في أحسن أمور في علم الكلام

تصنيف

أبي إسحاق بن أبي يعلى الشافعي

نشرها من النسخ المطبوعة (الطبعة الثانية)

مجلة مجلس دار الإشراف النسبي

في حي خالد الدكن في الهند سنة 1356 هـ

سلح طبيها

السب الدين يوسف مكارلي النجلي
الحمد لله رب العالمين وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم اجتماً

1. أبناً علّم الإمام جلال الدين أبو الحسن بن إبراهيم بن عبد الله الفرج

2. أجابت مطية قال آناً لقيّة الإمام العالم فصر الدين أبو المالي محمد بن أبي الفرج بن محمد بن بركة المصلي قرأته عليه وآناً جمع في مسجد مسجد في سوق السلطن.

3. بنغود يوماً الثالث. الثامن من شوال سنة سبع مائة - قيل للقرآن على الشيخ.

4. الإمام الصدوق الحسن مصادر الحبكة بن عبد الله بن محمد البندسي يومناً استلم

5. برپيات المروف بريزي الدهرية شرقي مدينة السلام من سنة ثلاث وسبعين وخمس مائة فأثر به.

6. إذا الشيخ الإمام الحافظ جلال الدين أبو الفضل عبد الرحمن بن أحمد بن محمد

7. ابن محمد بن إبراهيم بن غالب المروف بابن الأثنين سنين وسبعين وخمس مائة.

8. إذا الشيخ أبو الفضل محمد بن محيي الدين بن زيدان في سنته بدر، قال عليه:

9. أنابي أبو نصر عبد الكريم بن محمد بن هارون الشيازي أني علي بن يوسف نان

10. على بن همدي قال 함د الشكر أحد شيخ المشايخ إيا الحسن علي بن أحمد

11. الأشيبير رضي الله عنه يقول -

12. الحمد لله رب العالمين وصلى الله على محمد النبي وآله وصحبه وسلم

13. اما معدان طائفة من الناس جنوا الجهل رأس مالهم ونقتل عليهم

14. النظر والبحث عن الدين ونالوا إلى التنفيف والتنمية وطمسوا على من فش عن
رسالة الأشري

1. أصول الدين ونسبته إلى الشلال وإخراج الكلام في الحركة والسكون، والجمال والعرض والألوان والألوان والجمل، والنظرة والصفات الإبداعية في جمل

2. دعوة وعظالجة.

3. وعليكم أن أوشك ددى وربادًا تتكلم فيه النبي صلى الله عليه وآله وسلم، وسلم وبلغه وبلغوا، وصاحبًا، وكان ذلك من جمل

4. ويذكر بذلك شيوخنا، بدعوا السنة جامعة ومبنيًا على

5. قائلين بإ-match.

6. تريليل على خليج إبراهيم بن نصير، وهو

7. صاحبًا، من زمن من زمنهم

8. وينظر إلى

9. في تعليل قيل

10. على الحجة

11. بذلًا في الألف

12. في ما يذكره

13. من طرقه

14. في تعليل

15. تعلم على

16. في ما يذكره

17. من طرقه

18. في تعليل

19. في ما يذكره

20. في تعليل

21. وعليكم أن أوشك ددى وربادًا تتكلم فيه النبي صلى الله عليه وآله وسلم، وسلم وبلغه وبلغوا، وصاحبًا، وكان ذلك من جمل

22. ويذكر بذلك شيوخنا، بدعوا السنة جامعة ومبنيًا على

23. قائلين بإ-match.

24. للإجابة على السؤال بشأن تنفيذ الكلام في الحياة. لقد نوصينا بالتفاني في تنفيذ الكلام في الحياة، ونحثكم على العمل الفعال في تسليم الكلام في الحياة، وننصحكم بالعمل الفعال في تسليم الكلام في الحياة.
في استماس الخروش في الكلام

1. الهجرة الأثريّة إن تنازلهم إن النبي صلى الله عليه وآله وسلم لم يجعل فيما ذكرهم من الكلام في الجرم والعروض والحركة والسكون والجلاء.
2. والطفرة: فإن لم يتكلم في كل واحد من ذلك ميناً وكذلك القلق، والزمن من الصحبة. غير أن هذه الآية التي ذكرتها مبينة اصولها موجودة في القرآن.
3. والسنة جملة غير مفصلة.

أما المركّز والسكون والكلام فيها فأصلها موجود في القرآن وهم
4. يدلان على التوحيد وكذلك الإجماع والالتزام. قال الله تعالى "من يصنع على ولد واحدة من الخلق إلاّ الله وتسمع نسيبهم في فقه أول الكرب والمحبة والقرن".
5. وتمركزه من مكان إلى مكان ما دق على أن رحيل وجعل لا يجوز عليه شيء من ذلك وإن كان من جائز على الأول والاثنان من مكان إلى مكان.

6. فليس بإمكاني.

وإذا أكملْنا في قول التوحيد فأخبرنا أخرى من الكتاب، قال الله تعالى "هذا الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، وهو الكلام، هو ما روى من القرآن.

(1) Cf. Lamin, No. 11.
(2) 21.22.
(3) 23.91/93.
(4) 15.16/17.
رسالة الاعترافي

9 1 9 9

 penetaka al-haram في جواز الحج وسائر его في جواز ذلك هناك (5) 6 إذا

3 بسم الله الرحمن الرحيم

7 من يحيي الظلمات وفهي رزقٌ ونقول تعالى (8) أبدياً كأنت

5 إذا بسم وكتاباً فيجوذنا

فنا ورد بالحجاج في جواز الحج بعد الموت في القرآن تأتيه جواز ذلك في

7 يقول وعلم نعما على الله عليه وآله وسلم وأنه الحجاج عليه في إنكارهم

6 في وجة على طلاب ين طلابهم منهم طائفة أقرت بالحلف الأول وأنكرت

9 والثاني ، وطالعه جدته ذلك يقدروا العالم.

