

## Follow up to Part 2: The Dīn of the Ash‘arī Jahmites in Divorcing Allāh’s Will From His Wisdom and Making Foolish Things Possible.



Someone posted these questions in relation to the above article pertaining to Muḥammad Munīr’s error in a matter of creed:

Replying to [@AbuIyaadSP](#)

According to you is Allah obliged to punish the sinner and reward the worshiper? If so how do you differentiate from the mutazilis? Also do you believe Allah is obliged to do what's best for His slaves? I eagerly await a response.

10:29 PM - 29 Apr 2019

These questions are taken at face value and are answered from the angle that the questioner is sincere. And the response is through the following:

**First:** We divide the statements on the wisdoms and reasons or causes behind Allāh’s actions firstly into two. That of the **Muslims** and that of the **Philosophers** who deny that Allāh has irādah (will) and hence does not act according to choice (ikhtiyār). So if we remove the Philosophers from the discussion, we then move to the

next issue which is the affirmation of wisdoms, goals and reasons behind Allāh's actions. And here we have two groups, the **affirmers** and **deniers**. As for the deniers, then they are the Jahmitess, the Ash'arites, the Şūfīs—those who are Jabarites in general—and they equate between Allāh's will and His love, making them synonymous. And then there are also the Zāhirites. As for the affirmers, then they divide into two. Those who do not make ṭjāb upon Allāh and those who make ṭjāb upon Allāh. And by ṭjāb, it is meant that Allāh must do something by way of obligation. So those who do not make ṭjāb are the affirmers of the attributes from Ahl al-Sunnah, the Karrāmiyyah, the Kullābiyyah and the Māturidiyyah. And as for those who make ṭjāb, then they are the Mu'tazilah. They make analogies for Allāh's actions by way of their reason, and thereby, and falsely, assert that Allāh must do what is ṣalāh (good, beneficial) or aṣlāh (best, most beneficial) for His servants **by way of obligation**. So the Mu'tazilah have some exaggeration in this field and through their use of reason and analogy for Allāh's actions with the actions of the servants, they said what they said. As for those who do not make ṭjāb, then they divide into those who affirm the ṣifāt fi'liyyah (Allāh's chosen actions) and those who deny them. Those who affirm the ṣifāt fi'liyyah are the Salaf, Ahl al-Sunnah. So they affirm that Allāh's actions have wisdoms and that they are tied to Allāh's mashī'ah (will) and power (qudrah), and that Allāh acts for wisdoms that return back to His attributes (such as His love, pleasure and mercy) and which also return to His servants. Hence, Allāh aids the believers because of His love for them. And He enters the people of Paradise into Paradise due to His love for them and mercy towards them. And as

for the deniers of Allāh's chosen actions, the Karrāmiyyah, Kullābiyyah and Māturīdiyyah, then they have positions on this issue that return back to how they deal with the issue of Allāh's chosen actions and how they interpret the attribute of wisdom.

**Second:** Once the above is clear as a framework and we can see where and how the Mu'tazilah are placed in relation to this issue, we can then look at how the Scholars refuted the Mu'tazilah in making ṭjāb upon Allāh, and being unique in that view.

**Shaykh al-Islām Ibn Taymiyyah** said: "As for making ṭjāb upon Him, the Sublime and Exalted, and taḥrīm (making something unlawful) by way of analogy with His creation, then this is the saying of the Qadarites (Mu'tazilah), and it is an innovated statement, opposed to soundly transmitted [revealed] text and sound intellect. Ahl al-Sunnah are agreed that He, the Sublime, is the creator of every thing, is its Lord and Owner, and that what He wills occurs and what He does not will does not occur. That the servants do not obligate anything upon Him. Rather, He prescribed mercy upon Himself, and made oppression unlawful upon Himself, and it is not that the servant deserves anything from Allāh in the way that the created being deserves something from another created being. Rather, Allāh is the one who bestows favour, and who grants bounty upon the servants with every goodness. He is their Creator, who sends [Messengers] to them, and who facilitates faith and righteous actions for them."<sup>1</sup>

This speech makes it clear that the saying of the Mu'tazilah is an innovated statement and that no one can make ṭjāb upon Allāh. And

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<sup>1</sup> Iqtiḍā' Ṣirāt al-Mustaqīm (Dār 'Ālam al-Fawā'id, 1422H), pp. 187-188.

that Allāh is not obligated to do anything because the servants deserve it (whether reward or punishment), rather everything Allāh does is from His favour and bounty and His wisdom and justice and only He can prescribe upon Himself.

**Third:** There are simple arguments that refute their position. From them is that not creating Iblīs would have been better for the servants, yet Allāh did create Iblīs, hence He did not do what was better for the servants according to this doctrine of the Mu'tazilites, indicating its futility. And Ibn al-Qayyim also pointed out that upon this doctrine, it would be obligatory upon Allāh to cause to die every child whom he knew would grow up to be a disbeliever after maturity, since that would be in his best interest, but Allāh does not do that and so this shows the futility of their position. They used their deficient intellects to make tashbīh between the actions of the servants and the actions of Allāh, and upon this, made things to be obligatory upon Allāh what their intellects considered to be wisdom and justice.

The Ash'arites denied wisdoms in Allāh's actions and made possible absurdities, and the Mu'tazilah affirmed them, as do the Salaf, but they employed their reason, made false analogy and tashbīh for Allāh with His creation, and innovated this other saying.

So from the above, this issue should be resolved. And in case this was a diversionary tactic—and Allāh knows best—to muddy the waters and to give Muḥammad Munīr an escape route, then this is not possible. He has made a clear error and exposed his ignorance and there is nothing except recanting, repenting and clarifying.

As for all these arguments that are coming from the blind, fanatical followers of Munīr, Wyatt and their likes, then it proves that they have not been nurtured by these individuals to venerate and follow the truth when it is made clear to them. Even if a barren old woman who is unable to read or write, but who knows the Tawḥīd of the Messengers, told Muḥammad Munīr that Judaism and Christianity are not “Abrahamic faiths”, and that foolish heresies cannot be said to be possible for Allāh because “anything is possible”, then his degree, or PhD, or social media following would not save him and exempt him from making repentance whatsoever. Allāh is the one who gives “fiqh” to His servants, and it has often been the case that the barren old women of Nisāpūr had more fiqh of the ‘aḳīdah than many of the scholars of the Ash‘arites and Jahmites—from whose crevice Muḥammad Munīr has come in this particular issue. Lets see if he and his followers venerate the truth in reality, or continue to denigrate and mock the one who brings the truth, whoever it might be.

Abu ‘Iyāḍ

24 Sha‘bān 1440 / 29 April 2019

v. 1.03