

## **The Five Principles of Al Mutazilah: Presentation and Criticism** □

***Rajeh Al-Sbateen***<sup>\*</sup>

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### **Abstract**

This paper aimed to explain the five principles of Mu'tazila, and the position of the people of AhlulSunnah wal Jama'ah towards these five principles:

- 1) Monotheism.
- 2) Justice.
- 3) Promise and threat.
- 4) The intermediate position.
- 5) The enjoining of right and prohibition of wrong.

It attempted to compare between Al Mu'tazila doctrine and AhlulSunnah wal Jama'ah doctrine. Qadi 'Abd al-Jabbar explained why they limited their doctrine to these five principles saying: No doubt that those who contradicted us are limited to these principles, don't you see that the contradiction of infidels and atheists in cooperative and assimilators, has joined the principle of monotheism?, contradiction of compellers has joined all the principle of justice?, those of deferred joined the principle of promise and threat? those Kharijites "dissidenters" have joined under the principle of intermediate position? and contradiction of Imamis have joined the enjoining what is right and forbidding what is wrong ?.

No one deserves the name of Al Mutazilah unless he believes in these five principles.

**Key Words:** The five Principles, Intermediate position, Monotheism, Justice.

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<sup>\*</sup> **Lecturer, Faculty of Sharia, University of Jordan .**

### **الملخص**

لقد اتفق جميع المعتزلة فيما بينهم على أصول خمسة عقديّة، جعلوها أساساً مهماً لمذهبهم، وهذه الأصول هي:

- (١) التوحيد.
- (٢) العدل.
- (٣) الوعد والوعيد.
- (٤) المنزلة بين المنزلتين.
- (٥) الأمر بالمعروف والنهي عن المنكر.

ويوضح القاضي عبد الجبار وجه حصر أصولهم العقديّة في هذه الخمسة، فيقول: "لا خلاف أنّ المخالفين لنا لا يعدّون هذه الأصول، ألا ترى أنّ خلاف المُلحدة والمُعطّلة والدهرية والمُشبّهة، قد دخل في التوحيد، وخلاف المجبرة بأسرهم دخل في باب العدل، وخلاف المرجئة دخل في باب الوعد والوعيد، وخلاف الخوارج دخل تحت المنزلة بين المنزلتين، وخلاف الإمامية دخل في باب الأمر بالمعروف والنهي عن المنكر".  
ولا يستحق أحد من الناس اسم الاعتزال عندهم حتى يجمع القول بهذه الأصول الخمسة.

**الكلمات الدالة: الأصول الخمسة، المنزلة بين المنزلتين، التوحيد، العدل.**

### **The Research Problem:**

Presenting and analyzing the five principles of Mutazilah troupe, as they were defended, explained and decided in their most famous Imams writings. And reporting and clearing the position and answers of the scholars of Ahlussunnah to these five principles.

### **Research Importance:**

The research importance appeared throughout explanation of the five principles of Al Mutazilah and the focus upon it without other sides related to this Islamic troupe in neutral presentation for its contents as the view of its owners.

### **Research Objectives:**

- 1- Presenting the five principles for Mutazilah as mentioned in their books.
- 2- Clarification of Mu'tazila's evidence and their proving for each one of these principles and their defense.
- 3- Addressing these principles by analyzing and debating and the rejection of Ahl al Sunnah and Al jama'ah approach.

### **The Previous Studies:**

There are many studies and books treated the troupe of Mutazilah by writing and analyzing, but these previous studies mentioned the five principles of Mutazilah throughout some of its chapters and sections as other sections did not deal with it by presentation, analysis, criticism and evaluation, this is exactly why this research is done.

### **Research Methodology:**

- This research used many approaches such as:
  - The historical approach which depends on mentioning Al Mutazilah texts from its original resources written by their Imams.
  - The critical approach that is clear in mentioning the arguments of Al Mutazilah Imams and replying to it.
  - The analytical approach that is clear through reporting Al Mutazilah texts and explaining the way they used it to prove their point of view.
  - Checking the concepts mentioned in Al Mutazilah texts, and explaining it simply to facilitate its understanding.

