

The *Mu‘tazilah*—and the Arguments of the *Kullābiyyah*, *Māturīdiyyah* and *Ash‘ariyyah*

Then the *Mu‘tazilah*⁹⁸ came along after Jahm and proposed that there are Attributes that can be affirmed through the intellect and reason—meaning: the proof which was invented by Jahm is valid and

⁹⁸ The founder of the sect and first to speak with its principles was Wāṣil Ibn ‘Aṭā’ al-Ghazāl (d. 131 AH). They were called the *Mu‘tazilah* (Separationists) because Wāṣil Ibn ‘Aṭā’ was initially a student of *al-Imām* Hasan al-Baṣrī (d. 110 AH رَضِيَ اللهُ عَنْهُ) and he opposed Hasan al-Baṣrī in the issue of the ruling upon the Muslim who commits a major sin. Wāṣil innovated the saying that such a person is in a place between two places (not a Muslim and neither an Unbeliever). Due to this he separated himself from the gathering of knowledge of Hasan al-Baṣrī who said: ‘Wāṣil has separated (*i‘tazala*) from us.’ Thereafter he and his followers were called *al-Mu‘tazilah*. The *Mu‘tazilah* affirmed the Names of Allāh but rejected His Attributes, they held that the Qur’ān is created, and that the people create their own actions. They became a strong movement in the era of the Abbasid Caliphs: al-Ma’mūn, al-Mu‘taṣim and al-Wāthiq (from 198 to 232 AH). They encouraged the rulers to establish the Trial (*Mihnah*) to test the people with the innovated saying that the Qur’ān is created—if they affirmed that the Qur’ān was created, they were left alone, and if they said that the Qur’ān was not created, they were imprisoned, beaten, exiled or executed. (See *Maqalāt al-Islāmiyyīn* of al-Ash‘arī 1/235, *al-Farq baynal-Firaq* p. 93, *at-Tabṣīr fid-Dīn* pp. 37-58, *at-Tanbīh war-Radd lil-Multī* pp. 35-41, *al-Milal wan-Nihal* of ash-Shaharastānī 1/54, *Majmū‘ Fatāwā* of Ibn Taymiyyah 13/97-99, 126-130, *al-Khiṭaṭ* of al-Miqrīzī 2/345-348. See the footnote *at-Tadmuriyyah* p. 18: *Maktabah al-‘Ubaikān.*)

correct. They considered it to be an intellectual proof—and the intellectual proof cannot be contested.⁹⁹ *Shaikhul-Islām* Ibn Taymiyyah said about the *Mu‘atazilah*:

...the third group of *Ahlul-Kalām* are the *Mu‘atazilah* and those who followed them. They affirmed for Allāh the Names but without affirming the Attributes which the Names encompass. So, from them were those who considered the Names of Allāh such as *Al-‘Alīm* (All-Knower), *Al-Qadīr* (All-Able), *As-Samī‘* (All-hearer) and *Al-Baṣīr* (All-Seer) as mere titles [without any meaning] that refer to Allāh. Some of them said about Allāh: ‘Knowing but without knowledge, Able but without ability, Hearer and Seer but without hearing and seeing.’ So, they affirmed the Name but without the Attribute it encompasses.¹⁰⁰

He (رَحْمَةُ اللَّهِ) also said:

So, it is a must to affirm for Allāh what He has affirmed for Himself and to negate any likeness with His creation. Therefore, whoever says: **‘Allāh has does not have knowledge, nor power, nor mercy, nor speech, nor does He love, nor does He get pleased, nor does He call out, nor does He hold a conversation in confidence, and nor does He ascend’** is a negator and denier—he has likened Allāh to things which do not exist and are lifeless.

And whoever says: **‘Allāh’s Knowledge like my knowledge, His Power like my power, His Love like my love, His Pleasure**

⁹⁹ See *Al-Lāli‘u al-Bahiyah fī Sharh al-‘Aqīdat al-Wāsiṭiyah* of Ṣālih Ālush-Shaikh, p. 341-349 for an excellent discussion on the subject.

