METHODOLOGY OF AHL SUNNAH WAL JAMAAH TO OVERCOME THE CONFUSION ON CONCEPT OF *MUKHALAFATUHU LIL HAWADITH*

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ABSTRACT: *The confusion of concepts 'Mukhalafatuhu lil Hawadith' was seen as the main cause for 'Firaq Islamiyyah' among the Muslims who fails to understand Aqidah al-Islamiyyah from the perspective of Ahli Sunnah wal Jama'ah's view. One of the elements of the Islam perspective is to understand in god and to accept these elements important to understand thoroughly the concept Mukhalafatuhu li al-Hawaadith. Thus, the objective of this study was to analyse the methodology of Ahl Sunnah wal Jama'ah's scholars in this concept and able to be a solution to overcome the confusion. In this study, researchers conducted a study descriptive qualitative to collect and analyse the data. Besides that, the study also recognises the methodology that has been taken by the scholars of Ahli Sunnah Wal Jama'ah to solve and overcome the confusion that related with the concept of Mukhalafatuhu lil Hawadith in faiths.*

Keywords: Ahl Sunnah wal Jama'ah, Mukhalafatuhu lil Hawadith, Salbiyah

INTRODUCTION

Humans are leaders on earth, they need to have the right faith based on the Qur'an, as well as the Sunnah, became the qudwah of all time (Shuhari et al., 2019a: 5). One of the things they need to know is Mukhalafatuhu lil Hawadith. This is trustworthiness and responsibility for them; obligatory for every Muslim (Shuhari et al., 2019b: 1). All scholars agreed that Allah S.W.T is totally different with al-Hawadith in every aspect (Hassan Basri, Shuhari, Engku Wok Zin, 2019: 53). Understanding the concept of Mukhalafatuhu lil Hawadith has been seen as the main basic and foundation to understand the problems of other faiths. This is integrity from Islamic perspective; integrity can be attributed directly, and in parallel, to the attributes of trust, honesty, faith, strong belief, powerful character and noble manners (Shuhari et al., 2019c: 3).

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Education is a human necessity (Shuhari et al., 2019d: 1) especially for understanding the right faith. It plays a major role in shaping and building characters as a good Muslim. In this study, the researchers are discussing about the methodology that has been used by Islamic scholars in *aqidah* to understand this concept. Then, implementation methods are helpful to solve the issues that related with the confusion of *Mukhalafatuhu lil Hawadith*. The main topic in this area included discussing the concept of *salbiyah* from *Ahli Sunnah wal Jama'ah's view*. The researchers also explain the meaning and definition of concept *salbiyah*. Furthermore, In this study, explanation the concept '*mathil*', '*tashbih*' and '*nazir*' as an advanced knowledge and main points to understand the concept of *Mukhalafatuhu lil Hawadith* as well as the denial of all three aspects of God. Thus, the researchers explaining the concept of *'umur i'tibari'* for understanding the concept of *Mukhalafatuhu lil Hawadith*. This understanding is important to distinguish the attributes *salbiyyah* with the categories of another attributes. The last of explaination in this area, the topic will be focus on the conclusion based on all the presented data.

STUDY OBJECTIVES

The objective of this study was to analyse the methodology that has been used by *Ahli Sunnah Wal Jamaah's* scholars to explores the concept of *Mukhalafatuhu li al-Hawaadith* and able to be a solution to overcome and solve this confusion. At the same time, the researchers also focusing a few aspects in understanding the concept of *Mukhalafatuhu li al-Hawaadith* which often misunderstood by some Muslims**.**

RESEARCH METHODOLOGY

Through this research, the researchers are using qualitative methods. This method is a qualitative descriptive method, the form of words spoken or written about human behavior that can be observed (Taylor and Bogdan, 1984). Research methodology was a descriptive study, which the researchers describe a phenomenon that exists and happens, to focus on the confusion in understanding the concept of *Mukhalafatuhu li Hawaadith* among the Muslims. All the data collected and analyzed to produce a concrete findings.

