

Philosophers	Jahmiyyah	Mu'tazilah	Ash'ariyyah/Māturīdiyyah	Ahl al-Sunnah
<p>Consider the “First Cause” or “Prime Mover” pretty much to be a concept, an abstraction of the mind, who cannot be predicated with any names or attributes and who is spoken of as “without body”, “without parts”, “without activity” and so on, from whom the ten categories of Aristotle are negated.</p> <p>What they conceive of is really only an idea in the mind and has no existence in external reality.</p>	<p>They are closest to the Philosophers, and deny all names, attributes and actions for Allāh upon the claim that affirming any positive attributes amounts to making Allāh a body (jism).</p> <p>Ultimately, the saying of the Philosophers and the Jahmiyyah leads to atheism and the non-existence of a creator, because what they are claiming to be a “first cause” or a creator is really just an idea in the mind having no external reality.</p>	<p>They affirmed the names (on the surface, apparently) but these names do not represent attributes for Allāh, as they negate attributes for Allāh, claiming that multiple attributes for Allāh means there are multiple entities eternal with Allāh, so they treated attributes as individual entities, and claimed this would mean that Allāh is “composed” (murakkab).</p>	<p>Broadly speaking, they affirm seven attributes primarily through reason, and they deny the ṣifāt khabariyyah (attributes known only through revealed text). They also deny Allāh’s chosen actions. The attributes they affirm are: life (ḥayāt), hearing (samʿ), seeing (baṣr), knowledge (ʿilm), power (qudrah), wish (irādah) and speech (kalām), The Māturīdīs add an eighth which is creation (takwīn) into which they place all of Allāh’s actions, and make this an eternal attribute.</p>	<p>Affirm whatever has come in the Qur’an and the Sunnah of names, attributes and actions upon a uniform, coherent principle with negation of likeness (tamthīl) and delving into the how (takyīf).</p> <p>Refer to previous lessons for details.</p>

There are only two coherent viewpoints. Either you negate everything upon a consistent uniform principle, or you affirm everything upon a consistent uniform principle. For that reason, groups such as the Mu'tazilah, Ash'ariyyah and Māturīdiyyah fall into many contradictions in attempting to justify their viewpoints. **Yahyā bin 'Ammār** (d. 422H): (رحمه الله) said: “The Mu'tazilites are the effeminate (makhānīth) of the Jahmites and the Ash'arites are the effeminate of the Mu'tazilites.”

Here are Aristotle's ten categories, the first deals with "what something is":

1. substance (jawhar)

The rest are incidental attributes (a'raad) which deal with "how it is":

1. quantity (al-kam) - dimensions and measurable features, length, breadth, width and so on
2. quality (al-kayf) - perceived characteristics, color, shape, and so on.
3. relation (al-idaafah) - how a substance is in relation to others, above, below, right, left and so on.
4. place (al-ayn) - where it is
5. time (mataa) answering "when?" - temporal characteristics of the substance
6. position (al-wad') - how a substance's parts are ordered in relation to each other
7. action (yaf'al) acting - what a substance is doing
8. affection (yanfa'il) a substance being acted upon
9. having (al-mulk) - what the substance has on

The "Tawhīd" of the People of Kalām is based around negating these ten categories from Allāh and explaining away those texts of the attributes which they consider to fall into these ten categories, either with ta'wīl (figurative explanation) or tafwīḍ (claiming the meaning of the text is unknown and left to Allāh's knowledge).