



The Ashaa'irah

Transcribed & compiled by: Abu Issa Samer

Source: From the classes of Shaykh Muhammad Amaan al Jaamee

Version 1.1

“...so did Abu Al hasan , find the manhaj of the pious predecessors ...”

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His eminence the 'Allaamah, Dr. Muhammad Amaan bin 'Alee al Jaamee said: The Ashaa'irah are a sect from the people of theological rhetoric. The Ashaa'irah are attributed to Abil Hasan Al Ash'aree (Abu Hasan al Ash'aree) who is a descendant of Abi Musa al Ash'aree (the companion).

Abu Hasan Al Ash'aree developed his foundation based upon the way called the way of the Mu'tazilah. This was so because his teacher was his mother's husband. His mother took him when he was a young child to be raised with Abi 'Ali al Jabbaa'ee (his mothers husband). So he began as a student under him, and Abu 'Ali Al Jabbaa'ee was from the major scholars of the Mu'tazilah. And this speech can go on and on.

From a questioner, who says: Who are the Mu'tazilah?!

Al mu'tazilah: A sect from the people of theological rhetoric, who deny Allaah ta'aala's attributes. They do not affirm Allaah with any attribute, in their claim that Allaah is far removed from any imperfection. This means they deny all the attributes. There is no ability for him, nor any will for Him, nor any hearing, or seeing, and no speech etc.

This is why it is said: the way of the mu'tazilah, because they used to attend the gatherings of Abi Al hasan, in the gathering of Hasan Al Basri. Waasil Ibn 'Ataa (their leader) left this gathering, and likewise they disaffiliated themselves with him as well. So he (Waasil) brought new ideas and left from the creed of the Muslims. They were not called Mu'tazilah just because they left from the gathering of Hasan Al Basri alone. Rather because they in turn also left a lot of the creed of the Muslims. They were called Mu'tazilah, and they are a large well known group.

And if it is asked, is it still in existence? Yes. Every She'ee is a mu'tazilee, take this as a rule: Every Shee'ee started from the closest Shia sect to the Sunnah, and they are: the Zaydis, and finally to the furthest away, the Imaamiyah Al Ja'fariyyah. All of them are upon the creed of al i'tizaaal in their creed. This is a rule. This is the mu'tazilah that Abu Hasan al Ash'aree lived upon for about forty years, until he became an Imaam after his uncle. However, Allaah willed, he disagreed with his uncle in some matters, from them:

Is it mandatory upon Allaah to do the absolute best for his slaves?

Upon the creed of the mu'tazilah, Abu Hasan detested, based upon his fitrah, the fact that a slave says: "It is mandatory upon Allaah to do this and that," so he split away and he began to search for the truth. His situation resembles the situation of Salmaan al Faarisi, who split away from the Magians to find the truth. He stayed with the monk until Allaah guided him, and he met up with the Prophet - peace be upon him - in Madeenah. He resembles his situation exactly. Abu Hasan left from the creed of i'tizaaal, and began to search for the truth. He stayed with ... Al Kullaab, so he took the Kullaabee creed, but he was a well known Imaam and since he was from a known family, the one that brought up the Kullaabi creed was forgotten, and the Ash'aree creed (which is the Kullaabee creed) was then ascribed to Abu Hasan.

They (the ash'aris) used to differ between the attributes instead of denying all of them like the mu'tazilah. Whatever agrees with the intellect, he affirms it to Allaah, and any narrative attribute he made it metaphorical. This is the way of the Ash'ariyah. He lived upon this in a part of his time, and he finally, as Salmaan al Faarisi met up with the Prophet - peace be upon him -, and Allaah guided him to the truth, so did Abu Al hasan , find the manhaj of the pious predecessors. He wrote a book that he called: "*Al Ibaanah*" and he mentioned in his introduction (this book is printed and available) that he is upon the way of the Imaam of Ahlul Sunnah wal Jamaa'ah, meaning: Al Imaam Ahmed Ibn Hanbal. He praised him such a great praise that it deserves to be in the introduction of the book. And he proclaimed that he returned to the manhaj of the pious predecessors.

The Ash'ariyah that is present now, that is studied in a lot of the universities outside of this country, it is but the Kullaabee creed that Abu Hasan was upon after his departure from I'tizaaal. They still belie what is in the book "*Al Ibaanah*". They say: Abu Hasan's return to the manhaj of the pious predecessors is not correct. And that this book is not his. They say that the ones who call to Salafiyyah are the ones who authored this book upon his name, and lied against him. However, Allaah willed, that the major followers of Abi Al Hasan also repented, from them: Imaam Al Ghazaalee. He had a great regret of which made him cry, and he wrote a book called "*Iljaam al 'Aawaam 'An 'Ilm Al Kalaam.*" Also, Imam Al Haramayn, and the the father of Imam Al Haramayn, and Ar Raazee, and ash Shahrstaanee (these are from the top scholars of the Ashaa'irah). All of them regretted theological rhetoric in what it contains of Al Ashaa'irah. As for the father of Imam Al Haramayn, he repented, an open and sincere repentance. He wrote a letter, in which he clarified his creed, and how he was and how he repented. His letter is available in parts of the collection called "*Al Mutoon Al Muneerah*". It is upon you to look over it to know about it.

The Ashaa'irah therefore, is a creed that Abu Hasan al Ash'aree used to be upon before his return to the manhaj of the salaf. It is currently being studied in a lot of the universities that are called Islaamic Universities, outside of this country, such as "Al Azhar" and the branches of "Al Azhar." All that they study in the college of da'wah and the fundamentals of the religion in "Al Azhar Ash-Shareef" and affiliations to "Al Azhar

ash-Shareef' all of it is the Kullaabee Ash'aree creed, that Abu Hasan al Ash 'aree repented from. This is Al Ash'ariyyah.

