower class of Egypt.<sup>19</sup> It was during his religious education as a teenager that 'Abduh experienced his spiritual and intellectual crisis. To begin with he was privately instructed at home and was exposed the local *maktab* rather late at the age of ten.

<sup>20</sup> His parents became aware of their son's talent, as he memorized Quran at that age, and sent him to the Ahmad<sup>21</sup> mosque school in Thanta to study the Quran at the age of fourteen, and particularly learn to recite or intone it according to the strictly determines rules of the art, which is an important part of a theological opportunity available to the gifted sons of rural Egypt to leave their social background and use a religious education as means for social mobility.<sup>22</sup>

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<sup>18</sup> *Ibid.*, p.19.

<sup>19</sup> *Ibid.*, p.20.

<sup>20</sup> Oliver Scharbrodt . "The Salafiyya and Sufism: Muhammad Abduh and his *Risālat al-Wāridat* (Treatise on Mystical Inspirations)". *Bulletin of SOAS School of Oriental and African Studies* (United Kingdom, , 2007), p. 5.

<sup>21</sup> The larger schools of religious foundation conducted in the precincts of, or in connexion with, the larger mosques, were at this time, besides the celebrated 'University' of Al-Azhar in Cairo, which enjoyed undoubted primacy not only in Egypt but also throughout the Muslim world, those of Thanta, Alenxandria, Dassuk, Damiatta, and of later foundation, one at Assiut. The methods of instruction and courses of study were essentially similar in all of these.

<sup>22</sup> Oliver Scharbrodt, *Op Cit.*, p. 91.

After about two years of his study, he was initiated into the mysteries of Arabic grammar.<sup>23</sup> As one that critical, he said in this period of study, that he studied without understanding a single thing, because of the harmful character of the method of instruction. He says in his autobiography, referring to this period of study:

'I spent a year and a half, without understanding, a single thing, because of the harmful character of the method of instruction, for the teacher were accustomed to use the technical terms of Grammar or jurisprudence which we did not understand, nor did they take any pains to explain their meaning to those who did not know it'<sup>24</sup>

That he took his belongings and returned to his village, intending to follow agriculture as most of his relatives were doing, and never returned to his studies: and with this intention, he married, in the year 1865, at the age of sixteen.<sup>25</sup> But for his father's love of the science, he was sent back to Thanta and returned to his lessons. His father has forced him to return to his lesson, but Abduh fled once more retreated to a nearby village, named Kanayyasiyat Adrin. Where he had the decisive encounter with his father's paternal uncle Syaikh Darwish al-Khadir.<sup>26</sup> The person thus referred to, who became the mentor who woke within the young truant a love for studies and zeal for the religious life, and thus changed the whole tenor of his life.

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<sup>23</sup> Dr. Uthman Amin, *Rawwad al-Wa'yu al-Insāni fi al-Syarq al-Islāmi*, (Cairo: Dār al-Qolam, 1961), p. 112.

<sup>24</sup> Rasyid Ridha, *Al-Manar*, vol. viii, (Cairo: Al Manar Press, 1905), p. 381.

<sup>25</sup> *Ibid*

<sup>26</sup> Oliver Scharbrodt, *Op Cit.*, p. 91.

Fifteen days were spent in this manner of study, and at the end of that time, Muhammad returned to his lessons in Thanta.<sup>27</sup> With his different spirit and outlook on life.<sup>28</sup> In this brief time he had been thoroughly won over to the Sufi ideals of the religious life. Thus with this experience there began a new period in the life of Muhammad Abduh. His interest in Sufism, aroused by Syaikh Darwish, gradually increased until it became the dominant influence of his life.<sup>29</sup>

After few months, in 1866, Abduh arrived in Cairo; he attracted himself to the famous centre of Islamic learning, in Cairo, the great school of the Azhar Mosque, commonly called the Azhar University.<sup>30</sup> There, he educated religious or theological. For four years he followed the studies prescribed by the university and attended lectures with more or less regularity. He had not the patience to continue to sit under teachers whom he did not understand or from whose lectures he was not receiving benefit; so he absented himself from those lectures or sat reading from some book which he had brought with him.<sup>31</sup> His old friend and adviser, Shaikh Darwish, whom he continued to at intervals, encouraged him to study such subject as logic, mathematics, and geometry, even though he had to

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<sup>27</sup> It was in the month of October, 1865, that Muhammad Abduh returned to school in Thanta after the memorable two weeks spent under the training of Syaikh Darwish.

<sup>28</sup> Charles C. Adams, *Islam and Modernism in Egypt*. (London: Oxford University Press, 1933), p. 24.

<sup>29</sup> *Ibid.*, p. 25.

<sup>30</sup> *Ibid.*, p. 27.

<sup>31</sup> *Ibid.*, p. 30.



search for them outside of the university.<sup>32</sup> Somewhat later he attended the lectures of Shaikh Hasan al-Tawil, already referred to, on logic, and philosophy. Muhammad Abduh himself was never content to leave a subject until he understood it, and finally he came to a place where having understood a subject, he would not accept the teaching until satisfied with the proofs by which it was supported.<sup>33</sup> Meanwhile, from the time that he began his studies in university, he was under the influence of Sufism and gave himself up more and more to the practice of it.<sup>34</sup>

The year 1871 was meaningful for Abduh's career. That when he met with Iranian pan-Islamist Jamaluddin Al-Afghani (1839- 1897) which he arrived at Cairo. From him, Abduh studied philosophy, and scholastic theology (*'ilm kalam*). Muhammad Abduh was greatly influenced by Jamal al-Din al-Afghani, the founder of the modern pan-Islamic movement which sought to unite the Muslim world under the banner of faith.<sup>35</sup> Afghani was the one who gave Abduh's career a new direction. Afghani combined personal charisma with a fresh intellectual approach which neither Syaikh Darwish nor the *'ulama'* at Al-Azhar could have provided.

Although, Abduh spent times to learn outside of Al-Azhar's subjects, he had never left his own duties as the student of university. In year 1877, he had

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<sup>32</sup> *Ibid.*, p. 31.

<sup>33</sup> Rasyid Ridha, *Op Cit.*, p. 400.

<sup>34</sup> *Ibid.*, p. 386.

<sup>35</sup> Oliver Scharbrodt, *Op Cit.*, p. 93.

accomplished his study with predicate cum laude (*'alim*), and deserved on teaching in that university.<sup>36</sup>

Towards the close of the year 1878, Muhammad 'Abduh was appointed by the influence of Riad Pasha, then Prime Minister, teacher of history in the school called *'Dar al-'Ulum'*,<sup>37</sup> then Minister of Education under the Khedive Isma'il.<sup>38</sup> At the same time, he was appointed teacher of the Arabic Language and Literature in the Khedivial School of Languages, and held this position while continuing to teach in the Al-Azhar and *Dar al-'Ulum*.<sup>39</sup>

Abduh made his special endeavor during his teaching Arabic language, to revise the methods of teaching that he regarded it as ineffective.<sup>40</sup> His general purpose was 'to produce a new generation among the people of Egypt, which will revive the Arabic language and the Islamic sciences and will correct the deviations of the Egyptian Government'.<sup>41</sup> In this way, we knew that Abduh has his background of religious education, which he got from the different institutes. Thus, his sciences are not only bounded on religious sciences, but also enriched

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<sup>36</sup> As the Prime minister attempted, he appointed a lecture in *Darul Ulum*, while he was in same lecture in Al-Azhar; Syaikh Muhammad Abduh, *Risalah Tauhid*, (trans. K.II.Firdaus A.N), (Jakarta: Bulan Bintang, 1992), p. xi.

<sup>37</sup> This school had founded at the instance of Ali Pasha Mubarak, then Minister of Education under the Khedive Isma'il, in the year A.H. 1290 (A.D. 1873). The purpose of the school was to train *Kadis* for the *Mahkamah Shar'iyah* (Courts of Personal Statue) and teachers of secondary schools. Rasyid Ridha, *Tārikh al-Ustadh al-Imām al-Shaikh Muhammad Abduh*, vol. iii, (Cairo: Al-Manar Press, ), p. 72

<sup>38</sup> Muhammad Abduh, *Op Cit.*, p. 45.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

<sup>41</sup> Rasyid Ridhā, *Op Cit.*, p. 404.

with another branch of sciences, that he might be appeared in front of public as a lecture and a productive author.<sup>42</sup>

When Afghani settled in Egypt, he taught at Al-Azhar until a dispute with some conservative '*ulama*' forced him to retire.<sup>43</sup> When Jamal al-Din returned to Cairo from Constantinople about a year and a half later (March 22, 1871), Muhammad Abduh began to study regularly with him and soon came to follow him like his shadow.

