

Muḥammad Hijāb, the Falāsifah, Mutafalsifah  
and Jahmiyyah: Laying the Foundations for the Dīn of the  
Philosophers and Jahmites

**PART 14:**  
**The Condemnation of the Salaf  
Upon Kalām and Its  
Practitioners**

**A WARNING TO MUSLIMS AGAINST THE PEOPLE  
OF KALĀM WHO EMPLOY THE TOXIC REFUSE OF PAST  
NATIONS IN ACQUISITION OF CREED**

بَيِّنَاتُ  
تَلْبِيسِ الْكَلَامِيَّةِ  
فِي تَأْسِيسِ بَدْعِهِمُ الْكَلَامِيَّةِ

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## INTRODUCTION

We present a chapter on the condemnation of the Salaf of the use of **'ilm al-kalām** in acquisition of creed, this being the way innovated into Islām by the Jahmiyyah. Their figureheads, al-Ja'd and al-Jahm—the sect of the Jahmiyyah being named after the latter—had been given to debating and arguing with the nations. They had adopted the same poison that those nations had been afflicted with and hence, they began to speak with the same language as found with the Jewish scholar **Philo Judaeus** (d. 50CE), and the Christian scholar **Augustine** (d. 430CE) and of the **Sabean Ḥarranian Philosophers**—all of whom preceded the Jahmiyyah, Mu'tazilah, Kullābiyyah, Ash'ariyyah and Māturīdiyyah in this innovation. It was nothing new or novel. The fact that these particular sects came about is proof of the messengership of Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who stated that this nation will follow the ways of past nations, handspan by handspan. These sects remain today and there never cease to be individuals—such as the **academic conman**, **intellectual fraudster** and **deluded circus clown**, Muḥammad Hījāb—who present the faulty, trojan-horse goods of these sects to uninformed Muslims. As most Muslims are far away from the way of the Salaf, they are not in a position to realise the poison they are being presented with.

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# The *Kalām* Condemned by the Salaf is the 'Ilm al-Kalām of the Mutakallimīn



A Chapter from  
“The Creed of the Kullābi Ash‘arīs”  
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It has already preceded that the Jahmiyyah and Mu‘tazilah were the pioneers<sup>1</sup> of a rational demonstration of the universe being created through the proof of *hudūth al-ajsām* - built upon the language and terminology of Aristotle’s Categories (*al-Maqūlāt*)<sup>2</sup> - which argues that the presence of *ṣifāt* (qualities, attributes), *a‘rād* (incidental non-permanent attributes) and

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<sup>1</sup> That is, within Islām and amongst the Muslims. This proof originates with the faction of Sabean philosophers who believed the universe is originated. That this proof originates with non-Muslim philosophers is indicated by al-Ash‘arī (d. 324H) and al-Khaṭṭābī (d. 376H) and their statements have been previously quoted.

<sup>2</sup> Aristotle’s categories relate to the classification of the observable universe, and he put forward ten categories into which all observable things enter into. This classification seeks to explain ‘what something is’ and ‘how it is’. The ten categories are: jawhar (body) - this first category deal with ‘what’ something is, for example, an apple. Then the remaining nine deal with ‘how’ it is, or its current state: al-kam (quantity), al-kayf (quality), al-idāfah (relation), al-makān (place), matā (time), al-wad‘ (position), fi‘l (action, doing), infi‘āl (affection, being acted upon), al-mulk (having, possessing).

*ḥawādith* (occurrences, events, actions) in bodies (*ajsām*) is evidence that the bodies themselves are *ḥawādith* (events, occurrences) which came to be after not being.<sup>3</sup> And upon the premise that events cannot continue into infinity in the past, there must be one who brought them about, proving the universe is created and has a creator. Jahm bin Safwān (ex. 128H) was the first to use this type of proof on account of which he denied Allāh is above the heaven, denied Allāh spoke to Moses (عَلَيْهِ السَّلَامُ), denied Allāh took Ibrāhīm (عَلَيْهِ السَّلَامُ) as His friend, negated all of Allāh's attributes, and claimed the Arabic Qur'ān is created.

The Mu'tazilah, at the head of them, Abū al-Hudhayl al-'Allāf (d. 235H) refined this proof and incorporated other concepts into it. The Kullābiyyah were also upon this way and it was taken up by the Ash'arites, such as al-Bāqillānī (d. 403H), who formalized it in his book *at-Tamhīd*, and Abū Mansūr al-Baghdādī (d. 429H) and al-Juwaynī (d. 478H). It was on account of this kalām that the Mutakallimīn fell into divesting Allāh of His names, attributes and actions to varying degrees.