¹⁰⁰ *At-Tadmuriyyah* of Ibn Taymiyyah, p. 18 (Publisher: Maktabah al-‘Ubaikān, 1421 AH)

like my pleasure, His Hands like my hands and His Ascending like my ascending' is a person who resembles Allāh with the creation (*Mushabbih*) and likens Him to animals (*Mumath-thil*). So, it is necessary to affirm His Attributes without likeness and to free Him from likeness without negation.¹⁰¹

Then, after the *Mu'tazilah*, the *Kullābiyyah* appeared, and they are the followers of the creed of 'Abdullāh Ibn Sa'īd Ibn Kullāb (d. 240 AH). They inclined somewhat towards *Ahlul-Ḥadīth* (i.e., *Ahlu-Sunnah wal-Jamā'ah*). However, the *Kullābiyyah* soon realised that *Ahlul-Ḥadīth* did not rely on the intellect in affirming the existence of Allāh in the manner they desired. So, they took a path that mixed between the methodology of the *Jahmiyyah* and *Ahlul-Ḥadīth*—they affirmed only seven Attributes for Allāh which they interpreted with meanings different to what was apparent from their wordings. All of this was built upon their original claim that **'the intellect is incontestable'**. So, it was this intellect of the Negators¹⁰² which led them to nullify or distort the *Ṣifāt Dhātiyyah* and *Fī'liyyah*, i.e., the Eternal Un-

¹⁰¹ *At-Tadmuriyyah*, p. 30.

¹⁰² The sects of the Negators (*al-Mu'aṭillah*) differed in their degree and method of negation nevertheless they all deviated from the methodology of the early Salaf in understanding and affirming the beautiful Names and lofty Attributes of Allāh (جَبَّارٌ وَتَعَالَى). So, *al-Mu'aṭillah* was a general title applied by the early scholars to all those sects that rejected, negated, distorted or invented metaphors for the Attributes of Allāh.

ceasing Attributes and the Discretionary Attributes (or Chosen Actions). The *Ash‘ariyyah* and *Māturīdiyyah*¹⁰³ followed the *Kullābiyyah*—and so the *Ash‘ariyyah* affirmed seven Attributes.¹⁰⁴

It was stated by many scholars of the Salaf about the one who took the Attributes of Allāh and interpreted their meanings to meanings different from what is apparent in the Arabic language—and invented metaphors for these Attributes—that he is a *Jahmī*, even if he happened to be an *Ash‘arī* by self-designation. So, the *Ash‘arīs* would get angry and say, ‘Why do you refer to him as a *Jahmī*, when all he

¹⁰³ *Al-Māturīdiyyah* are a sect of *Kalām* (Speculative Theology) similar to the *Ashā‘irah* (*Kullābiyyah*). Their founder was Abu Maṣṣūr Muhammad Ibn Muhammad al-Māturīdī (d. 333 AH) and they falsely attempt to ascribe their creed to *Imām* Abu Hanīfah (d. 150 AH رَحْمَةُ اللَّهِ عَلَيْهِ). They affirmed Attributes for Allāh that they claimed agree with the intellect. Like the *Ashā‘irah*, they attempted to refute the excesses of the *Mu‘tazilah* but would not free themselves from the deviated foundations they all shared, i.e., negation of what they termed *hawādith* (incidents and events) from Allāh which led them to affirming the Names and only those Attributes that agreed with the *intellect*, and complete negation of the Discretionary Attributes. The *Māturīdīs* differed with the *Ash‘arīs* and affirmed for Allāh the Attribute of *at-Takwīn* (i.e., Creating, Giving Life, Composing and Providing), and asserted that it is an Eternal Attribute. (See *Mawqif Ibn Taymiyyah min al-Ashā‘irah* by ‘Abdur-Rahmān Ibn Ṣālih al-Mahmūd, Chapter: *Al-Ash‘arī wal-Māturīdī*)

¹⁰⁴ The *Ash‘arīs* affirmed the seven Attributes of Allāh that conform to the intellect (as they claim) and they are: Life (*Al-Hayāt*), Knowledge (*Al-‘Ilm*), Ability (*Al-Qudrah*), Will (*Al-Irādah*), Hearing (*As-Sama‘*), Seeing (*Al-Baṣr*) and Speech (*Al-Kalām*).