LITERATURE REVIEW

Researchers conducted several review literatures as a reference to complete this research. Researchers refer to a PhD thesis entitled '*Pengaruh Dan Kesan Pengkajian Al-Imām Al-Sanūsī Terhadap Ilmu Tauhid di Selatan Thailand'* by Masakaree Arda (2008). This study was conducted to identify Islamic scholars who are responsible to teach and widespread the research '*Umm al-Barāhīn* al-Imām al-Sanūsī. Whereby, this study was conducted to analyse the influence and impact of academic research on the science of Tawheed in southern Thailand. Then, the researchers found that methodology that has been used by al-Sanusi to overcome the current teachings of the *Salaf* based on Education Improvement's Plan in the southern provinces of Thailand. In this study, there is disclosed debate *salbiyyah*'s attributes that explain's *Qidam*,

Baqa', *Mukhalafatuhu li al-Hawaadith*, *Qiyamuhu bi Nafsihi* and *Wahdaniyyah*. Then, the researchers explain each of the five attributes with the argument based on *'aqli* and *naqli*. The attributes *Mukhalafatuhu li al-Hawaadith* equally debated with arguments *'aqli* and *naqli*. Then, also there are three main aspects in the debate of the attributes of *Mukhalafatuhu li al-Hawaadith* which is distinguished in relation to *zat*, *sifat* and *af'al*.

The next paper work entitled *Kitab Tarjamah Sabil al-'Abid 'ala Jawharah al-Tawhid Karangan Kyai Muhammad Salih bin 'Umar Semarang : Memperkukuh Pegangan Akidah Islamiyyah Masyarakat Keturunan Jawa di Selangor* by Mohd Taufik Arridzo Mohd Balwi (2015). This paper was done in conjunction with the program 'Proceedings Nadwah Ulama Indonesia (NUN) "on 9-10 June 2015. This paper was debating about a writing of Kyai Muhammad Salih bin Cumaru Semarang is a book that is read and studied theology by the community Javanese descent in Selangor, especially in Sabak Bernam. According to the researchers, this book is a book of theology presented in the Java language and written Pegon (Java-Java). This book provides adequate knowledge and quite deep, especially in matters of faith by virtue of *Ahl al-Sunnah wa al-Jama'ah*. The method of analysis of this paper is the case study. All of research methods in the kitab *Tarjamah Sabil al-'Abid 'ala Jawharah al-Tawhid* prove that Nusantara scholars also adopted the method of study of twenty attributes in the debate of the monotheism. Indirectly explained that the main pillar in the tauhid in Nusantara is based on Mazhab al-'Asha'irah. This attributes debate this *Mukhalafatuhu lil Hawadith* was describe generally in this paperwork whereby, attribute *salbiyah* debate is the main attribute of Allah.

The next paper is the article written by Engku Ahmad Zaki Engku Alwi et.all (2015) analyzing the issues on heresy in Malaysia. The problem relating to heresy needs to be urgently addressed as it directly affects Islamic theology and Muslims. Although Malaysia has witnessed a rapid development in the field of Islamic understanding and da 'wah missionary among the Muslim community, the heretic movement is still rampant. This scenario has raised questions on factors that contribute to the movement of heresy among the Muslim community. These questions encourage the researcher into researching the subject in order to come forward with answers and solutions.

The next writting is a journal written by Dahlan and Faizuri Mansor bin Abd Latif entitled *Konsep Penterjemahan Sifat Salbiyyah dan Ma'ani by Wan Ismail al-Fatani (Pak Da Ail) in matan Bakurah al-'Amani* (2016). The journal is published under the management of the Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia. The researchers know very well the details of the purpose of attributes salbiyyah. At the same time, researchers learn about the proper explanation regarding the attribute *Mukhalafatuhu li al-Hawaadith* according to al-'Asha'irah. Whereby, the meaning of *salbiyyah* which is 'denial' unacceptable attributes. *Salbiyah* with the meaning of *'intifa'* or *'insilab'* that is 'denial'. When applied to the understanding of the attributes *Mukhalafatuhu li al-Hawaadith*, it can be clearly understand that these attributes show denial similarities in *zat*, attributes and deeds of Allah with His creatures. This understanding of the concepts and *tanzih ithbath* actually. This attributes also denial that offends God with all new things and sanctify God's absolute existence of the equation with something new.

The last writing is the article discusses the current challenges concerning the faith of Muslims in Malaysia by Engku Ahmad Zaki Engku Alwi et.all (2014) . Generally, there are two major challenges: the internal challenges and external challenges. These challenges are pressing and stressing the lives of Muslims. In order for Muslims to face these challenges, they need to have a very strong determination to stay true to the teachings of al-Quran and al-Sunnah, for only these two can help safeguard the Muslims. Furthermore, both al-Quran and al-Sunnah act as major impetus towards community excellence in the various fields of life.