Their disputes with each other were in relation to rational arguments they forwarded to justify either the affirmation or negation of the names (*Asmā'*), attributes (*Sifāt*) or actions (*Sifāt Fi'liyyah*). The Jahmiyyah negated everything in order to comply with the proof. The Mu'tazilah affirmed the names (outwardly, and on the surface) but denied the attributes and

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<sup>3</sup> The Jahmiyyah pioneered this in Islām, however its origins lie with the Harranian Sabean philosophers.

actions and they considered this position to be compliant with the proof. The early Kullābiyyah Ash'ariyyah affirmed the *ṣifāt dhātiyyah* (both 'aqliyyah<sup>4</sup> and *khābariyyah, sam'iyyah*<sup>5</sup>), as well as Allāh's 'uluww, but denied Allāh's chosen actions and they considered this position to be compliant with the proof. The later Ash'arites affirmed some of the Attributes, following the creed of Ibn Kullāb, but agreed with the Jahmiyyah and Mu'tazilah in denying Allāh's 'uluww and the *ṣifāt khābariyyah* such as face (*wajh*), hands (*yadān*) and eyes (*'aynān*). They ended up formulating a hybrid creed, derived from the usūl of the Jahmiyyah and Mu'tazilah and the *ta'wīls* pioneered by them.

Tawhīd was simply reduced to negating from Allāh those descriptions that came in the revealed texts which would amount to—upon the language and terminology of the Mutakallimīn—the qualities (*ṣifāt*), incidental attributes (*a'rād*) and events (*ḥawādith*) of bodies (*ajsām*). They were forced to invent novel interpretations (*ta'wīls*) of the revealed texts that clashed with the proof. The Jahmiyyah and Mu'tazilah were pioneers in this regard, with the later Ash'arites being the blind-followers.<sup>6</sup> Instead of Tawhīd being comprised in affirming what Allāh affirmed for Himself and what His Messenger (صلى الله عليه وسلم) affirmed for Him in what He revealed, it became nothing but a series of negations of terms such as *jism*

<sup>4</sup> Those proven through reason.

<sup>5</sup> Those proven through revelation.

<sup>6</sup> A difference is made between the early Kullābī Ash'arīs and the later Ash'arīs who traversed the way of the Jahmiyyah and Mu'tazilah in much of their *ta'wīl*.

(body), *jawhar* (substance), *'araḍ* (incidental attribute), *jihah* (direction) *makān* (place), *tahayyuz*, (spacial occupation) and so on.<sup>7</sup> All their polemics were centred around these terms that neither Allāh (عَزَّوَجَلَّ) nor His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invited to or spoke with in relation to belief in Allāh, neither in affirmation nor in negation.

As for refutations between themselves (the Jahmiyyah, Mu'tazilah, Kullābiyyah, Ash'ariyyah), they were simply disputing the strength and veracity of each other's arguments for what can and cannot be affirmed for Allāh, without invalidating the rational proof of *hudūth al-aqsām*. In reality, they were refuting each other's innovation with another innovation. But this proof is the most corrupt of proofs and proves the opposite of what they intended by it.

The Philosophers such as Abū Naṣr al-Farābī (d. 339H) and Abū 'Alī bin Sīnā (d. 429H) came along, saw the flaw in it and used it to bolster their argument for the eternity of the universe. The door to the ongoing battle was opened between the Mutakallimīn and the Philosophers. It was this *kalām* that was condemned by the Salaf, this same *kalām* which is found in the books of the Mu'tazilah and Ash'ariyyah and it was due to this *kalām* that denial of the names, attributes and actions of Allāh entered the ummah, and eventually to ilhād, which is outright

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<sup>7</sup> This was the very same negative theology that was found amongst the Sabeen philosophers who would describe Allāh with negatives only and not any affirmatory attributes.

atheism, in the doctrines of *waḥdat al-wujūd* (unity of existence).

