

Philosophers. He used the proof of al-*imkān* (possible existence) and al-*wujūb* (necessary existence) to prove Allāh's existence, which is from the Philosophers. In addition he also mentions the proof of *ḥuḍūth al-ālam* (origination of the universe) which is used by all of the Mutakallimīn, the Jahmiyyah, Mu'tazilah, Kullābiyyah, Karrāmiyyah, Ash'ariyyah, and Māturīdiyyah.¹⁵⁷² Tawḥīd to 'Abduh is the standard Ash'arite definition which is that Allāh is one in His essence (*dhāt*), description (*waṣf*) and actions (*af'āl*).¹⁵⁷³ He spoke of the impossibility of *tarkīb* (composition) in Allāh's essence, which is the approach of the Philosophers regarding Tawḥīd,¹⁵⁷⁴ but which he cited through some of the later Ash'arites who incorporated this into their works¹⁵⁷⁵ With respect to the *ṣifāt khabariyyah* such as face, hands and eye, 'Abduh takes the approach of *tawfīd*.¹⁵⁷⁶ 'Abduh makes *ta'wīl* of the attribute of mercy (*raḥmah*) upon the way and style of the Ash'arites.¹⁵⁷⁷ He also affirms the doctrine of *al-kasb*¹⁵⁷⁸ of the Ash'arites pertaining to al-Qadar

¹⁵⁷² All of this is found in his *Risālah al-Tawḥīd* (1st edition, Egypt 1315H).

¹⁵⁷³ This opposes the definition of Ahl al-Sunnah wal-Jamā'ah who explain that Tawḥīd is to single out Allāh in worship, in addition to singling Him out in his Lordship (*Rubūbiyyah*) and Names and Attributes (*al-Asmā wal-Ṣifāt*). The definition of the Ash'arites does not extend beyond Allāh's *Rubūbiyyah*.

¹⁵⁷⁴ *Risālah al-Tawḥīd* (p. 26)

¹⁵⁷⁵ Such as the Ash'arī scholar, Muḥammad bin Maḥmūd al-Aṣḥāhānī (d. 688H).

¹⁵⁷⁶ Refer to *Al-Shaykh Muḥammad 'Abduh wa Ārā'uḥu Fī al-'Aqīdah*, 'Arḍ wa Naqḍ of Muḥammad Ḥaydar al-Ja'barī (Jāmi'ah Umm al-Qurā, 1986), p. 238.

¹⁵⁷⁷ There occurs in *Tafsīr al-Manār*, the statement of Rashīd Riḍā:

The Ustādh, the Imām (Muhammad 'Abduh) said, in meaning: And al-Raḥmān and al-Raḥīm are derived from al-raḥmah (mercy) which is a meaning that (produces) pain in the heart that incites the one [afflicted] with it, and carries him to [show] benevolence (*al-iḥsān*) to others. And this well-known meaning to men is impossible for Allāh, the Most High, because in men it is a pain in the soul and its healing is to show benevolence (*al-iḥsān*), and Allāh the Most High is free of [being subject] to pains and excitations, hence the intended meaning of al-raḥmah with respect to Him is its effect which is benevolence (*al-iḥsān*).

Tafsīr al-Manār (1/46). And this *ta'wīl* is upon the way of the Jahmiyyah, Mu'tazilah and Ash'ariyyah which is to presume *tashbīh* first, and then to deny the attribute through *ta'wīl*.

¹⁵⁷⁸ The Ash'arites tried to take a middle path between the Qadariyyah and the Jabariyyah, inventing the term *al-kasb*, which is that man is a repository for action that Allāh originates with Allāh but which he earns nevertheless.