## **Introduction:**

No doubt that Mutazilah School has included many of intellectual trends as other Islamic Schools that graduated scholars and famous scientists, with active minds who militated to separate the religion and to advocate for it. But Al Mutazilah School specialized itself by principles considered the collective which combined united and distinguished its followers. About that, Abu Al Husein Al Khayat AlMutazili said : "No one of them deserved the name of Al'Etizal unless gathering the say with the five principles, if these adjectives are completed in a man then he is Mutazili."

This research aims to explain these five principles for its value towards Al Mutazilah School followers. Researchers analyzed and discussed its evidences and principles, principle by principle, and elucidated what is mentioned by the scholars as reply of some contrary with the followers of Ahl al Sunnah and Al Jamma'h and Al Jama'ah from that principles or its subtitles. To be fair and honest, we mention ,in the introduction , that Al Mutazilah were not the creators of that five principles - except the intermediate position - but they updated the gathering of these principles in a doctrine set particularly for them, in addition they had explained it purely mental, that helped them in controversy with other Muslims, until they reached us in the form of the five principles that we know nowadays.

## **The First Section: Monotheism**

***Monotheism*** as Al Mutazilah definition: "***knowing that God is one and not shared by others in what he's worth denial of the qualities and proof of the extent that he deserved and acknowledged***"<sup>(1)</sup>". Qadi Abdul Al Jabbar said: "It is a must to consider these two conditions: "Knowing, and acknowledging the both, because if he knew but did not approve, or approved but did not knew, then he is not a monotheist"<sup>(2)</sup>".

In order to prove the oneness of God, the Almighty, and having no partner and the multiplicity of the ancients, so that Al Mutazilah deactivated God, the Almighty on all he served in this issue, and that means the monotheism of Al Mutazilah is contrary by away or another, the perception believed by the followers of Ahl al Sunna and Al jama'ah.

The monotheism issues that they dissented with the followers of Ah al Sunnah and Al jama'ah, the denial of Allah adjectives in general, the saying of Qura'n creation, and the denial of seeing God in the afterlife, the explanation of that as following:

***Firstly: The Denial of Adjectives in general***

Al Mutazilah paid attention to monotheism, and considered it the first principle for they realized it as the unit of the self, so God Almighty sole by his self no body looks like, he is Almighty simple, kind abstract out of adjectives and indescribable by adjectives. Actually, "Al Mutazilah had exerted their selves and minds in order to prove their believe to denial the adjectives for God, so they depended on explanatory about what may be felt to God qualities, they admired by Platonic idea about one indescribable, he is simple one non multiple, not composed, that means he is one from each phase and abstract or mere out of qualities.

At the beginning, the issue upon their vision that the thing had adjectives after it is a self, and that adjectives are old, the adjective of old particularly belongs to divinity of God, and who can prove the adjectives as a result he will prove the multiple of God, and multiple God is null means if adjectives participated him in ancient, it had shared him the divinity"<sup>(3)</sup>.

Note that Al Mutazilah when they talked about the adjectives, they do not negate all God's adjectives, but they proved some, the following four

adjectives: Being knowing, being able, being alive, and being present for his selfsame. But they had denied the meaning of adjectives, and denied the addition of adjectives generally upon God self. "The reason beyond this type of thought in adjectives was the jealousy of Al Mutazilah on the transcendence and monotheism, so they believed that the prove of old adjectives for God lead to the multiple, anthropomorphism and metaphor, and that is null<sup>(4)</sup>".

Al Mutazilah's foible was their exaggeration in mind sanctification, considered it the first resource for believing, and they did not hesitate in explanation the texts that conflicted with the mind, judgment, because the mind judgment is definitive in their point of view, while the texts indication is presumptive." Al Mutazilah claimed that who said that God has ability and knowing, he pretended that God is a composed body, and he is limited because these adjectives are symptoms, and the symptom is not existed without an essential possessing, and every possessing is composed or a unique essential, and who said that is a metaphoric, because the bodies are alike<sup>(5)</sup>".

The author of Al "Tahawaya" the revealer, of their doctrine said: "They built the principles of their religion upon the body and the symptom, that the character and its description as Al Mutazilah argued, they protested by the adjectives which are the symptoms indicated the described happening and that is the body and they had spoken on monotheism as on this principle, and denied each adjective for God's likening, the existed adjectives in described which are the bodies<sup>(6)</sup>".

