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An Analysis of Ibn Taimmiyah's *Hijā'* in *Qasīdah Lāmiyah* as the Identity of the Mahdhab Hambali

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ABSTRACT

This research aims to analyze the rhetorical style of satire (*hijā'*) used by Ibn Taymiyyah in his book titled "Qasīdah Lāmiyah (satire)". It is a work by Ibn Taymiyyah that contains satirical poetry directed at those who question his scholarly identity. In *Qasīdah Lāmiyah*, Ibn Taymiyyah frequently uses the rhetorical style of satire (*hijā'*) with the aim of conveying information about his straight 'aqidah (creed) to Allah Subhānahu wa Ta'ālā. The rhetorical style of satire (*hijā'*) used by Ibn Taymiyyah possesses an educational strength imbued with praise, encouraging people to understand and recognize his scholarly identity. In his use of *hijā'*, Ibn Taymiyyah aims to affirm that the Islamic practices he adheres to are part of the school of thought he believes in, namely the Hanbali school. The rhetorical style of satire (*hijā'*) is poetry used to mock other poets in a distinctive way, often in the form of self-praise or belittling a group. However, since the advent of Islam, this style has often been used to defend Islam, both individually and collectively, as exemplified by the scholar Ibn Taymiyyah. This research uses a qualitative approach with the content analysis method, according to Creswell, content analysis is a qualitative research method used to identify specific patterns or themes within a text. The data analysis procedure includes data collection, preparation and organization of data, data coding, theme identification, data presentation in the form of tables, and data interpretation. The results of the analysis show that verses of *hijā'* poetry are found in *Qasīdah Lāmiyah*, with details indicating 2 types of *al-hijā'* *al-akhlāqī* and 14 verses of *al-hijā'* *al-dīnī*. Subsequently, the verses of *hijā'* poetry were further analyzed and aspects of the Hanbali school of thought were identified in the *qasīdah*, namely adherence to the Qur'an, the Sunnah, the sayings of the Companions, and the sayings of the *Tābi'īn*.

Arabic language, *hijā'*, sectarian identity

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مستخلص البحث

هذا البحث يهدف إلى تحليل الأسلوب البلاغي للسخرية (الهجاء) المستخدم من قبل ابن تيمية في كتابه المعنون "قصيدة لامية (سخرية)". إنه عمل لابن تيمية يحتوي على شعر ساخر موجه إلى أولئك الذين يشككون في هويته العلمية. في قصيدة لامية،

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Tanwir Arabiyyah: Arabic as Foreign Language Journal, Vol. 4, No. 1, DOI: <https://doi.org/10.31869/afl.v4i1.5525>

يستخدم ابن تيمية بشكل متكرر الأسلوب البلاغي للسخرية (الهجاء) بهدف نقل معلومات حول عقيدته المستقيمة إلى الله سبحانه وتعالى. الأسلوب البلاغي للسخرية (الهجاء) المستخدم من قبل ابن تيمية يمتلك قوة تعليمية مشحونة بالثناء، مشجعة الناس على فهم والاعتراف بهويته العلمية. في استخدامه للهجاء، يهدف ابن تيمية إلى تأكيد أن الممارسات الإسلامية التي يتبناها هي جزء من المذهب الذي يؤمن به، وهو مذهب الحنبلي. الأسلوب البلاغي للسخرية (الهجاء) هو شعر يستخدم للسخرية من الشعراء الآخرين بطريقة مميزة، غالباً في صورة الثناء على الذات أو إهانة مجموعة ما. ومع ذلك، منذ ظهور الإسلام، كان هذا الأسلوب يستخدم غالباً للدفاع عن الإسلام، سواء على المستوى الفردي أو الجماعي، كما يظهر في شخصية العالم ابن تيمية. يستخدم هذا البحث منهجاً نوعياً بأسلوب تحليل المحتوى، وفقاً لكريستول، تعد تحليل المحتوى منهجاً بحثياً نوعياً يستخدم لتحديد أنماط أو مواضيع محددة داخل نص ما. إجراء تحليل البيانات يشمل جمع البيانات، وإعدادها وتنظيمها، وترميز البيانات، وتحديد الموضوعات، وعرض البيانات في شكل جداول، وتفسير البيانات. أظهرت نتائج التحليل وجود أبيات شعرية هجائية في قصيدة لامية، مع تفاصيل تشير إلى وجود نوعين من الهجاء الأخلاقي و١٤ بيتاً من الهجاء الديني. فيما بعد، تم تحليل أبيات الهجاء بشكل أعمق وتم التعرف على جوانب من مذهب الحنابلة في القصيدة، وهي الالتزام بالقرآن، والسنة، وأقوال الصحابة، وأقوال التابعين.

اللغة العربية، الهجاء، الهوية الطائفية

الكلمات الرئيسية

INTRODUCTION

Language is the most important aspect of human life (Fanshuri et al., 2020). The emergence of a language in a community does not occur instantly or spontaneously, but rather through a process of discussion and mutual agreement (Harun, 2018)..As for Arabic, as a Semitic language, it has the concept of expressing thoughts from one person to another, it has distinctive characteristics in language style that differentiate it from other language styles (Thoriqussu, 2015). In Arabic the term language style is known as "*style of speaking*" (Noor, 2020), then *style of speaking* used by each person differs from one individual to another based on personality, experience, surrounding circumstances and other factors (Mohd Rifain et al., 2021). In Arabic literature *style of speaking* has a lot of fascinating diversity. Soleh Ibrahim believes that *style of speaking* divided into 15, namely repetitions (*tikraar*), litotes (*tada'if*),erotesis (*al-istifham*),hyperbole (*mubalaghab*),paradox (*at-tanaqudh*),smile (*rosary*),metaphor (*ista'arah*),personification (*at-tajsim*), epithet (*al-wasf*), synecdoche (*al-istibadah*), metonymy (*istihaddah*), implying (*al-isyyarah*),sarcasm (*is*).pleonase (*at-takrar az-zaid*),sinestasia (*at-tajsum*) (Ibrahim, 2015).

