

الصِّفَاتُ الإِلَهِيَّةُ

The Divine Attributes

Part 1

The Righteous Salaf vs. the Mu'aṭṭilah
and Mujassimah From the Heretical Kalām Schools and
the Mushabbihah Amongst the Early Rāfiḍah



بَيِّنَاتُ

نَبِيِّنَا مُحَمَّدٍ ﷺ

فِي تَأْسِيسِ بَدْعِهِمُ الْكَلَامِيَّةِ

An Explanation of the Deception of the Jahmites in the
Founding of Their Innovated Kalām Theology

Being a refutation of the attempts of Zameel ur-Raḥmān (Deobandī
Mātūrīdī) to argue in favour of the dīn of the Jahmites whilst disguising
it as the way of the Salaf.

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المكتبة السلفية

Introduction to the Series

All praise is due to Allāh, the Lord of the Worlds and may He make good mention of His Messenger [in the highest company] and grant him, his family and his companions safety. To proceed:

Some of the modern-day Jahmiyyah identifying themselves as “Ash‘arīs” and “Mātūrīdīs”¹ have distributed a paper² which attempts to pass off *the conclusions* derived through the kalām theology of the Hellenized Jews, Christians and Şabeans - which entered Islām in the second century *hijrah* - as being the position of the Righteous Salaf. The paper contains carefully chosen citations of scholars after the time of the Salaf who came under the influence of this *kalām* as well as generalized statements from the Salaf as a means of demonstrating that the Salaf were upon *tafwīd* of both meaning (*ma‘nā*) and reality (*ḥaqīqah*) and that the texts of the attributes were treated by the Salaf as a foreign language for whose understanding they denied having any knowledge. In this series we will - inshā’Allāh - address the doubts of the Jahmite author of this paper and deconstruct the historical and academic fraud he has relied upon to slander the followers of the way of the Salaf.

¹ It should be made clear that when we use the terms “Ash‘arī” or “Mātūrīdī” we are not referring to the masses who have been defrauded into believing that this heretical, self-contradicting theology founded on discussions of bodies and accidents (*ajsām, a‘rād*) is the one obligated by the Sharīah. The masses do not believe in this theology *because* they have understood and accepted its philosophical foundations. Rather, they just follow those whom they trust and they do not know or grasp these affairs. Their *fiṭrah* is naturally averse to this type of rhetoric and philosophical babble. Thus, when we criticize “Ash‘arīs” or “Mātūrīdīs” we are referring only their scholars, heads and leaders, the evil callers to misguidance and not the masses who may identify with this way. We ask Allāh to guide and protect these people who have been deceived by the innovators who hold sway over them.

² No name is found on this 20 page document but was posted online originally by a Deobandī Ḥanafī Mātūrīdī named Zameel ur-Rahmān who most likely is the author.

The Ash‘arī and Mātūrīdī **kalām theology** is based upon the conceptual baggage of **Aristotelian Metaphysics** which came to them through the Mu‘tazilah, Jahmiyyah and the Hellenized Jews, Christians and Şabeans. The theology based upon negating *ajsām* (bodies), *a‘rād* (incidental attributes) and *ḥawādith* (events) is found in the books of the Jewish scholar, **Philo of Alexandria (d. 50CE)** and the Christian scholar, **Augustine of Hippo (d. 354CE)** and in the writings of the **Hellenized Şabean philosophers of Ḥarrān** and its ideological framework can be found in Books III, IV and VII of Aristotle’s *Physics* and Book XII of his *Metaphysics*. Aristotle identifies a *first cause* which is an *unmoved mover* and is immaterial, does not occupy place, cannot be divided and does not undergo change through events. Jews, Christians and Şabeans were influenced by the writings of Aristotle and employed his language and terminology in theological matters. This was the very *kalām* condemned by the Salaf when it entered the *ummah* in the second century hijrah through **al-Ja‘d bin Dirham** who had mixed and debated with Jewish, Christian and Şabean scholars and became influenced by this theology. This became the foundation for denying Allāh’s ‘*uluww*, denying He will be seen with the vision of the eyes in the Hereafter, denying the Arabic Qur‘ān is the actual speech of Allāh, denying His *istiwā’* and *nuzūl*, denying His *ṣifāt khabariyyah*³ (such as face, hands, eyes and what similar to them), accusing the Imāms of the Salaf of *tajsīm* and *tashbīh* and inventing *ta’wīls* to explain away these attributes which enraged them. All of this was upon the argument that these attributes and actions render Allāh a body which is *tajsīm* and *kufr*.. This was the *bid‘ah* witnessed by the Tābi‘īn and condemned by Imāms of the Salaf in the second century hijrah.⁴

This approach was spread by the **Jahmiyyah**, then the **Mu‘tazilah** who refined it, and then it passed through the **Rāfiḍah, Kullābiyyah,**

³ These are the very beliefs of the Ash‘arīs and Mātūrīdīs which they try to conceal through much deception and long winded word play.

