

Rules of Islamic creed "Aqidah" Between Theory and Practical (A Study of creed Issues According to Ash'arites)

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Abstract

The attention to the deductive method began with Imam Al-Ash'ari and the establishment of the rules of theorizing from the first moment of the emergence of the Ash'ari school of thought at the hands of the founder of the school of thought, Abu Al-Hasan Al-Ash'ari, and the scholars who followed after him who wrote theological works. This reflects the great care of the Ash'arism in rooting and theorizing the methods of theory, and setting the methodological rules of reasoning, so he dealt with The research examines the most important comprehensive theological rules through which the Ash'ari reasoned in the doctrinal issues on which Ash'ari theological thought was founded, taking into account the extent of stability or change that occurred in some of these rules along the path of the Ash'ari doctrine. The aim of this study was to answer an important methodological question in formulating the verbal thinking curriculum: It is: What is the impact of comprehensive verbal rules in achieving intellectual consistency and methodological consistency in the theory of verbal reasoning according to the Ash'arism between theory and application? The answer to the nature of this research required delving into the journey of exploring the idea of comprehensive verbal grammar in the theological heritage. It was appropriate for this task to adopt the historical approach in collecting the material and searching for comprehensive grammar in its context from the verbal works approved in the Ash'arite school. It was necessary to study the origins of the theory of verbal grammar. Comprehensive and anticipating the methodological features governing inference, adopting the analytical approach; The approach adopted in this study was a combined approach of the two approaches: historical and analytical, in order to reach the impact of comprehensive verbal rules in both theoretical and applied studies.

Keywords: Comprehensive Verbal Rules, Ash'arite Thought, Doctrinal Rules, Deductive Method.

1. Introduction

Praise be to God, Lord of the worlds, and may blessings and peace be upon the Messenger as a mercy to the worlds and upon all his family and companions.

The scientific method for researching an issue is determined by the nature of the issue in question and then by its author's choice of the tool with which he reaches what is required. Hence the diversity of thinking methods and reasoning approaches in Islamic thought. Each trend took for itself the path that suited it to attain divine demands, as theologians relied on reason as a way to obtain knowledge, despite the differences between them in applying this approach, and despite the differences in the approaches to reasoning in verbal thought, all intellectual schools adhered to the approach governing the way of thinking that controls the consistency and consistency of ideas, adhering to the discrete. Issues and complex issues.

They were concerned with establishing theoretical foundations and methodological rules leading to the attainment of knowledge. They were also concerned with comprehensive rules governing divergent issues and laws governing similar issues. Thus, Islamic thought was distinguished by its great richness in ideas and diversity in directives.

The research attempts to study the theoretical and practical aspects of theological universals by monitoring the extent of the presence of comprehensive rules in Ash'arite thought, at the level of the inference approach, and tracing the comprehensive rules and rules that brought together its fragments with laws that unite its parts, and which contributed to giving verbal thought the coherence of ideas, the logic of inference, and the interconnectedness of topics.

This research consisted of an introduction and three axes.

The first axis: introducing and the research concepts.

The second axis: Islamic creed "Aqidah" rules, considering their comprehensiveness and subject matter in the opinions of the Ash'arism.

The third axis: Comprehensive verbal rules, considering the function and purpose in the opinions of the Ash'arism. Then the search results.

Introduction to research concepts:

First: The concept of comprehensive verbal grammar

The concept of comprehensive and complete grammar in language: It is the plural of the description of what is comprehensive and comprehensive. Linguistic dictionaries do not mention the word "total" as a relative, but rather they mention the word "all," which is: a name for the sum of the parts of a thing, and it means encompassing, encompassing, and generality (Ibn Manzur, 1993, 11/590). The universal or comprehensive: is what is attributed to the whole, and the whole is one word, and its meaning is: collection; It indicates the joining of the parts of a thing (Al-Jawhari, 1987, 5/1812, Al-Isfahani, 1991, p. 437).

The concept of comprehensive rules in terms: Universal in the terminology of theologians has two meanings:

The first meaning: the singular meaning that is characterized by the participation of individuals in its realization. Such as the meaning of humanity in Zaid, Amr, and Zainab, and the meaning of light in the sun, moon, and lamp. Al-Klil is defined in this sense as: (that whose perception does not prevent the occurrence of fellowship in it) (Al-Amidi, 1971, 1/18).

First Meaning: General Universal Concept

The general concept of "universal" refers to a broad, overarching meaning that applies to many individuals who embody this concept. For instance, the term "human" is a universal concept that can be applied to many individuals who possess the qualities of humanity. The universal concept of humanity, in this example, signifies the collection of both moral and physical attributes that each human individual shares. These attributes differentiate humans from non-humans, such as rationality, upright posture, wearing clothes, and the ability to laugh (Al-Subki, 2007, p. 15). Therefore, the universal meaning represents a comprehensive description and the common denominator among several individuals, like the descriptions of humanity and animality, while excluding judgments about these individuals. Judgments move the observer from simple conceptual knowledge to compound confirmatory knowledge.