Al Mutazilah deduced by the mental evidence on their denied the adjectives, they considered it the selfsame, and the proved of adjectives lead to dislocation of human qualities on the divine itself, and that lead to anthropomorphism, installation and bias and other articulations vocalized by them in this section, such as proved the qualities needed anthropomorphism and

metaphor to God, and God Almighty, superior above that, because the qualities which are the knowing, the ability, the will and alike are symptoms and meanings stand alone, and the symptom not stand without body, and God is not a body. There is no doubt that the denial of Al Mutazilah for the qualities in generally, and the proved of some particularly, and their say that the qualities are the selfsame, words can be refuted, because the say that the quality is the selfsame, such as the science is the selfsame the scientist that means abounding in self that for the following<sup>(7)</sup>:

- A) There is a difference in our saying: selfsame selfsame, and our saying: selfsame his knowledge so that obligated the differentiation and that obligated abounding in self.
- B) The fact of knowing is different from the fact of ability, alive and will, if the three facts were the same word about the same fact of his divine self, the saying that three facts are one fact, is null, and that obligated a bounding in self and also is null.

So, we cannot say the adjective is the selfsame because that is incorrect as we mentioned previously. And the adjective is not different from the self, but it is the adjective is not different from the self. It is the adjective of the self and this means that the adjective is not the described and that not lead to be other one with God, because the adjective follows the prescribed and it is not in depended, and it is follower to the prescribed in past and present, whereas God is an ancient either his qualities ancient by his out dated by that this suspicion is null.

Al Mutazilah deduced in addition to the previous from mind evidences by evidence from the transition in order to prove their correctness denial to the qualities that from Qura'n God's say (There is nothing whatever like unto him)<sup>(8)</sup>, they said: To prove the qualities to God the creator as hearing, vision, equator, hand and face similar the creature to the creator, because human beings qualified

by these qualities and God said (There is nothing whatever like unto him). "So their deduce distortion for the speech, because their deduce from the text proved both qualities for God, hearing and vision, the both adjectives are the completion to the same verse (There is nothing whatever like unto him, and He is the One that hears and sees (all things). This is clear evidence as rebuttal for their speech. The agreed meaning by imams and scholars that nothing whatever like God nor in his divine self or his names and qualities<sup>(9)</sup>".

***Secondly: The Creation of Qura'n:***

All Mutazilah concurred that Qura'n is a creature and updated, the Judge Abdul Jabbar agreed that Al Mutazilah doctrine, he said: "About our doctrine the Qura'n is God speech and his afflatus, and it is a creature and updated" <sup>(10)</sup>. They had inferred for their saying by several evidences the main of them the God Almighty saying (God is the creator of everything) <sup>(11)</sup>. they said the verse means everything, the general, whereas Qura'n is a thing, so it is entering in generalization (ALL) so it will be a creature, so there is no evidence to exclude Qura'n from the generalization, so it must enter the whole. The reply to their inferring from this verse as following:

- 1 ) Their saying is impressed wonder that all human beings actions are not created for God, but created as whole by human beings, not by God, so they excluded it from the general of (whole) while it is a thing from things, and they entered God speech in its generalization, while it is a quality from God qualities:
- 2 ) God Almighty said (When we decree a thing, we only say: Be, and it is) <sup>(12)</sup> if Qura'n is a creature, so God will say to it "BE" whereas Qura'n is God saying and it is impossible to be his say is a saying for him, because this is required second say and the second required third .... etc. until infinity and required sequence and that is null.