is doing is interpreting (*ta'wīl*) the Attributes?¹⁰⁵ The scholars responded by explaining that the *Ash'arī* does not interpret and change the meanings of the Attributes to other than what is apparent in the language except due to the fact that he agrees with principle of the *Jahmiyyah* that leads him to invent metaphors (and false interpretations without proof). This is not to say that the *Ash'arīs* agree with everything that the *Jahmiyyah* are upon in Creed. To make it clearer, let us return to the verses that mention Allāh's Discretionary Attributes such as Wrath (*Ghaḍab*), Pleasure (*Riḍā*), Displeasure (*Karāhiyah*), Abhorrence (*Maqt*), Anger (*Asaf*) and Hatred (*Bughḍ*). These are Attributes connected to the Will of Allāh. *Ahlus-Sunnah* hold that He (تَبَارَكَ وَتَعَالَى) can be pleased with a person one day and then angry with him the next day. However, the *Ash'arīs* refer to these Attributes as *A'rād*¹⁰⁶ and they say:

It is not permissible to describe Allāh with these attributes, because that would necessitate *Ḥulūl al-A'rād* (the occurrence of incidents) in Allāh, and that is to ascribe to Allāh a body!

This is the same doctrine as the *Jahmiyyah* as you have learned in the previous chapters. Furthermore, sometimes the *Ash'arīs* will assert:

¹⁰⁵ i.e., to change the meanings of the Attributes from what is apparent from the wording, such as Allāh's Hand is interpreted to mean His power or bounty, or Allāh ascending over the Throne is interpreted to mean His conquering of it, etc.

¹⁰⁶ The evidence of *Ḥulūl al-A'rād* in bodies, i.e., that whatever has within it the occurrence of incidents and traits must be a body—and a body itself is a created thing that in-turn requires these incidents and traits to exist. Furthermore, these incidents and traits cannot exist by themselves, they must exist in bodies. This was the doctrine invented by the *Jahmiyyah* that misguided them and those who followed them, including the *Ash'arīs*.

To affirm these Discretionary Attributes for Allāh means that events occur in Him (*Ḥulūl al-Ḥawādith*) such as anger, dislike and pleasure, so that necessitates that He becomes a *place* for events to occur!

So, what does that entail in the minds of the *Ash‘arīs* (*Kullābiyyah*) and the *Māturīdīs*? Well, they say:

If Allāh is a *place* for events to occur (*mahallan lil-ḥawādith*), then that means He (تَبَارَكَ وَتَعَالَى) must be a body (*jism*).

For this reason, they invent interpretations for the Attributes and innovate metaphors—and they reject the meaning that is apparent from the pure Arabic language that was known to the *Ṣahābah* (رَضِيَ اللَّهُ عَنْهُمْ). Why? Because they claim that affirming these Attributes necessitates *jismiyyah* (ascribing to Allāh a body). Therefore, this repugnant, astray, and misleading principle that was founded by Jahm Ibn Safyān and then followed by those who believe themselves to be intellectuals is the most harmful of deviations that has afflicted the *Ummah* in the arena of Allāh’s Names and Attributes. So many people have fallen into this—and most of the *Ummah* are now comfortable with this destructive principle that was founded by that astray heretic.

If you wish to falsify any point from the points brought forth by *Ahlul-Kalām*, then you should mention this innovated principle. That is because if they are truly proficient in their path, they will utilise it in their discourse. For this reason, *Shaikhul-Islām* Ibn Taymiyyah (رَحِمَهُ اللَّهُ) demolished this foundation of theirs with numerous principles of the Religion.¹⁰⁷

¹⁰⁷ See *at-Tadmuriyyah*, pp. 40-50.

Shaikhul-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) cited the Attribute of Pleasure (*ar-Riḍā*) for Allāh because Allāh has affirmed it for Himself, and it is established with Him. So, Allāh becomes pleased whenever He wills and how He wills, and whoever claims that the Attribute of pleasure is eternal (unchanging), i.e., that Allah’s Pleasure for a believer has been eternally present and His Anger for an unbeliever has been eternally present, then we know this was not the belief of the early Salaf—this is the belief of the people of innovation, the people of Speculative Theology (*Ahlul-Kalām*).

Ahlus-Sunnah hold that Allāh is only pleased with a believer after he becomes a believer, and if he disbelieves then Allāh becomes angry with him. Take the example of the apostate: *Ahlus-Sunnah wal-Jamā‘ah* hold that while he was a believer, Allāh was pleased with him—and then He became angry with him after he left Islam.