1. The condemnation of this *kalām* is reported from Imām al-Shafiī (d. 204H) who was very stern and severe against it. From his statements is the following:

The people did not become ignorant and nor differ (with each other) except due to their abandonment of the language of the Arabs and their inclination to the language of Aristotle.<sup>8</sup>

2. And also from al-Shafiī:

‘Abd Allāh bin Imām Aḥmad narrates from Muḥammad bin Dāwūd who said: It is not preserved during the era of ash-Shafiī that he spoke of any of the desires (innovated matters), nor was it ascribed to him, and nor was he known for it, (this is) alongside his hatred for the people of *kalām* and *bida‘* (innovations).<sup>9</sup>

3. And he also said in his well-known and famous statement:

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<sup>8</sup> Al-Suyuti in *Ṣawn al-Mantiq* (1/47-48). This statement of al-Shāfiī is true both in the affairs of creed (*‘aqīdah*) and in jurisprudence (*fiqh*), for both the categories of Aristotle (*al-Maqūlāt*) and the flawed syllogistic logic of Aristotle corrupted both of these disciplines for those who turned to his language.

<sup>9</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā‘īl al-Harawī (4/282).

My ruling regarding Ahl ul-Kalām is that they are to be beaten with palm-branches and shoes, carried upon camels and paraded amongst the kinsfolk, it being announced about them, ‘This is the recompense of the one who abandoned the Book and the Sunnah and turned to *kalām*.’<sup>10</sup>

4. And he also said:

My ruling upon the people of *kalām* is the ruling of ‘Umar upon Sabīgh.<sup>11</sup>

5. And he also said:

No one entered into *kalām* and prospered.<sup>12</sup>

And a man came to Ismā‘īl bin Yaḥyā al-Muzanī (d. 264H), the student of al-Shāfi‘ī, asking him something about *kalām*, so he said:

I detest this. Rather, I prohibit it, just as al-Shāfi‘ī prohibited it. For I heard al-Shāfi‘ī saying: ‘Mālik was asked about speech concerning Tawḥīd, so Mālik said, ‘It is impossible for it to be thought about the Prophet

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<sup>10</sup> *Siyar A‘lām an-Nubulā* of al-Dhahabī, (10/29) and *Ṣawn al-Manṭiq* of al-Suyūtī, (no. 65), *Manāqib al-Shāfi‘ī* (1/462), and *Dhamm ul-Kalām wa Ahlihī* of Abū Ismā‘īl al-Harawī (4/294-295).

<sup>11</sup> *Dhamm ul-Kalām wa Ahlihī* of Abū Ismā‘īl al-Harawī (4/7-8).

<sup>12</sup> *Ibid*, (4/285).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he taught his ummah how to clean themselves (after relieving themselves) but did not teach them Tawḥīd,<sup>13</sup> and Tawḥīd is what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'I have been ordered to fight back against the people until they say: 'None has the right to be worshipped except Allāh alone.' Thus, that by which blood and wealth is made inviolable is the reality of Tawḥīd.'"<sup>14</sup>

6. Al-Muzanī also said:

Al-Shāfi'ī's *madhhab* hated disputation in *kalām*.<sup>15</sup>

7. And also:

Al-Shāfi'ī used to prohibit delving into *kalām*.<sup>16</sup>

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<sup>13</sup> The Tawḥīd which the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with was singling out Allāh with worship and the shunning of worship of all things besides Him. As for the Tawḥīd of the Innovators, then it is based upon the classification, terminology and language of the Greek Philosophers, which they used as a platform to debate the atheist philosophers. They were unable to escape from its clutches in speaking about their Lord. As a result, their Tawḥīd did not extend beyond the formulation of complex and archaic proofs for Allāh's existence and arguing about His attributes and actions. In turn, they neglected the actual Tawḥīd of the Messengers. Rather, the latecomers amongst them opposed it and claimed that Tawḥīd is nothing more than affirming Allāh's oneness in his Lordship, and they said that the division of Tawḥīd into Rubūbiyyah and Ulūhiyyah is the innovation of the Wahhābīs!

<sup>14</sup> Ibid, (4/283).

<sup>15</sup> Ibid, (4/289).

<sup>16</sup> Ibid, 4/303).

## 8. And Husain al-Karābīsī<sup>17</sup> said:

Ash-Shāfi'ī was asked about something pertaining to *kalām*. He became angry and said, “Ask Hafs al-Farad and his associates, may Allāh debase them!”<sup>18</sup>

Ḥafṣ al-Fard<sup>19</sup> used to deny Allāh's attributes, holding that attributes cannot be established with Him, that speech (*kalām*)