- 3 ) The saying of Qura'n creation required that all God qualities are created such as the knowledge, ability and others this is frank disbelief, because God knowledge is a matter and his ability to a matter and that enter in the generalization of (whole) then it will be a creature after it was not God for above what they say.
- 4 ) The generalization of (whole) in each topic, that known by clues, see God say (Everything will it destroy by the command of its Lord! Then by the morning they, nothing was to be seen but (the ruins of their houses!))<sup>(13)</sup> So their houses are things and didn't enter in the generalization of all things destroyed by the wind?? Because the object is to destroy everything acceptable to destroy by the wind, upon that the object from God saying (the creator of everything) is everything created and any existed except God is a creature, so all man actions entered in the generalization, and God never, and his qualities are not other than him, because his Almighty is described by perfect qualities inherent to his sanctification divine self. And it is no imagination to separate his qualities from him. "This attitude of Al Mutazilah for the Holy Qura'n is contrary to the attitude of Ahl al Sunnah and Al Jama'a and others of the predecessor and successor all of them agreed that God speech is not a creature."<sup>(14)</sup> The famous imams, mercy of God for them, had judged that any one saying that Qura'n is a creature, he is disbeliever. Imam Ahmad Bin Hanbal, God's mercy, said: "Who said Qura'n is a creature, then he is disbeliever from our point view because Qura'n is from God knowledge, and included his names."<sup>(15)</sup> Al Thawri, God's mercy, said: "Who said Qura'n is a creature, he is disbeliever"<sup>(16)</sup>.

***Thirdly: Denial of the Vision of God in the Hereafter:***

From the foundations of Al Mutazilah doctrine, the vision of God should be denied, and who does not believe that is disbeliever as the point view. The Judge Abdul Jabbar said: "The vision by eyesight for God is impossible, and what

should be denied is the vision<sup>(17)</sup>. Their main inferred the God's say (No vision can grasp Him, but His grasps is over all vision. He is above all comprehension, yet is acquainted with all things)<sup>(18)</sup>. The judge Abdul Jabbar said: "The indication phase in the verse is what proved that perception is connected with sight and is not likely unless the vision, so it is a proof God denied himself the perception of sight we find the same praise due to himself, and what was due to the same praise is a proof of shortage, and the shortages unallowable for God in any case<sup>(19)</sup>". The reply to their inferring from this verse as following<sup>(20)</sup>:

- 1- **Phase One:** The meaning of this verse is an evidence against you, because God mentioned the vision in the context of praise and it is known that the praise be by proved qualities, and the pure nil is not the perfect, and not used to praise by it, God praise by negation if it contains, existential issue, such as the praise himself by denied the drowsiness and sleep, the denied of death which contained the perfect of everlasting. And the denied of forget and the absence of anything of his knowledge, and that contained the perfect of his besetment and knowledge, so God never praise by pure nil not contained existential issue because the nil share the described in its nil, and the perfect not described by issue shared in nil.
- 2- **Phase Two:** The meaning of verse: That he is soon and not realized, not sounded, God Almighty say (no vision can grasp him) this a strong evidence on his perfect greatness, he is bigger than anything, so for his prefect greatness can't be seen on away to surrounded him, because realization is to God Almighty say: (And when the two companies saw one another, the companions of Moses said, "in dead, we are to be overtaken." Moses said, No! Indeed, with me is my Lord, He will guide me)<sup>(21)</sup>. It is clear that Moses- peace be up on him - not denied the vision, but he denied the realization, because vision and realization both existed together and without

the other, God Almighty seen but we can't realize him, and known, also we can't surrounded his knowledge. And whereas the vision is fixed by real texts from the Holy Qura'n and by prophet Mohammad's Sunnah, Mutazilah forced to interpret the Qura'n texts that prove the vision in the sense (hopping reward, and awaited). About that the Judge Abdul Jabbar, said: May be said by God saying (the faces that day green but to the Lord head mistress)<sup>( 22)</sup>. This is a strong evidence that God may see in the afterlife. "Our answer: who said that as the saying that God Almighty a body, so we agree with him, in addition may be shacked, hugs and touched, God is over all that but we said God is not a body, so who denied simile he had to admit that the seeing to God is incorrect because the seeing is to make the correct eye towards the thing for seeing it, and this is not only towards the objects, so it is a must to interpret that to what true to see that is the reward<sup>(23)</sup>".

No doubt that their interpretation is null, because it is taken out the word of truth into its metaphor, because the addition of vision to the face is in the place in the verse, and the transitive article (to) frankly in the eye vision, and the speech without an indication pointed to another meaning, so God wanted the looking by eyes to Lord Almighty. The texts that proved the vision from prophet Mohammad's Sunnah – peace be upon him- were refused by Al Mutazilah who considered the texts were single predicates and not proved by scientific certainty. In that Judge Abdul Jabbar said : "In some "Ahadeeth" which deduced with Sunnah followers in proving the vision, even if it is correct "Ahadeeth", it will be considered single predicate and that is not scientific, our issue needed consistency and prove, if this statement correct what they related with is null."<sup>(24)</sup> The Judge speech is refused and null together his friends opinion is denied the seeing God Almighty.