When Afghani was expelled from Egypt in 1879, Abduh, also dismissed from teaching duties at Al-Azhar and returned to his village.<sup>44</sup> In this year his teaching career was interrupted. Thus when the Khedive Ismail abdicated in favor of his son, Tawfik Pasya, The later soon disappointed the hopes of a liberal policy of reform which his attitudes and promises before his accession had encouraged.

<sup>45</sup>

In September 1880, Abduh returned to Cairo, after the favorable intervention of the British with Khedive, to pursue educational and language reforms. He was appointed by the former liberal Prime Minister, Raid Pasha, as editor of the government's *Official Journal*.<sup>46</sup> Because he supported a revolt

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<sup>42</sup> Arabiyah Lubis, *Pemikiran Muhammadiyah dan Muhammad Abduh*, (Jakarta: Bulan Bintang, 1993), p.115.

<sup>43</sup> *Ibid.*, p. 93.

<sup>44</sup> Robert Wuthnow (Ed), *Encyclopedia of Politics and Religion*: vol. 2, (Washington, D.C.: Congressional Quarterly, Inc., 1998), p. 537.

<sup>45</sup> Charles C. Adams., *Op Cit.*, p. 46.

<sup>46</sup> He appointed as one of three editors of *al-Waqā'i al-Mishriyah* which was the official organ (Journal Official) of the Government, a short time later he was made editor-in-chief, and

against Egypt's domination by Europeans (*Urabi* Revolt) and the Turkish-speaking elite in the army and palace, the British exiled Abduh to Beirut in what now is Lebanon. Abduh spent several years in Lebanon, helping an Islamic educational system. In 1884 he moved to Paris, France where he joined Al-Afghani in publishing *The Firmest Bond (Al-'Urwah Al-Wuthqa)*, and an Islamic revolutionary journal that promoted anti-British views. When he returned to Egypt in 1888, Abduh started on his legal career and he was appointed a judge in the National Courts of First Instance in 1889 and in the Court of Appeals in 1891.<sup>47</sup> During this time he continued to press for reform and published his main philosophical treatise "The Theology of Unity" (*Risalat al-Tawhīd*) in 1879. In 1899, he was appointed an official *mufti*, (Islamic Legal Counselor), a title he held until his death.<sup>48</sup>

## B. Abduh's Works

Muhammad Abduh (1848-1905), was an Egyptian reformer and pioneer of Islamic modernism and nationalism, he was also a philosopher. He was greatly influenced by Jamal ad-Din al-Afghani, the founder of the modern pan-Islamic.

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was permitted to associate with himself in the editorial work a number of writers who, like himself, had been trained in writing by Jamal al-Din, and had also attended to his own lectures and were in sympathy with his aims.

<sup>47</sup> [http://en.wikipedia.org/wiki/Muhammad\\_Abduh#Biography](http://en.wikipedia.org/wiki/Muhammad_Abduh#Biography)

<sup>48</sup> *Ibid.*

Muhammad Abduh left several high-quality works <sup>49</sup> and became the sources of main reconciliation in the Islam world.

His works contain mostly about encouragement. In writing articles and to study modern scientific knowledge and for that purpose he introduced a new curriculum into the university of Al- Azhar. The impact of his articles led to the increase of the spirit of the revolution in Egypt, as was shown by the members of Ikhwan al-Muslimin, a movement founded by him. Two of his magnum opus that were very influential, are the following:

1. *Risālat at-Tawḥīd (Theology of Unity)*

This book was the most representative work of his previous works that contain many important statement of his thought. It aspires after a careful rationalism which displays itself particularly in the initial discussion of the evidences for the existence of God as the necessary Being, but this has to march with the authenticity of revelation. This also turns to the vexed yet exhilarating issue of will-human and divine, it is like every sound Islamic text, is sure that there are no necessities in God. This book is also discussed in the realm of human willing. All the points are here; it is the

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<sup>49</sup> (1) *Risalat al-Waridat*, 1874, (2) *Hasyiyah ala Syarah ad-Diwani lil 'Aqaid al-'Adudiyah*, 1876 (3) *Risalah at-Tauhid*, 1879, (4) *Tahrir fil Ishlah al-Mahakim al-Syarriyah*, 1900, (5) *al-Islam wa an-Nashraniyyah ma'al al-'Ilmi wa al-Madaniyah*, 1902 (6) *Tafsir Surah Al-'Asr*, Cairo, 1903, (7) *Tafsir Juz 'Amma*, 1904, (8) *Tafsir Mannar*, 12 volumes, 1927, (8) *Tafsir al-Qur'an al-Hakim al-Mustahir bi Tafsir al-Manar*, 12 vols. 1954-1961, (9) *Syarh Maqamat al-Badi'*, (11) *at-Tahrir fi Ishlah al-Mahakim as-Syar'riyyah*, (10) *al-Islam wa ar-Raddu 'ala Muntaqidih* (12) *al-Muslimun wa al-Islam*, 1963 (13) *al-A'mal al-Kamilah*, 1972, (14) *al-'Urvat al-Wuthqa*, written with Jamaluddin Afghani, 1983.

measure of Abduh's pioneering genius that these have become the recurrent notes of the six decades since his death.

## 2. *Risālat al-Wāridāt (Treatise on Mystical Inspirations)*

It is the literary expression of Abduh's mystical phase in the formative years of his life. In the treatise, Abduh discussed several topics which have pre occupied Muslims theologians, philosophers, and mystics. It deals with the philosophical proof of God's existence and His nature, major controversies between theologians and philosophers, namely the question of the extent of divine knowledge, whether it includes both universals and particulars, the meaning of resurrection, whether it is physical, spiritual or both, and the dispute around free will and predestination. In his major theological work *Risalat al-Tawhīd*, Abduh also deals with the question of free will vs. predestination, he comes ultimately to the conclusion that the question of the relationship between divine predestination and free will transcends human comprehension and cannot be resolved.

## C. Abduh and *Tawhīd*

### 1. The Terms of *Tawhīd* (God's Unity)

There are several definitions of *tawhīd* that will be treated here. And here the writer discusses entirely from various perspectives. In the perspective of philosophy, the concept of *tawhīd* is determined by *Aristoteles* as monotheism.

According to him, "God is the prime mover of this universe which does not move or change, which is holy and does not detach from the mass, place and creation."

<sup>50</sup> Meant, this universe was not created, it becomes existed itself. It Had the God that one, purify, and free from change and lack. He does not direct and lean to something, that is why, God is called the Prime Mover and the Most Perfect Substance, where this entire universe directed to Him.

Based on *Pluto*'s concept of *tawḥīd*, he determined that God is one; there is no ally that able to emulate His authority. In the principal, God is the Most Precious, Wisest, and Kindest. He was not only kind, but His self is the kindness (*al-khair dzātuhū*). And He is also eternal. Because of the period that could be changed into forms. <sup>51</sup>

While based on *Ibnu Sinā*, the concept of *tawḥīd* is determined as the Oneness of God. In determining the Oneness of God, according to him, it does not mean by breaking off another God, but break also the ally of Him, the opponents, and the attributes. <sup>52</sup>

God, according to *al-Farabi*, is characterized as one, free from the lack qualities, and thus He is free from another ally of God. Based on Farabi, God is *Wājib al-Wujūd*. Where everything depend on Him only. In the relation with this universe, Farabi said that universe is eternal. Its existence does not through the

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<sup>50</sup> Muhammad Gholāb, *Musykilah al-Ulūhiyyah*, (Kairo: Dār Ihyā al-Kutub al-'Arabiyyah, 1951), p. 35-36.

<sup>51</sup> *Ibid.*, p. 34-40.

<sup>52</sup> *Ibid.*, p. 46.

process of creation. Meant God occurred as mind. Sent down the first mind, second mind, etc. then his universe is accomplished<sup>53</sup>

Another concept of *tawhīd* can be performed by the *mutakallimūn*. First Mu'tazilah. This group has five basic precepts, that is called by *al-ushūl al-khamsh*. From these five precepts, the principle of *tawhīd* is the most prominent. In the concept of *tawhīd*, they explained that God's attributes are not separated from His substance (*dzāt*). They denied God's attributes as the substance, and consider those attributes as the unchangeable *dzāt*. They maintained whoever determined the meaning or quality of *Qadīm* out of *dzāt*, meant that he has maintained two Gods. Then, the meaning of *tawhīd*, based on this group is determining *tanzīh mutlaq* of whole creature's attributes. Thus, they denied God from the attributes of creature.<sup>54</sup>

The term of *tawhīd* (God's Unity) was also defined by several theologians, in part: Fergillius Ferm, that '*the discipline which concern God (Divine Reality) and God's relation to the world*'.<sup>55</sup>

In the Everyman's Encyclopedia, *tawhīd* defined: '*science of religion, dealing therefore with God, and man in his relation to God*'.<sup>56</sup> And in New

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<sup>53</sup> *Ibid.*, p. 50-56.