⁴ Similarly, at the hands of the extreme Rāfiḍah, the *bid‘ah* of *tashbīh* entered the *ummah* and the Salaf addressed both the Mu‘aṭṭilah and the Mushabbihah in a manner that will be elaborated upon further in this series.

Karrāmiyyah, Ash'ariyyah, Sālimiyyah and Mātūrīdiyyah. Amongst these *kalām* groups were Mujassimah (Rāfiḍah and Ḥanafī Karrāmiyyah) and most of them were Mu'atṭilah who accused the Imāms of the Salaf with *tajsīm* and *tashbīh* for affirming the attributes in the Qur'an and the authentic Sunnah (without distinction). The mechanisms of *ta'wīl* and *tafwīd* were borne out of the need to address **the inherent conflict** between proving Allāh's existence through this philosophically loaded terminology of bodies, substances, incidental attributes, events, motion, rest, combination and separation (*ajsām, jawāhir, a'rāḍ, ḥawādith, ḥarakah, sukūn, ijtimā', iftirāq*) and the revelation of Allāh in which Allāh describes Himself with names (*asmā'*), attributes (*ṣifāt*) and chosen actions (*ṣifāt fi'liyyah, af'āl ikhti'yāriyyah*). Operating on the "presumption" of *tajsīm* and *tashbīh* for texts of the attributes⁵ together with their evil principle that the evidence of reason takes precedence over the evidence of revelation - which was outlined as the **universal principle** (*al-qānūn al-kullī*) by **Fakhr al-Dīn al-Rāzī** (d. 606H) centuries later⁶ - they began to distort these texts under the banner of *ta'wīl*. The Salaf condemned and vilified them for this practice. When problems were identified with this incoherent, presumptive, speculative approach of *ta'wīl* by the later ones they invented *tafwīd* as a means of erasing the attributes and ascribed it to the Salaf by relying upon generalized statements of the Salaf, such as "pass them on as they have come" which they did not evaluate objectively in terms of the historical context in which they were made. These statements were made in the mid to late second century hijrah when the *ta'wīls* of the Jahmiyyah began to circulate widely. Many of the followers of the four schools of jurisprudence after the first three centuries were affected by this *kalām* theology and this is why when the Ash'arīs and Mātūrīdīs intend to misconstrue the way of

⁵ The Ash'arīs and Mātūrīdīs hold that Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke words which if left as they are - upon the clear Arabic tongue - would amount to pure *tajsīm* and *tashbīh* in the mind of the reader and listener.

⁶ In his book *Asās al-Taḥqīq* in which he combines the doubts of both the Mutafalsifah and the Mutakallimīn to construct philosophical arguments against the 'uluww of Allāh (عَزَّوَجَلَّ) over His creation and make the claim that it amounts to making Allāh a composite body.

the Salaf, they rely upon the mistakes of scholars such as **Abū Sulaymān al-Khaṭṭābī** (d. 376H)⁷ (رَحْمَةُ اللَّهِ) and **Abu Bakr al-Bayhaqī** (d. 458H)⁸ (رَحْمَةُ اللَّهِ) many of whom were students of those engrossed in the *‘ilm al-kalām* condemned by the Salaf. In the writings of these scholars there cannot be found a coherent, uniform methodology which they **practically** adhered to in their writings (pay attention to that) but instead, there is inconsistency, contradiction and opposition to the way of the Salaf. Today, the Ash‘arī and Mātūrīdī scholars and their students conceal historical realities about the origin of their kalām theology from the masses and fraudulently project the conclusions of their innovated approach on to the way of the Salaf to give the impression they are the

⁷ Al-Khaṭṭābī affirmed some attributes such as yad (hand), istiwā’ (ascent), ‘uluww (aboveness) but made ta’wīl of many others thereby opposing the way of the Salaf. Thus it is incorrect to isolate al-Khaṭṭābī as an authority to define and characterize the way of the Salaf due to inherent contradiction. You cannot say the way of the Salaf was to pass the texts of the attributes upon their zāhir (apparentness) without asking how, and then proceed to make ta’wīl of the bulk of the attributes. Al-Khaṭṭābī did criticized the approach of kalām, however he himself was affected by its conclusions. He considered kalām to be an innovated way in Islām but not false in and of itself which was the view of the Salaf. For that reason, al-Khaṭṭābī when one surveys all of his statements, will find inconsistency and contradiction.