In the field of Islamic theology (Kalam), universal principles have been used to define universal concepts and focus on theological topics around which various theological issues revolve. These topics include concepts such as God, the universe, humans, divinity, prophethood, eschatology, existence, creation, eternity, reason, revelation, perfection, will, soul, etc.

- An example of universal principles in this singular meaning is the concept of the "Beautiful Names" (Asma' al-Husna). These names are a significant subject in theological classification, requiring various conditions and components that extend their rulings to each of the Beautiful Names individually. These conditions include:
- The necessity of proper authorization from the lawgiver for their application to God.
- All of God's names being beautiful, with no name involving evil.
- The absence of any name among God's Beautiful Names that implies evil.
- All these descriptions and conditions in the Beautiful Names represent theological issues that scholars have explored and studied (Ibn al-Qayyim al-Jawziyya, 1991, 1/163-164).

Second Meaning: General Concept with a Specific Judgment

The second meaning of universal is a general concept subject to a specific judgment, which is synonymous with a rule. It is a universal proposition with two sides, indicating a universal meaning judged in some way (relation). The term "universal principles" has been used in various disciplines for general propositions that include judgment on a universal meaning and its relation. Hence, statements with the general format beginning with "all" aim to regulate closely related issues heading towards a single objective topic. These have evolved into reasons, rules, or guidelines (Al-Nadwi, 1993, p. 53).

In the classification of Islamic jurisprudence (Fiqh), some jurists compiled comprehensive works of this kind and called them "books of universal principles." One such scholar is the Maliki jurist Imam Al-Maqari (d. 758 AH), who authored "Al-Qawaid Al-Shamilah" (The Comprehensive Principles), containing a collection of legal rules beginning with the word "all." In the field of Qur'anic studies, the term "Qur'anic habitual practice" emerged in the selection of words and structures, leading to the development of the science of "universal Qur'anic principles." One of the notable works in this field is "Al-Qawaid Al-Shamilah" by Abu al-Baq' al-Kafawi. Logicians

have also taken an interest in researching universal principles, focusing on universal propositions that encompass their subject, as the judgment in these propositions applies to all individuals either affirmatively or negatively (Ibn Sina, 1993, p. 275).

Comprehensive Theological Universal Principles in a Compound Sense

Comprehensive theological universal principles refer to general propositions that include a universal doctrinal meaning judged in some way (relation). Based on this aspect of universals, these principles can be defined as consistent universal doctrinal propositions from which the judgments of their particulars are known, whether these judgments are normative or objective (objective here contrasts with normative, relating to concepts that address one or several theological issues). The more normative is related to methodology and form, the more objective is related to content and substance.

Doctrinal judgments are the religious scientific propositions derived from religious texts. Comprehensive doctrinal judgments are doctrinal propositions that include a universal meaning, where one or both sides of the proposition have a universal meaning, such as the universal proposition: "Messengers do not convey things that are irrational, but things that are beyond human reasoning" (Al-Harrani, 1991, 3/296).

Describing comprehensive doctrinal judgments as consistent implies that they exist and persist. The term "consistent" means that the description encompassing all its individuals is not absent from any particular instance of that universal. Regardless of the variety and differences among the particulars, the universal description derived from the comprehensive principles remains inclusive of its various particulars, governing its concept and defining its individuals. An example of violating this description is attributing to God that He neither speaks nor is seen, as these attributes could describe non-existence and do not imply a positive attribute, thus not necessitating praise (Al-Harrani, 1977, p. 39).

Restricting comprehensive theological universal principles to those from which the judgments of their particulars are known emphasizes the function of these principles in each discipline, including comprehensive theological principles. They serve as a means to regulate their individuals with an inclusive description that should be realized in them and through which they are known.

Whether these rulings are normative or substantive: this restriction is intended to indicate the diversity of comprehensive verbal rules into two types:

The first type: Comprehensive, normative inferential rules: These are universals concerned with researching the methods of verbal reasoning and the method of doctrinal theorizing. This type deals with the rules that represent a piece of doctrinal evidence, examples of which include:

1 - The books of God are not devoid of the proofs needed in the matter of religion (Ibn al-Wazir, 1987, p. 11).

2 - Imitation has no basis in the principles of monotheism (Al-Ansari, 2010, 2/683).

3 - Ruling on issues of rationality, referring to creations, tangible things, and necessities (Al-Ash'ari, 1979, p. 11).