<sup>54</sup> Amal Fathullah Zarkasyi. "Kuliah Tentang Konsep Tauhid: Dalam Perspektif Filsafat, Ilmu Kalām dan Tasawuf". *University Lecture of Ushuluddin Faculty Darussalam Institute of Islamic Studies*. (Ponorogo: 2006), p. 4.

<sup>55</sup> A. Hanafi M.A., *Pengantar Theologi Islam*, (Jakarta: Pustaka Al-Husna, 1987), p. 11.

<sup>56</sup> *Everyman's Encyclopedia*, London, 1958.



English Dictionary, *tawhīd* may be defined as: 'the science which treats of the facts and phenomena of religion, and the relations between God and men'.<sup>57</sup>

Another understanding of *tawhīd*, may be lay on the experts in this field of belief, Syaikh Husayn Affandi Al-Jisr defined '*ilm tawhīd* as 'the science that discusses the evident of belief by the convinced proofs'.<sup>58</sup>

Dr. Ahmad Fu'ad al-Ahwani said in his work, about the definition of '*ilm tawhīd*, that it is a science that strengthens the convictions of belief based on the rational proof'.<sup>59</sup>

Then comes another scholar, that he is Dr. Abdudda'im Abu al-Atha, which gives the meaning of '*ilm tawhīd* as 'the science that discusses the matters of belief and also responded the opponents by the rational proofs'.<sup>60</sup>

Here, the writer may concludes from the previous meanings of *tawhid*, that it is a science that discuss the Oneness of God, He is the only one God in this universe, and its discussion is also concerning God's relation to the world and human, based on the rational proofs (*dalil 'aqli*).

Briefly, *tawhīd* (God's Unity) was science that discussed about the lord and His relationship with humankind, either it was based on the Revelation's truth or was based on a pure mind investigation.<sup>61</sup>

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<sup>57</sup> Hanafi, *Op Cit.*, p. 11.

<sup>58</sup> Husayn Afandī al-Jisr, *al-Hushūn al-Hamīdiyyah*, (Beirut: Dār al-'Ilm). p. 5.

<sup>59</sup> Ahmad Fu'ād al-Ahwānī, *al-Falsafah al-Islāmiyyah*, (Cairo: al-Maktabah al-Tsaqofiyah, 1962), p. 8.

<sup>60</sup> 'Abdudda'im, *Ahdāf al-Falsafat al-Islāmiyyah*, (Cairo: Dār-al-Fikr al-'Arabi, 1948). p. 34.

## 2. *Tawhīd* and *'Ilm Kalam*

*Tawhīd* can be equally called as *'ilm kalam* (scholastic theology). This is the science that studies the being and attributes of God, the essential and the possible affirmations about Him, and it deals also with the apostles and the authenticity of their message and treats of their essential and appropriate qualities and of what is incompatibly associated with them.<sup>62</sup>

The term of *tawhīd* mean is the belief that God is one in His essence, which there is no ally for Him, both substance and characteristic or His action. That delegated His envoys to guidance the nature and humankind to the goodness. He is the one who ask for one's responsibility in the hereafter and give the reward to him, for what has His slave made during in this lifetime, good or evil of them.<sup>63</sup>

The term of *'ilm tawhīd* was taken from its aim that the subject is to unify God, both the substance, the characteristics and His action, without any ally be with Him. The term *'ilm 'aqaid* or *ushuluddin* also can be understood, because its topic of conversation was matters of the subject of belief the religion that became the foundation of the Islam religion. The person who was expert in Islamic Theology was mentioned *mutakallimūn*.<sup>64</sup>

<sup>61</sup> Hanafi, *Op Cit.*, p. 12.

<sup>62</sup> Muhammad Abduh, *Op Cit.*, p. 7.

<sup>63</sup> M. Yusuf Musa, *Al Islām wa Ḥajātul Insāniyyati ilaihi*, (as-Syarikah al-'Arabiyah liat-Thibā'ati wan Nasyr, 1959), p. 67.

<sup>64</sup> As-Syahrastani, *Al Milal wan Niḥāl*, (al-Qahirah: Maktabah el Englo al Mishriah,, 1956), p. 35.

*Tawhīd* has three aspects:

- a. Oneness of the Lordship of God (*at tawhīd al-rubūbiyah*): to believe that there is only the Lord for the entire universe, who He was the Creator, Organizer, Planner, Sustainer, and Giver of security.
- b. Oneness of the Worship of God (*al-tawhīd al-ulūhiyah*): to believe that none has the right to be worshipped in truth except God.
- c. Oneness of the Names and Quality of God (*tawhīd as-shifāt wa al-asmā*), that we must not name or qualify God except with what He or His Messenger (Muhammad, may peace and blessing be upon him) has named or qualified Him. None can be named or qualified with the Names or Qualifications of God, The Most Honorable. We must believe in all qualities of God which God has stated in His Book (Al-Quran) or mentioned through His messenger without changing their meaning or ignoring them completely or twisting the meanings or likening them to any of the created things.<sup>65</sup>

Here, the writer will elaborate this concept of *tawhīd* the Oneness of the Names and Quality of God.

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<sup>65</sup> Mishbah Yazdi, *Op Cit.*, p: 61.



## CHAPTER THREE

### ABDUH'S CONCEPT ON *TAWHĪD*

This chapter explains Abduh's definition of *Tawhīd* (God's Unity), its meaning and source of term. Abduh has two objects in his work on *Tawhīd*; they are the Essence of God (*dzātullah*) and the Prophecy (*nubuwwah*). The study of God is not only confining in the existence of God, but also consist the human being as His creations. From this, the man's deed (*af'āl al-'ihād*) can be found, besides the other possible things about Him. This chapter, therefore, elaborates four aspects of *Tawhīd*, God's Unity, the Divine Attributes (*al-sifāt al-sam'iyyah*), God's and man's action, and the Good and Evil. Before we discuss those issues we shall show Abduh's definition of *Tawhīd*.

#### A. Definition of *Tawhīd*

To know the meaning of *tawhīd* and field of God's Unity, we must consider the meaning of the word *tawhīd* from the aspect of terminology. The original meaning of the word *tawhīd* is convincing, and that God is one (*wahid*).<sup>66</sup>

According to Abduh, the God's Unity (*Tawhīd*) is the science that studies being and attributes of God, the essential and the possible affirmations about Him. It deals also with the apostles and the authenticity of their message and threats of their essential and appropriate qualities and of what is incompatibly associated

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<sup>66</sup> Muhammad Abduh, *Op Cit.*, p. 3.

with them.<sup>67</sup> In the Dictionary of Philosophy mentioned, that *tawḥīd* is a study of question of God and the relation of God to world of reality.<sup>68</sup> Another meaning may be found in the Encyclopedia of Religion, that *tawḥīd* is the discipline which concerns God or the Divine Reality and God's relation to the world.<sup>69</sup> From the sorts meaning above, it could be known that *tawḥīd* meant knowledge that discuss about God, His characteristic, and His relations with human kind and universe.

In addition to that Abduh asserts that the original meaning of *Tawḥīd* is the belief that God is the one and inalienable. Thus the whole science of theology (*ilm tawḥīd*) is named from the most important of its part, namely the demonstration of the unity of God in Himself and in the act of creation. From Him alone all being are derived and in Him alone every purpose comes to its term.<sup>70</sup> So, believing in God's unity in the eye of Abduh is the great aim of the mission of the Prophet Muhammad, the blessing and peace of God is upon him.

## B. God's Unity

According To Muhammad Abduh, the prominent objects in the field of *Tawḥīd* are the Essence of God (*wujudallah*), His attributes and the apostles. In

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<sup>67</sup> Muhammad Abduh, *Op Cit.*, p. 7.

<sup>68</sup> Dagobert D. Runes (Ed). *Dictionary of Philosophy*, (New Jersey: Littlefield Adam & Co, 1977). p. 317.

<sup>69</sup> Virgilius Ferm, *Encyclopedia of Religion*, (USA: Greenword Press Publisher, 1976),. p. 782.

<sup>70</sup> Muhammad Abduh, *Op Cit.*, p. 7.

the discussion of *tawhīd* and the faith of God, Abduh does not forget the matter of apostle, as he is the carrier of the God's truth. Thus God delegated the apostle to teach all humankind to honour the other's right, by this, humankind could benefit the happy life in the world and the hereafter. The arrival of this apostle could also give the warning to the living suffering in the hereafter for the rebellious person and them who did the sins.<sup>71</sup> Harun Nasution said, that those objects of discussions of *Tawhīd* are not quite enough, for because the nature as one of God's creating, and would not be neglected. Then, Harun maintained further, the Islamic theology must discuss the relation between God and His creations that is nature.<sup>72</sup>

The twofold conception of God's Unity is stated by Ghazali in the *Iqtishad* as follows: first, God's Unity means that 'God is one which means the negation of anything other than Him and the affirmation of His essence.'<sup>73</sup> Secondly, the term one 'one' he tells us in the *Iqtishad*, mean the denial of plurality in the sense. In his work, *Tahafut al-Falasifah*, the denial of plurality in God's essence is stated there as:

Plurality comes to the essence from five aspects: (1) being receptive to the division whether actually or conceptually; (2) from the intellectual division of a thing into different concepts, not quantitatively like the division of a body into matter (*hayula*) and form (*surah*); (3) plurality through attributes by the supposition of knowledge, power, and will, for if the existence of such attributes were necessary, necessary existence would be common to both, essence and those attributes, thereby negating unity; (4) an

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<sup>71</sup> Charles C. Adam, *Op Cit.*, p. 156.