باسم الله الرحمن الرحيم

10 فاستفيح على أئذين ودعه بالحلف الأول يقول (9) فق ربيب الله الذي أنشأه

11 أوله موت ونقول(10) وهو الذي نبذ الأهلان ثم نبىه وهو أهون عليه

ويقول(11) كنا نذاكم ثم يقولون . فثبتهم بهذا الآية على أن من قدر

13 فينفل فينف على غير مثل سابق فهو أقدر أن يفن فنفاً اذا هو أهون عليه

فنا يبنيكم وناشركم وما بالبر كان لنا أن نذكر نفناً صلى الله عليه

15 فينف على عيسى فإنه هو حسبه فينف على عيسى صلى الله عليه

17 فينف على عيسى فإنه هو حسبه فينف على عيسى صلى الله عليه

الاستان وغير ذلك من الآيات الموجية أولاً وإعادة إذا تتكون دفعة واحدة

في استحسان الحوض في الكلام

1 لا ينفك فيكم من ذلك شيء ففي أهون عليه من ابنائه. فهذا ما أاحتبه على الطاقة الأبدية البطح.

3 واما البركة التي أنكرت الحق الأول والثاني وقالت يمتد العالم فعلى الله سبعية إن فراها وجدا الحياة طبقة حارة ولمر بابا بإسما وهو من طبع القدوم فكيف يجوز أن يجمع بين الحياة والقرآن والطائفة النافرة ففيها خالق سويًا والهدان لا يجمعان تأثروا البين من هذه الجهة.

5 والرجال ان الضبن لا يبدأون في حق واحد ولا في جهة واحدة ولا في الموهد في الحق. ولكنه يحص ويعده في مخلين على سبيل المعايرة.

7 فاتح الله تعالى عليه إنا قال (12) ألا أعدكم لكم من الشجر الأشتر. نارا فإذا دانتم بينه ت توفدون فرمى الله عز وجل في ذلك الذي لا يعرفونه. ويشاهدون من نور الذار على حارا وبيبيها من الشجر الأحمر على بسما وخطبهم في جوان الشقاق الأولي ديلان على جوان الشقاق الآخرة لأنها ديل على جوان ماجدة الحياة القرآن والطائفة النافرة فيها خالق سويًا وقال (13) كنا بدناء أولت تناقل تعيد.

9 وما ما يتكلم به المتكلمون من إن الحوات الأولا (14) ورغم على النورية [الذين أنهم لا حركة إلا وقبلها حركة ولا يوم إلا وقبله يوم والكلام على من قال ما من جهر إلا وظل نفسه إلى نثبت من جدنا أصل ذلك في سنة رسول الله صلى الله عليه وآله وسلم حين قال لا عودة ولا ملزلة قال العلماء thì قال بالاب الأبطال تدخل في الأدب الجرير ينحر بقول (12) 36.80. (13) 21.104.


14 The editor of the printed edition notes that there is a gap in the original here, and suggests the reading as a possible reading. It would be even simpler to keep the text as it is, but to read instead of the readings:
رسالة الآشري

1. النبي صلى الله عليه وسلم في أعدى الأول، فسكت الأمراء لما أظهره بالجلبة المغرمة. وكذلك نقول إن زعم الله لا حركة إلا وقفا حركة.
2. وكأن الأمر هكذا لم يحدث منها واحدة لأن ما نهائية له لا حديث.
3. وكذاك لما قال الرجل: يا نبي الله إن أرأتي ولدت علاء أسود.
5. وهو أصل لنا في سائر ما نحكم فيه من الشيء والظاهر.
6. فذلك ينتج على من قال إن الله تعالى وتنبئ يشبه المظاهرات وهو جرم إن نقول له: هل كان يشبه شيئًا من الأشياء. لكنا لا يذكر من أن يكون.
8. وما الأصل إننا نهائية وإن الجزء، لا يفسر قوله عز وجل (15) 42.11/9,
9. (16) 112.4.
10. (17) 36.12/11. (Cf. 72.28).
11. (15) 42.11/9.
12. (16) 112.4.
في استماع الحج في الكلام

1 وعالماً إن يكون الذي الولد يتكلم (18) فان هذا يجعل أن يكون شهيد.

3 ... واما ما دل في أن الحق يتبقى له القلم تكذب تكذب (19) ان أواضحت ما نحن أثيم;

5 ... ننظر إلى لغة الحق وننظر إلى لغة الحق فقلن براً لغة الحق وقد يقولوا أن براً لغة الحق وهو من يتأقلي منه

7 ... الخطوات على قلبه.

8 ... واما أصله في الفحص في الحج في النظر فأختاره من سنة سيدنا محمد صلى الله عليه وسلم، وذلك تلميذ الله عن جهل أيهان نبي الله السليم، فقال له: "أنت تلك بناها هوتي فأزل الله تعالى من التوارث، فما بالله تعالى منهم بنيومنهم الآية؟ فذاقة عن قرب إلى التوارث في موسى بشر وقد كان أوفر بن الله تعالى أزل التوارث على موسى. وكذلك واقعة الذين زعموا أن الله تعالى جعل اليمين على أن لا يودوا لو سول حتى يأتيهم بوزيره تأكد إلى الله، فقال تعالى (21) "قل قد جاءكم رسول من قبلك بالتين".