In the study of rhetoric *style of speech* enter into the branch of rhetoric that has the function of improving aspects of communication, attracting attention, and helping listeners or readers to understand and absorb the message that a speaker or writer wants to convey (Yusoff & Damit, 2016). So the goal of science *behind* to enrich the expression of a literary work (Shabriyah & Nuruddin, 2022). Literary works are representations of the products of a writer's thoughts and inner expressions which cannot be separated from the scope of the facts of human life (Karim, 2021). Fitri Liza stated in "Political Hegemony Through Adab Al Muqawah in the Context of Palestina and Israel : A Study of Literary Anthropology and Comunication the world of literature is a reflection of reality and does not merely cater to the desires and interests of the writers (Fitri Liza et al., 2021)

One *style of speaking* frequently used is "*style is*" As for the Arabic literary tradition *style is* often used to convey messages subtly or indirectly (Aminah, 2023). *Styles* a poem used to

ridicule other poets in a distinctive way, often in the form of self-praise or denigration of a group (Buana, 2019). Term *here'* refers to the poem used for giving rise to hostility, anger, hatred, envy, strife, division, ethnic fanaticism, defense of certain individuals, and most famously in pre-Islamic times for triggering conflict and war (Safira Fitri., 2023).

Dr. Cahya Buana, MA, in his book titled "Religious Symbols in Pre-Islamic Poetry," categorizes this type of poetry into five parts: al-hijâ al-syakhshî, al-hijâ al-akhlâqî, al-hijâ al-siyâsî, al-hijâ al-dînî, and al-hijâ al-ijtimâ'î (Buana, 2021). Al-hijâ al-syakhshî refers to words intended to mock someone through insults or ridicule that degrade specific body parts (Mara & Bahry, 2019). Al-hijâ al-akhlâqî is a style used to mock the inner qualities of a person such as manners and respect towards others, often highlighting negative aspects (Solekhati, 2016). Al-hijâ al-siyâsî is a linguistic style used to satirize the political situation in a society (Suciartini, 2019). Al-hijâ al-dînî is poetry used to defend and uphold the Islamic religion. This type of poetry is often employed after the advent of Islam (Barokah, 2013). Al-hijâ al-ijtimâ'î is poetry aimed at criticizing a social condition within a community (Fitri Safira et al., 2023). This emphasizes that the style of hijâ' varies depending on the situation and conditions.

The style of hijâ' is also often used in literary works, such as qasîdah. In Arabic literature, qasîdah is employed for various purposes and is not limited to praise alone, Qasîdah contains poems of lamentation and serves as a platform for mutual advice and criticism of social conditions during specific times (Nihayah, 2015). One of the scholars who used qasîdah as a means to satirize, advise, and confirm his identity as a follower of a particular school of thought was Ibn Taymiyyah in his work titled "Qasîdah Lâmiyah (The Satirical Poem)." Qasîdah Lâmiyah is a work by Ibn Taymiyyah that contains satirical poetry directed towards someone who questioned Ibn Taymiyyah's identity. According to Gazi Saloom, identity is a bridge that connects an individual with a group (Saloom, 2012). In line with what was stated by Henri Tajfel in his book "Human Groups and Social Categories: Studies in Social Psychology" Social identity is an aspect of an individual's self-concept formed by their awareness of belonging to a specific social group. Meanwhile, according to Michel Foucault's "The Archaeology of Knowledge" Identity is a social construct formed through complex discursive formations, with power and knowledge playing crucial roles within it. Thus, identity is the ability of someone to be recognized or remembered by an individual, distinguishing them from others (Sherly Maulana 2021.).

Ibn Taymiyyah was born into a religious family. He was born in Harran on January 22, 1263 CE (10 Rabi' al-Awwal 661 H) (Dedi, 2018). He came from a highly educated family, and his father and uncle were prominent scholars of the Hanbali school (Sutrisno, 2021). The Hambali Madzhab is the name given to Imam Ahmad bin Hambal and is the result *from thought* and his fatwas during his life. His thoughts began when he was 40 years old in 204 AD (Fuqaha et al., 2020). The Hambali school is often justified as a school that is very firm in holding its principles, because he emphasizes the importance of referring directly to the Qur'an and hadith and rejects opinions based on individual opinions or analogies and prefers to follow the religious text literally, then the school Hambali also maintains a conservative attitude in practicing Islamic law, so many people doubt this Hambali sect. (Pidana & P-issn, 2023). (Muhammadiyah & Barat, 2023) Meanwhile, the implementation of the Hambali school of thought in Indonesia tends to be less popular, because the Islamic boarding school tradition in Indonesia generally has a majority of the population following the Shafi'I school of thought, because the influence of ulama and religious educational institutions that apply the Syafi'I school of thought is more dominant compared to other schools of thought (Rohmah & Zafi, 2020).

According to Muhammad Abu Zahrah, as cited in (Ardiansyah 2019 et al., n.d.), Ibn Taymiyyah is recognized as one of the scholars adhering to the Hanbali school. In his religious practice, Ibn Taymiyyah adhered steadfastly to the Qur'an, the Sunnah, the sayings of the companions (qawl ṣaḥābah), and the sayings of the successors (qawl tābi'īn). These principles form the core teachings of Imam Ahmad bin Hanbal. Ibnu Taimmiyah came from a highly educated family and possessed extensive knowledge in disciplines such as theology (aqīdah), Islamic jurisprudence (fiqh), hadith, Quranic exegesis (tafsīr), and Arabic poetry (shi'r 'Arabī) (Ridlo & Muhajirin, 2022). However, there are also people who doubt and even underestimate Ibn Taymiyyah's identity as a scholar. Thus, with one of his works, "Qasīdah Lāmiyah". In "*Qasīdah Lāmiyah*," Ibn Taymiyyah endeavored to affirm his identity and the knowledge he possessed by employing the style of hijā' to assert his affiliation with the Hanbali school. (Yasmar et al., 2023)

Based on the views from the sources above, The author concludes that the use of linguistic styles, including *hijā'* style, can depict the state of the writer, including their identity. Through the analysis of the *hijā'* style in *Qasīdah Lāmiyah*, one can uncover the message conveyed by Ibn Taymiyyah regarding his scholarly identity within the Hanbali school.