<sup>72</sup> Tsuruya Kiswati, *Al Juwaini Peletak Dasar Teologi Rasional dalam Islam*, (Jakarta: Erlangga, 2005), p. 41.

<sup>73</sup> Al-Ghazali, *Iqtishād fī-al-ʾItiqād*, (Ankara, 1963), p. 73

intellectual plurality resulting from the composition of genus and differentia; (5) the plurality of the essence and existence.<sup>74</sup>

From Ghazali's statement, Here, Ghazali already argues that there is no plurality on God's essence and attributes. So, according to Abduh, God's Unity means that God's essence is simple in the sense that His essence has no principles such as parts of quantity, parts of definition which may cause the Necessary Being be equal with the creatures being.

### C. The Attributes of God

In the range of problems that discussed and debated by the Islamic theologians are problems that related to the attributes of God. Those problem turned to the question, did God has attributes or not, was He similar with His creature (anthropomorphism) or not. Here is the elaboration of these problems, based on Abduh's thought.

In the content of Qur'an, found several verses that explained us that God has several names, but there were none verse that explained explicitly that God has several attributes. Moreover, according to Ibn Hazm, the explanation about that were not found whether in the prophet traditions or in the *atsar* of the companions or *tabī'in*.<sup>75</sup>

God in His attribute is metaphysic, which could not be penetrated by the human senses. But God may become the object of human's thinking. The human

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<sup>74</sup> Sulacman Dunya (Ed), *Tahāfut al-Falāsifah*, (Cairo, 1974), p. 136-139

<sup>75</sup> Ibn Hazm, *al-Fishal fi al-Milal wa al-Nihāl*: vol II (Beirut: Dār al-Jayl), p. 283.



being is the most perfect creation of God, he is the only one that posses the reason and feeling. And for this perfect ness, that made the obligation for him, to know the essence of his God. For knowing the truth of metaphysic or physic, Abduh sees that the knowledge, method and process are necessary. Here, knowledge and its categories will be discussqd.

Muhammad Abduh said in his work, that the objects of our knowledge are divided into three categories. That which is contingent (*mumkin*), that which is necessarily self-existent (*wājib*) and that which of itself non-existent (*mustahīl*).<sup>76</sup> Now let us discuss all these categories of knowledge.

Abduh said in his work, that inherently impossible of existence (*mustahīl*) is that whose existence is inconceivable. Non-existence is inseparable from the very nature of its case. The impossible existence has no being; it is absolutely and necessarily non-existent.<sup>77</sup> Then it therefore does not exist, either in fact or in thought. For the principles of the contingent (*mumkin*), he explained that it is neither existent nor non-existent.<sup>78</sup> Then, he added in his statement, except by some external cause, since neither of these alternatives is inherent in it and either is equally possible.<sup>79</sup> Another principle of the contingent is that when it exists it

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<sup>76</sup> These distributions are dealing with the laws of minds. For because all things that related to knowledge, sometimes could be necessarily (*wājib*), on the contrary, sometimes indicate the impossibility (*mustahīl*), and sometime could be existent or nor non-existence, except for some external cause (*mumkin*). Muhammad Abduh, *Op Cit.*, p. 22.

<sup>77</sup> *Ibid.* p. 23.

<sup>78</sup> *Ibid.* p. 24.

<sup>79</sup> *Ibid*

does so as an 'accident' (*as-sabah*).<sup>80</sup> Then Abduh already said that the contingent comes into being simultaneously with its cause, but the contingent can never be in a state of necessary self-existence.

Then Abduh determined in his argument about the real Existence of the contingent, thus the things which previously did not exist, and cease to exist their existence after having been: trees, plants, and animals. These existences might theoretically be classified as impossible, necessary or contingent.<sup>81</sup> Obviously, here, the impossible must be ruled out since the impossible of existence never exists.

Then he clarifies what he argued, that all contingents in existence taken together constitute a contingent. And all contingency needs a cause to give it being. Thus the collectivity of contingents in turn requires a creator. And it is impossible that the creator should be part of the collectivity.<sup>82</sup> Clearly, the whole range of contingents must have a cause prior to it and the only non-contingent cause is the necessarily existing. For there is nothing prior to the contingent save the impossible and the necessary. That is why Abduh said that is proved that the contingents that are have a cause of existence that must necessarily exist.<sup>83</sup>

Abduh said in the next chapter of his work, about the principles of The Necessarily Existing. Which the first is the Eternity (*qidam*), Perpetuity (*baqa'*),

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<sup>80</sup> *Ibid.*

<sup>81</sup> *Ibid.* p. 27.

<sup>82</sup> *Ibid.*

<sup>83</sup> Abduh appended that this is as the conclusion of those preface of the principles of knowledge. Shortly, that which is impossible will never become existed, beside, the contingent could be exist. This existence proved the presence of the Necessarily Existing.

and Wholeness (*nafyu-tarkīb*). Eternity is one of the properties of the necessary being in the past. Were it not so there would be a coming-to-be, a creation which before existence was non-existent. If the necessary being were not eternal it exists would need some other source than it self. The Necessary Being, further, can never to be (*baqa'*), for to think otherwise would be the negation of the thing, by itself, in the denial of the essential definition, which is a manifest absurdity. The Necessary Being, further again, has an essential simplicity. It is non-composite (*nafyu-tarkīb*).<sup>84</sup> As we have already said, the necessary is that which itself evident, which could not be the case were we to have the whole depend upon something other than itself. If it then were to be held composite the principles of its existence would be made to turn upon the existence of its parts.

Abduh argues that this Necessary being cannot be involved in compositeness (*ta'addud*), and this law goes for that being as a mental reality and as actual reality. The mind cannot conceive the necessary being as having complexity.<sup>85</sup> From here, we know that with the non-compositeness of the necessary being, God has no 'extension' (*imtidād*).

Based on the definition of *Tawhīd* before, Abduh determined clearly that the Necessarily Existence has His own self-existence. The existence of the necessary being is the source whence every contingent has existence. It is the most intense and supreme of existents. And it is likewise characterized by the

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<sup>84</sup> Abduh, *Op. Cit.*, p. 27.

<sup>85</sup> *Ibid.* p. 29.

attributes appropriate to that supreme quality.<sup>86</sup> Here, Abduh finally maintained the necessarily existing possesses all the attributes which can be attributed to that category of being.

On the comparison with *Mu'tazilah*, on the God's attributes, thus, this group of *mutakallimūn* denied the attributes of God. Thus they maintained that God is Lives, Knows, Wills, and has His power to rule with his essence, but it does not mean that God has the attributes of Life (*hayāi*), Knowledge (*'ilm*), Will (*iradat*), and Almighty (*qudrat*).<sup>87</sup>

Group of *Asy'ariyyah* also maintained that God has attributes. God is considered as the essence that is life, wills, and almighty, it also needs to be admitted that His essence has life, knowledge, will, and almighty. If God mentioned that He knows by His essence, it means that God is knowledge. And this is impossible. For it was said constantly that God knows, He know with His knowledge, and be of power by His almighty.<sup>88</sup>

While, group of *Salaf* is also determined that God has attributes, where this determination does not interpreted. They maintained that God has hands, and he sits on His throne (*'arasy*), etc. However, hands of God are could not be similar as human's. Although, God's sat not be the same as His creator's.<sup>89</sup> When *Mu'tazilah* interpreted the verses of anthropomorphism by the figure of speech,

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<sup>86</sup> *Ibid.* p. 30.

<sup>87</sup> Ahmad Amin, *Zahr al-Islam*: vol. 4, (Qahirah: Maktabah al-Nahdah al-Masriyyah, 1964), p. 74-75.

<sup>88</sup> *Ibid.*

<sup>89</sup> Muhammad Abu Zahrah, *Tārikh al-Madzāhib al-Islāmiyah*: vol. 1, (Dār al-Fikr al-Arabi), p. 231-232.

they had been criticized seriously by group of *Salafiyya*. Based on this group, interpreting the verses that impressed the attributes of God with the figure of speech was equally brought to *ta'thīl* and *tahrīf*.<sup>90</sup> *Ta'thīl* meant eliminating the attributes of God, which He has determined in the content of Quran and which His apostle determined in the prophetic tradition. *Tahrīf* meant interpreting the verses of Quran and prophetic tradition by the wrong determination.