9 ... وطابح الذي فلم تكن لهم، أن كتماً صادقين، فلا تفاءلهم، وذلك لحماجهم.

18 ... واما أصلها في استماعننا مختلفة الحج، فأختاره من قوله تعالى (22).

(18) A gap here in the original, according to the editor. One might read: 

(19) 56.68-59.
(20) (b) 8.91.
(21) 3.183/180.
(22) 21.95-100.
رسالة الاشري

1. إن كنت وما تعودين من دون أن تحرس جهنم أنتَ أنتِ وأنتِ وادون أي قول فلا تعودين فإنك لم تزل هذه الآية بلغ ذلك عبده الله بن الزبير.
2. وكان جدلاً حفصًا قال: "صمت محمد، وربك الكعبة." فنها، أي رسول الله صلى الله عليه وسلم فقال: "يا محمد أسلم تزعم أن علي لم ينABI W رجوع، والملائكة بيدها فسكت النبي صلى الله عليه وسلم، فأحودت علي وما تعودين، ولا متعلق جدال من جهة لأنه ليس في الآية ما يوجب ذكر علي وعزيز.
4. إذا تقولب: "مبلغ مبذلون"، أي قول: "لم تزعم أن علي لم ينABI W رجوع.

5. وكلما ذكرتى من الآية أو لم تذكرى، اصل وحجة لنا في الكلام.
6. فإنا ذكرتى من قبل ولم تكن مثلنا مسألة ميتة في الكتاب والسنة، وإن ما يحدث من الناس الطلب في سنة النبي صلى الله عليه وسلم، والمصباح قد تكملوا فيه على غير ما ذكرتى.
7. والفراب الثالث عن هذه المسألة التي سألنا عنها، فإنك لم تزعم أن علي ولم تزعم أن النبي صلى الله عليه وسلم، ولم يقبل منا شيئاً، فإنا لم تحدث في إهمة مسألة فيه، أو لا تقبلت فيه، وإن كانت أصولاً موجودة في القرآن والسنة، وما حدث من شيء، فإنا له تتعلق بالدين من جهة السيرة، فقد تكملوا.

(23) 21.101.
(24) 43.57-58.
في استحسان الحضير في الكلام

1. في بعض العملاء، وناولوا فيه، والーター. كما أن، الأحكام، والكثير والبيت، و«جاك» على
2. فاريك، وكمال، في المذكور، والطلال. وما يذكرها، ما قد محتذت
3. في كل واحدة منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
4. لا يسمون، في كل واحدة منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
5. ولا من تكونه، في كل واحدة منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله

وهو الحال بأن لا يمكن في كل واحدة منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله

7. لا يمكن في كل واحدة منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
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13. أن يكون كل شيء، في كل واحد منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
14. يمكن في كل واحد منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
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24. لا يمكن في كل واحد منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله
25. لا يمكن في كل واحد منها، في كتاب الله علية، وآله ورسوله، وعليه، وآله ورسوله

(25) The printed edition has

(24) 43.57-58
رسالة الأشجع

1. كانت ترفعت في ذلك مبتدع صالح لان النبي صلى الله عليه وسلم لم يقل "إن حدثت هذه الحادثة بعيدا توقعنا فيها ولا نقولا فيها شيئا" ولا 3 قال "ضابوا وكيروا من قال بحجه أو من قال ببني خلقه".

24 وجعلنا أو قال قال إن يلم الله خلقه أكثرك توقعون فيه لا 5 قال قالوا لا قللي لهم لم يقل النبي صلى الله عليه وسلم ولا اصحابه في ذلك شكا. وانход وانك تقل هذا دمك يلم شقان أو بدين أو 7 عريان أو مغور أو صدراي أو خيط أو خيط أو يلم الربيع أو لا يختها أو هل له انف وقلب ويجلد وصلال وحبل يجمع في كل سنة وجلل 9 يركب الحبل أو لا يركبها دمك يلم لا ينحذ ذلك من المسائل لكان ينبغي ان تسكبت عه لا رسول الله صلى الله عليه وسلم لم يتكلم في 11 شيء من ذلك ولا اصحابه أو كنت لا تسكبت فتكلم تبين بكلامك ان شئا من ذلك لا يجوز على الله عز وجل وقيد فذا وكذا لجعه كذا وكذا.

25 قال قال قال أن تسكبت عه ولا احذيه بشيء او اهبروه أو تقوم عنه او لا اسم عليه او لا اسمه إذا مرتا إذا مات قبل له 15 فإلم أن تكون في جميع هذه الصغي التي تذكرها مبتدعا سلالة لا رسول الله صلى الله عليه وسلم لم يقل من سأل عه شيء من ذلك فتكلموا 17 عن له ولا قال لا تقولوا عليه ولا قولوا عه ولا تقولوا عنها من ذلك.

26 [ وقال لهم ] "فلم لم تسكنوا عن قال جمل القرآن ثم كت شيء ولم يرد من النبي صلى الله عليه وسلم حدث صحيح في نفي خلقه وكت في 21 من قال مقاله. كان قالوا لان أحمد بن حنبل ولي الله عه قال بني خلقه وكت في من قال جمله قال لهم ولم لم يسكبت أحمد من ذلك بل تكمل فيه نان قالوا لان عيسى الصغير وركبها وعبد الرحمن بن مهدي وفلانا.
في استحصال الحوض في الكلام

قالوا: أنه نهى بالقول. ومن قال بالقول فهو كافر بليماً ولم يتكلم أولئك ما سكت عنه اثنين: صلى الله عليه وسلم وصحيح أن الرأى عن ابن مديان.