The second type: objective doctrinal rules: What is meant are those rules concerned with controlling issues of belief. Objectivity is a term that corresponds to normativity. If the methodological rules are normative rules, they tend to formulate rigid templates that accept whatever meanings suit them without paying attention to a specific doctrinal topic or any specific area of belief. Objective rules call for formulating general issues that serve a group of specific doctrinal topics. For example, it serves divinity issues, and its scope may narrow and regularly concern a group of divinity issues. Such as issues of names and attributes, issues of divine actions, and others. Examples of objective verbal rules:

1. Names and attributes: beautiful names, considering the permission and pauses when pronouncing them.
2. Correspondence and attributes: Every entity before it has an opposite meaning, so it is impossible for the self to be devoid of it and its opposite (Al-Ansari, 2010, 1/310, 446, 2/624, 704, 705).
3. Oneness: What is proven to be eternal is impossible to exist (Al-Baqalani, 2000, p. 36; Al-Juwayni, 1987, p. 89).

Second: Introduction to the Ash'ari doctrine:

The Ash'arite school of thought emerged as a result of the intellectual orientation in an environment dominated by philosophical rational reasoning at the expense of textual evidence. Based on the hypothesis of competition between the two evidences, as the dominant approach in the intellectual arena was the approach of the Mu'tazilites, based on the preference for divine transcendence and oneness, even at the expense of neglecting the significance of the texts, their reasoning was dominated by the extravagant rational tendency towards transcendence and abstraction, and they were preoccupied with precise verbal theories, such as theories of (the individual essence).) and (At-Talkīf), (Al-Tawlīd), and (Al-Ma'dūm), and others. As soon as the expansion of the Mu'tazilites' thought began to decline, its lustre went out, especially after they left the circles of intellectual interaction and embarked on the political conflict (Al-Shafi'i, 1991, p. 79).

The Ash'ari school of thought passed through several stages, and generations of men of the school took turns leading it. Its foundations were laid by the first founder of the school of thought, Abu al-Hasan al-Ash'ari. Then he established its structure, tightened its theories, and formulated its structure by the second founder, Imam Abu Bakr al-Baqalani, and then it spread widely through him, and then the school of thought passed on - after Two classes of companions - to Imam Al-Juwayni, who is considered the theoretician of the school of thought who formulated the general theory and rules of reasoning for the Ash'ari school of thought. After that, the leadership reached two great scholars, and this was the last stage of the stages of the effective development of the Ash'ari school of thought, namely Fakhr al-Din al-Razi and Saif al-Din al-Amidi. Then this was followed by the entry of the Ash'ari school of thought. In a stage of stagnation and stillness.

The most important thing that distinguishes the Ash'ari school of thought is the great development in the ideas of the school and its articles. The Ash'ari school of thought did not proceed according to a single intellectual system, but rather it began to develop, change, and

improve, and went through winding stations that did not fall on a single line. When its principles were not expelled, its branches were not consistent, and when its theories were disturbed, His articles were mixed, and this is apparent to anyone who follows the ideas of the Ash'arite school of thought at all its various stages, or compares its rules and theories from their inception among the ancients to what they reached among the later ones, for he will stop at intellectual systems, not a system, and articles, not a doctrine. Therefore, it would not be fair for the researcher to judge the doctrine of this state with a single ruling that includes its ideas, despite their development, or its articles, despite their disparity, and its historical stages, despite their length and distance (Al-Ash'ari, 1983, p. 136; Al-Ash'ari, 2005, 5/13; Al-Baghdadi, 1928, 4/ 32, Al-Juwayni, 1950, pp. 3-16).

3. Islamic creed "Aqidah" rules, considering the opinions of the Ash'arism

First: The major comprehensive verbal rules in Ash'ari thought:

There is no consideration except in God, and nothing is sought except in God (Al-Ghazali, 2004, p. 11). This rule adopts a comprehensive concept that governs all issues of belief and controls all verbal demands. Every topic of this science is connected to God Almighty, aiming to gain knowledge of Him. The goal to know God Almighty is not limited to a verbal issue or a doctrinal discussion, but this request varies according to the different areas of the request and the varying considerations of the goal, as follows:

The purpose of the research may be to look into the origin of existence and the source of creation, and the attributes that must, are impossible, or are permissible for the Creator of the universe to be characterized by.

2- Or by considering divine actions, and the related prior determination of matters, and man's position on this determination, and whether this determination affects human freedom, and the release of man's will in choosing his actions, so that he deserves responsibility for his actions; Good or evil, then held accountable for his actions.

3- The focus of doctrinal research may be about knowledge of the intermediary that leads to God Almighty: from the enlightening mind, and its rulings: its certainty and suspicion, or the infallible revelation, or the guiding nature, or the conveying messenger, and related rulings; From: the evidence of the truth of his claim, what is obligatory regarding him, what is permissible, and what is forbidden.

4- The motivation for research may be: looking into the fate of creation, and what their condition will be like in terms of reward or punishment in terms of eternal bliss or painful punishment, and what will befall them after moving on from this worldly life; In this field, the fate of creation on the journey back to God Almighty is discussed, and the details of this journey are unseen matters, explained by revelation.

The research may revolve around man, that honourable creature, and what is related to him: human knowledge, its nature, its potential, its mechanism, and the rules for its acquisition.