As for *Ashā‘irah* and the *Māturīdiyyah*, they say, ‘Allāh’s Pleasure is eternal (unchanging). Whosoever Allāh knew would die upon faith, He is pleased with him, even if he was an unbeliever most of his life.’ So, they hold that Khālid Ibn Walīd (رَضِيَ اللَّهُ عَنْهُ) in the days he was fighting the Muslims, injuring, and killing the Companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), Allāh was pleased with him! And Abu Sufyān (رَضِيَ اللَّهُ عَنْهُ) when he fought against the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) at the battles of Badr and Uḥud, Allāh was pleased with him throughout! Why do they say this? Their answer is that Allāh knew they would die as believers. And likewise for a believer, since Allāh knows that he will die as an unbeliever, so He was eternally angry with him (unchanging) even while that person was a true believer in Allāh for many years.

There is no doubt that these ideas necessitate conclusions that are futile, incoherent, false, and in opposition to Qur’ān and Sunnah.

According to the *Ash'arīs*, a person who is in a state of true faith (*īmān*) as a Muslim, Allāh is angry with him even though he has *īmān* in Allāh and believes in him (because this man will die eventually as an unbeliever)—yet Allāh bestows upon him guidance to do more and more righteous deeds and to piety! So, does Allāh grant guidance and piety to one who He is angry with? So, this *Ash'arī* doctrine is futile having no basis in the Revealed Texts or sound reason.

The belief of *Ahlus-Sunnah* is important for people to comprehend in this issue—and it is that Allāh's Discretionary Attributes (Chosen Actions) such as Wrath (*Ghaḍab*), Pleasure (*Riḍā*), Displeasure (*Karāhiyyah*), Abhorrence (*Maqt*), Anger (*Asaf*) and Hatred (*Bughḍ*) are connected to His Will, and they are not eternally unchanging. So, in the saying of Allāh:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allāh is pleased with them, and they are pleased with Him.¹⁰⁸

Allāh's Pleasure for His servants is an Attribute from His Attributes. And likewise, His Anger is from His Attributes as in His saying:

وَعَصَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ

And Allāh has become angry with him and has cursed him.¹⁰⁹

So, what do the *Distorters of the Attributes*¹¹⁰ such as the *Ashā'irah* say? They say that Allāh's Pleasure is the intent to reward, and Allāh's Anger is the intent to punish. And if you were to ask them regarding His Anger, 'Why do you say that it is *an intent* instead of saying His

¹⁰⁸ *At-Tawbah*: 100

¹⁰⁹ *An-Nisā'*: 93

¹¹⁰ *Al-Mu'awwilah*.

Anger is actually His Anger?’ They answer, **‘Because anger is the agitation of blood in the heart. Therefore, affirmation of Anger for Allāh necessitates a body for Him and this is not befitting.’**

This saying of theirs’ is false and rejected from two angles:

Firstly: The attribute of anger is one which is shared between the Creator and the created beings, but the Distorters (*al-Mu’awwilah*) have limited the definition of anger to what they see in the created beings. They have explained it to mean the agitation of blood in the heart—but this is in humans and some of the animals. Can that ever be said about the Creator?! Furthermore, can that even be said about every part of creation? Then how can they apply this definition to the Creator?! And then negate anger from Him due to this humanistic definition?!

Secondly: Is the agitation of blood in the heart anger in itself or does it come about as a result of anger? The one who reflects over this question sees that the agitation of blood, the swelling of the blood vessels and reddening of the skin comes about in humans as a result of being angry and comes after one gets angry and it is a sign of anger in most people. So, it is not itself anger.

So, when the Distorters who are the *Ash‘arīs* and *Māturīdīs* define anger in this limited way, it is futile because they have defined it according to its effect on humans and this is a false definition in the language and rejected by all reasonable and intelligent people. So, when they say that Allāh’s Anger is His Intent to punish, and His Pleasure is His Intent to reward and give bounty—then this is to negate (*ta‘tīl*) the Attributes of Pleasure and Anger and to replace them with Intent (*al-Irādah*), and that is a deviation from the methodology of the Salaf.