وأولئك من بهلاء وحجري بن محمد رضي الله عنهما وفلاوى قالوا ليس بمخلوق. ولا يكون له مثلاً من هؤلاء. ولم يتكلم أولئك من هذه المقدمة ولم يقلها رسول الله صلى الله عليه وسلم.

قال أهالمون: إذا لم يتكلم من الصحابة أو جملة منهم كان ذلك مكيدة. وإن قال لم يتكلم عن ذلك ولم يتكلم فيه النبي صلى الله عليه وسلم. ورأي قال: "أن قالوا لا بد لعلم من الكلام في الجاهلية ليلقى الجاهل حكماً. فلم يقل： كيف! هذا الذي أردنا من الكلام. فلم يتكلم الكلام. فأين تتكلم حتى إذا انقطع ثم نهيت عن الكلام. وشتم قلداً من كان تقليماً لنا. ين زيع. ولا يبان. وهذه شهوة وتحكم.

قال طال بقأسين صلى الله عليه وسلم. ولم يتكلم في الدنيا. والرحمة ولا في عرش ولا في حساب الدنيا وعصف فيها كتاً كما صنع الله. والتحم وتحمل في ذلك. فكرنا ما يبكيه النبي صلى الله عليه وسلم. وقلنا ما لم ينظيبه. وصاحبنا. ولا يصيحه النبي صلى الله عليه وسلم. وقالوا: أن يتكلم وينزفه القرآن. لم يكد النبي صلى الله عليه وسلم. وهنا ذكرنا كتاً لكل عاقل غير معاد.

نزح والهجة وصلى الله علي سيدنا محمد وآله وسلم.

كتاب الفصح - 7
طبرس الإسماء

جمال الدين أبو الفضل عبد الرحيم بن أحمد بن محمد بن عبد الرحمن بن طلحة السبيسي

87.11-12

비保護

91.16

89.11

نور السفاح

78.11

68.3, 79.4.11

62.6, 8

58.6

76.4; 81.14

93.1 ff.

87.9

81.16

81.9

88.5, 11; 95.5, 11

33.8.13, 18; 46.3; 47.5, 11

66.17 ff.

81.3, 6.16; 83.2, 3, 6, 7, 10.14

47.15; 49.12; 60. 8

87.15-16; 88.19

97.14

87.8

87.14

94.21; 95.9

64.17

55.19

62.2.11; 89.4; 94.17; 95.20

97.6
im who holds that the Prophet explicitly designated the nate of another is false. For the Imamate of a certain in-

199. The view of him who holds that Abu Bakr was ex-

10. This was the day on which Muhammad died. For an
count of the events that took place in the Porch, cf. the first chapter of Muir, The Caliphate.
IN THE NAME OF GOD.
THE MERCIFUL, THE BENEFICENT!

Praise be to God, Lord of the Worlds! His blessing be upon our Master, Muḥammad, and his household, and his Companions! God's peace to them all!

1. We have it from the Shaikh, the Imām, Jamāl al-Dīn Abu'l-Ḥasan b. Ibrāhīm b. ʿAbdallāh the Quraishite, with a licence written in his own hand, that he said: We have it from the jurisprudent, the learned Imām, Fakhrull-Dīn Abu'l-Maʿālī Muḥammad b. Abīl-Faraj b. Muḥammad b. Baraka of Mosul, when it was read to him — and I heard it in his masjid ('), in the Sultan's Market in Baghdad, on Tuesday, the eighth of Shawwāl, in the year 600 (June 9, 1204) — and it was said to him: You read (it) to the Shaikh, the most trustworthy Imām, Abu Maṣṭūr al-Mubārak b. ʿAbdallāh b. Muḥammad of Baghdad the day that he made you recite (it) in his Ribāṭ (?), known as « Ribāṭ al-Barbahriyya », to the east of the City of Peace (Baghdad), in the year 573/1177-8 — and he acknowledged it.

We were informed by the Shaikh, the Imām, the Ḥāfīz, Jamāl al-Dīn Abīl-Fāḍl ʿAbd al-Raḥmān b. ʿAbnād b. Muḥammad b. Muḥammad (b.) Ibrāhīm b. Khalīd, who was known as Ibnul-Ikhwā (?), in the year 542/1147-8: I was

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(1) i.e. his mosque, probably called « his » because he was accustomed to lecture there, or to pray there.
(2) A kind of « religious » house — cf. art. Ribāṭ, in EI or Hwb.
(3) Or — Ukhuwwa.
3. They assert that if that were a matter of guidance and rectitude, the Prophet and his Caliphs and his Companions would have discussed it. For, they say, the Prophet did not die until he had discussed and amply explained all needful religious matters. He left nothing to be said about the affairs of their religion needful to Muslims, and what brings them near to God and removes them far from His anger.

4. Since no kalām on any of the subjects which we have mentioned has been related from the Prophet, we know that such kalām is an innovation and such inquiry a deviation. For if it were good, the Prophet and his Companions would not have failed to discuss it. For the absence of such kalām on the part of the Prophet and his Companions can be explained in only two ways: either they knew it and were silent about it; or they did not know it, nay, were ignorant of it. Now if they knew it and did not discuss it, then we also may be silent about it, as they were, and we may abstain from plunging into it, as they abstained. For if it were a part of religion, they could not have been silent about it. On the other hand, if they did not know it, then we may have the same ignorance of it. For if it were a part of religion, they would not have been ignorant of it. So according to both explanations such kalām is an innovation and plunging into it is a deviation.

This is the summary of their argument for abstaining from reasoning about the basic dogmas of religion.