EXPLANATION THE CONCEPT OF *MUKHALAFATUHU LIL HAWADITH* IN ATTRIBUTE OF *SALBIYYAH*

Attribute *Mukhalafatuhu lil Hawadith* is a part of discussion *salbiyah's* area. An introduction to the concept of this attribute important to understand the concept of *salbiyyah* according to *al-'Asha'irah and al-Maturidiyyah*. This fact can be seen through their explanation in their writting of *aqidah*. Generally, *salbiyyah* are attribute that show the denial lack of Allah S.W.T. These things are the opponents for lack of perfection as well as in matters that do not qualify in relation to Allah. So, the question that arises in this debate is on the word *'denial'* that has been choose by the scholars of Malay as the translation of the word 'intifa'. Explaination scholars *aqidah* that using word 'Salb' or *'nafiy'* to show that Allah is sanctify from *al-Hawaadith*. Therefore, researchers will describe three methods of understanding in describing the word *'Salb'*and *'nafiy'* to understand the attribute *Mukhalafatuhu li al-Hawaadith* can be applied with proper knowledge.

'SALB' AND *'NAFIY'* WITH DENAIL EXPLANATION.

In the context of this understanding, *'nafiy'* and *'Salb'* was understood as the purpose of denying things that are not qualify of Allah. The word deny was based on the translation of the word *'Salb'* whereby the origin word is *wazan al-ism al-fa'il*. According to 'Abd al-Karim (1999: 294) he applied the word *nafiy* in his *'Awn al-Murid'* to explain the attribute of *Mukhalafatuhu li al-Hawaadith* as follows;

الشيء المركب من أجزاء يكون الكل فيه محتاجا إلى أجزائه ويكون كل جزء منها محتاجا إلى أن تضم إليه بقية الأجزاء

فنفي التركيب نفي للاحتياج كذلك.

If the word *'nafiy'* well accepted with 'denial' definition, then there will be an issue whereby not qualify attribute actually in relation to Allah, then there is denial *zat*. This understanding contradicts with the concept of understanding the real attribute of *salbiyyah*. The attribute that do not qualify for Allah is absolutely not a crescent of Allah from eternity. Al-Shaykh 'Abd al-Karim (1999: 295) explains words with meaning *'nafiy'* and *'Salb'* 'intifa' and *'insilab'* in understanding the context of the debate on the attribute of *'Mukhalafatuhu li al-Hawaadith'* is

denial for Allah that have similarities with other creatures. The differences refer to the aspect of zat, attribute and *af'al*.

'SALB' AND 'NAFIY' WITH MEANING 'BEING DENIAL'

After that, researchers said *'nafiy'* and *'salb'* with meaning being denied matter that do not qualify for Allah SWT. Word being denied is derived from *wazan al-ism al-maf'ul* namely *'maslub'* or *'manfi'*. This phrase usage also gave suspicion that had in relation to all insufficiency for Allah SWT before all attributes denied by *zat*. Muhammad bin 'Ahmad al-Dusuqi (2005 : 95) had mentioned this as below;

فذكر أن المراد بكون هذه الخمسة سلبية أن كل راحدة منها سلبت أمرا لا يليق بمولانا وليس المراد بكونها سلبية أنها

بمسلوبة عن المولى ومنفية عنه...(قوله معناه سلب) أي نفي بمعنى انتفاء

Elaboration on terminology translation of *salbiyyah* with *maslub* or *manfi* meaning inaccurate. Not qualify attribute for Allah SWT certainly no fact. Thus, when discussed on *Mukhalafatuhu li al-Hawadith* area, understandable that 'denial' exists similarities between Allah SWT with His creatures, however 'being denied' can be understandable with the attribute of *Mukhalafatuhu li al-Hawadith*.

'Salb' and 'Nafiy' With 'denied' Meaning

This terminology is the correct method in understanding of the *'salbiyyah'* concept. 'Salb' and *'nafiy'* grasped with 'denial' meaning or 'not exist'. This terminology in reality based "*Istilahi*" whereby to transfer the *'ism'* meaning into Malay Language by using suitable noun. According to Mansor and Faizuri (2016: 211) "*Istilahi*" method refer to strategic translation methodology in suitable noun from Arabic into Malay Language by referring Usuluddin knowledge term. "*Istilahi*" translation method in word with *'ism'* principle that describe something "*zat*". Therefore, *'salbiyyah'* attribute with *'intifa'* and *'insilab'* namely on *'ifti'ala'* wazan, as 'denied'. Based on *'salbiyyah'* definition meaning 'denied' matter that unqualify for Allah.