Here, Abduh likewise views that God has attributes with entire perfection. He said that God is the Necessarily Existing, He who were there since beforehand, He who is lasting, that one, that lived, that wanted, that had power, that saw, that heard, that said. This existence of attributes must be believed truthfully according to Islamic law and previous holy laws.<sup>91</sup>

Here, seemed that Abduh has his own view on the attributes of God. Where his thought be in contradiction with Mu'tazilah's. Thus, that Mu'tazilah denied the attributes of God. But he also could not be equal with As'ariyyah, for he said in the foregoing, because the human's reason could not reach to solve it. Whereas As'ariyyah elaborated that issue, and came to one conclusion: ليس عين

ذاته وليست غير ذاته.<sup>92</sup> While Abduh be in agreement with Salaffiya in the aspect

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<sup>90</sup> Abdul 'Azis Muhammad al-Salman, *al-Kawāsyif al-Jalīyah 'an Ma'āni al-Wasīthiyah*, vol. IV, (Makkah: Mu'āssasah Mekkah), p. 54.

<sup>91</sup> Zulkifli B. Hj. Mohd. Yusoff, *Muhammad Abduh –Pengaruhnya kepada Pembaharuan Politik Islam di Malaysia*, (Kuala Lumpur: Al-Baian Corporaton Sdn. Bhd., 2007), p.38.

<sup>92</sup> Mean: He was not the essence of existence, and not also apart from than the substance. *ibid.*, p. 38.

of existence of attributes, but between these two are not same. Although Abduh was on the same opinion as Salaf in the aspect of the existence characteristics of the God, but between both of them not same. Group of Salaf believed without the interpretation and *takwīl*, Muhammad Abduh also accepted the interpretation and *ta'wīl*, but that was based on logic.

Therefore, here we will review Abduh's thoughts about details of the God's characteristics.

#### 1. Life (*hayat*)

Here, Abduh said that among these essential attributes is that of life, which this attribute embraces also knowledge (*'ilm*) and will (*iradah*) Life is indispensable to perfect ness of being, <sup>93</sup> So, life with all corollaries is the origin of order, and the law of wisdom. Then Abduh said again that it is the perfection of the necessarily existing, since all such possible perfections must be attributed to it. <sup>94</sup> This necessarily perfect being is the source of knowledge and will, thus it is the bestower of existence and all that goes therewith.

#### 2. Knowledge (*'ilm*)

Next, Abduh said in his work, that the attribute of knowledge must be His. Knowledge is among the things necessary to perfection of existence, so it may be considered an attribute of the necessary Being. Since all conceivable

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<sup>93</sup> Muhammad Abduh, *Op Cit.*, p. 31.

<sup>94</sup> *Ibid.*, p. 31.

perfection must be so ascribed, the necessary Being knows.<sup>95</sup> Abduh said in his work:

"Knowledge in the necessary Being is a necessity of His existence and it is much a higher knowledge as His very being is higher".<sup>96</sup>

Therefore, a more exalted knowledge than His cannot be imagined, for it embraces all that can be known. Then, the knowledge according to Abduh goes with His existence and depends upon nothing eternal, to Him and is from eternity unto eternity. Further, he argues against them who followed the teaching of the philosophers, which His knowledge, concerning particulars was by means of the formation of mental images, or concepts, within Himself. Rather, he maintains, God knows things by His knowledge of His essence, which is His essence itself.<sup>97</sup>

We assert that God knows all existent and non-existent objects of knowledge. Existing things are divided into eternal and contingent things. The eternal things are His essence and His attributes. Whoever knows other than he knows best his own attributes and essences. It follows, by necessity, which He knows His own essence, and attributes if it be affirmed that He knows other than Himself. It is known that He knows other than Himself. Therefore, it is established that He knows His essence and others than Himself.

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<sup>95</sup> *Ibid.*, p. 32.

<sup>96</sup> *Ibid.*

<sup>97</sup> Charles C. Adams, *Op. Cit.*, p.145

### 3. Will (*iradat*)

After we had affirmed that He who grants being to contingents is necessarily existing and knowing, and that every actual contingent exists only by His knowledge, it is necessarily also affirmed that He wills. We assert that God wills His act; and the proof is that an act issuing from Him is characterized by sorts of possibilities which cannot be distinguished from each other.

Based on Abduh thoughts, that will is the quality by which the knower chooses the possibilities before him.<sup>98</sup> He acts appropriately with His knowledge. Concerning this matter, 'Abdu-ar-Rahmān Abu Zayd argues that God, Most High, knows that the existence of the world at the time of its actual existence was possible. And that its existence either after that time or before it was equally possible because these possibilities are co-extensive. Therefore, knowledge should be related to the world in all these stage of possibilities.<sup>99</sup>

Here, the writer concludes, that God acts conformably with His knowledge. The common idea of will is that it is the faculty by which a doer approves the doing of his purpose and refrains from the doing. But this meaning cannot be applied to the Necessary Being. For it relates to the stresses of the creature and to purpose that are liable to be frustrated in consequence of the imperfection of knowledge.

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<sup>98</sup> Muhammad Abduh, *Op. Cit.* p. 35.

<sup>99</sup> 'Abdu-ar-Rahmān Abu Zayd, *Al-Ghazali On Divine Predicates*. (Lahore-Pakistan: Ashraf Press, 1970), p. 30.



#### 4. Almightyness (*qudrat*)

Then, Omnipotence is another necessary quality of the self-existence. Abduh argues that it is the power that is bringing into being and annihilating. The origination of the created beings, just as the necessary Being knows and wills.<sup>100</sup> Here, we knew that undoubtedly, He has the ability to actualize His will. The doing by the knower, and the willer, of His knowledge and will proceeds by a power to action which He possesses. So, what Abduh has maintained foregoing, showed that it is, this power of authority to which, alone, omnipotence refers.

#### 5. Freedom of Choice (*ikhtiyār*)

To affirm these three attributes of knowledge, will and power is, of necessity, to postulate freedom. So, Abduh said, meaning of this word is the giving effect by power through knowledge or the decision of the will.<sup>101</sup> Because He is the only choosing doer, none of His doing, none of His creative, activities, proceeds from Him by instigating cause and entailing within existence without His awareness and will. Al Juwaini said in his work, that the lord, as the manufacturer of nature that was free to create nature be

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<sup>100</sup> Mu hammad Abduh, *Op. Cit*, p. 36.

<sup>101</sup> *Ibid.*

based on His free will. The lord knew when, where, and what the creation. He had the desire and He also knew will create nature since the past (*azali*).<sup>102</sup>

Briefly, it means that God's actions are not depending on some causes, it must be impossible that God's acts are not in wisdom. Even, those wisdoms are hidden from our idea and mind.

#### 6. Unity (*wahdah*)

In Abduh's review on God's unity, he determines that the necessary Being is one, in His essence, His attributes, His existence, and His acts.<sup>103</sup> As we have established in the foregoing denial of compositeness in Him. That He is unique in His attributes means that no existent is equal to Him therein. Abduh earlier showed that attributes correspond to the category of existence and no other existent are comparable to the necessarily existing.

#### D. Divine Attributes

In this discussion, the writer will explain some concepts of Divine attributes according to *mutakallimūn*. And then concludes Abduh's concept from these various concepts.

One of Muslim Scholar, Ibn Hazm denied the existence of God's attributes, for there was no verse that clarified God has attributes, as the

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<sup>102</sup> Tsuroya Kiswati, *Op Cit.*, p. 57.

<sup>103</sup> *Ibid.*, p. 37.

foregoing, while Mu'tazilah denied for that be in contradictory with their concept of *tawhīd*.

Based on Abduh's work, *Risālat at-Tawhīd*, he mentioned previously about God's attributes. In the problem, are those attributes belonging to His essence or to another, Abduh determined that it was apart from the human's reason capacity.<sup>104</sup> Although, such that case, in work of Harun, *Muhammad Abduh and Rational Theology of Mu'tazilah*, he sees that Abduh disposed into the argument, that God's attributes is belonging to God's essence, even he was not clarify explicitly.<sup>105</sup> Mu'tazilah viewed, that God did not have the attributes; He also did not have the knowledge, the authority, the intention, etc. But that did not mean that God did not know, did not have power, did not live, etc. The God, for them, knew persistently, had the power, but not with the attributes in a sense as in the fact. God's knowledge was the essence of God personally.<sup>106</sup>

In the interpretation of Rasyid Ridha, who is the disciple of Abduh, where he interpreted the *al-A'rāf*, verse 7,<sup>107</sup> his founding on the existence of God's attributes, were not analogously same with Mu'tazilah. Which they determined that God has no attributes.<sup>108</sup> In the relation of this issue, one of Mu'tazilah's

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<sup>104</sup> Harun Nasution., *Muhammad Abduh dan Teologi Rasional Mu'tazilah*, (Jakarta: UI Press, 1987), p. 71.