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<sup>17</sup> Al-Husayn bin 'Alī al-Karābīsī (d. ~248H) is from the associates of Imām al-Shāfi'ī. According to Ibn 'Abd al-Barr and Abū al-Qāsim Muḥammad bin Faḍl al-Taymī al-Aṣbahānī, he adopted the view of Ibn Kullāb (a contemporary) that the Arabic Qur'ān is a ḥikāyah (quotation) of Allāh's speech (and not Allāh's speech itself) and he was the first person to speak with the statement, “*My pronunciation of the Qur'ān is created*”. Ibn Kullāb and Dāwūd al-Dhāhirī agreed with him on this. Refer to *al-Intiqā' Fī Faḍl al-A'imma al-Thalāthah al-Fuqahā* (p. 65) of Ibn 'Abd al-Barr, and *al-Hujjah Fī Bayān al-Mahajjah* (2/192) of al-Aṣbahānī. Because al-Karābīsī spoke on the issue of *al-Lafdḥ*, he was condemned by Imām Aḥmad bin Ḥanbal. After the tribulation on the issue of the Qur'ān, a group of the Jahmiyyah appeared who began to conceal themselves behind the statement “*My recitation of the Qur'ān is created*”, intending by this obscure statement to invite to their belief that the Qur'ān is created. So Imām Ahmad declared such people as Jahmiyyah, and he also prohibited that the opposite be said, “*My recitation of the Qur'ān is not created*”, as this was innovated speech. Al-Karābīsī, entered into this snare of the Jahmiyyah, and kindled tribulation after it had been extinguished. Imām Aḥmad and the scholars of the Sunnah were also aware that this jamā'ah of Ibn Kullāb were upon the uṣūl of the Jahmiyyah in negating Allāh's actions tied to His will. The saying of this jamā'ah regarding al-Lafdḥ was connected to this matter, since they were trying to purify Allāh of *ḥawādith* (events, occurrences), as they claimed.

<sup>18</sup> *Dhamm ul-Kalām wa Ahlihī* of Abū Ismā'īl al-Harawī (4/290).

<sup>19</sup> Abū 'Amr Ḥafṣ al-Fard was amongst the Jabariyyah. Originally from Egypt, he was a Mu'tazilī at first, then he began to speak with the

or action (*fi'l*) cannot be attributed to His essence. Again, the proof for this was *ḥudūth al-ajsām*, the evidence using the presence of *a'rāḍ* (incidental attributes) in bodies (*ajsām*) as evidence that they are created. So as the Qur'ān is speech (*kalām*), then speech cannot take place except in a *jism* (body), and a *jism* that is not devoid of *a'rāḍ* is itself originated, brought about (*muhdath*), and thus Allāh cannot be said to have *kalām*, or other attributes. Imām al-Shafi'ī spoke about Ḥafṣ al-Fard regarding this matter, not on the issue of al-Qadar, for Ḥafṣ affirmed al-Qadar and was not a denier.<sup>20</sup>

9. Muhammad bin Ishāq Ibn Khuzaymah said: I heard al-Rabī saying:

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creation of the Qur'ān. He was a follower of Ḍirār bin 'Amr and also met Abū al-Hudhayl al-'Allāf. Imām al-Dhahabī said of him:

Ḥafṣ al-Fard, an innovator. Al-Nasā'ī said: A person of *kalām*, his ḥadīth are not to be written. And al-Shāfi'ī declared him a disbeliever in his debate with him.

*Mīzān al-I'tidāl* (1/564). Regarding al-Shāfi'ī's censure of al-Fard, al-Bayḥaqī reports from al-Walīd bin al-Jārūd who said:

Ḥafṣ al-Fard entered upon al-Shāfi'ī, so he - al-Shāfi'ī - said to us, "That a slave meets Allāh with sins the likes of the mountains of Tihāmah is better for him than that he meets him with the belief of [just] a letter of what this man and his associates are upon." And he used to speak with the creation of the Qur'ān.

*Manāqib al-Shāfi'ī* (1/242) and also in *al-I'tiqād* (p. 239).

<sup>20</sup> Refer to *Dar' al-Ta'āruḍ al-'Aql wal-Naql* (7/250).

When l-Shafīī spoke to Ḥafṣ al-Fard, Ḥafṣ said, “The Qur’ān is created.” So al-Shafīī said to him, “You have disbelieved in Allāh, the Mighty.”<sup>21</sup>

#### 10. And Yūnus bin ‘Abd al-A‘lā said:

I heard al-Shāfiī saying: “When you hear a man saying, ‘the noun is other than entity it is designated for (*al-ism ghayr al-musammā*)’<sup>22</sup> and ‘a thing is other than a thing’<sup>23</sup>, then bear witness over him with heresy (*zandaqah*).<sup>24</sup>

#### 11. And al-Rabī bin Sulaymān narrated:

A man came to debate al-Shāfiī in a matter, and he [al-Shāfiī] said to him, “Leave this, for this is the way of kalām.”<sup>25</sup>

#### 12. And Abū Dāwūd al-Sijistānī (d. 275H) narrated:

I heard Abu Thawr [Ibrāhīm bin Khālīd al-Kalbī (d. 240H)] saying, “Al-Shāfiī said to me, ‘O Abū Thawr, I

<sup>21</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā‘īl al-Harawī (4/302).