(Nurul Fakhri, Rifana Wahdi, 2023) As a figure with extraordinary scholarly attributes, Ibn Taymiyyah is worthy of study for his knowledge and thoughts by academics. Previous research has some relevance to this study, There are many studies that examine Ibn Taymiyyah's thought in general. However, each of these studies has characteristics and differences based on the research objects, such as the type, concept, meaning examined, and others. The research conducted by (Saputra, 2019) titled "Character-Based Education Communication: A Critical Study of Ibn Taymiyyah's Thought on Tazkiyah Al-Nafs." The research discusses Ibn Taymiyyah's concept of human beings and the main objectives of his thought using qualitative content analysis. The second research conducted by (Hambal, 2019) titled "Education of Tawhid According to Ibn Taymiyyah and Muhammad Suwaid." This research examines the education of Tawhid according to Ibn Taymiyyah and Muhammad Suwaid. The third research conducted by (Setiawan, 2022) entitled "The Epistemology of Sufistic Ethics of Ibn Taymiyyah". This research explores the epistemology of Ibn Taymiyyah's thought on Sufi ethics, the fourth research conducted by (Arifin & Luayyin, 2023) titled "Discourse on Islamic Economics According to Ibn Taymiyyah." This research explores the concept of Islamic economics, focusing on fair pricing, market mechanisms, and price regulations. According to Ibn Taymiyyah, there are various explanations in Islamic economic thought. The fifth research conducted by (Bisri Tujang, 2016) titled "The Influence of Ibn Taymiyyah's Thought on Ibn Abdul Wahhab's Thought Regarding Shirk." This research contains minimal domination of Ibn Taymiyyah's thought over Ibn Abdul Wahhab's thought regarding the issue of shirk.

From the five studies mentioned above, a conclusion can be drawn previous studies have extensively explored Ibn Taymiyyah's thought in aspects such as education, economics, and others, and compared it with the thoughts of other figures, but none have yet examined one of Ibn Taymiyyah's works, namely "*Qasīdah Lāmiyah* (The Satirical Poem)," therefore, this research becomes important to position and confirm Ibn Taymiyyah's identity as a thinker and a Muslim intellectual, distinguishing this research from previous studies.

METHOD

This research uses a qualitative approach with content analysis method. According to Creswell in his book titled "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches" published in 2009. Content analysis is a qualitative research method used to identify specific patterns or themes within text (Creswell, 2009). Content analysis procedure as described by Creswell involves several steps : data collection: this process begins with collecting relevant data from various sources such as documents, books, both physical and digital. Data preparation and organization : the collected data is then prepared and organized, involving sorting through documents, and arranging the data in a form that can be further analyzed. Data coding : the data is then coded by reading through all of it and identifying important aspects related to the research. These codes are labels or categories that describe specific pieces of data. Identifying themes : after the data is coded, the next step is to identify themes according to the objectives of the data. This theme is a significant pattern or meaning within the context of the research. Data decomposition into table format : the categorized data is then summarized in the form of tables that depict the research findings. Interpreting data : the final stage is where a researcher draws conclusions and interpretations based on the themes or categories that have been identified. This involves interpreting the meaning of the data within the context of the research and addressing the research questions posed.

RESULTS & DISCUSSION

Ibnu Taimmiyah was one of the scholars who strongly supported *ijtihad*, Because of his moderate mindset, he introduced a new nuance in the thought patterns of Muslims in his time. Therefore, the moderate way of thinking may not be accepted by everyone, and there are indeed many who doubt it, therefore, Ibn Taymiyyah wrote a work titled "*Qasidah Lāmiyah* (The Satirical Poem)" as information for those who doubt his Islam. Therefore, using Creswell's content analysis approach, it is found that *Qasidah Lāmiyah* serves as a confirmation of the religious school (mazhab) believed by Ibn Taymiyyah, namely the Hanbali school, The *qasidah Lāmiyah* contains 16 verses of poetry. Therefore, in the following verses of poetry (shi'r), Ibn Taymiyyah beautifully expresses himself using the *hijā'* style.

Based on the data that has been researched, verses of satirical poetry (shi'r hijâ) were found in the *qasidah Lāmiyah* (satirical poem) with details that include 2 types of ethical satire (al-hijâ al-akhlâqî) and the discovery of religious satire (al-hijâ al-dîni) totaling 14 verses. Then from these verses of satirical poetry (shi'r hijâ), the identity of the Hambali school was identified, encompassing the Quran, Sunnah, the sayings of the Companions, and the sayings of the Successors.



Qasidah	Hija	Al-Qur'ān	Sunnah	Qawl Tabi'in	Qawl Shaḥābat
	2 types <i>al-hijā</i> <i>al-akhlāqī</i>	1 <i>shi'r</i> in line 9			1 <i>shi'r</i> in line 4
16 stanzas	12 types <i>al-hijā</i> <i>al-dīnī</i>	2 <i>shi'r</i> in lines 5 and 6.	6 <i>shi'r</i> in lines 10, 11, 12, 13, 14, 16	2 <i>shi'r</i> in lines 8 and 15	4 <i>shi'r</i> in lines 1, 2, 3, and 7

1. *Al-Hijā Al-Akhlāqī*

قُبْحًا لِمَنْ نَبَذَ الْقُرْآنَ وَرَاءَهُ
وَإِذَا اسْتَدَلَّ يَقُولُ قَالَ الْأَخْطَلُ

"It is bad for those who set aside the book of Allah when making excuses and even take the saying of Al-Akhtal".

In this poem, Ibn Taymiyyah employs ethical persuasion to urge those reluctant to adhere to the Book of Allah and the Sunnah of the Prophet Rasulullah *shallahu'alaibi wa sallam* and choosing the opinion of Al-Akhtal, someone who lacks credibility in religious orientation. Through this poem, Ibn Taymiyyah invites Muslims to reflect on their actions and return to true values, namely the Qur'an as the primary reference in life, not the words or opinions of other figures lacking credibility in religious matters.

In the book titled 'ديوان الأختل', written around 18 to 90 AH, it is stated that Al-Akhtal was a renowned poet of the Umayyad era, His full name is Ghiyath ibn Ghawth Al-Akhtal, who belonged to the Taghlin tribe and was a Christian poet renowned for his poems praising the Umayyad caliphs, He also had a reputation as one of the greatest poets of his time and a court poet whose verses were often used as authoritative references in the context of literature and culture, even life, Although the poems composed by Al-Akhtal mainly revolve around the genres of *madīh* (praise) and *hijā* (satire).