FIRST ANSWER

5. There are three ways of answering that argument. The first is to turn the question against them by saying: It is also true that the Prophet never said: «If anyone should inquire into that and discuss it (10), regard him as a deviating

(4) Lit. — «The Shaikh... told us...»
(5) This isnād, or chain of names, does not seem long enough to go back directly to Ash'ārī himself, who died in 324. Perhaps, if it is authentic, some names have been dropped.
(6) Representatives of a rigid traditionism — some of the Ḥanbalīs?
(8) Arabic: al-dīwān wa'll-akwān. According to ‘Abd al-Qahir al-Saghīr al-Dīnārī (Uṣūl al-Dīn, 40 ff.) these are the two main divisions of accidents. The phrase, therefore, might be translated simply by the various kinds of accidents.
(9) Arabic: al-ifṣā. This seems to refer to al-Nazārī’s theory of the «leap» — cf. Tritton, 93, and Madhbah al-Dharrar ‘indal-l-Musli- min (Arabic trans. of Finess, Beiträge zur Islamischen Atomlehre) 12, and 141.
(10) i.e. kalām on such subjects as those mentioned in No 2.
innovator». So you are constrained to regard yourselves as deviating innovators, since you have discussed something which the Prophet did not discuss, and you have accused of deviation him whom the Prophet did not so accuse.

SECOND ANSWER

6. The second answer is to say to them: Actually the Prophet was not ignorant of any item of the kalam which you have mentioned concerning body and accident, motion and rest, atom and leap. It is true (11) that he did not discuss every one of these points specifically; and the same is true of the jurisprudents (12) and learned men among the Companions. Nevertheless, the basic principles of these things which you have mentioned specifically are present in the Qur’an and the Sunna in general terms, not in detail.

7. Take motion and rest and the kalam about them. Their basic principle is present in the Qur’an, where they prove the affirmation of God’s oneness; and so for union and separateness. In relating what His friend Abraham said in the story of the setting of the star and the sun and the moon and their being moved from place to place, (13) God said what proves that his (Abraham’s) Lord cannot be subject to any of that, and that one who is subject to setting and translation from place to place is not a divinity.

8. The kalam on the basic principles of the profession of God’s oneness is also taken from the Book. God said: «Were there divinities other than God in them, the heavens and the earth would be in disorder» (21.22). This kalam is a

(11) Lit. «leap, even though he did not...».
(12) Strictly speaking, there were no «jurisprudents» among the Companions. Perhaps the old meaning of «fiqh» should be understood here, i.e. insight, especially into matters of religion.
brief reminder of the proof that God is unique and peerless (14), and the kalām of the mutakallimūn, in which they argue to the divine unicity from mutual hindrance and contention, simply goes back to this verse. God also (15) said: «God has taken for Himself no son, and there is no other divinity with Him — else each divinity would have taken away what he had created, and some would have been superior to others» (23.91/93). And so on until (16) He said: «Or have they appointed for God partners who have created even as He has, so that creation is a puzzle to them?» (13.16/17) The kalām of the mutakallimūn, in which they argue to the unicity of God, simply goes back to these verses which we have mentioned. And similarly, all the kalām which treats in detail of the questions deriving from the basic dogmas of God's oneness and justice is simply taken from the Qurʾān.

9. Such is also the case with the kalām on the possibility and the impossibility of the resurrection (of the body). This question had been disputed by intelligent Arabs and by others before them until they were amazed at the possibility of that and said: «What! When we have died and become dust? That is an incredible return!» (50.3); and: «Never, never a hope of what you are promised!» (23.36/38); and: «Who will quicken bones when they have decayed?» (36.78); and God's words: «Does he promise you that when you shall have died and become dust and bones you will be brought forth?» (23.35/37) Apropos of such kalām of theirs God put into the Qurʾān argument designed to confirm, from the viewpoint of reason, the possibility of the resurrection after death. Moreover, He taught and instructed His Prophet how to argue

(14) Lit. «without a partner» (shartīk).
(15) Better perhaps: «to this verse, and to God's saying...».
(16) Perhaps a wāw should be inserted before «illa qualihi», and then the translation would read: «superior to others..., and to God's saying...».
against their denial of the resurrection in two ways, according to the two groups of adversaries (17). For one group admitted the first creation, but denied the second, while the other group denied both (18) on the ground that the world is eternal.

10. So against him who admitted the first creation God (19) argued by saying: «Answer: He will quicken them who produced them a first time» (36.79), and by saying: «It is He who gives life by a first creation, then restores it; and it is very easy for Him» (30.27/26), and by His words: «As He first made you, you will return» (7.29/28). By these verses He called their attention to the fact that he who is able to effect something without reference to a preexisting exemplar is all the more able to effect something which has already been produced. Indeed, the latter is easier for him, as you know from your own experience. But in the case of the Creator, it is not «easier» for Him to create one thing than to create another.

(20) It has been said that the objective pronominal suffix in 'alaihi (for him) is an allusion to the capacity of creatures, the meaning being: It is easier and lighter for one of you to be raised and restored than to be created the first time. For his initial creation is always associated with parturition, roaring, severance of the umbilical cord, swaddling clothes, cutting the teeth, and other painful and distressing signs; whereas his restoration takes only a single instant in which there is none of that. Hence his restoration is easier on him than his initial creation.

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(17) Lit. «according to two groups of them — a group which admitted... and a group which denied... ».
(18) i.e. both the first and the second creations.
(19) It is not perfectly clear whether God or Muhammad is the subject. In any case it does not matter much, because the argument is that revealed by God and used by Muhammad.
(20) This paragraph is an exegetical note which is almost independent of the text. Cf. Baidawi on this verse.
(21) Or,
(22) Fas
This, then, was the argument which God (21) adduced against the group which admitted creation.