According to Wan Ismail (2005: 13) *'salbiyyah'* translated with 'not exist' or not exist namely *'insilab'*. Description on *'salbiyyah'* translation with *'insilab'* meaning can explaining the difference between 'denied', 'deny' and 'being denied'. This difference known clearly when referred to *'salbiyyah'* definition with translation by terminology. Other than 'denied', 'nafiy' word also could be translated as 'not exist'. Thus, *'salbiyyah'* attribute understood as attribute that unqualify for Allah SWT. This is because all compulsory attributes to Allah SWT deny incredible thing on His, and not just certain in *'salbiyyah'* attributes only.

MATHIL CONCEPT, *SHABIH* AND *NAZIR* IN *MUKHALAFATUHU* COMPREHENSION *LI AL-HAWADITH*

After that, researchers explain some concepts in understanding *Mukhalafatuhu li al-Hawadith*. This concept can be strengthened through explanation towards *'mathil'* concept, '*shabih*' and '*nazir*'. All of these three concepts explaining the concept of *Mukhalafatuhu li al-Hawadith* as contradict or unqualify for Him. The word '*Mukhalafah*' attribute categorically this said by clear that no assumption or picture that able to create equation angle between Allah SWT with his creatures. Each the terms have important knowledge in understanding the concept of *Mukhalafatuhu li al-Hawadith* debate.

Researchers describes to *'creature terms'* that apart from Allah SWT before focussing in *'mathil'* discussion, '*shabih*' and '*nazir*'. This is because terms of all these concepts having a strong relation in understanding *Mukhalafatuhu li al-Hawadith*. According to Muhadir Joll (2018: 49) in his book *'Sifat 20: Satu Pengenalan asas'*, said that the terms for creatures be a of seven terms. Even though exist seven of terms, all terms still refer to meaning that same namely something creation created. **First term** is 'creature' namely mean something made by Allah SWT. **Second term** is attribute that namely the creatures other than Allah SWT and including within this term '*jawhar' 'arad*. **Third term** is '*mumkin*', mean something that can be and or no his existence. Allah SWT the only one who will determine his existence of creatures. **Fifth**, is '*kawn*' mean something created or became by Allah SWT. This term is similar in terms of his meaning with creature term. **Sixth**, is term that something take space or not. **Seventh**, '*jism*' something can be divided. All these seven terms that explain *al-Hawadith* that attribute unqualify for Allah SWT except for the creature like a human being.

Then, researchers explain that '*mathil*' concept, '*shabih*' and '*nazir*' and its terms that used for creatures. According to Ahmad bin Zayn (2001: 31) in *'al-Dalalah al-Nafi'ah'*, *'mathil'* defined as similarities between Allah SWT with His creatures. Meanwhile, '*shabih*' on the other definition as similarities in attribute aspects. *'Nazir'* defined as the similarities of Allah SWT in the most His attributes. All of three concepts is explanation in strengthening comprehension on *Mukhalafah* Allah SWT's attributes with all His creature. In this context understandable all three concepts through two suppositions that are different. First, assumed that be a '*zat*' other than Allah SWT is not different from His creatures. Both assumed on that His creatures have relation with all of these concepts, Whereby, researchers will describe both assumptions clearly.

FIRST ASSUMPTION

In subtopic, researchers explained on debate if assumed that be an attribute of Allah SWT and does not consist with '*mathil*', '*shabih*' and '*nazir*'. If assumed similarities attributes between Allah SWT with his creatures, so will arise some possible with all of three concepts that was explained. This fact denied because these attributes unqualify for Allah SWT. According to al-'Imam Abu Hanifah (2009: 7) in *al- al-Fiqh al-'Akbar;*

<div dir="rtl">والله تعالى واحد لا من طريق العدد ولكن من طريق أنه لا شريك له</div>

The meaning: there is no god except Allah, no associate to Him.

Al-Shaykh Nadal Rashshi (2017: 100) explaining Allah SWT is 'the only one' not in number count because number normalize existence of constituent like half or a per four. He explains 'the god' is not in number count because count after one in number is two. Second number the counted after end of number one. '*had*' is attribute for the creatures and related to attribute of '*Mukhalafatuhu lil Hawadith*'.