In the book "*Mutūn Thālib al-ʿIlmi, muhaqqaqah, jam'u wa tartīb: Dr. Abdul Muhsin Muhammad al-Qāsim, al-Mustawā al-Anwāl; Nawāqidh al-Islām*", Sheikh Muhammad bin Abdul Wahab emphasized "That someone who takes guidance other than the Book of Allah and the Sunnah of the Prophet Muhammad *shallahu'alaihi wa sallam*, claiming to have a more perfect guidance or seeking other than that law."

In his other book, "*Al-ʿImān*" Ibn Taymiyyah explains that 'Allah *Tabaraka wa Ta'ala*, declares the absence of faith in someone who turns away from the Book of Allah and the Sunnah of the Messenger of Allah, peace and blessings be upon him. In a moderate perspective, possessing such qualities prioritizes the teachings of the Quran and the Sunnah of the Prophet Muhammad (peace be upon him) as the primary sources in religion, and using their intellect and wise understanding to implement the teachings of Islamic theology itself. Moderation will also disregard or avoid human opinions in religion that lack religious qualifications in this faith.

Therefore, in this poem, Ibn Taymiyyah uses ethical criticism to satirize those who favor the poetry or words of Al-Akhtal, which manifest a tendency towards human speech rather than the speech of Allah, the Exalted, namely revelation. In Ibn Taymiyyah's view, *al-hijā al-akhlāqī* emphasizes setting aside theological aspects and prioritizing the words of someone perceived as authoritative and renowned in a particular field.

وَلِكُلِّهِمْ قَدْرٌ عَالٍ وَقَضَائِلُ
لَكِنَّمَا الصِّدِّيقُ مِنْهُمْ أَفْضَلُ

"Each of the Prophet's companions has a high position and priority, but Abu Bakar Ash Siddiq is the most important.

In this poem, Ibn Taymiyyah uses *al-hijā al-akhlāqī* to praise the companions of the Prophet Muhammad (peace be upon him), emphasizing that although all the companions possess virtues and high status, the companions of Abu Bakr Ash-Shiddiq are acknowledged as the foremost among them, indicating respect and recognition for their contributions and character.

Ibn Fâris in his book titled '*Mu'jamu Maqâyisil-Lughab*' volume III page 335 in chapter "ص-ح-ب" said, "Three combined letters give the impression that the recipient is involved in something and connected with those around him. Ibrahim Mustafa stated in '*Mu'jamul-Wasīth*' that a *Shāhababu* has a companion named *rāfaqabu* (accompanies him), whereas *Istashhaba Syai'an* is a person who has a companion named *lāzamahu* (accompanies him).

In the book '*Majmu' al-Fatawa*' by Ibn Taymiyyah, it is explained that 'الصُّحْبَةُ' means 'companionship' or 'companions in Islam, those who accompanied the Prophet Sallaahu'alaihi wa sallam for a short or long period are known as *As-Ṣuḥbah*. However, the duration of time spent with Prophet Muhammad Shallallahu'alaihi wa sallam determines

the status of each companion. In the book 'Faḍlu Abī Bakrīn aṣ-Ṣiddīqī' According to Ibn Taymiyyah someone is only considered 'more special' if they have unique advantages compared to the benchmark one could be considered special if both are the same, yet with one unique advantage that others do not possess. Ibn Taymiyyah also explained that the virtues of Abu Bakr cannot be equated with those possessed by other companions.

In his book 'Al-Fawâ'id,' on page 17, Ibnul Qayyim explains all the companions who were promised by the Prophet Muhammad (peace be upon him) to enter paradise, or who are informed that they have been forgiven, do not consider themselves free to commit sins or transgressions, or feel free to neglect religious duties. On the contrary, they became even more diligent in their worship and more fearful of Allah after receiving the good news. A clear example is the ten companions promised paradise, among whom Abu Bakr (may Allah be pleased with him) was known for his extreme caution and fear of Allah

2. *Al-hijâ al-dîni*

يَا سَائِلِي عَنْ مَذْهَبِي وَعَقِيدَتِي
رُزِقَ الْهُدَىٰ مِنْ لِهْدَايَةِ يَسْأَلُ

"O people who question my sect and my aqidah, hopefully you will get guidance for people who ask about it"

In this poem, Ibn Taymiyyah uses "*al-hijâ al-dîni*" to emphasize the importance of following religious teachings and seeking guidance in religious matters such as schools of thought (*mazhab*) and creed (*aqidah*), Ibn Taymiyyah also shows respect towards religious inquiries by offering a prayer that those who ask may receive guidance. In the poem, it is also considered a message of da'wah inviting people to seek guidance and enlightenment within the teachings of Islam. Thus, this poem demonstrates a respect for seeking knowledge and emphasizes the importance of seeking guidance in understanding the religion of Islam.

In the book '*Kutub Hadzara Minha Ulama*,' volume 1 pages 229-230, Sheikh Masyhur bin Hasan Salman asserts "that the critics of Ibn Taymiyyah are very numerous, Their ancestors are highly regarded by those who wish to read the books of scholars, and their descendants have grown up around us today. From generation to generation, they discuss nothing but criticism of Ibn Taymiyyah and those who share his views among the companions, followers, and those who follow their guidance. Indeed, the reason for the hostility they launch is simply because Ibn Taymiyyah adheres to the correct path of creed, that is when they are unable to confront the truth directly, They also believe that by criticizing defenders of truth, it is easier to erode the truth itself, they have done so in various ways in every place and opportunity, whether through disseminating books, writings, lies, or accusations.

The theory of identity proposed by Dominic Abrams and Michael A. Hogg in their book "Social Identifications: A Social Psychology of Intergroup Relations and Group Processes" correlates with this poem, that is, affirming how identity functions within a group such as religious beliefs or specific schools of thought, plays a significant role in an individual's self-understanding and interaction with others and encompasses group identity, that is, how someone identifies Ibn Taymiyyah with a particular group based on beliefs, values, and practices. In the context of this poem, schools of thought (*mazhab*) and creed (*aqidah*) are parts of identity that help an individual form self-concepts and connect with

larger groups.