A - Its powers, its connection to the body, and its immortality.

B - The human soul; From its truth, or nature, its relationship with the soul, its origin, and the unity of the soul.

C - Human actions, whether good or bad, and whether the perpetrator is forced or chosen.

D - What is good for the collective human condition; Discusses issues of imamate and politics. God Almighty is: (The Absolutely Rich, and He has the most complete perfection and the greatest beauty. He is the origin of perfections, demands and wishes, and He is lacking in all situations. He does not have in His action what is required to complete it, nor does He have the goal of praise or praise that He obtains. Rather, He is the Rich, and He has what in the years and the earth, and He is over all things and has ultimate power" (Al-Aamidi, 1971, p. 226).

Second: The creed "Aqidah" rules, for the doctrinal section in Ash'ari theological thought

It aims to control the partial issues related to one of the major topics of the faith: divinity, prophecy, or audiology. So that nothing comes out of it, and no branch of anything else enters it. Meaning that the rule governing one of these sections is inclusive of the issues of the section it governs, preventing others from coming under the rule:

i. Comprehensive verbal rules for topics on theology in Ash'arite thought:

What is meant by comprehensive verbal rules: are the comprehensive issues governing issues and issues of the divine, including topics: the event of the world, proof of the Maker, proof of oneness, the attributes that are necessary for the Creator, what is impossible and what is permissible for him, divine actions, and the issues and issues that fall under these topics.

Among the rules of divinity in Ash'ari theological thought:

1- The duty in itself must be obligatory in all its aspects (Al-Amidi, 1971, p. 195): This rule means that the necessary existence is independent of everything else, and does not lack in its existence, nor in its names and attributes, anything other than it, and the Ash'arism have cited this rule in Some doctrinal issues; Among them is denying jurisdiction over the old region; As an inference to the origin of preventing accidents from occurring in the same ancient manner, that is the Ash'arite principle relied upon by the Companions in most cases of names and attributes:

The evidence for denying specialization in the area: Specialization is an attribute of the Lord Almighty that exists in itself, and if it lacked a specification, it would be possible in itself. Because everything that lacks something else in its existence is, in itself, possible, and that necessitates that the Creator be possible with respect to some of its aspects, and what is necessary in itself must be obligatory in all its aspects (Al-Baghdadi, 1928, p. 73, Al-Shahrastani, 2004, p. 105, Al-Razi, 1986, 1/158), and with this reasoning they said to deny the specification of necessary existence to time and place; Just as it is impossible for his existence to be limited to a time without a time, it is necessary for him to be transcended from times and times; He is not limited by time, place, or anybody. All of this is an inference that these lineages require lack, and the Creator does not lack anything (Al-Amidi, 1971, p. 185).

2 - The ancient has no jurisdiction over some events but not others (Al-Ghazali, 2004, p. 54):

The Ash'arism relied on the evidence of occurrence to prove the Maker, and this evidence was founded on the rule of requiring change from a requirement by some rule for occurrence; This principle branched off from a rule that they adhered to in matters of divinity, which is: preventing the occurrence of accidents. Preventing the occurrence of accidents denied the specificity of the ancient with what is permissible rather than what is impossible, and the impossibility of the ancient relating permissible related things to the exclusion of some; Based on the fact that (every meaning or attribute of it is the same); Because if there are many of them, then its specialization with some and not with others requires a specification, and the old has no specialization (Al-Shahrastani, 2004, p. 289).

The Ash'arism cited the rule of denying the distinctness of the ancient in proving the unity of divine attributes:

- So, they used the rule as evidence for their doctrine of the unity of will. Based on the fact that if the will were multiple, its multiplicity would be due to the multiplicity of its attachments, and what it is valid for the will to relate to is infinite in estimation, so if it were multiple due to its multiplicity, its numbers would be infinite in realization, which is impossible, and if it was multiple because of its attachment to some discretionary attachments, that calls for an allocation, and the old one does not. He is allocated something permissible rather than impossible (Al-Amidi, 1971, p. 71).

They also used the rule as evidence to prove the unity of knowledge (Al-Shahrastani, 2004, pp. 233-234, Al-Amidi, 2004, 1/322), the unity of ability (Al-Amidi, 1971, 1/294), and the unity of Aqidah (Al-Baghdadi, 1928, p. 106, Al-Juwayni, 1950, p. 136). Al-Shahrastani, 2004, p. 288, Al-Razi, 1991, p. 185).

3 - The Necessary Existence is One in every aspect, including His names and attributes, and in His actions. What is meant by the description of monism here is not the abstract philosophical meaning; What is meant by the simple is the one from which only one can emanate (Al-Shahrastani, 2004, p. 54, p. 90); Rather, what is meant by it is the One, separate from everything else in His essence, and in the Creator, He is One in His essence and One in His attributes. There is no one similar to him, he is the same in his actions; has no partner.