⁸ Al-Bayhaqī affirmed some of the ṣifāt khabariyyah such as yad (hand), face (wajh) and ‘ayn (eye) but made ta’wīl of what is besides them thereby opposing the way of the Salaf. Like, the Ash‘arīs as a whole, he also took the way of the Mu‘tazilah with respect to Allāh’s speech (kalām). The Ash‘arī view on Allāh’s speech and the Qur’ān is identical to that of the Mu‘tazilah in substance but only appears different in wording and this is admitted by many of their scholars such as al-Juwaynī (d. 478H), al-Rāzī (d. 606) and others. Hence, it is incorrect to isolate al-Bayhaqī as an authority to define and characterize the way of the Salaf in the field of the attributes. The way of the Salaf is known through their own statements and not of those who characterize the way of the Salaf upon what they presumed to be the way of the Salaf or what their madhhab requires it to be as is done by the Ash‘arīs and Mātūrīdīs. Further, those statements of the Salaf have historical contexts which must to be presented when understanding who the Salaf were addressing, why and what they meant. This is where the bulk of the academic fraud of the Ash‘arīs and Mātūrīdīs lies when they misuse the statements of the Salaf to justify the dīn of the Jahmiyyah that they are actually upon.

followers of the Salaf when in reality they are the inheritors of the foundations of Jahmiyyah and Mu'tazilah and are clear, open disputants to the Salaf and enemies to the followers of the Salaf whom they accuse of the very things that their ancestors, the Jahmiyyah and Mu'tazilah were accusing the Imāms of the Salaf with in the second and third centuries hijrah - before there was any Ash'arī or Mātūrīdī on this planet. Namely, that affirmation of the attributes in **both** the Qur'ān and the Sunnah amounts to *tajsīm* and *tashbīh* and is kufr.

Over the centuries they devised a polemic through which they spread their poison amongst the ummah. It relies upon two methods: **The first** is to employ the statements of later scholars from the four schools of jurisprudence (*fiqh*) who came under the influence of *kalām* theology to one degree or another and subsequently misconstrued the way of the Salaf, believing that *ta'wīl* and *tafwīd* was their way, from them al-Khaṭṭābī and al-Bayḥaqī. Likewise, the *kalām* Ḥanbalīs of the 5th century hijrah and beyond who deviated from the way of Imām Aḥmad and were affected by the Ash'arīs and the Mu'tazilah - having directly studied with them. They include: Abū al-Ḥasan al-Tamīmī (d. 371H), Abū al-Faḍl al-Tamīmī (d. 410H), Rizqullāh al-Tamīmī (d.448H), al-Qadi Abu Ya'la' (d. 453H), Abū al-Wafā' Ibn 'Aqīl (d. 513H), Abū al-Ḥasan Ibn al-Zāghūnī (d. 527H) and Abū al-Faraj Ibn al-Jawzī (d.597H). **The second** is to make use of very generalized statements of negation (*naḥī*) related from the Salaf in isolation from their abundant statements of affirmation (*ithbāt*) and very specific refutations against the Jahmiyyah and Mu'tazilah who accused the Salaf of *tashbīh* and *tajsīm* and in light of which the true and real madhhab of the Salaf becomes manifest: *ithbāt* (affirmation) of meanings⁹ without *takyīf* (asking or specifying how) about the realities.

⁹ The issue of meaning (*ma'nā*) underlies the foundation of the misguidance of the Jahmiyyah and their offshoots (Mu'tazilah, Ash'ariyyah, Mātūrīdiyyah) and enters those who affirm at least something from the names or attributes into the most blatant contradiction. The meaning (*ma'nā*) is other than the *kayfiyyah* (how) and *ḥaqīqah* (reality) and this is clear from the statements of the Salaf in which they define *tashbīh* to rebut the allegation of *tashbīh* made