SECOND ASSUMPTION

Second assumption refer to creature that is similar with Allah SWT's attributes or similar with one of Allah attributes or part of Allah attributes. In this assumption also there have three possibilities according to all three concepts as was clarified earlier. First Possibility if Allah have similarities with his creatures then it shows to Allah's weakness as a god and it's impossible, Possibility of existence two god had denied with explanation earlier. In reality, when something cited as creature which created by God, therefore denied there are two god's attributes gathered inside him which contradict at one time. Two contradiction issue are creature's characteristic and creator attributes. The methodology mentioned two contradiction gathered at one time is not impossible in mind.

Besides that, there is clear gap of similarity between creature and God which does not exist at all no matter from which view. In fact, nothing can be compared between god with any comparison. Zat, attributes and creature action which is Allah's creation. Therefore, no similarity and Allah SWT's position as God of all universe and creature as Allah's slave. Al-bayhaqi (1995: 49) explain this fact by considering view from al-Halimi when gave lecture in defining name of Allah S.W.T meaning *al-Ahad* as follows;

<div dir="rtl">منها الأحد قال الحليمي وهو الذي لا شبيه له ولا نظير له كما أن الواحد هو الذي لا شريك له ولا عديد ولهذا</div>

<div dir="rtl">سمى الله عز وجل نفسه بهذا الاسم لما وصف نفسه بأنه لم يلد ولم يولد ولم يكن له كفوا أحد</div>

The meaning: One of Allah SWT's names is al- 'ahad. Al-Halimi said that Allah SWT He neither bergets nor is born. Neither is there to Him any equivalent.

This described that there has been no a His creature also characteristic like Allah SWT's qualities. Al- 'Imam Hanifah's Ash (2009: 7) also explained that there is also from His creature similar His and Allah SWT never similar with His creatures. The concept of *'tanzih'* from *Ahl Sunnah wal Jama'ah* perspective is purify Allah SWT from all form lack without deny Allah SWT's perfection qualities.

THE UNDERSTANDING THE CONCEPT OF *'UMUR I'TIBARI'* IN ATTRIBUTES'S DISCUSSION OF ALLAH.

In this sub-topic, the researchers explaining the concept of 'existence' and 'unavailability' to strengthening to understanding *'Mukhalafatuhu lil Hawadith'*. The attributes of Allah divided into four categories which is *'nafsiyah', 'salbiyah', 'ma'ani' and 'ma'nawiyah'.* 'The existence' and 'unavailability' also divided into *'umur al-mawjud', ahwal, 'umur al-tibari, and 'umur al-ma'dumi'* as statement by Imam al-Baijuri (2005: 112);

<div dir="rtl">

اعلم أن الأشياء أربعة أقسام موجود ومعدوم وحال وامر اعتباري

</div>

The meaning: O' the attributes of the creatures divided into four categories which is 'mawjud', 'ma'dum', 'hal' and 'amr I'tibari.

Imam al-Bayjuri (2015: 112) also explaining the same as *'Hasyiyah al-Imam Bayjuri 'ala al-Sansiyah'* as following;

<div dir="rtl">

أن الأشياء أربعة أقسام موجودات وهي ما تصح رؤيته ومعدومات وهي لا ثبوت له وأحوال وهي الواسطة بين

الموجودات والمعدومات وأمور اعتبارية وهي ما له ثبوت لكنه لم يرتق إلى درجة الأحوال

</div>

The meaning: attributes of creatures divided into four, *mawjudat* refers something could be seen. '*Ma'dumat*' related to 'unavailability' (*zihn*). '*ahwal*' is attribute bateen the existences and unavailability. '*I'tibari* 'something' not reach in *ahwal* level.

First, refer to something be and could be seen like Allah SWT's attributes which is '*ma'ani*'. Second, refers to something condition located between *'al-wujudi'* and *'al-ma'dumi'* like '*nafsiyyah*' attributes and '*ma'nawiyyah*'. Third, refers to something be in *zihn* only like *salbiyyah* attributes. According to *al- 'Asha'irah*, '*nafsiyyah*' attributes and '*ma'nawiyyah*' also include in *'al-I'tibari*. Then, fourth, refer to something not reach the *ahwal's* level.