It is appropriate here to list some comprehensive rules that can be characterized by generality and comprehensiveness to include divine issues without detailing the statement on them, to confirm the idea:

1. The Lord, Glory be to Him, is beyond the reach of illusions and the imagining of ideas.
2. The Lord is beyond the attributes of occurrence.
3. The ancient is one, the essence, the eternal, the attributes. It is not suitable for those with endings.
4. The old is opposed to the accident.
5. There is no relationship between the old and the accident.
6. Duty is impossible to change or reverse from its reality.

7. Duty does not explain.

8. It is impossible for the old and the new to come together completely (Al-Ansari, 2010, 2010, 1/320, 1/326, 1/328, 1/339, 1/351, 1/359, 1/367, 1/481, 1/507, 1/508, 1/523, 1/534, 1/539, 2/626).

ii. Comprehensive verbal rules in the topics of prophecies according to the Ash'arism:

It is not permissible for the Noble Prophet to make a mistake in his belief (Al-Baqalani, 2000, p. 171): This rule establishes a foundation that governs everything that has been proven about the infallible Messenger who was inspired by him. His words and actions are established evidence - according to the earlier companions - used as evidence to prove beliefs, and among the doctrinal issues that This rule was inferred by Abu Bakr Al-Baqalani's inference to prove the vision by asking Moses - peace be upon him - about it. The Qur'an has proven this question in the Almighty's saying: *عَنْ كَيْفَ كَذَبُوا وَزُورُ* (Al-A'raf, 143) and it is not permissible for him to have asked that while knowing that it would be impossible for his Lord; Because it is impossible for the Noble Prophet to ask his Lord about what is impossible for him, so if the Noble Prophet believes that the vision is permissible, he is not without the possibility of being right or wrong, and it is not permissible for the Noble Prophet to make a mistake in his belief, so all that remains is that he is correct.

iii. Comprehensive verbal rules in audio topics in Ash'ari theological thought:

What is meant by audio in Ash'ari custom: matters on which hearing depends; Like prophecy, or it depends on hearing; Such as the Resurrection (Al-Jurjani, 1907, 2/333), and most of the word "saudiyat" is intended to refer to the issues of the predicative attributes that depend on the occurrence of the correct news about them, and on the issues of the Resurrection and the details of the Last Day, beginning with the isthmus and ending with the details of reward and punishment, and the scope of the "saudiyat" in this specific sense is based on ten principles; Proof of the gathering, the publication, the questioning of Munkar and Nakir, the torment of the grave and the balance, the path, the creation of Paradise and Hell, the provisions of imamate, and that the virtue of the companions is according to their rank, and the conditions of imamate (Al-Ghazali, 1985, p. 26).

Auditors may be used in opposition to rationalities, and in that case what is meant is the legal texts from the Qur'an and Sunnah, but the first meaning is what is intended in this context, and one of the comprehensive verbal rules for audiophiles in Ash'arite theological thought is: Everything that the Shariah has stated regarding audiophiles is true and truthful and must be believed and decided upon (Al-Baqalani, 2000, p. 48): Since the issues of audiology fall within the realm of rational possibility, and proving or denying them does not entail any impossibility, the mind in this type of issues is an imitation of transmission, and has no role in inferring them. Therefore, proving this type of doctrinal issues depends on the proof of the text. On the authority of the infallible Messenger, it is necessary to believe in everything heard from the infallible. The Imam of the Two Holy Mosques said: (... As for what cannot be perceived except by hearing, it is the ruling on the occurrence of what is permissible in the mind to occur, and the ruling must not be determined by proving what is permissible to be proven in what was absent from it by hearing, and this section is related to us in a sentence. The rulings of obligation and its issues,

including obscenity and improvement, obligation and prohibition, recommendation, and permissibility (Al-Juwayni, 1950, p. 358).

Third: The minor comprehensive verbal rules in Ash'ari theological thought

The comprehensive verbal rules in the discussion of names and attributes are one of the minor rules in the topics of verbal issues, or the chapter on divine actions, or the chapter on the human soul... and the like, and among the evidence of the minor rules in Ash'arite thought:

Among the universals of names and attributes:

1- If an adjective separates what is described, it is described by its opposite (Al-Baqalani, 2000, p. 93). This rule is considered one of the most prominent verbal rules concerned with the issues of names and attributes, and on which verbal inference in Ash'ari thought was based. Its names are: (The rule of opposition to adjectives) (Al-Shahrastani, 2004, p. 270, p. 341, Al-Amedi, 2004, 1/271-273, 1/402, Al-Harrani, 1995, 3/88, 6/538, 12/357, Al-Tusi, 1985, p. 172, Al-Nasafi, 2006, p. 167, Al-Zarkan, 1963, p. 318, Al-Shafi'i, 1998, p. 225), and this rule is based on the principle of non-contradiction, which is an axiomatic rational principle based on which two opposites do not meet, nor do they rise above each other. Rather, they divide existence and nothingness, and alternate in denial and affirmation. Theologians have formulated this intuitive rational principle in a precise and concise formula. They said: (Every entity has a meaning that has an opposite, so it is impossible for the entity to be devoid of it and its opposite) (Al-Ansari, 2010, 1/310, 1/465, 1/482, Al-Razi, 1986, 1/171-173, Al-Harrani, 1991, 6/ 247-252), and this meaning includes the opposite divine attributes corresponding to the two opposites; If one of the characteristics is proven, its opposite will inevitably be proven. Rejecting the principle of the impossibility of resolving extremes.