<sup>22</sup> Refer to the section in the book devoted to this matter.

<sup>23</sup> The intent of the Jahmiyyah behind this saying was to claim Allāh is not a thing (*shay’*), since that would liken him to things (*ashyaa’*), and this was from their corrupt understanding of Tawhīd and their ignorance of the Qur’ān.

<sup>24</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā‘īl al-Harawī (4/296-297).

<sup>25</sup> Ibn Baṭṭāh in *Kitāb al-Ibānah*, *Kitāb al-Īmān* (2/534).

have never seen anyone taking up kalām and prosper’.”<sup>26</sup>

13. Imām Aḥmad bin Ḥanbal (d. 241H) said, writing to ‘Ubaydullāh bin Yaḥyā bin Khāqān:

I am not a person of kalām, and nor do I hold [the permissibility] of kalām in anything of this [matter], except what is from the Book of Allāh, or is in a ḥadīth of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as for what is besides that, then indulging in kalām with respect to it is not praiseworthy.<sup>27</sup>

14. And Abu Bakr al-Marwazī reported:

I heard Abū ‘Abd Allāh [Imām Aḥmad] (رَحِمَهُ اللهُ) saying, “Whoever takes to kalām will never prosper and whoever takes to kalām will not escape from tajahhum (adopting the uṣūl of the Jahmiyyah).”<sup>28</sup>

And this is what occurred to the Kullābiyyah and Ash‘ariyyah who took to kalām and did not escape from following the uṣūl of the Jahmiyyah and Mu‘tazilah in denying Allāh’s chosen actions (*ṣifāt fi‘liyyah*) on account of the proof of *ḥudūth al-ajsām*. And the affair of the later Ash‘arites became worse when

<sup>26</sup> Ibid, (2/536).

<sup>27</sup> Reported by al-Suyūṭī in *Ṣawn al-Mantiq* (p. 67) and also by al-Aṣbahānī in *al-Hujjah Fī Bayān al-Mahajjah* (1/130).

<sup>28</sup> Ibn Baṭṭāh in *Kitāb al-Ibānah, Kitāb al-Īmān* (2/537).

they retreated to many of the sayings of 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.

15. 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.<sup>29</sup>

16. And Imām Aḥmad also said in his treatise, Uṣūl 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—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).<sup>30</sup>

<sup>29</sup> Ibn Baṭṭāh in *Kitāb al-Ibānah, Kitāb al-Īmān* (2/538).

<sup>30</sup> Refer to *Ṭabaqāt al-Ḥanābilah* (1/241-246) for the full text of the treatise and it has been verified and published many times.

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.

17. And Imām Aḥmad also said:

Whoever loves kalām, it will not leave his heart,<sup>31</sup> and you will never see a person of kalām prosper.<sup>32</sup> 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.

18. And Imām Aḥmad also said:

Upon you is the Sunnah and Ḥadīth and what Allāh benefits you with, and beware of disputation and argumentation and speculation, for whoever loved kalām will not prosper. Everyone who introduces kalām, his eventual affair will be but innovation because kalām does not invite to goodness. And I do not love kalām, and nor disputation or argumentation. And upon you is [to adhere] to the Sunan and Āthār and fiqh by which you benefit, and leave alone

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<sup>31</sup> This is why those who entered into kalām were never able to shake it off completely, even when they desired the Sunnah.