<sup>105</sup> *ibid*

<sup>106</sup> Dr. Abdul Razak and Dr. Rosihon Anwar, *Ilmu Kalam*, (Bandung: Pustaka Setia. . 2000), p. 168.

<sup>107</sup> Ridha's interpretation on al-A'raf:7, Rasyid Ridha, *Tafsir al-Manar*, 2<sup>nd</sup> edition, vol ix, (Beirut, Dar al-Ma'rifah,), p. 125

<sup>108</sup> *ibid*.

prominent figures, Washil ibn 'Atha' said that who decided the eternity of God, that is meant he decided of the two Gods. <sup>109</sup>

Another may be laid to other group of *mutakallimūn* that is *Asy'ariyah*. According to this group, God had the attributes, which the existence of attributes was because of His actions. The God knew, wanted, and had the power, besides having knowledge, the will and power. God's attributes such as having hands and foot might not be interpreted in literally, but must be in symbolically. God's attributes are unique; therefore they could not be compared with the attributes of humankind. God's attributes were different from Him personally, but to the best of be related to the reality is, would not separated from His essence. <sup>110</sup>

If *Asy'ariyah* interpreted the attributes of God as something that was not a substance (*dzāt*), but adhered in that substance personally, whereas, according to *Maturidiyah*, God's attributes were not determined as part of His essence, and not also provided from His essence. <sup>111</sup> Then this group clarify, that God's attributes are inherently with His essence (*innahā lam takun 'ainu dzāt wa la hiyā ghairuhū*). Determining attributes of God must not bring in the explanation of anthropomorphism, for because those attributes are not especially concrete from the substance, until the several attributes will not bring to several *qadim*. <sup>112</sup>

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<sup>109</sup> Al-Syahrastani, *Op Cit.*, p. 51

<sup>110</sup> *Ibid*, p. 173-174

<sup>111</sup> *Ibid*. p. 177

<sup>112</sup> Harun Nasution. *Op Cit.* p. 135

As the explanation beforehand, the characteristics of God received main attention in the discussion of *kalām*. Mu'tazilah did not acknowledge the attributes of God, because it was considered causing *ta'addud al-qudamā*, and this thought brought us to polytheism (*syirik*). On the other hand, Asy'ariyah determined that God's must be, because the existence of that attributes was not separated from the substance and did not cause several to that *qadim*.

According to Ibn Rusyd, attributes were the perfection of the being.<sup>113</sup> He said that the attributes of God were the characteristics of His perfection. Al-Qur'an also asserted that God Knew (*'Alim*), Saw (*Bashir*), Heard (*Sami'*), Almighty (*Qadir*), Life (*Hayy'*), Decreed (*Muakallimūn*). All those are indicated God's attributes.<sup>114</sup>

Ibn Rusyd having notion that Mu'tazilah did not deny all attributes of God, what was denied by them was the attributes that brought the similarity of humankind with the God, which it was acknowledged by the positive attributes (*as-Shifāt al-Ijābiyah*). In the other way they decided to acknowledge the negative attributes (*as-Shifāt al-Salbiyah*) or the attributes that eliminated the similarity of the humankind with God.<sup>115</sup>

In the research into the opinion of Muhammad Abduh, especially through his book, Harun Nasution concluded that Abduh could be more classified into the

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<sup>113</sup> Ibn Rusyd, *Manāhij al-'Adillah fī 'Aqāid al-Milliah*, (Cairo: Maktabah Anglo al-Mishriyah, 1964), p. 159.

<sup>114</sup> Afrizal M. *Ibn Rusyd: 7 Perdebatan Utama dalam Teologi Islam*. (Jakarta: Erlangga, 2006). p. 103.

<sup>115</sup> Ibnu Rusyd., *Op Cit.*, p. 39.

group *nafy-as-shifāt*.<sup>116</sup> If the train of his thought being followed, that most were oriented in thinking of philosophy, then his leaning of opinion of denying God's attributes could be happen.

Abduh criticized on the argument, that revealed by the theologians about God's intention on attributes in order to His perfect ness.<sup>117</sup> The contradiction that Abduh gave seemed equal with the opinion that Abu Huzail gave, that is in fact, the human's substance which intended the attribute, as like knowledge (*'ilm*), for the imperfectness of humankind. And if God as such that case, that is meant that God is imperfect. And He needs knowledge as the attribute that is apart from Him.<sup>118</sup>

Here, Muhammad Abduh picks up a *hadits*, that is:

تفكروا في خلق الله ولا تفكروا في ذاته فتهلكوا

Abduh maintained that God did not make man with a need to know the essence of things. His need is to know the accidents and the particular qualities. And to occupy oneself with substance is to waste time and expend energy on an impossible goal.<sup>119</sup> Then Abduh said, that the study of the creation is necessary salutary in a practical way and lightens for the soul the knowledge of Him. So, the

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<sup>116</sup> Harun Nasution, *Op Cit.*, p. 71-74.

<sup>117</sup> *Ibid.* p. 75.

<sup>118</sup> 'Abd al-Qāhir Ibn Thāhir al-Baghdadi., *Al-Farq Bain al-Firaq*, (Egypt), p. 159.

<sup>119</sup> Muhammad Abduh, *Op Cit.*, p. 42.

lights would shine upon humankind.<sup>120</sup> The prophet tradition that Abduh already quoted, thus far invoked to the attributes as to the Divine essence. All the knowledge we may have is that God is so characterized, but their ultimate significance it is within His exclusive possession to know. Our minds have no competence there. And what we bound to believe, then, is that God is known to exist (*azali*), inalienably (*abadi*), Himself above all creatures, from eternity to eternity, living (*hayyun*), knowing (*'alim*), willing (*muriid*), almighty (*qadir*), unique in His necessary existence, unique in the perfection of His attributes and the one and only maker of His creation, that He speaks (*mutakallimun*), that He is all-hearing (*sami'un*), all-aware (*bashirun*), and characterized by all those other attributes of which the sacred law tells by ascription of names to Him.<sup>121</sup>

Here, seemed that Abduh does not question the relation between God's attributes and His essence. He does not deal with the statement, were the attributes of God constitute His essence or not. Or the question, were those attributes part of His essence or not. Then, in his work, *Risālat al-Tawḥīd*, Abduh impressed that discussing those matters are not necessary. It can be said so, because the human mind could not able to reach that. And if could be forced, we could not perform the right term to clarify the true of God's essence. For us, this is quite to know that the essence of God is true, and also attributed with the perfect attributes. And

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<sup>120</sup> *Ibid.* p. 43.

<sup>121</sup> *Ibid.* p. 45.

thus which related behind those matters, we just only refer to His most high Knowledge.<sup>122</sup>

From the previous explanation, about Abduh's point on Divine Attributes, and the comparison with another point of *mutakallimūn* on the same matter, the writer concludes that the point Abduh explained is equally having the same notion with the group of Salafiyyah, which they do not deny the existence of God's attributes, and determined as one in God's essence.

#### E. Actions of God.

In the concept of God's actions, Abduh said for his notion, that the acts of God derive from His knowledge (*'ilm*) and will (*iradat*), and whatever issues from knowledge and will is freely chosen. Nothing that proceeds from choice is obligatory to the free essence in His choosing. None one of His deeds obligatory done by His substance.<sup>123</sup> Then, Abduh determined clearly, that all God's actions, creation, provision, granting and forbidding, chastisement, and beneficence, are affirmed of Him by the special option of power.<sup>124</sup>

On comparison with group of Mu'tazilah, thus they believed that God's actions was only limited on the good matters, but it does not mean that God can not do the evil. God did not carry out the bad actions, for He knew the meanness

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<sup>122</sup> *Ibid.* p. 38-39

<sup>123</sup> *Ibid.* p. 46.

<sup>124</sup> *Ibid*



of His actions.<sup>125</sup> So, Mu'tazilah has a view that God has the obligation toward humankind to do the good and even the best. (*al-shalāh wa al-ashlah*)<sup>126</sup> Concerning this issue, this group then argues, God as He is the Great must do the good because of wisdom, and all of His actions must contain the benefit for humankind. Therefore, God must bring about the good matter, in fact that was best for humankind.<sup>127</sup>

According to Mu'tazilah's concept about God's obligation is sent the apostle is the obligation of Him. This group determined that the sending of apostles was God's obligation, for their argument were the condition of mind that could not know every what must be known by the humankind about God and the invisible nature (*ghaib*). Therefore, that was the obligatory of God did a favour and best for humankind by means of sending apostles. Because without the apostles, humankind will not receive the good life in this world and in the hereafter.<sup>128</sup>

Another group, Asy'ariyah refused the opinion of Mu'tazilah, for being compatible with the concept of authority and the absolute desire of God.<sup>129</sup> One of prominent figure of Asy'ariyah, Al-Imam Ghazali determined that God did not have the obligation to do a favor and best for humankind, because His action has quality of being allowed but not required (*jaiz*), and none of the action that was

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<sup>125</sup> Abdul Razak,, *Op.Cit.*, p.