And from the strange thought processes of these sects is that when it is said to them, ‘Allāh has Intent (*Irādah*). Do humans not also have intent?’ So, they have no choice but to affirm intent for humans because it cannot be denied—so by their own definition resemblance has taken place. Intent is from the traits of bodies according to their principle, so how can they describe Allāh with having Intent. They respond, ‘The intellectual proof points to the fact that Allāh has the Attribute of Intent.’ We say, ‘Then why does not this intellectual proof affirm for Allāh a body just as intent in humans affirms for them a body?’ They reply, ‘There are two intents here, they share the same letters, but their realities are different. The intent of the created beings befits them, and the Intent of Allāh befits His Majesty.’ With this response they are refuting themselves as *Shaikhul-Islām* Ibn Taymiyyah (رحمة الله) said:

And this is an evident contradiction because every one of the *Negators* who negates what the Messenger (صلى الله عليه وسلم) has affirmed of the Attributes of Allāh claiming to flee from what he sees to be unworthy¹¹¹, does not negate any of them except that he ends up affirming for the replacement that which he was fleeing from (in the initial Attribute he negated!). So, it is necessary for him in the end to affirm the necessary eternal Existence (i.e., Allāh) described with Attributes distinguishing Him from other than Him—and there is no likeness in these Attributes between Him and His creation.¹¹²

¹¹¹ i.e., that affirming the Attribute necessitates resemblance with His creation.

¹¹² See *At-Tadmuriyyah*, p. 43.

So here Ibn Taymiyyah is addressing the *Ash‘arīs* and whoever follows their methodology such as the *Māturīdīs*. They invent metaphors for most of the Attributes of Allāh claiming to free Him (تَبَارَكَ وَتَعَالَى) from resemblance to bodies and created beings. **However, in doing so, they end up negating the Names and Attributes of Allāh which Allāh has affirmed for Himself.** Furthermore, they apply their principles arbitrarily without uniformity leading to contradictions in their belief in the Names and Attributes of Allāh (سُبْحَانَهُ وَتَعَالَى).

This is clearly in seen in the contradiction of the *Ash‘arīs* in their affirmation of only seven Attributes. So, they affirmed the seven Attributes of Allāh that conform to the intellect, as they claim, and they are:

1. Life (*Al-Hayāt*),
2. Knowledge (*Al-‘Ilm*),
3. Ability (*Al-Qudrah*),
4. Intent (*Al-Irādah*),
5. Hearing (*As-Sama‘*),
6. Seeing (*Al-Basr*) and
7. Speech (*Al-Kalām*).

So, the *Ash‘arīs* say, ‘To affirm for Allāh the attributes of pleasure, anger, happiness, love, wrath and so on is to affirm for Him the attributes of bodies.’ We respond to them by saying, ‘The attributes of will, hearing, seeing, knowledge, ability are also the attributes of bodies. Just as we cannot comprehend descending, ascending, anger and pleasure except in physical bodies, then likewise, we cannot comprehend the attributes of hearing, seeing, will, knowledge and ability except in physical bodies.’ So, if the *Ash‘arī* responds, ‘But

Allāh’s Hearing is not like our hearing, His Seeing is not like our seeing, His Will is not like our will and the same applies to His Knowledge and Ability.’ So, then it is said to him, ‘Yes, and Allāh’s Pleasure is not like our pleasure, His Anger is not like our anger, His Happiness is not like our happiness, His Descending is not like our descending, and His Ascending is not like our ascending!’ With this, the *Ash‘arī* is left speechless and without any reasonable response—and if he is sincere, he will submit, but if he is arrogant, he will dispute and argue without any basis, except his desires.

All the Attributes of Allāh that are mentioned in the Book and Sunnah come under the same principles. There is no differing between them because the One being described is the same One for all the Attributes—and He is Allāh (عَزَّوَجَلَّ), and the created beings do not resemble Him at all with respect to His Attributes. So, just as the *Ash‘arīs* affirm Hearing and Seeing for Allāh in a manner that befits His Majesty without resemblance to the hearing and seeing of the creation—then likewise, this same principle is applied to the rest of the Attributes such as *al-Istiwā’* (His Ascending), *al-Nuzūl* (His Descending), *al-Majī’* (His Coming on the Day of Resurrection) and so on from that which Allāh has affirmed for Himself. And know that it is not possible to accept that the Lord of the Heavens and earth would describe Himself with that which would necessitate something unbefitting, or an impossibility or convey deficiency such that His servants would be led to negate it from Him! All of these meanderings of *Ahlul-Kalām* contradict the sound intellect! So, to affirm some of the Attributes, negate others and to invent metaphors for yet others is from the most incoherent and non-sensical of approaches. *Ahlul-Kalām* opened the door to arbitrary decisions (based on differing intellects) as to what should be accepted, rejected, and interpreted

from the Attributes of Allāh—this is the way of the *Ashā‘irah* and the *Māturīdiyyah*. And this was not the way of the *Sahābah* and those who followed them (رَضِيَ اللَّهُ عَنْهُمْ).