<sup>32</sup> Ibn Baṭṭāh in *Kitāb al-Ibānah*, *Kitāb al-Īmān* (2/539, 540).

argumentation and the kalām of the people of deviation and speculation. We reached the people and they did not know [any of] this,<sup>33</sup> and they would avoid the people of kalām. The end result of kalām is that it goodness is not its outcome, may Allāh protect us and you from tribulations, and keep us safe from every destruction.<sup>34</sup>

19. Muḥammad bin Sīrīn (d. 110H) said:

They [the Salaf before him] used to consider themselves upon the path [of truth] so long as they held onto the narration (athar).<sup>35</sup>

20. Shādh bin Yaḥyā said:

There is no path which is more straight and direct [in leading] to Paradise than the path of the one who travels upon the narrations (āthār).<sup>36</sup>

21. ‘Abd Allāh ibn al-Mubārak (d. 181H) said:

I found that the affair was ittībā‘ (following and imitation).<sup>37</sup>

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<sup>33</sup> Meaning, they did know of any of the kalām of the Jahmiyyah and Mu‘tazilah and the Kullābiyyah, which is the language of al-jawhar wal-‘araḍ and speech about Allāh’s names, attributes and actions upon other than the sunan and āthār.

<sup>34</sup> Ibn Baṭṭāh in *Kitāb al-Ibānah, Kitāb al-Īmān* (2/539).

<sup>35</sup> Reported by al-Lālikā‘ī in his *Sharḥ Uṣūl al-I‘tiqād* (1/87, no. 110).

<sup>36</sup> Reported by al-Lālikā‘ī in his *Sharḥ Uṣūl al-I‘tiqād* (1/88, no. 112).

The way of the Ahl al-Ḥadīth wal-Athar is antithetical to the way of Ahl al-Kalām in that Ahl al-Sunnah submit to the revealed texts, making affirmation of what is found therein of matters pertaining to belief in Allāh, and negating any likeness (*tamthīl*) and resemblance (*tasbhīh*). As for Ahl al-Kalām, their way is founded upon the principle of conflict between reason and revelation, with reason being definitive over the revelation, qualifying it and passing judgement over it.

22. And Ibn Surayj al-Shāfi'ī (d. 306H) stated:

The Tawhīd of the people of knowledge and the Jamā'ah of the Muslims is “I testify none is worthy of worship except Allāh (alone) and that Muhammad is the Messenger of Allāh”. And the Tawhīd of the people of falsehood is disputing about *al-a'rād* (incidental attributes) and *al-ajsām* (bodies) and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with the rejection of that.<sup>38</sup>

There is not found in the speech of a single one of the Imāms of the Salaf this type of kalām which consists of statements

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<sup>37</sup> Reported by al-Lālikā'ī in his *Sharḥ Uṣūl al-'Itiqād* (1/88, no. 113).

<sup>38</sup> Abū Ismā'īl al-Harawī with his isnād in *Dhamm ul-Kalām* (4/385-386) and Ibn Taymiyyah in *Bayān Talbīs al-Jahmiyyah*. And he means that the speech of the people of disbelief from the Philosophers and other than them regarding the creator was based upon the likes of these philosophical terms and discussions, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to guide people with the light of revelation and to reject such false and ignorant speech regarding belief in Allāh and the unseen.

such as “Allāh is not a *jism* (body), nor a *jawhar* (substance), nor *mutahayyiz* (occupying space), nor in a *jihah* (direction), nor inside the universe, nor outside of it.” This is the speech of those who were condemned by the Salaf and who abandoned the Book and the Sunnah.

23. In the speech of Abū Ḥanīfah (d. 150H), there is found censure of this very *kalām*:

Muhammad bin al-Ḥasan (al-Shaybānī) , the companion of Abū Ḥanīfah said: “Abū Hanīfah said: ‘May Allāh curse ‘Amr bin ‘Ubayd, for he opened the door to speech (*kalām*) regarding that which does not concern them of speech.’ And Abū Ḥanīfah used to encourage us to gain *fiqh* (jurisprudence) and would prohibit us from *kalām*.

Nuḥ al-Jāmi‘ said: I said to Abū Hanīfah: What do you say about what the people have innovated of speech regarding *al-a‘rād* and *al-aqsām*? He said, “(Nothing but) the sayings of the Philosophers. Upon you is (to follow) the narrations and the path of the Salaf, and beware of every newly-invented matter, for it is an innovation.”<sup>39</sup>

This establishes that in the early first century after hijrah, when the Jahmiyyah and Mu‘tazilah emerged, scholars such as

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<sup>39</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā‘īl al-Harawī (4/213-214) and also *Dhamm al-Ta‘wīl* of Ibn Qudāmah (1/32/33).

Abū Ḥanīfah understood where they were coming from with their speech regarding *ḥudūth al-ajsām* that was based upon the classification of the universe into *ajsām* and *a'rād* taken from Aristotle's Categories. Abū Ḥanīfah warned from this and ordered adherence to the narrations and the way of the Salaf, which is *qabūl* (acceptance) and *taslīm* (submission) to the revealed texts.

