

which they held that the revealed texts pertaining to the attributes conflict with reason, are presumptions of tashbīh and tajsīm and must be given metaphorical interpretation.

Ibn al-Jawzī's was advised and refuted by other Ḥanbalī scholars for traversing the path that he took. Ibn Rajab al-Ḥanbalī makes mention of a letter of advice written by Abū al-Faḍl Ishāq bin Aḥmad al-'Althiyy to Ibn al-Jawzī regarding his errors and deviation in this subject:¹⁴⁹²

From 'Ubaydullāh Ishāq bin Aḥmad bin Muḥammad bin Ghānim al-'Althiyy to 'Abd al-Raḥmān bin al-Jawzī: May Allāh protect us and you from arrogance in accepting advice, and may He grant us and you success in following the Righteous Salaf, and grant us insight into the Sunnah, and not prevent us from the guidance of the Prophetic words, and may He procted us from innovating into the Muḥammadan Sharī'ah, there is no need for that, sine we have been left upon purity and clarity, and Allāh has perfected the religion for us, and has relieved us of being in need of the views of the extremists. For in the Book of Allāh and the Sunnah of His Messenger there is sufficiency for everyone with aspiration or apprehension.... and after the praise of Allāh and prayers upon His Messenger: It is not hidden that the religion comprises the giving of sincerity in purpose, especially to the Master, the Generous, the Lord, the Merciful, for how many a pen has erred, and a foot slipped and a speaker stumbled, and they do not comprehend Him in knowledge. Mighty is the one who said, "**And amongst mankind is one who disputes about Allāh without knowledge, guidance or an illuminating Book**" (22:8). And you O 'Abd al-Raḥmān, there does not cease to be conveyed from you, and heard from you, and witnessed in your books that are heard from you, [that] you mention many of those who were before you from the Scholars with error, out of your belief that you are defending the truth without any bias. It is necessary to continue in the arena of giving advice, so that either you benefit if Allāh guides you, or to compile Allāh's proof against you, and that the people beware from your corrupt saying. Do not let your abundance in the acquisition of knowledge deceive you, for perhaps the one to whom it is conveyed is of better comprehension than the one who hears (it directly),

atheism. Refer to the sayings of al-Ghazālī and al-Rāzī which have been quoted earlier in the work.

¹⁴⁹² Ibn Rajab al-Ḥanbalī, *Dhayl Tabaqāt al-Ḥanābilah* (taḥqīq, Dr. 'Abd al-Raḥmān al-'Uthaymīn, Maktabah al-'Ubaykān, 1st edition, 2005) 3/446 onwards.