This rule was one of the most important pieces of evidence in the chapter on names and attributes in Ash'arite thought, so they continued to use it as evidence in proving the seven mental (moral) attributes.

This rule began early in the reasoning of the founding sheikh. He used it as evidence to prove the attributes in general (Al-Ash'ari, 1988, p. 215), and then Ash'ari theologians followed him after him. So, they used it as evidence to prove the quality of will. If God Almighty is not characterized by will, He is not characterized by its opposites. Of forgetfulness, hatred, and evil (Al-Ash'ari, 1955, p. 38, Al-Ansari, 2010, 2/970, Al-Harrani, 1995, 17/355).

The Sheikh used the rule of contrast to prove the statement. For the Almighty Creator is alive, and if he were not characterized by speech, he would be described as mute, which is a deficiency that contradicts the meaning of divinity (Al-Ash'ari, 1955, p. 36, p. 42, Al-Baqalani, 1987, p. 46, Al-Shirazi, 1999, p. 130, Al-Ansari, 2010, 1/484, Al-Amidi, 2004, 1/370), and the inference of contrast was dismissed as proof of Aqidah, until it was known as: (the Ash'arite path) (Al-Shahrastani, 2004, p. 268), and that it is: (the famous path) (Al-Amidi, p. 90).

Al-Ash'ari used the contrast to prove hearing and sight. If the living person is not all-hearing and all-seeing, then he will be characterized by the opposite of that. From deafness, and this is impossible in the eyes of the Almighty God. He must be characterized as a Hearer and a Seer (Al-Ash'ari, 1955, p. 26; Al-Baqalani, 2000, pp. 35-36; Al-Shirazi, 1999, pp. 341-342; Al-Razi,

1991, p. 171; Al-Amidi, 1971, p. 51), and the use of contrast evidence to prove hearing and sight has been described. It is the argument of the majority of the Ash'arism (Al-Razi, 1986, 1/239, Al-Jurjani, 1907, 8/99), and Abu Al-Hasan also cited the opposition of attributes as proof of knowledge (Al-Ash'ari, 1955, p. 38, p. 42) and ability (Al-Shirazi, 1999, p. 118, Al-Ansari, 2010, 1/471), and in summary: The Ash'ari reasoning based on the rule of contrast is consistent - even if it is not without criticism (Al-Amidi, 1971, p. 50, p. 90, Al-Amdî, 2004, 1/370, Al-Harrani, 1995, 3/21, 3/88, 6/88 - 89, 6/292, 12/357, Al-Harrani, 1991, 1/336, 1/411, 2/140 - 141, 2/195, 3/39, 3/171, 4/263) indicates On the value of this rule in Ash'arite thought.

2- What the Qur'an and Sunnah say in the Qur'an is permissible for us to say, and what we do not say is not (Al-Baqalani, 2000, p. 101):

Chapter on generalization and naming with regard to the names and attributes of God Almighty, in which the validity of the generalization depends on the permission of the Sharia and the suspension of the text. Therefore, they agreed to prohibit giving a name or attribute to God Almighty, except for what is proven to have permission and suspension, even if the mind corrects the generalization and attribution; Because all the correct meanings of words are subject to the permission of the Lawgiver; For nouns and adjectives, it is necessary to pronounce them on the authority of the law. Because it is due to arrest.

The arrest is not limited to permission to release; Rather, the restriction in the beautiful names is considered in the prohibition as it is considered in the permission (Al-Ansari, 2010, 1/446, 1/457, 1/564, 2/624, 2/704 - 709).

4. Comprehensive verbal rules, considering function and purpose in Ash'ari opinions

It has previously been explained that comprehensive verbal rules are divided - with regard to function and purpose - into two parts: one: universals of proof (inference), and the other: universals of defense (argument and debate):

As for the universals of proof: they are the comprehensive verbal rules that aim to build and establish beliefs, through inference and proof to prove correct beliefs. Every rule that is used to prove a religious requirement is one of the rules of proof. The rule: (Accidental power has no effect on action) (Al-Amidi, 1971, p. 207), is used as evidence for the statement of gain, and the denial of the creature's independence of action; It was a rule of proof, and so is every rule they used as evidence to establish a doctrinal requirement.

As for the universals of defense: they are the rules that aim to falsify what the inferred deems invalid, so he uses rational and textual rules to invalidate it. To refute the suspicions of the violators and repel the distortion of the disabled people.