'*Mukhalafatuhu li al-Hawadith*' was part of '*salbiyyah*'. As was stated, '*salbiyyah*' is including within category *'al-I'tibari*. Altogether, known also that *Mukhalafatuhu li al-Hawadith* is including within *thubutiyyah* category and not including in *wujudiyyah* category like ma'ani. According to Nawawi al-Bantani (2001: 9) said that all *ma'ani* attribute could be seen be in Allah SWT's *zat* without *hijab*. *Thubutiyyah* attribute that could not be sensed with five creature sense. (Muhadir Joll, 2018: 58) Terminology of *Thubutiyyah* is did not get through level be and exist, but only at level 'real'. Word usage 'real' is *ismi* translation from *thubut* word and *tahaqquq*. Including are also in *thubutiyyah* category is '*nafsiyyah*' and '*ma'nawiyyah*'. Word opponent to exist is unavailability, while opponent to 'real' is not.

THE UNDERSTANDING OF *MUTASHABIHAT* IN *MUKHALAFATUHU LIL HAWADITH*

The problem *mutashabihat*'s Nas is an issue that also discussed by theologians. In general, Islamic law's Nas is divided into two '*muhkamat*' and '*mutashabihat*'. According to Ismail bin Umar al-Sepanjang (2015: 27) in his writing '*Sufyan al-Thawri''* Nas '*muhkamat*' refers to Islamic law wn by *takwilan* and understood his meaning. Meanwhile, *mutashabihat* 's Nas is Islamic law that unknown his meaning by except His creature, only Allah SWT know his meaning. According to al-Zarqani (1995: 530) Nas *muhkamat* refers to Islamic law that can be understand *dilalah* and not make possible other interpretation towards him. Meanwhile, *mutashabihat* Islamic law that are hidden his meaning and not found his meaning by '*aqli* and *naqli*.

In Nas *muhkamat* majority of theologians agreed that *muhkamat* can be made into an argument and applied. However, happen mistake in understanding *mutashabihat*. Before researcher explaining the theologians' debate in *mutashabihat* area, researcher will explain several aspects that become theologian agreement in understanding *Nas mutashabihat*. According to al- al-Zarqani (1995: 540), theologians *salaf* and *khalaf* agreed with three things in *mutashabihat* problem [1] mutashabihat external *Nas* meaning not intended by *qat'i*, [2] when interpretation needed in *mutashabihat* because appearance of various *shubhah*, [3] compulsory *takwil* Nas *mutashabihat* when comprehension towards him closer to *tashbih* and *tajsim*.

After that, mistake in understanding appears in *Nas mutashabihat* refers to understanding method that has been used by *salaf* and *khalaf* whether use *tafwid* or *takwil*. According to Fawzi al- 'Anjari and Hamdi Sinan (2013 :185) *tafwid* terminology referred to submission towards *Nas mutashabihat* that meaning to Allah SWT without debated in detail. This submission carried out after purifying Allah SWT from his external meaning that unqualify for Allah SWT. Meanwhile, '*takwil*' mean interpret the *Nas* from external meaning with the meaning that suitable and qualify for Allah SWT by '*aqli* and *naqli*. Theologians divided into three groups based on the methods that has been used in understanding *Nas mutashabihat*.

According to Wan 'Abd al-Qadir (2005: 6) Theologians opinion conflict causes by to understanding *Nas mutashabihat*'s interpretation. First, 'Imam Abu al-Hasan al- 'Ash'ari explained the word of *al-istiwa', al-yad, al-wajh and al-ayn* is *wujudiyyah* attribute that exist in Allah SWT like all *ma'ani*attribute. Second, *salaf* methods that use *tafwid* and *takwil* by *ijmal* towards *Nas mutashabihat*. Among theologian in this category is Imam Malik and Ibn Shihab. Third, khalaf method that using interpretation *tafsil* in *Nas mutashabihat*. In reality, all of three methods agreed in interpretation *ijmal* in *Nas mutashabihat* externally. Al-Shaykh Ramadan al-Buti (1997: 139) has stated that;

أما ترك هذه النصوص على ظاهرها دون أي تأويل لها سواء كان إجماليا أم تفصيليا فهو غير جائز وهو شيء لم

ينجح إليه سلف ولا خلف

Translation: Leave the *Nas mustayabihat* without any *ijmal* and *tafsil* interpretation is not allowed and forbidden by *salaf* and *khalaf*.