<sup>126</sup> *Ibid.*

<sup>127</sup> Afrizal, *Op Cit.*, p. 31.

<sup>128</sup> Hanafi, *Op Cit.*, p. 129.

<sup>129</sup> *Ibid.*

obligatory. God could do anything against creature.<sup>130</sup> According to him, God might put the sinful into the heaven, or put person who faithful into the hell, He also might punish believers, etc.<sup>131</sup>

Then, this group had a notion that there is no deed that obligatory among Him. God would not ask for His responsibility regarding the human's deeds.

According to Maturidiyah, there were no actions of God that was in vain, but in fact all of them brought to wisdom. All the orders, the prohibitive, and the creations are also had the aim. Nevertheless, thought that God's actions did not mean that He has an obligation to create that because of Himself was characterized of Wise, He also wanted and did accordance with His desire.<sup>132</sup> Therefore, according to this current, it was not possible to be said that God has obligatory did a favor or a best for humankind.

Here, Abduh said in his work, that even all group of *mutakallimūn*, are different in the views of God's action, they all are agreed that the acts of God are always in wisdom, some of them view that there is nothing frivolous about the acts of God or deceptive in His world.<sup>133</sup> The wisdom of a deed lies in its conducting directly to the preservation of order or restraining both particular and general corruption.<sup>134</sup> This Divine wisdom, which we know by virtue of

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<sup>130</sup> *Ibid.*

<sup>131</sup> Afrizal, *Op Cit.*, p. 35.

<sup>132</sup> A. Athaillah, *Raysid Ridhā: Konsep Teologi Rasional dalam Tafsir al-Manar.* (Jakarta: Erlangga, 2006), p. 181.

<sup>133</sup> Muhammad Abduh, *Op Cit.*, p. 47.

<sup>134</sup> *Ibid*

everything having its place and of the satisfaction of the needs that are, must be understood as either consciously and by volition at work in its doings or not. <sup>135</sup>

Then, Abduh said in the further work, that God's knowledge embraces everything and that it is impossible for any effect to be outside His will. He intends the action and intends what the ordering wisdom effectuates. This only makes sense if He really wills what He orders, since His wisdom in ordering belongs to the deed. <sup>136</sup>

In the relation with God's action, Abduh clarified, that the necessity of wisdom in His works or actions belongs with the necessity of perfection in His knowledge and will, and this truth has never been in dispute. <sup>137</sup>

From the various points of *mutakallimūn* on God's action, the writer considers that Abduh was analogously with the group of Mu'tazilah. It found in the similarity point in the wisdom and goodness in every God's actions among human, and it is impossible for Him, the meanness of action. But, he also be analogously with the group of Maturidiyah and Salafiyyah, it could be analogously. That is every God's actions are bringing the wisdom and goodness among the human, but this was not absolute for Him, for He is Only God that is free to choose His action.

## F. Deeds of Man

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<sup>135</sup> *Ibid.*, p. 48.

<sup>136</sup> *Ibid.*

<sup>137</sup> *Ibid.*, p.50.

The main root of the problem of the human's action was the conviction that God was the creator of the universe, including him humankind personally. The lord was most powerful and had the desire that was absolute.<sup>138</sup> From here, emerged the question, until where humankind as the God's depending creation to the desire and the authority of God in determining his life trip? Was the humankind given by independence in arranging his life by God? Or whether humankind was tied by all of them in the desire and the absolute authority of the God?

Abduh's view on the deeds of man deduced from the statement, that human as the creation is free in selecting his deeds. Based on him, there are 3 elements that encouraged him upon his deeds; they are reason, desire, and power. These three elements were the creation of God for human, and can be proposed based on his will.<sup>139</sup>

The problem of the human's action began with simple discussions that were carried out by the group *Jabariyah* (the follower Ja'ad bin Jahm bin Shafwan) and the *Qodariyah* group (the follower *Ma'bad Al-Juhani* and *Ghailan Ad-Dimsyaqi*) that afterwards was continued by discussions that were deep by the current of Mu'tazilah, Asy'ariyah, and Maturidiyah.<sup>140</sup> And last, it would turn to Abduh's thought on it.

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<sup>138</sup> Abdul Razak, *Op. cit.*, p. 160.

<sup>139</sup> Muhammad Abduh, *Op Cit.*, p. 51

<sup>140</sup> Abdul Razak, *Op. Cit.*, p. 159-160.

As the problem of God's action and man's deed was often debated by Mu'tazilah, Asy'ariyah, and Maturidiyah, according to Mu'tazilah, the human action was the human's creation personally. On the other hand, Asy'ariyah convinced that human action was created by God, and humankind only received the action. In the other side, Maturidiyah believed that the human's action was the God's creation in the form of the power, whereas the using of the power was the authority of the humankind personally. So, the human action was created by the humankind personally.<sup>141</sup>

In discussions concerning the human actions, there were current sorts of *mutakallimūn*. Whichever first this current was convinced that the human action was determined by God since the *azali* time, it is meaning, that humankind did according to the provisions that were determined by the Lord long before they were available, this group was named *Jabariyah*. According to them, in this case, humankind was not free on their actions, according to the desire and his will. The opinion was like this acknowledged as the understanding of *Jabariyah*.<sup>142</sup>

The further opinion said that humankind had the freedom to do, although his freedom was limited, in accordance with the limitations of humankind. It is meaning that humankind was free to determine the desire and his action, but still in the certain limits. This understanding was acknowledged as *Qodariyah*.<sup>143</sup>

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<sup>141</sup> Afrizal, *Op Cit*, p. 108.

<sup>142</sup> Tsuroya Kiswati, *Op Cit.*, p. 116.

<sup>143</sup> *Ibid.*

Deeply, Abduh was discussed the reconciliation between the Divine prescience and the Divine will, already proved, and the evident power of human choice, is to attempt to penetrate the secret of *Qadr*, or destiny. <sup>144</sup> In this we are forbidden to involve ourselves. It is useless to busy our minds with what can scarcely attain.

There are those who claimed that belief in man's 'acquisition' (*kasb*) of his actions leads to the sin of *shirk* against God, which is, of course, the supreme wrong. But such views have not taken account of the Quran is significance of *Shirk* and its meaning in the *Sunnah* <sup>145</sup>

According to Abduh's view on this issue, that Islam laid down two great points as twin pillars of happiness and human activity. The first is that humankind had their free of will and desire, acquires the means to happiness by his will and capacity. Second, is that the Divine authority lies behind this acquisition (*kasb*) as that from which intervenes between man and the realization of his wishes. And there is nothing, aside from God, with the power to bring man help in respect of what is not feasible within his *kasb*. <sup>146</sup>

Then Abduh said again, faith in the Divine unity requires of the believer only that his powers are in the God's hand, that he 'acquires' his faith and the other religious work which God has enjoined, that the power of God transcendent all human competence and has alone he supreme authority over all the desires of

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<sup>144</sup> Muhammad Abduh, *Op Cit.*, p. 53.

<sup>145</sup> *Ibid.*

<sup>146</sup> *Ibid.*, p. 54.

men and their realization, whether by voiding the obstacles or ordering the operative factors which avoid either the knowledge or the will of man. <sup>147</sup>

Abduh went much further and said that the very diversities evident in the created world are the supreme work of a wise providence. Differentiation only happens when particularities require it. The giver of existence has endowed the various kinds and types in accordance with what they are. Each being has particular characteristics. Abduh clarifies, man is one these, he is different from other animal, for his capacity for thought and his ability to choose his actions in line with his thinking. <sup>148</sup>

The Divine knowledge is the context of what the human will effectuates. It is aware he will do such and such action at such and such of time – a good deed to be rewarded, for example, and that he will do this or that evil and be appropriately requited. <sup>149</sup>

From the far explanation before, the writer concludes that human work throughout the consequence of his acquisition (*kashb*) and choice. Nothing in (Divine) knowledge dispossess man of his option-taking in 'acquisition'. The fact that what is in the Divine knowledge must inevitably befall arises from its being actual. Seemed that Abduh influenced by the group of *Qadariyah* in concluding his discussion of men's acts, with reference to the question of free-will. Then in our further discussion, we will discuss about the good and evil deed of human.

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<sup>147</sup> *Ibid.*

<sup>148</sup> *Ibid.*, p. 55.