Muhammad Abu Zahrah explains that Ibn Taymiyyah was one of the scholars who followed the Hanbali school of thought, that is, he had a line of thought closer to the ideas of Imam Ahmad bin Hanbal, which emphasized deriving legal rulings from the Quran, Hadith, scholarly consensus (ijma'), and analogy (qiyas). According to Ibn Taymiyyah himself, Imam Ahmad bin Hanbal was a scholar who adhered firmly to the Quran, Sunnah, the sayings of the companions (qawl sahabah), and the sayings of the successors (qawl tabi'in) (Nasri et al., 2010).

In the social identity theory proposed by Dominic Abrams and Michael A. Hogg in their book "Social Identifications: A Social Psychology of Intergroup Relations and Group Processes". It involves the pursuit of guidance and a deeper understanding of group identity, where schools of thought (mazhab) and creed (aqidah) are manifestations of a social learning process in which an individual seeks to comprehend and internalize the values within a group. In the book "Majmu' Fatâwâ," it explains regarding this poem they are people who adhere firmly to the Quran and Sunnah, as well as to what was agreed upon by the companions among the Muhâjirin and Anshâr, and those who follow them faithfully.

إِسْمَعْ كَلَامَ مُحَقِّقٍ فِي قَوْلِهِ
لَا يَنْتَنِي عَنْهُ وَلَا يَتَّبِدُلُ

"Listen to the words of those who follow who do not deviate or change."

حُبُّ الصَّحَابَةِ كُلِّهِمْ لِي مَذْهَبٌ
وَمَوَدَّةُ الْقُرْبَىٰ بِهَا أَتَوَسَّلُ

"Loving all the companions of the Messenger of Allah is my mazhab. Likewise, loving the relatives of the Messenger of Allah may Allah bless him and grant him peace which I make a means of worship"

In this poem, Ibn Taymiyyah uses "*al-bijâ al-dîni*" to urge Muslims to follow the schools of thought and opinions of the generation of the Prophet's companions. He defends by refuting the notion that their opinions were deviant or changeable. They are the ones who met him while believing in him and died adhering to the religion of Islam. Imam Ahmad bin Hanbal explains this in his book titled "*Sharh Usul al-Sunnah*" that التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلْفِتْدَاءُ بِهِمْ "Adhering to the principles of the companions of the Prophet Muhammad (peace be upon him) and emulating them", thus, Imam Ahmad emphasized that without a doubt, adhering to the principles of the companions of the Prophet and emulating them is an integral part of the foundations of the Sunnah. "Whoever opposes the Messenger [Muhammad] after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken and drive him into Hell, and evil it is as a destination." (Quran, Surah An-Nisa, 4:115).

In the book "*Matan Al-'Aqidah Ath-Thahawiyah*," number 5, Imam Abu Ja'far Ath-Thahawi said "And we, the people of Sunnah and Jama'ah, love the companions of the Prophet Muhammad (peace be upon him), and we do not exceed the bounds in loving any one of them". Imam Abu Zur'ah Ar-Razi in his book "*Al-Kifayah fi 'Ilmi Ar-Riwayah*" also explains "If you see someone deliberately disparaging any of the companions of the Prophet Muhammad (peace be upon him), then know that he is a heretic (misguided and

deviant)." In the book "Sharh Lum'atul I'tiqad," Imam Abu Amr Al-Auzai'i stated "You must adhere to the footsteps of the earlier scholars, even if people reject you".

According to the book "Mu'jamul-Wasith" by Ibrahim Mustafa, the word الأهل (al-ahl) is derived from the root أَهَلَ أَهْلًا وَأَهْلًا أَهْلًا, which means to inhabit or dwell, such as أَهَلَ الْمَكَانَ meaning those who inhabit a place. Therefore, "أَهْلُ بَيْتِ النَّبِيِّ" (ahl bayt al-nabi) refers to the Prophet's household, which includes his wives, daughters, and his relatives such as Ali and his wife, as mentioned in the dictionary "Mubit". Ibnu Taimmiyah tended to categorize himself and others into various social groups known as in-group (one's own group) and out-group (external group). Ibnu Taimmiyah's statement uses the style of hijā'. This indicates that Ibn Taymiyyah identified himself with a group that respects and loves the companions of the Prophet Muhammad (peace be upon him). This is a form of in-group identification, where Ibn Taymiyyah feels part of the Muslim community that honors the companions of the Prophet.

وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ
آيَاتُهُ فَهُوَ الْكَرِيمُ الْمُنَزَّلُ

"About the Al Quran I state as mentioned in its verses. It is something that was revealed to us"

In this poetry, Ibn Taymiyyah uses religious satire (al-hijâ al-dînî) to demonstrate submission and belief in the call of the Qur'an as the primary source of guidance for Muslims, Ibn Taymiyyah emphasizes the greatness of the Qur'an as the holy book revealed by Allah Subhānahu wa Ta'ālā, which must be respected and highly esteemed. Additionally, in his poetry, Ibn Taymiyyah speaks about the Quran based on what is expressed in its verses, this demonstrates full trust and authenticity in understanding the entirety of Allah's revelation without any misleading interpretation.

This poem also contains a moderate aspect, namely that moderate Islam can address various issues in religion and global civilization, equally important is that a Muslim who possesses moderate qualities will be able to respond loudly and peacefully to radical and extremist groups, as well as to puritans who carry out everything with violent actions (Fahri, mohammad, 2022). This is strongly supported by the verse QS Al-An'am: 115 "The word of your Lord (the Quran) has been perfected in truth and justice. No one can alter His words, and He is the All-Hearing, the All-Knowing". Ibn Kathir in his book "Tafsir Ibn Kathir" said that 'true' means His words are true and His judgments are just, always true in His statements and just in His demands. Everything that is proclaimed by Allah is true, without any doubt or uncertainty.