An example of *Nas Mutashabihat*, Allah SWT said in Quran;

الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

Translation; (Allah) Most Gracious is firmly established on the throne (of authority.
Surah *Taha* (20): 5

Salaf's theologian is not interpret the verse 'istiwa' but, they use the *tafwid* method. There have four *Mujtahidin's* theologian. Ismail Bin Sepanjang (2015: 82) there a man that comes to Imam Abu Hanifah and ask about the meaning of verse ayah Quran in Surah Taha :5, Then, Abu Hanifah answered;

من حصر الله في الجهة الفوقية أو التحتية فقد كفر

Translation: which confine Allah SWT with direction, so he had apostasy.

Imam Abu Hanifah's principal is based on principle all of *salaf* as was stated earlier. He does not interpret by literal towards *Nas* that characteristic is *zanni*. Even then, he still faithful with Nas and not accept the *Nas* that's not related to unqualify attributes of Allah as almighty god. Then, this faith same as group al-Maturidiyyah who come after him. He also among earliest theologian that distinguish between faith knowledge and *fiqh* knowledge. According to Hafiz Hasan al-Mascudi (1937: 3) Imam Abu Hanifah is earliest theologian that compose of discussion on *aqidah* knowledge. According to Hasan Mahmud al-Shafi'i (2013: 13), Imam 'Abu Hanifah regarded as people who first establish debate 'ilmu kalam' and he named this discussion as *'Fiqh al-Akbar'*.

At the same time, Imam Shafi'i also have same opinion just like Imam 'Abu Hanifah, when he said;

آمنت بلا تشبيه وصدقت بلا تمثيل

Translation: The meaning: I am faithful (with what stated in the sentence) without tashbih and I obey (with what stated in the sentence) without *tamthil*.

Likewise, his condition with Imam Ahmad when he faced this problem, and he said;

استوى كما قال لا كما يخطر بالبال

Translation: Allah SWT istawa like he said in Quran and it's not like what you think or feel inside of your heart.

The principal that has been taken by Imam Malik also same as a story of him when a man who come in his ceremony and asks the meaning verse from Taha's surah said. He said;

الاستواء معلوم والكيف مجهول والإيمان به واجب والسؤال عنه بدعة وأظنك زجل سوء أخرجوه عني

Translation: Istiwa known (in statement external according to arab language) and majhul (imposible to accept in reality and mind) and obey with him is compulsory and asking too much about it is bid'ah and I felt that you are bad men, bring out him from my ceremony.

Ibn Al-Salah explains that this method taken by imams al-hadith in this problem, like they said: Let it be all Nas mutashabihat like those had come from Allah SWT and His prophets. (Ismail Sepanjang, 2010: 83) Hence, it is clear that imams fiqh mujtahid used the same methods as ahl al-hadith. Theologians they are obey with Nas Syara' from al-Quran and hadith with method 'ithbat without tashbih' and 'tanzih without ta'til' in faith debate and area.

At the same time, need to be known that interpretation or takwil be is applied by these imams' mujtahid fiqh in certain problems. Besides, if we said that all of salaf are totally not use aqliyyah in faith debate is not true. The evidence like in Imam Shafi'I's story, that argument between him and a mutazilah called as Ibrahim ibn 'Ulayyah on 'al-Quran is makhluq' problem. This story has been recorded in Manaqib al-Shafi'i by al-Hafiz al-Bayhaqi. There is also a story narrated on a group of fuqaha in Imam Shafi'i era that questioning him for carried out the debate to deep conversation like al- Bayhaqi said (1995:457) in Manaqib al-Shafi'i book;

وقرأت في كتاب أبي نعيم الأصبهاني حكاية عن الصاحب بن عباد أنه ذكر في كتابه بإسناده عن إسحاق أنه

قال: قال لي أبي: كلَّم الشافعي يوماً بعض الفقهاء فدقق عليه وحقق، وطالب وضيق، فقلت له: يا أبا عبد الله:

هذا لأهل الكلام لا لأهل الحلال والحرام، فقال: أحكمنا ذاك قبل هذا. اه

Translation: I have read a book 'Abu Nu'aym al- 'Asbahani from al-Sahib bin 'Abbad , he mentions in his book with his sanad, from Ishaq , that it said: My father saying to me : One day Imam al-Shafi'i discuss with some fuqaha theologian' with that detailed, deep conversation , Then I said : Dear 'Abu Abdullah : The way you explain is methods of *ahl kalam* not (fuqaha'). Then he (Imam al-Shafi'i) said: I master the (teaching of Islam) knowledge, before mastering this (fiqh knowledge).