Among the evidence of the universalities of payment in Ash'arite thought are:

God Almighty is not a place for accidents: This rule is one of the major rules that the Ash'arism used as evidence to negate (defend) many beliefs that they do not see as valid in proving and attributing them to God Almighty (Al-Ash'ari, 1955, p. 44, p. 47, p. 63, Al-Baqalani, 2000, p. 37, p. 68). .

This rule occupied a wonderful place in the arena of verbal debate, until Sheikh Abu Al-Hasan reported that there was consensus on it. He said: (And they unanimously agreed to prove the life of God Almighty and He was still alive by it... and that something must have been innovated, since if any of it had been innovated, God Almighty would have described it as its opposite before its inception, and if it were like that, it would fall outside the eligibility and come under the ruling of hadith scholars. Whoever attaches them to these attributes is not considered to be inferior, and they have different attributes of praise and blame, and this is impossible for God Almighty (Al-Ash'ari, 1988, pp. 67-68).

As for the inference of the rule of preventing the occurrence of accidents in Ash'ari thought:

The Ash'ari al-Dufa reasoning was based on this rule in many cases, and this reliance began from the era of Abu al-Hasan himself. He and his companions after him expanded their reasoning for this rule, and among the reasons for using it are:

- Denying the occurrence of Aqidah: If it were an accident, it would not be possible for him to speak it to himself, or to someone standing by himself, or to someone else, so it is impossible for him to speak it to himself because it is not a place for incidents... (Al-Ash'ari, 1955, p. 44, Al-Baqalani, 2000, p. 37)

Denying touch, taste, and smell from the Almighty Creator: using the inference that these actions are a kind of contact and contact, and that the two people touching touch only because two contacts occur between them, and proving that is proof of the occurrence of a meaning in the Creator... Al-Ash'ari narrated on the authority of some of the companions that he said: If he intended The one who says these actions that God causes awareness of these matters is permissible, but if he wants to prove the occurrence of meaning in the Creator, then that is not permissible (Al-Ash'ari, 1955, pp. 62-63).

Denying the occurrence of the will: because if it were created, it would not be without him creating it in himself, or in others, or existing on its own, so it is impossible for him to create it in himself; Because it is not a place for accidents... (Al-Ash'ari, 1955, p. 47).

Denying that the attributes of the Creator are independent of Him: because (the attributes of the Eternal are not characterized by existence after non-existence, nor by non-existence after existence. Rather, we said that the attributes of His essence are not independent of Him, nor are He other than His attributes, nor are His attributes different in themselves, because the definition of the two other things is not permissible to separate from one of them. The other, either by time or place, and this is impossible to depict in God Almighty and the attributes of Himself (Al-Baqalani, 2000, p. 37).

- Negation of optional (actual) attributes: What is meant by optional attributes: actual attributes, and Judge Abu Bakr Al-Baqalani interpreted them in an important text that suggests his acknowledgment of the occurrence of accidents; Where he defined the actual attributes as: (They are the ones that preceded them, and God Almighty existed in eternity before them) (Al-Baqalani, p. 25), and as a result of the Ash'ari saying that accidents are forbidden to occur, they said to deny the actual attributes; They denied the attributes of descent (Ibn Fork, 1985 AD, pp. 99, 101, 191), (Al-Ghazali, 2004, p. 31), (Al-Aamidi, 1971, p. 136, (Al-Aamidi, 2004, 1/464 -

465), and the coming (Ibn Forek, 1985, p. 43, p. 102), coming (Ibn Fourak, 1985, p. 102, p. 104), and laughter (Al-Tabari, 1990, p. 181), (Ibn Fourk, 1985, pp. 67, 200, 222, 225, 226), Al-Amedi, 2004, 1/471). (Ibn Fourak, 1985, p. 95), mercy (Al-Baqalani, 2000, pp. 38-39, Ibn Fourk, 1985, p. 112, p. 179), anger (Al-Baqalani, 2000, pp. 38-39, Ibn Fourk, 1985, p. 229), and joy. (Ibn Fourak, 1985, p. 92, p. 227). Al-Istiwa (Al-Ghazali, p. 31, Al-Amidi, 1971, p. 136, p. 141, Al-Amdī, 2004, 1/461 - 463) and others.

- Despite the immense importance that the rule of preventing accidents occurred in Ash'arite thought, it was not spared criticism from some senior scholars. Those who were finally forced to commit to saying that incidents have been solved, or accepted that criticism would come about them; Evidence of their statement of the weakness of this rule is:

- Al-Baqilani's definition of the actual attributes as: (They are the ones that preceded them, and God Almighty existed in eternity before them) (Al-Baqilani, 2000, p. 25).

- Al-Baqalani's acknowledgment of the return of some actual attributes to the will of the Almighty Creator. He said: (We believe that the will of God Almighty, His love, His satisfaction, His mercy, His hatred, His anger, His wrath, His guardianship, and His enmity - all of them refer to His will) (Al-Baqalani, 2000, p. 25).