In this series we will present the madhhab of the Salaf regarding the Divine Attributes (*al-Ṣifāt al-Ilāhiyyah*) within a historical context and expose the continued efforts of today's Jahmiyyah posing as “Ash‘arīs” and “Mātūrīdīs” to slander Salafīs in order to protect and maintain the fabric of Aristotelian metaphysics upon which their doctrines are weaved and stitched, constituting the concealed undergarment of their theological positioning. Many of them know the historical realities alluded to but pure bigotry prevents them from acknowledging the truth because it is either too hard to swallow or it is too humiliating to admit in front of the common masses. You will never, ever, ever find a single one of them - except as Allāh wills - having the boldness, honesty and truthfulness to admit openly in their gatherings, institutions, circles, lessons, seminars, writings and publications that from a historical perspective, their approach in theology was inherited from the Hellenized Jews, Christians and Ṣabeans through the Jahmiyyah and Mu‘tazilah and is fundamentally based in Aristotelian metaphysical conceptual baggage. All people would know of the misguidance of this way by such a frank admission. To prevent people from making this realization, the slander of *taj̣sīm* and *tashbīh* against *Ahl al-Ḥadīth wal-Athar* is used both as a diversionary tactic and a fundamental basis to argue for the validity of their *kalām* heresy. From the outset, they conceal the philosophical basis of their theology from the masses, because the innate disposition (*fiṭrah*) of the masses is averse to such speech.

They conceal the true and real roots of this theology in their works via omission of its details and discouraged their followers from “delving too deeply” into matters of theology. This is more out of the fear that when people make an objective study of the history of the second and third century *hijrah*, the battles between the Salaf and the Jahmiyyah and Mu‘tazilah and the origins of the *kalām* theology inherited by Ash‘arīs and Mātūrīdīs, they will see through the deception of those who

against them by the Jahmiyyah. This will be addressed in detail in a future instalment inshā‘Allāh.

misguided them into thinking that this is the language of Tawhīd, “*Allāh is not a body, not an accident, not in a direction, not in place, not spatial occupation*” and so on which is the language of the star-worshipping idolators, the Hellenized Jews, Christians and Ṣabeans and disbelievers such as Ibn Sīnā (d. 429H)¹⁰ and whoever followed them in this approach and it is not the language of the Prophets and Messengers, the Righteous Salaf and whoever followed them in faith (*īmān*) and submission (*taslīm*) and affirmation of all the attributes mentioned in the Qur’an and the Sunnah without *takyīf* and *tamthīl*.

It is possible for anyone to argue that the way of the Salaf was “such and such” by ignoring or concealing the history of the second and third centuries and then cherry-picking from their statements to present a certain broad orientation devoid of specifics that would remove ambiguity and then cementing the false claim with the statements of later scholars who fell into error and departed from the way of the Salaf. This can be achieved by any of the groups of innovation very easily as a means of justifying their school. But a large-scale objective study of what really took place in those two centuries very quickly exposes the deception of the Ash’arīs and Mātūrīdīs and their decontextualized usage of many of the statements of the Salaf in that era. Just as it also reveals that their accusations of *tajsīm*, *tashbīh*, their *tahrīf* of the texts and their general positioning is inherited directly from the heads of the Jahmiyyah such as **Bishr al-Marīsī al-Ḥanafī al-Jahmi** (d. 218H) who opposed and fought the Salaf. He is the grandmaster of the *ta’wīl* which the Salaf condemned and refuted and which found its way into the books of **Abū Mansūr al-Mātūrīdī** (d. 333H) and **Abū Bakr bin Fawrak** (d. 406H). These *ta’wīls* were then conveyed to

¹⁰ The language of the Mutafalsifah (Philosophers) and the Mutakallimūn converges and is identical as far as it relates to describing the deity they believe in (*not a body, not an accident, not in direction, not in place, not in spatial occupation etc.*) because both parties were operating on the same foundational conceptual baggage and it demanded such descriptions for the deity they professed. Thereafter, they argued about the universe (whether originated or eternal), resurrection (whether of the body or soul only) and prophethood (whether real or just an acquired skill).

the rest of the ummah by these people who were made to believe that these *ta'wils* are *ta'wils* of the people of Sunnah, Ḥadīth and Āthār when in reality they are part of the distortion (*tahrīf*) of those texts which were despised by the Jahmites in the second century hijrah. Because the foundational basis (*aṣl*) of the Ash‘arī and Mātūrīdī theology is identical to that of the Jahmiyyah and Mu‘tazilah, they lapped up these *ta'wils* invented by the heads of the Jahmiyyah, compiled them, authored with respect to them and spread this misguidance to the ummah. Finally, everyone who opposes the way of the Salaf will, by default, oppose *fiṭrah* (innate disposition), *ḥiss* (sensory perception), *‘aql* (reason) and *naql* (revelation) and fall into huge contradictions. All of this is found in the paper whose contents we are going to address piecemeal inshā‘Allāh.

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