24. Also from the censure of this particular kalām is the speech of Abū Yūsuf<sup>40</sup> (d. 182H) the companion of Abū Ḥanīfah, and from his statements:

Whoever sought his religion through *kalām* will fall into heresy.<sup>41</sup>

25. And also:

Knowledge of disputation and *kalām* is ignorance and ignorance of disputation and *kalām* is knowledge.<sup>42</sup>

26. And likewise from Sufyān al-Thawrī (d. 161H):

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<sup>40</sup> He is al-Qādī Abū Yūsuf Ya'qūb bin Ibrāhīm bin Ḥabīb al-Ansārī al-Kūfī, he was a scholar, jurist, muḥaddith. Yaḥyā bin Ma'īn said:

I have not seen anyone from the people of ra'ī (opinion) anyone more firmly grounded in ḥadīth, having more memorization and being more sound in narrating than Abū Yūsuf.

See *Tadkhirah al-Huffādh* (1/292).

<sup>41</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā'īl al-Harawī (4/210).

<sup>42</sup> *Ibid*, (4/211).

‘Abd Allāh bin Dāwūd said: I asked al-Thawrī about *kalām*, and he said, “Leave falsehood.”<sup>43</sup>

27. And Imām Mālik (d. 179H) said:

“Beware of innovations!” And it was said to him, “O Abū ‘Abd Allāh, and what are the innovations?”. He said, “The people of innovations who speak about Allāh’s names and attributes and His speech (*kalām*), His knowledge, and his power,<sup>44</sup> and they do not remain silent about that which the Companions and those who followed them in goodness remained silent about.”<sup>45</sup>

28. And Imām Mālik also said:

May Allāh curse ‘Amr [bin ‘Ubayd], for he innovated these innovations of *kalām*. If *kalām* had been knowledge, the Companions and Successors would have spoken regarding it, just as they spoke about the

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<sup>43</sup> Ibid, (4/224).

<sup>44</sup> This is in reference to the Jahmiyyah and Mu‘tazilah who spoke about Allāh, the Sublime, based upon *‘ilm al-kalām*, and this speech of Imām Mālik applies to all those who adopted this approach in speaking in matters of belief, such as the Kullābiyyah, Ash‘ariyyah and Māturidiyyah all of whom are Ahl al-Kalām.

<sup>45</sup> Reported by al-Suyūṭī in *Ṣawn al-Mantiq* (p. 57).

rulings and legislative matters. However it is falsehood that directs to falsehood.<sup>46</sup>

29. And regarding 'Abd al-Raḥmān bin Maḥdī (d. 198H):

'Abd al-Raḥmān bin 'Umar Rustuh said: Abd al-Raḥmān bin Maḥdī used to have a slave-girl, and a man requested her from him, but there was some doubt about the *'iddah* (waiting period) with this man. So when he returned (later), it was said to 'Abd al-Raḥmān (bin Maḥdī), “O Abā Sa'īd! This man is one of much disputation!” So 'Abd al-Raḥmān said, “It has reached me that you dispute regarding the religion!” He said, “O Abā Sa'īd! Indeed we present (our speech) to them so that we may establish proof against them by way of it.” So 'Abd al-Raḥmān said, “Do you repel falsehood with falsehood?! You repel *kalām* with *kalām*, be away from me, by Allāh, I will never sell you my slave-girl.”<sup>47</sup>

And what was said by this man is the very same excuse offered by the Ahl al-Kalām in that they claim to refute falsehood. What is correct is that they refute falsehood with another falsehood. For the *kalām* based around *al-jawhar wal-'araḍ* that they made to be the foundation of their religion and by which they tried to debate with the philosophers and atheists, led them to commit serious crimes against the revealed texts and

<sup>46</sup> *Sharh al-Sunnah* of al-Baghawī (d. 1/217), and see also *Fatāwā al-Miṣriyyah* of Ibn Taymiyyah (6/560).

<sup>47</sup> *Dhamm ul-Kalām wa Ahlihī* of Abu Ismā'īl al-Harawī (4/225-226).

the pure, pristine 'aqīdah which the Companions (رضي الله عنهم) were upon. It was not possible for them to remain unscathed after entering into what the Imāms of the religion prohibited and censured very strongly.