وَأَقُولُ: قَالَ اللَّهُ جَلَّ جَلَالُهُ
الْمُصْطَفَى الْهَادِي وَلَا أَتَأُولُ

"I say the Qur'an is the word of God *Jalla Jalaluh* who has been chosen (for His chosen Messenger) and gives guidance, and I do not repeat it"

In this poem, Ibn Taymiyyah emphasizes that his creed regarding the Quran as the chosen word of Allah provides guidance to humanity, this demonstrates deep respect and profound trust in the teachings of Islam as well as regarding it as a sacred scripture that should be upheld and respected. In the poem, Ibn Taymiyyah refers to the Quran as a guidance and also affirms the excellence of the Prophet Muhammad as a bearer of the

message and messenger of Allah.

In his other book "*Al-'Aqidah al-Wāsiṭiyyah*," Ibn Taymiyyah explains belief in Allah and His books, including the conviction that the Quran is the Word of Allah revealed and not a creation of human beings. The Quran originates from Allah and returns to him, verily, the Quran that Allah has revealed to Muhammad (peace be upon him) is truly the word of Allah, and not the word of anyone else. Similarly to what Imam Thahawi stated in his book "*Al-'Aqidah ath-Thabaniyyah*," verily, the Quran is the word of Allah, and from Him it came without questioning 'how'.

In the book "*Al-Tambīd*," volume 7, page 145, Ibn Abdil Bar explains that the Ahlul Sunnah wal Jama'ah have committed to believing in the attributes of Allah as stated in the Quran and Sunnah, and they have faith in them. They interpret them according to their literal meanings and not figuratively, without likening them to anything else or restricting them to specific attributes.

وَجَمِيعُ آيَاتِ الصِّفَاتِ أَمْرُهَا
حَقًّا كَمَا نَقَلَ الطَّرَازُ الْأَوَّلُ

"All the verses that mention the nature of Allah, I state them correctly as mentioned by the first pious generation before them"

In this poem, Ibn Taymiyyah employs religious knowledge (*al-hijâ al-dînî*) to praise himself and his scholarship, because the notion that he presents arguments without strong fundamentals is incorrect, however, everything Ibn Taymiyyah mentions regarding Quranic verses or Hadiths, he interprets them in accordance with the majesty of Allah azza wa jalla without anthropomorphism (likening Allah's attributes to those of His creation), without engaging in *takyif* (inquiring about their exact nature), without *ta'thil* (negating their meanings), and without *ta'wil* (interpreting them in a way other than their apparent meanings), as taught by the first generation of Muslims.

As in the hadith: "The best of mankind are my generation, then those who follow them, and then those who follow them." (Narrated by Al-Bukhari, no. 2652, and Muslim, no. 2533). Imam Ahmad bin Hanbal, the founder of the Hanbali school of thought, said in his book titled "*Syarḥ Uṣūl as-Sunnah*" the salaf generation is known for their approach of preserving the purity of Islamic teachings, rejecting excessive *ta'wil* (reinterpretation), and rejecting *ta'sbih* (likening Allah to His creation), which means likening Allah to his creatures.

Ibnu Taimmiyah in another book, "*Majmu' Fatâwâ*," also affirms that Following the understanding of religion from the righteous Salaf generation (the best generation) means avoiding extremes in interpreting the attributes of Allah, whether it be overly literal (*tajsim*) or overly negating (*ta'til*). Thus, Ibn Taymiyyah explains that the moderate approach in understanding the attributes of Allah is by following the understanding of the righteous Salaf generation (the best generation), which avoids extremist interpretations.

وَأَرَدْتُ عَهْدَهَا إِلَى نَقَالِهَا
وَأَصُونَهَا عَنْ كُلِّ مَا يُتَخَيَّلُ

"I returned the fragments to those who narrated them and I guarded the previous verses from every imaginary thing"

Ibn Taymiyyah used *al-hijâ al-dînî* to demonstrate the moderate aspect in managing sources of knowledge and information by returning texts to those who are authorized and

responsible for passing on the legacy of Islamic knowledge from generation to generation. Therefore, this reflects Ibn Taymiyyah's responsible and cautious attitude in conveying and preserving the correctness of knowledge, without falling into deviant or exaggerated religious interpretations.

The moderate concept in this poem aligns with the principle of moderation in Islam, emphasizing the importance of maintaining integrity and truth in conveying the noble teachings of Islam. In "*Majmu' Fatâwâ*," Ibn Taymiyyah also asserts that following the understanding of religion from the righteous Salaf generation (the best generation) means avoiding extremism in interpreting the attributes of Allah, whether it be overly literal (tajsîm) or overly negating (ta'tîl), through this approach, he ensures that the Muslim community remains on the correct middle path.

وَالْمُؤْمِنُونَ يَرَوْنَ حَقًّا رَبَّهُمْ
وَإِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يُنزَلُ

"The believers will one day see their Rabb correctly and that Allah's descent into the heavens of the world is true without asking how it came down.

In this poem, Ibn Taymiyyah uses "*al-hijâ al-dîni*" to affirm that the believers will indeed see Allah on the Day of Judgment, based on evidence from the Quran and Sunnah. As Allah has said, 'On that Day, faces will be radiant, gazing at their Lord.'" (Quran, Al-Qiyamah: 22-23). In his book "*Al-'Aqîdah Al-Wāsiṭiyyah*," Ibn Taymiyyah explains that Muslims believe they will see Allah with their own eyes in the Hereafter. In the book "*Aqîdatu Ṭahâwiyyah*," Imam Ibn Abi Al Izz Al Hanafi affirms that the Muslims will see their Lord clearly on the Day of Judgment, as stated by the companions, the followers of the companions (tabi'in), and the leading scholars of the Muslim community known for their steadfast faith in Islamic teachings, similarly, the scholars of hadith and all groups of theologians (ahl al-kalam) who identify themselves as Ahl al-Sunnah wa al-Jama'ah affirm this belief.

Imam Ibn Khuzaimah in his book "*Kitâb At-Tauhîd*" states that Ahl al-Sunnah wa al-Jama'ah believe in the descent of Allah Subhanahu wa Ta'ala to the lower heaven in a real manner, without anthropomorphism (likening Allah to His creation) with the descent being distinct from that of creatures, without likening Allah's descent to that of creatures, and without inquiring into the modality (takîf) of how Allah descends. As in the hadith: "Our Lord, blessed and exalted, descends to the lower heaven every night when one-third of the night remains, saying: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?'" (Narrated by Bukhari, 197).