<sup>149</sup> *Ibid.*

## G. Good and Evil

For the good and evil, Abduh determined in his work, that people are at one saying that actions are either beneficial or harmful. The essential goodness or badness of things intelligence, sound study and a balanced disposition can always identify. And by them, we attain to the truth of the moral order.<sup>150</sup> And it also agreed that good actions are those from which abiding benefit accrues even if the initial effect is painful, while evil actions are those which conduce to the disruption of the personality or its relationships and environment, even if there is in them a great sense of present well-being.<sup>151</sup>

The Mutazilah group considered humankind had the big and free power. Therefore, Mutazilah followed the *Qadariyah* understanding or free-will. According to *Al-Jubai* and *Abd Al Jabbra*, humankind created his own actions. Humankind personally that did a good and evil. The pursuance and loyalty toward his God are his desire personally.<sup>152</sup>

Whereas according to *Asy'ariyah*, that God that created human's action. This thinking was the implications of the understanding of the authority and the absolute desire of God. He took his reason to Al Quran:

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<sup>150</sup> *Ibid.*, p. 64.

<sup>151</sup> *Ibid*

<sup>152</sup> Abdul Razak, *Op Cit.*, p. 163.



153 وَأَلَلَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٣٧﴾

‘But Allah has created you and your handiwork’ (As-Shaffāt: 96)

From this verse, it was clear that God created humankind as well as his action, good that the good action or that was evil. Asy’ariyah argue that nothing be out of His creation. God is absolutely in His desire and authority.<sup>154</sup>

For the Maturidiyah, the human action was desired by humankind personally and he was punished on his action that the implementation on the basis of the freedom that was given by God to him. The God only repaid the good action by reward and repaid the bad action with torture.<sup>155</sup>

In the context of God’s justice, Ibn Rusyd had notion that God must do the favor and the best for humankind. Ibn Rusyd was not at same opinion with Mu’tazilah about the good and evil concept. When Mu’tazilah said that God did not want the crime to His creature, Ibn Rusyd believed that goodness and crime were desired from God. According to him, God created the good causes and evil causes.<sup>156</sup>

Ibnu Rusyd determined that the desire to do, good or bad, was created at the time of humankind was in the form of the potential. He intended humankind who created with the potential could do a favor and also bad. In carrying out the

<sup>153</sup> Quran Surah As-Shaffat (37): 96

<sup>154</sup> Afrizal, *Op Cit.*, p. 50.

<sup>155</sup> Hanafi, *Op Cit.*, p. 127.

<sup>156</sup> Mahmud Qasim, *Fi al-Falsafah al-Islāmiyyah*, (Cairo: Dār al-Ma’rif. 1973), p. 173

action, humankind could choose whether he will do a favor or bad. Then God will reward their deeds that followed one of both potentials.<sup>157</sup>

Then, here could be concluded by the opinion of Ibn Rusyd, so that the humankind that did, and not God. When the human did the good, God will repay him by the reward, conversely, when the human did wrong, then God repay him by torture. God did not want humankind to do wrong. He created the goodness, because characteristics of God were good. Then God created the crime as the opposite of goodness, and it is aimed to know the value of the goodness.

Abduh said in his work, that the human mind required the strong management, both physical and spiritual him, which could carry him in the good life in the world and the hereafter. And by this, humankind also needed the helper who it was hoped could help him to determine limits of his action's law and explained about the characteristics of God that were perfect.<sup>158</sup> Then in further discussions, Abduh believe that this 'helper' that was expected earlier, he the Prophet and the Apostle are important to be discussed in his relations with the concept *tawhīd*.

## **H. Human Need the Apostles**

In the content of Quran found a lot of verses that signed the good and evil of man's deeds were been on those deeds basically, moreover before God allowed and forbidden those deeds. As the next verse said, Surah al-A'rāf (7): 33

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<sup>157</sup> Afrizal, *Op Cit.*, p. 120.

<sup>158</sup> Muhammad Abduh., *Op Cit.*, p .66.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ

بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى

اللَّهِ مَا لَا تَعْمُونَ<sup>159</sup>

Say: “The thing that my Lord hath indeed forbidden are: Shameful deeds, whether open or secret; sins and trespasses. Against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which you have no knowledge.” (Al-A‘rāf: 33)

Based on Mu‘tazilah opinion, God forbidden all deeds which has mentioned in foregoing is because all those deed are absolutely bad. It indicates that before all those deeds forbidden, the evil quality adherently on these deeds.

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According to Maturidiyah, before the apostle comes by revelation, reason has known which deeds are good or evil, for the goodness and the badness of deeds are already on those deeds. Although thus, it does not mean that all deeds can be known as good or evil by the human reason.<sup>161</sup> In addition of that, even the reason could identify the goodness and the badness of a deed, it does not mean

<sup>159</sup> Quran Surah Al-A‘rāf (7): 33

<sup>160</sup> Ibn al-Qayyim, *Miftāh Dār al-Sa‘ādah wa Mansyur al-‘ilm wa al-Irādah*, vol. 2. (Dā‘ir al-Najd, 1982). p. 387.

<sup>161</sup> Muhammad Abū Zahrah, *Op Cit.*, p. 202.

that this ability possessed by all human wholly. And sometime, the approximation of the good and evil from human deed is often be wrong from the reality. <sup>162</sup>

It is also does not mean that reason may identify the obligation of doing good, and obligation to keeping away from the evil. Then before the arrival of the apostles, there were no *taklif* from God among the human. Thus, they may not reward for the moral conduct, and may never punish for the bad action. <sup>163</sup> Then it can be concluded here, that the arrival of the apostles which they brought revelation are necessary. They had the important mission among human.

According to Muhammad Abduh, the proof of human need for the messengers of God moves along two lines. The first, the belief in the survival of the human soul after death and in the fact of another life after this life below, with blessings to enjoy the painful punishment to suffer. <sup>164</sup>

He also maintained that happy and misery within this eternal lifetime, are depend on human's deed during his life. Whether those deeds are matters of the heart, such as beliefs, purposes and choices, or of the body like forms of worship and the behavior of man to man. <sup>165</sup>

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<sup>162</sup> *Ibid*

<sup>163</sup> Al-Māturīdī, *Al-Tawhīd*. (Istanbul: al Maktabah al-Islāmiyyah ).p. 178.

<sup>164</sup> Muhammad Abduh., *Op Cit.*, p. 74.

<sup>165</sup> *Ibid*



## CHAPTER FOUR

### CLOSING

#### A. The Result

From the discussion above, the writer concludes research as follow:

As the issue of divine unity in the history of Islamic thought became a great matter that debated among Muslims scholar, Muhammad Abduh discussed this matter explicitly, with providing his concept of *tawhid*.

In the matter of religious concept, Abduh explained rationally about the religious truth. He defined *'ilm tawhīd* as science that studies being and attributes of God, the essential and the possible affirmation of Him. But it also deals with the apostles, and the authenticity of their message, and also treats the essential of them and appropriate qualities of what incompatibly associated with them.

Abduh determined the term of *Tawhīd* by belief that God is one in His essence, and there is no ally for him, both substance and characteristic or His action. He also asserted that term of *tawhīd* is the belief that God is one and inalienable, which from Him all being are derived and in Him alone every purposes comes to its term. In the eye of Abduh, believing in God's Unity is the great aim of the mission of the Prophet Muhammad. As *tawhīd* has three aspects, thus the oneness of the Lordship of God, the oneness of Worship of God, and Oneness of Names and Qualities, Abduh already focused the attention on the Oneness of Names and Qualities (*tawhīd al-shifāt wa al-asmā*).

Then, Abduh comes into the view that human as the creation is free in selecting his deeds. This view is dealt with the group of Qadariyah. So, his concept of *tawhid* acknowledges the freedom of human in deeds and in his intentions. God who created his deeds, it meant that He created the causes and made man's deeds appropriate with his intention. Briefly, man is free in his deeds as true, with the power that God bestowed. But, this freedom may not exceed the limit of his human nature and *sunnatullah* that God created. These deeds of man are classified as the harmful and the beneficial, or it can be told as good and evil. Man's behavior is depending on his faith (*'aqidah*), for the goodness and the meanness of man are determined by his belief. So that, the human needs the messenger to bring them into good life in this world and hereafter. And the revelation that they bring into human gives the confirmation toward the things that human's reason knows and which the reason does not know.

Even, among Abduh's thought on the objects of *tawhid*, there were some similarity with the points of group Salafiyyah, it does not mean those thoughts are identically same with group of Salafyyah. Because some thoughts of Abduh are similar with the point which Mutazilah and Maturidiyah viewed between those thoughts. For this reality, the writer may say that Muhammad Abduh does not follow any certain doctrine of *mutakallimun*. And because Abduh basically refuse *taqlid*.

## B. Suggestion

Praise is due to Allah, also peace and salutation to His Messenger, his family, companions and his followers.

In this opportunity, the writer should praise to God Allah for His Grants and Mercies until she could finish this thesis.

And last, the writer would very thankful to whoever gave his hand, in correcting, suggesting and accomplishing this thesis. May Allah grant them with so much reward. Wishfully, this research would be useful for everyone who shall study and make further research on Abduh's thought. May Allah give us better life in this world and hereafter. Amien.



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