- Imam Al-Bayhaqi said: (As for the attributes of his action, they are the names derived from his actions, whoever heard of them are due to him in what is still less than eternity, because the actions that are derived from them did not exist in eternity, and it is like describing the describer as a Creator, Sustainer, Animator, and Death) (Al-Bayhaqi, 1981), p. 72).

- Al-Fakhr Al-Razi's recognition that the belief in the occurrence of events is binding on the people of all theological schools of thought. He said: (This is a statement that no one said except the Karamiyya, and I say: This is a statement that most of the leaders of the schools of thought said; as for the Ash'arites, they claim to escape from this saying, except that it is obligatory for them in many ways...) Al-Razi reviewed the aspects of obligating the Ash'arism. The occurrence of events, then the obligation of the Mu'tazilites and philosophers to do so, then he said: (So it has been proven with this research that we mentioned that the statement about the occurrence of attributes in the essence of God is a statement that all sects have said) (Al-Razi, 1987, 2/71 - 72, Al-Razi, 1986, 1/168 - 170).

In another place, Al-Fakhr Al-Razi elaborated on the obligation of all theological trends to solve events. What concerns us is his obligation of companions to this statement. Where he said:

(As for the Ash'arites: they confirm the abrogation, and interpret it as the lifting of the established ruling, or the end of the ruling, and according to both estimates, it is an acknowledgment of the occurrence of the change, because what was lifted and ended has ceased to exist after its existence. They also say: God Almighty knows one knowledge, then before the occurrence of the known, it is related. That it will happen, and after its occurrence, that attachment disappears, and it becomes attached to the fact that it was, a reality, and this is a statement that these comments have changed) (Al-Razi, 1990, 1/484, Al-Ghazali, 1966, p. 145).

They also say: His ability was linked to the creation of a specific entity from eternity, so if that thing were found, and that thing entered into existence, that connection would be cut off; Because what exists cannot be paced; This is an admission that that attachment has disappeared.

Likewise, the eternal will be related to the preference of the existence of something over its nonexistence at that specific time, so if that thing was preferred at that time, then that attachment would not remain, because preferring the is impossible.

We also agree that the non-existent is neither visible nor audible. The world, before it existed, was not visible, nor were sounds audible. If He created colours and sounds, they became visible and audible. This is an acknowledgment of the occurrence of these comments... If the endowment is reached in this detail, it will appear that most rational people hold this doctrine, even if they deny it verbally (Al-Razi, 1986, 1/167-170). I have quoted this text at its length because of its importance in clarifying the dispute of some Seniors (people of truth) in denying the occurrence of accidents; That principle occupied a large area of the field of reasoning in Ash'arite thought and received the attention of companions from the era of the founding sheikh.

2. Results:

1. The research reached a set of results after his image was completed as we drew it for him and defined its frameworks in our mind, as follows:
2. Explaining the truth about comprehensive verbal rules, the impact of these comprehensive rules on issues of verbal reasoning according to the thought of Ash'ari scholars, and the history of benefiting from them.
3. Comprehensive verbal rules in the conventional sense are only consistent rulings of belief from which the rulings on their particulars are known, whether these rulings are deductive or doctrinal, and the term comprehensive verbal rules in this sense is synonymous with the term verbal rules.
4. He distinguishes comprehensive verbal rules with characteristics that distinguish them from others, including: that they express a universal, abstract meaning whose concept is realized in minds, not objects, and that comprehensive rules are clearer in the soul than particulars, and the more comprehensive rules penetrate the generality, the stronger their perception; The most general comprehensive rules are among the strongest axioms, and that the universal is achieved by the realization of an individual, and ceases to exist by the elevation of all individuals, and what is meant by verification and disappearance is the realization of existence or its absence from the outside.
5. Comprehensive verbal rules are diverse in terms of their origin and source types. Some of them are comprehensive rules derived from rational evidence, some are comprehensive rules derived from narrational evidence, and some are comprehensive rules derived from positive evidence.
6. It is common for comprehensive verbal rules to be a reliable argument and a productive path to divine demands. It is suitable for inference in verbal lessons, as comprehensive verbal

rules are often derived from definitive evidence, and what is derived from definitive evidence is only definitive.

7. The comprehensive verbal rules of the Ash'arite school, regardless of its different sects and conflicts, achieved uniformity of origins and regularity of branches, thus achieving coherence of idea, unity of principle, and consistency of method.

8. Comprehensive verbal rules influenced Ash'arite theological thought with great enrichment, giving it regularity in a series of comprehensive ideas and comprehensive descriptions, which achieved for it the consistency of comprehensive rules and the regularity of particulars. Thus, the doctrine had an effective positive role and a vital, active presence in people's lives. Generations followed it and it continues to provide thought. Islamic new.

9. This list includes a collection of classical and contemporary works that have addressed topics in Islamic theology (Kalam) and philosophy, with publication and editorial details.

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