11. As for the group which denied both the first creation and the second, and maintained the eternity of the world, a doubt entered their minds simply because they said: "It is our experience that life is wet and hot, and death is cold and dry, akin to the nature of earth. How, then, can there be any amalgamation (22) of life and earth and decayed bones, resulting in a sound creation, since two contraries do not combine?" For this reason, then, they denied the resurrection.

12. It is certainly true that two contraries do not combine in one substrate, or in one direction, or in what exists (already) in the substrate. But they can exist in two substrates by way of propinquity. So God argued against them by saying: "He who makes fire for you from the green tree — for lo! you kindle fire from it" (36.80). In saying that, God referred to their own knowledge and experience of the emergence of fire from green trees, notwithstanding the heat and dryness of the former and the coldness and wetness of the latter. Again, God made the possibility of the first production a proof of the possibility of the last production, because it is a proof of the possibility of the propinquity of life to earth and decayed bones and of making it a sound creation — for He said: "Just as we created man a first time, so we shall restore him" (21.104).

13. As for the discussion of the mutakallimun involving (the principle) that (the series of) things which begin to exist has a first member, and their refutation of the Materialists who hold that there is no motion not preceded by a motion, and no day not preceded by a day, and the kalām against him who holds that there is no atom which cannot be halved

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(21) Or, Muḥammad.

(22) Fusion, union, or combination would perhaps be better.
ad infinitum — we find the basis of that in the Sunna of God’s Apostle. On a certain occasion he said: «There is no contagious disease and no bad omen.» (24) And a Bedouin said: «Then what is the matter with camels, flawless as gazelles, which mingle with scabby camels and become scabby?» And the Prophet said: «And who infected the first?» And the Bedouin was silent because of what he had made him understand by that rational argument. Likewise we say to him who claims that there is no motion not preceded by a motion: If that were the case, then not a single motion would ever have begun to be, because the (antecedently) limitless cannot begin to be.

14. Similarly, when a certain man said: (23) «O Prophet of God! My wife has borne a black male child» — and he hinted that he would repudiate it — the Prophet said: «Have you any camels?» He replied: «Yes.» The Prophet said: «What color are they?» He said: «Red.» And the Apostle of God said: «Is there an ash-colored one among them?» He said: «Yes, there is an ash-colored one among them.» The Prophet said: «And whence came that?» He said: «Perhaps a sweat (25) spoiled it.» And the Prophet said: «And perhaps a sweat spoiled your son.» This, then, is the way in which God taught His Prophet to refer a thing to its kind and like, and it is our basis in all the judgments we make regarding the similar and the like.

15. We use that argument against him who holds that God resembles creatures and is a body by saying to him: (26) If God resembled anything, He would have to resemble it ei-

(23) I have not succeeded in finding any reference to this story.
(24) This story, too, is unknown to me from any other source.
(25) The word may have other meanings, and perhaps even a technical meaning here; but the point is not very important.
(26) Cf. Luma‘, No 7.

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ther in all of its respects or in one of its respects. Now if He resembled it in all of its respects, He would of necessity be produced in all of His respects. And if He resembled it in one of its respects, He would of necessity be produced, like it, in that respect in which He resembled it. For every two like things are judged the same regarding that in which they are alike. But it is impossible for the produced to be eternal, and for the eternal to be produced. Indeed God has said: «There is nothing like Him» (42.11/9), and He has said: «There is no one equal to Him» (112.4).

16. The basis for declaring that the body has a limit, and that the atom cannot be divided (ad infinitum), is the statement of God: «And everything has been numbered by us in a clear archetype» (36.12/11). (27) Now one cannot number what has no limit, and the single thing cannot be divided (ad infinitum). For this would necessitate that they (endlessly) be two things — and God has declared that numbering applies to them both.

17. The basis for declaring that the act must be effected for the Producer of the world as He intends and chooses, and in the absence of any aversion for it on His part, is the utterance of God: «Do you not then see what you eject? Is it you who create it? Or are we the creators?» (56.58/59). And they could not affirm with proof that they created (it). (28) Despite their desire to have a child, he would not come if God was unwilling that he should. Thus God called their attention to the fact the Creator is He from whom creatures proceed according to His intention.

18. The basis of our rational refutation of our adversary is taken from the Sunna of our Master, Muḥammad. I refer to the teaching he received from God when he met the fat rabbi

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(27) And cf. 72.28.
and said to him: "I conjure thee by God, do you find in what God has revealed of the Torah that God detests the fat rabbis?" And the rabbi became angry at being thus reproached, and he said: "God has not sent down anything to a human being!" (6.91). Then God said (29): "Say: Who sent down the Book which Moses brought as light and guidance for men? etc." (6.91). So he quickly refuted him, because the Torah is a thing, and Moses a human being, and the rabbi admitted that God had sent down the Torah to Moses. And in a similar way he refuted the men who claimed that God had enjoined upon them that they should not believe an apostle until he should come to them with a sacrifice which fire would consume (3.183/179). For God said: "Say: Apostles before me have already brought you evidences, and the very thing you have mentioned. Why, then, did you kill them, if you are truthful?" (3.183/180). And by means of that he refuted them and argued against them.