Those who attempt to affirm some of Allāh’s Attributes and negate others inevitably fall into contradiction and confusion. So, there is no true way forward except the Path of *Ahlu-Sunnah wal-Jamā‘ah* which is to affirm all the Attributes of Allāh as they are worded in the Qur’ān and Authentic Sunnah in a manner that befits His Majesty without distortion (*tahrīf*), without inventing metaphors, without any likeness to the creation and without enquiring how His Attributes are.

Shaikhul-Islām Ibn Taymiyyah (رَضِيَ اللَّهُ عَنْهُ) pointed out the contradictions of the *Ash‘arīs* when he stated:¹¹³

The first principle: Speech applied to some of the Attributes is also applied to other Attributes. So if the one being spoken to affirms that Allāh is Living with Life, All-Knowing with Knowledge, All-Able with Ability, All-Hearing with Hearing, All-Seeing with Sight, the One who Speaks with Speech, One who Intends with Intent, and He considers all of this to be true and real—but then he contends regarding His Love, His Pleasure, His Anger and His Displeasure—and due to that, he invents metaphors (*majāz*) and interpretations for these Attributes claiming instead that they denote Allāh’s Intent or His Intent with some of the creation to reward or punish.

So, it is said to him: There is no difference between the Attributes you have negated and the Attributes you have affirmed—indeed what is said about one Attribute should be the same as

¹¹³ *At-Tadmuriyyah*, pp. 31-33.

what is said about the other. And if you say: **‘Allāh’s Intent is like the intent of the created beings, and likewise His Love, His Pleasure and His Anger are like those of the creation’** then [we say] this is likeness and resemblance. And if you say: **‘Allāh has Intent that befits His Majesty, and the created being has intent that befits him as a creation’**—then it is said to you: **‘Likewise, Allāh’s Love befits His Majesty, and the created being is described with love that befits him. Allāh has the Attributes of Pleasure and Anger that befit His Majesty—and the created being has the attributes of pleasure and anger that befit him (as a creation).’**

If he says: ‘Anger is the raging of blood in the heart seeking retribution.’ It is said to him: ‘Intent (*al-Irādah*) is the inclination of the soul to seek benefit for itself and to ward off evil.’ If he responds: ‘No. That is the intent of the created being.’ Then it is said to him: ‘Likewise, what you have described is the anger of the created being.’

And likewise, he is obligated with this saying concerning Allāh’s Speech, Hearing, Seeing, Knowledge, and Ability. If he (the *Ash‘ari*) negates from Allāh His Attributes of Anger, Love, Pleasure and so on because they from the characteristics of the created beings, then he negates [by the same reasoning] Allāh’s Hearing, Seeing, Speech and all the Attributes. If he says: ‘It is not known except that this attribute (i.e., anger, love, etc.) is from the particular descriptions of the created beings, so therefore it must be negated from Allāh.’ It is said to him in response: ‘Likewise can be said about hearing, seeing, speech, knowledge, and ability.’

So, this individual (i.e., the *Ash'arī*) makes a distinction between some Attributes and others. It is said to him regarding those Attributes he negates [through metaphors and interpretations] just as he (the *Ash'arī*) says to the one he disputes with (i.e., the *Mu'tazilī*) regarding what he (the *Ash'arī*) affirms. So, if the *Mu'tazilī* says [to the *Ash'arī*]: 'Allāh does not have Intent, nor Speech established with Himself because these are attributes not established except with the created beings,' he (the *Ash'arī*) will argue that these Attributes are from those which Allāh is described with eternally, and they are not like the attributes of created things.' So, this is what is said to him (the *Ash'arī*) by those who affirm all the Attributes such as Love, Pleasure, and so on.

Meaning that the principle is the same—and a servant has no authority from Allāh to pick and choose between Allāh's Attributes and interpret, invent metaphors, and change meanings of whatever does not agree with his desires, intellect or innovated doctrines.