وَأَقْرُبُ بِالْمِيزَانِ وَالْحَوْضِ الَّذِي
أَرْجُوا بِأَنِّي مِنْهُ رِيًّا أَنْهَلُ

"I believe in the existence of a mizan, which is the scale of charity and the well of the Messenger of Allah *may Allah bless him and grant him peace* which I hope can quench my thirst by drinking it the first time"

In this poem, Ibn Taymiyyah uses "*al-hijâ al-dîni*" to express that the creed of Ahlul Sunnah is to believe in the existence of the scales of deeds and the pool (Haudh). As explained by Ibn Taymiyyah in his book "*Dâru Ta'arudh Al-'Aqli Wa An-Naqli*" (The House of Reason and Revelation) he explains that the mizan (scale) can refer to the measurement

between good deeds and sins, and it includes the concept of *munāqasyah* (discussion or debate). By affirming Ibn Taymiyyah's belief in the existence of the scales (*mizan*) and the pond (*haudh*) in the Hereafter, and his hope to receive refreshing drinks from the pond of the Prophet Muhammad (peace be upon him). Thus, this poem depicts Ibn Taymiyyah's devotion to religious teachings and his hope to receive rewards and mercy from Allah in the Hereafter.

Imam Ahmad bin Hanbal in his book "Syarḥ Uṣūl as-Sunnah" stated that among the fundamental tenets of Islam is the obligation to believe in the pond belonging to the Prophet Muhammad (peace be upon him) on the day of Judgment, which will be visited by his followers, may peace and blessings be upon him, as mentioned in many authentic Hadiths from the Prophet Muhammad, may peace and blessings be upon him. In "‘Aqīdatu Ṭaḥāwīyah," Imam Abu Ja'far ath-Thahawi explains that al-Haudh refers to the pond bestowed by Allah Subhanahu wa Ta'ala to honor the Prophet Muhammad, may peace and blessings be upon him, which his followers, may peace and blessings be upon him, will drink from on the Day of Judgment, something that must be believed in.

وَكَذَا الصِّرَاطُ يُمَدُّ فَوْقَ جَهَنَّمَ
فَمَسَلَمٌ نَاجٍ وَأَخْرُ مُهْمَلٌ

"I also believe that it is *shirath* (bridge) that is spread over hell, among them some are safe while others are not"

In this poem, Ibn Taymiyyah uses "al-hijâ al-dîni" to emphasize that on the Day of Judgment, a bridge will be stretched out, as mentioned in the book "Al Qāmūs Al Muḥiṭ" page 872, where "shirâth" etymologically means a straight and clear path. As for its terminology in the book "Lawāmi‘ Al-Anwār, volume 2, page 189," it is the bridge that stretches over the Hellfire, which people will cross on their way to paradise.

This is as stated in the Quranic evidence: "And there is none of you except he will come to it (Hell). That is upon your Lord an inevitability decreed." (Maryam: 71) Ibn Kathir in "Tafsir Ibn Kathir" explains that regarding this matter, it is narrated from among the companions of the Prophet Muhammad, may peace and blessings be upon him, including Ibn Abbas, Ibn Mas'ud, and Ka'ab bin Ahbar (may Allah be pleased with them), that the reference to approaching Hellfire in the verse signifies crossing the Sīrat (bridge). This is similar to what is described in the hadith of the Prophet Muhammad, may peace and blessings be upon him: "A bridge will be set up over Hellfire," we asked, "O Messenger of Allah, what is the bridge?" He answered, "A slippery bridge with hooks on it; there are thorns as sharp as the thorns of Sa'dan (a type of thorny tree found in Najd). Some of the believers will cross it as quick as lightning, some as fast as the wind, some as fast as the best horses or camels. Some will be saved without any harm, some will be scratched and saved, and some will fall into Hellfire, so that the last of them will pass over it being dragged." (Narrated by Bukhari, Hadith no. 7439).

Imam Al-Qurtubi in his book "At-Tadzkirah," volume 1, page 381, said, "Imagine, O brothers! "If you were to find yourself on the Sīrat (bridge) and beneath you see the dark, intensely hot, and blazing Hellfire, you would then walk sometimes and crawl at other times."

وَالنَّارُ يَصْلَاهَا الشَّقِيُّ بِحِكْمَةٍ
وَكَذَا النَّفِيِّ إِلَى الْجَنَانِ سَيْدُ خُلُ

"Hell will be entered by the wretched, because of God's wisdom, while the pious will enter heaven"

In this poem, Ibn Taymiyyah uses "*al-hijâ al-dîni*" to affirm that on the Day of Judgment, paradise and hell are already determined, both existing now, and that paradise and hell are eternal abodes. His Paradise will be inhabited by the righteous, while His Hellfire will be inhabited by those who disbelieved and were disobedient to Allah. "As for those who disbelieve in Our signs, We shall certainly cast them into the Fire." (Quran, Surah An-Nisa, 4:56-57). Ibn Kathir explains this matter in "*Tafsir Ibn Kathir*," quoting the words of Imam Ahmad bin Hanbal "The bodies of the inhabitants of Hellfire will expand therein until the distance between their earlobes and shoulders is like the span of a journey of seventy years. The thickness of their skin will be seventy cubits, and the size of their molars will be like Mount Udh." "

As for the promise for those who are righteous, as mentioned in the words of Allah "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous - those who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people. And Allah loves the doers of good." (Quran, Surah Ali Imran [3]: 133-134). In "*Majmū' Fatāwā*," volume 20, page 132, Ibn Taymiyyah explains that taqwa is not just abstaining from sins and evils, but rather, as interpreted by the early and later scholars, it is obeying what Allah commands and avoiding what Allah prohibits.

وَلِكُلِّ حَيٍّ عَاقِلٍ فِي قَبْرِهِ
عَمَلٌ يُقَارَنُ هُنَاكَ وَيُسْأَلُ

"People who are alive and intelligent (mukallaf) when they are in the grave will be accompanied by their deeds and asked"

In this poem, Ibn Taymiyyah employs "*al-hijâ al-dîni*" to affirm the creed of Ahl al-Sunnah wa al-Jama'ah, which includes belief in the trials of the grave such as the questioning in the grave, the blessings of the grave, its punishment, and that one's deeds will accompany them in the grave. Imam As-Suyuti also stated in his book "*Hāshiyat al-Suyūṭī wa al-Sindī 'alā Sunan al-Nasā'ī*," volume 3, page 292, "No one is spared from the confinement of the grave, whether righteous or not". The only difference between a Muslim and a disbeliever in it (the grave) is continuous constriction for a disbeliever. As for the believer, they experience this condition initially upon descending into their grave, then it becomes spacious for them.