19. Our basis in correcting the sophistry of our adversaries is taken from the words of God: "You and what you worship, apart from God, will be fuel for Gehenna. You are drawing near to it! If these false gods had been divinities, they would not have arrived at (Gehenna). All will be there eternally. There they will send forth groans, but they will not be (30) heard." (21.98/100). For when this verse came down (31), word of it reached 'Abdallāh b. al-Ziba' rā—a disputatious and contentious man—and he said: "I have as good as triumphed over Muhammad, do you not claim that Jesus and Uzair and the angels were worshiped?" And the Prophet was silent (32), not from confusion of speech at the verse where Uzair and his ship; but I argue specific people think fully. So God already receive them who as na)" (21.10) upon they their error, he? — i.e. Son of Mary turn away fr is he? They disputatious: 57/58. (33)

20. A many which for us in ot that no que Sunna. But t involving rat the Prophet. in kalām of t

(29) Cf. Baidawi on this verse.
(30) Cf. Bichere, II, 301, n. 100.
(31) Cf. Baidawi on this verse.
(32) The Arabic text has a note here, citing Baidawi, to the effect that Muhammad was not silent, but answered straightforward.
(33) The occasion from II, 264, n. 57.
(34) This the Arabic its Kifā 'al-Lama'
find in what fat rabbi? » encoached, and a human being? » down the Book men? etc. » which is a thing, expressed that God in a similar way he upon them should come (3.183/179). already brought tioned. Why, (3.180). And them against them.

our adversary and what you divinities, they there eternal will not be down (31), disputatious and triumphed » Then the said: » O Munzata and the an- gential (28), not

A VINDICATION OF KALĀM 129

from confusion or the lack of anything to say, but from aston-
ishment at 'Abdallah's ignorance, because there is nothing in
the verse which necessitates the entrance into it of Jesus and
Arīz and the angels. For God said: « and what you wor-
ship »; but He did not say: « and everything which you wor-
ship, apart from God. » But Ibn al-Ziba'rā simply wanted to
argue speciously against the Prophet, in order to make his
people think that he had argued against Muhammad success-
fully. So God sent down the verse: « Those, indeed, who have
already received from us the best (reward) » — i.e. those of
them who are worshiped — « are far removed from it (Gehen-
na) » (21.101). The Prophet then recited that verse, and there-
upon they raised a great outcry to mask their confusion and
their error, and they said: « Are our divinities better, or is
he? » — i.e. Jesus. So God sent down the verses: « When the
Son of Mary is proposed as an example, see how your people
turn away from him. They ask: 'Are our divinities better, or
is he?' They have proposed this example to you only out of
disputatiousness. Truly they are a contentious people » (43.
57/58). (32)

20. All the verses which we have mentioned, as well as
many which we have not mentioned, are a basis and argument
for us in our kalām on what we mention in detail. It is true
that no question was particularized in the Book and the
Sunnah. But that was because the particularization of questions
involving rational principles did not take place in the days of
the Prophet. However, (he and) the Companions did engage
in kalām of the sort which we have mentioned. (34)

(32) These verses seem to have been revealed on a diff-
erent occasion from that of the encounter with al-Ziba'rā — cf. Blackērē,
190, n. 57.

(34) This translation seems to me to convey the sense, though
the Arabic itself seems rather awkward.

al-Lumâr — 9
21. The third answer is that the Apostle of God did know these questions about which they have asked, and he was not ignorant of any detail involved in them. However, they did not occur in his time in such specific form that he should have, or should not have, discussed them — even though their basic principles were present in the Qur'ān and the Sunna. But whenever a question arose which was related to religion from the standpoint of the Law, men discussed it, and inquired into it, and disputed about it, and debated and argued. Such, for example, were the questions concerning the fraction of the inheritance \(a^{(35)}\) to which grandmothers are entitled — which is one of the questions involving obligations — and other questions touching on legal determinations. Such, too, were the questions pertaining to what is unlawful, and to the effects of irrevocable divorce \(a^{(36)}\), and to \(\text{« habluki } '\text{ala gharibiki » } a^{(37)}\), and the questions concerning hadd-punishments \(a^{(38)}\) and divorce. These questions, too numerous to mention, arose in their days, and in the case of each one of them there had come no explicit determination from the Prophet. For if he had given explicit instructions concerning all that, they would not have differed over those questions, and the difference would not have lasted until now.

\((35)\) Arabic: \(\text{al-'umul} — \text{cf. Santillana, Istituzioni di diritto manumano melachita, II, 512-513.}\)

\((36)\) Arabic: \(\text{wa'l-bā'in wa'l-batta} — \text{cf. Santillana, op. cit., Index B, under Bā'in and Battah.}\)

\((37)\) Literally: Thy rope is upon thy withers. The phrase referred originally to a she-camel allowed to graze freely, and hence has here the meaning: You are free to do as you like. Cf. Lane, s.v. \(\text{ghārib}\). The formula seems to have been used in connection with both divorce and manumission: cf. A. W. T. Juyboli, \(\text{Jus Shafi'iteum (ed. of al-Tanbīh of Abū Ishāq al-Shirāzi)}\), Leiden, 1879, 174.2 and 212.4.

\((38)\) i.e. penalties determined by the Qur'ānic law.
22. But even though there was no explicit instruction of the Apostles of God regarding each one of these questions, they referred and likened each to something which had been determined explicitly by the Book of God, and the Sunna, and their own ijtihad (39). Such questions (40), then, which involved judgments on unprecedented secondary cases, they referred to those determinations of the Law which are derivative, and which are to be sought only along the line of revelation and apostolic tradition. But when new and specific questions pertaining to the basic dogmas arise, every intelligent Muslim ought to refer judgment on them to the sum of principles accepted on the grounds of reason, sense experience, intuition, etc. For judgment on legal questions which belong to the category of the traditional is to be based on reference to legal principles which likewise belong to the category of the traditional. And judgment on questions involving the data of reason and the senses should be a matter of referring every such instance to (something within) its own category, without confounding the rational with the traditional, or the traditional with the rational. So if kalām on the creation of the Qurān and on the atom and the leap, in these precise terms, had originated in the Prophet's time, he would have discussed and explained it, just as he explained and discussed all the specific questions which did originate in his time.