30. 'Abd al-Raḥmān bin Maḥdī said:

Whoever sought *kalām*, his final affair will be heresy (*zandaqah*).<sup>48</sup>

31. And Ibn Abī Ḥātim said:

My father (Abū Ḥātim al-Rāzī) and Abū Zur'ah (al-Rāzī) used to say, “Whoever sought religion with *kalām*, will go astray.”<sup>49</sup>

32. And Muḥammad bin al-Ḥusayn said that he saw in the handwriting of Abū 'Amr bin Maṭr:

Ibn Khuzaymah was asked about *kalām* pertaining to the names and attributes and he said, “A bid'ah (innovation) they invented.<sup>50</sup> The Imāms of the Muslims and the leading figures of the madhhabs (of jurisprudence) and the leading Scholars of the religion, such as Mālik, Sufyān (al-Thawrī), ash-Shafī'ī, Ahmad

<sup>48</sup> Ibid, (4/225-227).

<sup>49</sup> Ibid, (4/383).

<sup>50</sup> This is the very *kalām* of the Jahmiyyah, Mu'tazilah, Kullābiyyah, Ash'ariyyah and Māturidiyyah regarding Allāh's names, attributes and actions.

(bin Hanbal), Yaḥyā bin Yaḥyā, Ibn al-Mubārak, Muhammad bin Yaḥyā, Abū Ḥanīfah, Muḥammad bin al-Ḥasan and Abū Yūsuf never used to speak (with the innovated *kalām*) in any of that. They used to prohibit from disputing about it and would direct their associates to the Book and the Sunnah. Beware of disputing about this and looking into their books at all.”<sup>51</sup>

33. Ibn ‘Abd al Barr (d. 463H) said:

The people of *fiqh* and *āthār* in all the various towns and cities are agreed unanimously that the *Ahl al-Kalām* (People of Theological Rhetoric) are [but] *Ahl al-Bida‘ wal-Zaygh* (the People of Innovations and Deviation). And they are not considered, by all of the above (the people of *fiqh* and *āthār*), to be amongst the ranks of the Scholars [in truth].<sup>52</sup>

All of these Imāms intended the *kalām* involving speech about *jawāhir* (substances), *ajsām* (bodies) and *a‘rāḍ* (incidental attributes) used by the *Ahl al-Kalām* to try and prove Allāh’s existence, the plausibility of prophethood and the plausibility of resurrection to the Atheists with whom they were debating. They exaggerated and made their devised rational proof of *hudūth al-ajsām* to be something the veracity of Islām itself

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<sup>51</sup> Ibid, (4/387-388).

<sup>52</sup> Reported by Ibn Qudāmah al-Maqdisī (d. 620H) in *al-Burhān Fī Bayān al-Qurān* (manuscript copy).

depends upon.<sup>53</sup> They made this proof and its necessities to be decisive over the revealed texts in the sense that it was on account of this proof that they were forced to deny Allāh's 'uluww and His names, attributes and actions, in addition to corrupting other affairs of the religion. This is why the Imāms of the religion said that whoever seeks his religion (meaning his 'aqīdah) through *kalām*, will go astray and enter heresy.

Abu 'Iyaad

Sha'bān 1431H / August 2010

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<sup>53</sup> And some of them like al-Juwaynī (d. 478H) went to extremes and declared to be disbelievers those who reached the age of maturity, had the ability to inspect, observe and derive this proof to establish their belief with conviction, but did not do so. Al-Juwaynī said:

Observation (*al-nadhar*) and inference (*al-istidlāl*) that lead to acquaintance of Allāh, the Sublime, are two obligations... And if time passed by - from the time that religious obligations applied to him - in which he had the capacity for *al-nadhar* (observation and rational deduction of proof), leading to knowledge, and he did not inspect, despite there being no preventive barriers and he passed away after the time in which this was possible for him - then he is put alongside the disbelievers.

Refer to his book, *ash-Shāmil Fī Usūl ad-Dīn* (p. 115-122). And Ahl al-Sunnah wal-Jamā'ah hold that the first obligation is to make the two testimonials of faith (*shahādatān*) and to worship Allāh alone, not what the Mutakallimīn claim, that the first obligation is to start with having doubt (*shakk*) - according to some of them - then inspecting and observing the universe with a view to deducing proof for a Creator, or to have the intent (*qaṣd*) to do so. This is false speech since the *fiṭrah* (innate disposition) is already imbued with the acknowledgement of a creator. The Imāms al-Nawawī, Ibn Ḥajar al-'Asqālānī, and al-Qurṭubī, despite being affected in some aspects of their creed by the Ash'arīs (due to the circumstances and era they lived in), all refuted this false foundation of the Mutakallimīn in their works.