Need to be known that in the 2nd century also beginning the growth of *mutazila* thinking in *aqidah* development in history. Wasil 'ibn 'Ata' is pupil to Imam Hasan al-Basri (w. 110 h). Wasil's largest source leaves his teacher's council, Imam Hasan al-Basri because of his disagreement on a debate of Muslims' sins. According To 'Abd al-Qahir al-Baghdadi (2010 :149) in his book *al-Farq bayn al-Firaq*, at that time had glorified problem on how position of a Muslim who did vice and this great sin, until divided cluster Islamic to five huddles according to a different view.

After that, *khalaf* explaining the methods of theologians on *istiwa'* discussion through 5th Taha's surah. According to al-Sawi (1987: 88) method's *khalaf* on interpreted *istiwa* with meaning legal and eligible convicted for Allah SWT. According to khalaf theologians, wanted meaning from *istiwa* is *istila'* namely highest Allah SWT powerful rule arasy. *Al-istila'* has a double meaning namely [1] highest and sit somewhere or [2] powerful ruler According to him, in second meaning *istiwa* is attribute for Allah SWT and not in first place translation because Allah is not same as his creatures. This explanation visible like following;

وأما الخلف وهم من بعد الخمسمائة فيقولون بمعنى صحيح لائق به سبحانه وتعالى فيقولون إن المراد بالاستواء الاستيلاء بالقهر والتصرف وكلا المعنيين وارد في اللغة يقال استوى السلطان على الكرسي بمعنى جلس واستوى على الأقطار بمعنى ملك وقهر ومن الثاني قول الشاعر قد استوى بشر على العراق*منغير سيف ودم مهراق وحينئذ فالمتعين اطلاقه عليه تعالى بهذا المعنى هو الثاني انتهى

Description: *Khalaf* which appears after 500H. They explain, the meaning that suitable, legal qualify for Allah SWT. They state that wanted interpretation with word *istiwa* it is *istila'* with powerful meaning ruler. To '*istila'* there are two meanings; [1] like a sultan's *istiwa* on chair mean sit, and [2] *istiwa* sultan' with meaning own government and rule. Second meaning it's sound like 'indeed had istiwa' Bishr on Iraq without sword and of blood. Therefore, wanted meaning is second interpretation.

Clearly seen that *salaf* stance and *khalaf principles* when facing to *Nas mutashabihat* is *takwil* methods, whether by *ijmal* or *tafsil*. It's not true to claim which said that *salaf* are not use *takwil* methods because the cause lead to *tashbih* thinking and *tajsim*. This case can happen when *Nas mutashabihat* contradicts with the real *salaf's* method after purifying Allah SWT from matter that unqualify for him. Some group which claimed as *salafi* states that interpretation will cause denial towards Allah SWT's attributes. This statement has been answered with the interpretation that carried out by zanni's *Nas* and not Nas *qat'i*. Here gap between *mutazila* and *ahl al-Sunnah wa al-Jama'ah* in interpreted *Nas* mutashabihat.

In reality, the confusion in understanding Nas *mutashabihat* Nas is caused by misunderstanding in understanding of the *Mukhalafatuhu li al-Hawadith* concept. Comprehension towards this concept is a basic and foundation to explaining *mutashabihat* problem. This case because the real *tanzih* concept is discussing in *Mukhalafatuhu li al-Hawadith* description that explained limitation in understanding *mutashabih's Nas* in *mutashabihat's Nas*. This based on 11th sentence surah al-Shura, that all attributes which showed to similarities towards His creature in *mutashabih is denied.* Thus, explanation towards *mutashabihat*'s Nas can be accomplished by comprehension and elaboration in *Mukhalafatuhu li al-Hawadith* details discussion.

CONCLUSION

In this study, the researchers explaining the purification of Allah's attributes with a deep explanation for understanding the concept of *Mukhalafatuhu lil Hawadith*. This explanation purpose to give the right explanation to people the importance of concept *Mukhalafatuhu lil*

Hawadith and *tanzih* Him from any unqualify attributes for him Allah is different from any creature. In the beginning, the researchers also explained the concept of *salbiyah* that needed to understand the concept *Mukhalafatuhu lil Hawadith,* then explained about *'umur al-I'tibari'* included in twenty attributes of Allah that related to *Mukhalafatuhu lil Mawadith's* debates.

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