23. Then one should say: There is no sound tradition from the Prophet to the effect that the Qurān is uncreated or created. Why, then, do you hold that it is uncreated? They may say: Some (41) of the Companions and the Followers

(39) i.e. their own personal exertion — cf. art. Iddihād, in El or Hwb.
(40) I find the Arabic of this sentence (and of much of this number) rather difficult, though I think I have conveyed the thought of the author.
(41) Or: « One of... » The Arabic ba'd is sometimes ambiguous.
held that. One should say to them: The Companion, or the Follower, is subject to the same constraint as you are, namely, that he is a deviating innovator for saying what the Apostle did not say. And another may say: I suspend my judgment on that, and I do not say created, nor do I say uncreated. To him one should say: Then you, in suspending your judgment on that, are a deviating innovator. For the Prophet did not say: «If this question should arise after my death, suspend your judgment on it, and say nothing.» Nor did he say: «Regard as deviating and unbelieving him who affirms that it is created, or, him who denies that it is created.»

24. Furthermore, tell us: If one were to say that God's knowledge is created, would you suspend your judgment on that, or not? If they say no, then say to them: Neither the Prophet nor his Companions said a word about that. And likewise, if someone were to say: Is this Lord of yours surfeited with food, or with drink, or is He clothed, or naked, or cold, or bilious, or damp, or a body, or an accident, or does He smell odors, or not smell them, or has He a nose, and a heart, and a liver, and a spleen, and does He make the pilgrimage every year, and does He ride horseback, or not, and is He grieved, or not — and other questions of that sort — you would have to refuse to answer him. For neither the Apostle of God nor his Companions ever discussed a single one of those points. Or you would not remain silent, and would explain by your kalām that none of those things can be predicated of God, etc. etc., because of this argument, and that, etc.

25. Someone may say: I should be silent and answer him not a word, or, I should shun him, or, I should leave him, or, I should not greet him, or, I should not visit him if he fell sick, or, I should show no respect to his corpse if he died. To him one should say: Then you would be bound to be, in all these ways which you have mentioned, a deviating innovator.

For the Ap about any o greet him, o you would l.

26. M who says th: accused him Propho on c who says tha Ḥanbal deni: that it is cre: say to them: instead of d al-'Anbārī, a so-and-so, a: and that he w should say to what Muḥammad 'Amr b. Dināmad, and so: creating nor c not they refrai not say it?

27. And is sheer obstin: they refrain fro it, and did not They may say: new question, : matter. One s:

(42) On thi cf. the references
For the Apostle of God never said: «If anyone should ask about any of those things, refuse to answer him, or, do not greet him, or, leave him.» Since he said nothing of the sort, you would be innovators if you did that.

26. Moreover, why have you not refused to answer him, who says that the Qur’an is created? (42) And why have you accused him of unbelief? There is no sound tradition from the Prophet on denying its creation and accusing of unbelief him who says that it is created. They may say: Because Ahmad b. Ḥanbal denied that it is created and held that he who says that it is created should be accused of unbelief. One should say to them: And why did not Ahmad keep silent about that instead of discussing it? They may say: Because 'Abbās al-‘Anbārī, and Wālī‘, and 'Abd al-Rahmān b. Mahdī, and so-and-so, and so-and-so, and so-and-so, and so-and-so, said that the Qur’an is uncreated, and that he who says that it is created is an unbeliever. One should say to them: And why did not they keep silent about what Muhammad had not discussed? They may say: Because 'Amr b. Dinār, and Sufyān b. 'Uyaina, and Ja'far b. Muḥammad, and so-and-so, and so-and-so, and so-and-so, said that it is neither creating nor created. One should say to them: And why did not they refrain from saying this, since the Apostle of God did not say it.

27. And if they refer that back to the Companions, this is sheer obstinacy. For one may say to them: And why did not they refrain from saying that, since the Prophet did not discuss it, and did not say: «Call him who says it an unbeliever.» They may say: The 'ulama' simply must engage in kalām on a new question, so that the ignorant may know how to judge the matter. One should say: This is the admission which we

(42) On this question, and the names mentioned by the author, cf. the references given in n. (1), p. 20, supra.
wanted you to make! Why, then, do you hinder (men from engaging in) kalâm? You use it yourselves when you want to; but when you are silenced (in a discussion), you say: We are forbidden to engage in kalâm. And when you want to, you blindly and unquestioningly follow your predecessors, without argument or explanation. This is willfulness and capriciousness!

28. Then one should say to them: The Prophet did not discuss vows and testamentary injunctions, or manumission, or the manner of reckoning the uninterrupted transmission of estates, nor did he compose a book about those things, as did Malîk, and al-Thawrî, and al-Shâfi‘î, and Abâ Ḥanîfa (43). Hence you are forced to admit that they were deviating innovators, since they did what the Prophet had not done, and said what he had not said explicitly, and composed what the Prophet had not composed, and said that those who maintain that the Qur‘an is created are to be called unbelievers, though the Prophet had not said that.

What we have said contains enough to satisfy any intelligent man who is not perversely stubborn. The work is ended — praise be to God, and His blessing be on our Master, Muḥammad, and his household, and his Companions!

(43) Four renowned Jurisprudents and founders of legal schools. The reader will find articles on them in El (al-Thawrî under Sufyân), and Ḥwb (except al-Thawrî).