In the book "*Syarḥ Al-Sunnah Li Al-Muzāni*," it is explained that the Prophet Muhammad, may peace and blessings be upon him, said, "When a Muslim is questioned in the grave, he will affirm that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah." This is the interpretation of the verse: "Allah will establish in strength those who believe with the word that stands firm in this world and in the Hereafter." (Narrated by Bukhari, no. 4699).

هَذَا اِعْتِقَادُ الشَّافِعِيِّ وَمَالِكٍ
وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

"This is the belief of Imam Shafi'i, Malik. Likewise, the belief of Imam Abu Hanifah and Ahmad"

In this poem, Ibn Taymiyyah employs religious moderation (*al-hijâ al-dînî*) to affirm that he holds a moderate stance, emphasizing theological unity in their teachings, thus, this emphasis provides a more inclusive understanding of diversity within Islam. In this poem, he also affirms that his creed, which he propagates, is the creed of the four Imams of the Sunni schools: Shafi'i, Malik, Abu Hanifah, and Ahmad, may Allah have mercy on them. They are in agreement on matters of creed (*uṣūl*), although they do not all agree on some fiqh issues (*furū'iyah*).

By mentioning the four imams of Islamic jurisprudence, it emphasizes the importance of following the teachings of scholars who have authority and profound knowledge, as Imam Al-Ghazali stated in his book "*Iḥyâ' Ulūm al-Dīn*". Imam Al-Qurtubi in "*Tafsīr Al-Qurṭūbī*" frequently refers to the opinions of the scholars of the four major schools of thought in Islam to interpret the verses of the Quran, because the four imams of the schools of thought are known for their balanced approach in understanding and practicing religion neither exaggerating nor underestimating this is what Ibn Taymiyyah intended to convey in this poem.

Imam Nawawi, a prominent scholar in the Shafi'i school, said in his book "*Al-Majmū'*": By adhering to the beliefs of the four schools of thought (madhahib), Muslims can find common ground and unity amidst diversity in schools of thought, This includes a moderate attribute that is crucial for maintaining harmony and unity among the Muslim community.

فَإِنْ اتَّبَعْتَ سَبِيلَهُمْ فَمَوْفِقٌ
وَإِنْ ابْتَدَعْتَ فَمَا عَلَيْكَ مُعَوْلٌ

"If you follow them, it means you get taufik. But if you make things up with fruitbid'ah, then you have absolutely no support."

In this poem, Ibn Taymiyyah uses "*al-hijâh al-dīnî*" to affirm that those who follow the creed of Ahl al-Sunnah wa al-Jama'ah are following the creed of the four Imams of the Islamic schools of thought. Thus, they receive guidance to follow the straight path. But whoever refuses to adopt their creed, or worse, introduces new statements in religious matters without any guidance and teachings from the Prophet Muhammad ṣallallāhu 'alayhi wa sallam and his companions, is in a worse state.

Imam Ibn Qayyim stated in his book "*I'lām Al-Muwaqqi'in*" the importance of following the Sunnah of the Prophet Muhammad (peace be upon him) and avoiding bid'ah, which is introducing new practices into religion, Ibn al-Qayyim emphasizes that guidance and success (taufiq) come only from Allah by following the Sunnah of the Prophet Muhammad (peace be upon him). Imam Shafi'i also explained a similar matter in his book "*Ar-Risālah*," emphasizing the importance of adhering firmly to the Sunnah of the Prophet Muhammad (peace be upon him) and stressing that the laws of religion can only be understood through proper investigation of the Quran and the Sunnah of the Prophet Muhammad ṣallallāhu 'alayhi wa sallam. The Prophet Muhammad ṣallallāhu 'alayhi wa sallam said, "Whoever performs an action that is not in accordance with our affair (i.e., Islam), it will be rejected." (Narrated by Bukhari).

May Allah have mercy on them and distance them from blind adherence to schools of thought (taqlid). Taqlid means following something without having strong foundational knowledge, so it suffices to follow what has been transmitted Prophet Muhammad ṣallallāhu 'alayhi wa sallam. Allah commands, "Whatever the Messenger has given you, take

it; and whatever he has forbidden you, refrain from it. And fear Allah; indeed, Allah is severe in penalty." (Quran Surah Al-Hashr [59:7]). "And indeed, you have in the Messenger of Allah an excellent example for those who hope in Allah and the Last Day, and remember Allah much." (Quran, Surah Al-Ahzab [33:21])

CONCLUSIONS

Based on the analysis above of the hijā' style in the *qasidah lamiyah* by Ibn Taymiyyah, two types of hijā' style were found: *al-hijā' al-akblāqī* (ethical hijā') and *al-hijā' al-dīnī* (religious hijā'). From these two types of hijā' styles, further analysis revealed the aspects of the Hanbali school's identity in the *qasidah*, namely the Qur'an, Sunnah, statements of the companions (*qawl ṣaḥābah*), and statements of the followers of the companions (*qawl tābi'in*). When Islam emerged, the hijā' style was frequently used to defend Islam and to criticize those whose characteristics contradicted Islamic teachings. Thus, the hijā' style can also serve as a tool to identify the identity of the author, namely Ibn Taymiyyah, who adhered to the Hanbali school of thought, thereby embodying the theological principles of Ibn Taymiyyah and affirming that he spoke with authority and integrity, adhering strictly to the teachings of the first generation of Muslims, namely the Prophet Muhammad *ṣallallāhu 'alayhi wa sallam* and his companions. The *hijā'* style is not just poetry intended to criticize and provoke conflict, but it is a platform used to defend Islam in general, both individually and collectively.

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1. This research is expected to benefit Arabic language students, especially those studying rhetoric (ilmu balaghah).
2. This research is expected to provide benefits and references for academics who are interested in studying the thoughts of Ibn Taymiyyah as a Muslim scholar and intellectual.

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