

the Jahmiyyah and Mu'tazilah particularly in the subjects of al-'Uluww and the Şifāt Khabariyyah, if only they had heeded these great pieces of advice from these great Imāms.

And al-Marwazī also said:

And I heard Abū 'Abd Allāh saying, "I do not speak except with what is in the Book of Allāh, the Sunnah of Allāh's Messenger (ﷺ) or [what is from] the Companions and Tābi'īn. As for what is other than that, then speech regarding it is not praiseworthy." And Abū 'Abd Allāh hated everything of kalām.⁵⁷¹

And Imām Aḥmad also said in his treatise, Uşūl al-Sunnah:

For indeed, [indulging in] theological rhetoric (kalām) in the matter of al-Qadar, the Ru'yah, the Qur'ān and other such issues are among the ways that are detested and which are forbidden. The one who does so - even if he reaches the truth with his words - is not from Ahl al-Sunnah, until he abandons [using] this mode of argumentation, [and until he] submits and believes in the āthār (the Prophetic Narrations and those of the Companions).⁵⁷²

This is an important principle which the Imāms of the Sunnah explained, which is that even if a person arrived at the truth, he is still blameworthy and condemned if he used the route of kalām and not pure submission to the revealed texts, the Sunnah and āthār.

And Imām Aḥmad also said:

Whoever loves kalām, it will not leave his heart,⁵⁷³ and you will never see a person of kalām prosper.⁵⁷⁴ The love of kalām never leaves the heart of the person of kalām, verily he will not prosper. Every time he speaks with an innovated matter, his soul will lead him to defend it.

And Imām Aḥmad also said:

⁵⁷¹ Ibn Baṭṭāh in *Kitāb al-Ibānah, Kitāb al-Īmān* (2/538).

⁵⁷² Refer to *Ṭabaqāt al-Ḥanābilah* (1/241-246) for the full text of the treatise and it has been verified and published many times.

⁵⁷³ This is why those who entered into kalām were never able to shake it off completely, even when they desired the Sunnah.

⁵⁷⁴ Ibn Baṭṭāh in *Kitāb al-Ibānah, Kitāb al-Īmān* (2/539, 540).