And if "Hadeeth" is single predicate it is not negated to be applied, "So the mentioned "Ahadeeth" in proved vision are accepted by the nation and the one predicate if it is acceptable by the nation, work and ratification means scientific certainty by nation crowds."<sup>(25)</sup> AlMutazilah position towards vision is contrary to Sunnah followers, who proved the vision for God Almighty by eyes in the afterlife and by mentioned "Ahadeeth".

"Al Tahawi", "God's mercy" said: "The vision is a right for the people of paradise without how as mentioned by the Qura'n."<sup>(26)</sup> (The faces that day tender and green bay to the Lord headmistress)<sup>(27)</sup> the explanation of what God wanted and all of what in Qura'n and what mentioned by the prophet Hadeeth is completely correct, and we didn't enter by our opinions or willingness, because who is correct in his religion that one who is completely blessing of God and his Messenger, and returned any suspect. "Ibin Taimiah" God's mercy said: "Companions, and affiliates, and imams of Islam known imams in religion as Malek, Al Thawri, Al Awzai, Al Laith Ben Sa'eed, Al Shafe'I, Itzhaq, AbuHaneefa, AbuYusof, and others all of them agreed the proved vision, and proved vision throughout of Al Hadeeth..."<sup>(28)</sup> such as the narrator Jareer Ben Abdullah, God's mercy, said (we were sitting near the prophet, and he looked to the moon in full at night, and said (you will see your God as you see this moon, you will not blame in seeing him if you can pray before sunrise, and sunset do that)<sup>(29)</sup>.

## **The Second Section: The Justice**

The Judge Abdu Al Jabbar defined Justice in Mutazilah's idiom said " It is intended that all act of God well and he doesn't do bad (ugly), without prejudice to what is the duty of him<sup>(30)</sup>". This definition, which interpreted the justice according to them, compromised of the right and wrong, and saying (The acts of God are all good, and he doesn't do bad "ugly") is right, no doubt, because God Almighty has denied for his self the unfairness, and if the fact of unfairness to put things in wrong place, and God put things in suitable case, because he is above unfairness, all that correct, if they didn't want by their saying the denial that God created the evil, if they wanted this no doubt their saying is null , " Because God Almighty the creator of good and evil, and evil is in some of his creatures not in his creating and action."<sup>(31)</sup> For their saying: (without prejudice to what is the duty of him) possible for two phase:

- 1- The duty to be necessitated upon him by himself.
- 2- To be that duty necessitated upon him by another, if they intended the first that is correct, that from God Almighty deign for his creatures, but if they wanted or intended the second phase, that is null, because no one owns authority to obligate God Almighty to do anything. "About that "IbenTaimiah "God's mercy said: "The obligatory upon God and the prohibition in relation to his creation, this is "Al Qadariah"(Anti Fatalistics) saying, and it is a created saying contrary to the correctness transferred and frank reasonable, and the Sunnah followers agreed that God Almighty the creator of all things he is the Lord and Sovereign, what God wants done and not done if he orders, and people can't subject God by anything<sup>(32)</sup>".

Dr. Mohammad Al Khateeb said good speech about the relation between monotheism and justice by Al Mufazilah, "There is a relation between the first

principleal the monotheism, and the second principleal justice) so Mutazilah differentiated between God qualities and the creatures qualities in the principleal of monotheism, also differentiated him in justice principleal against prohibition, God in the principleal of monotheism sole in his divine self no one like's or as him and the principleal of Justice sole by his goodness not issued any evil."<sup>( 33)</sup> After that Dr. Al Khateeb asked an important question: Why Mutazilah had selected from all God qualities actions, the quality of Justice to be the second principleal? That answer: because Justice is the head of virtues that ruled the transitive actions to others, specially the relation between the creator and creatures, may be all Mutazilah theories that explained the relation between God and man under the Justice principleal, also the other three principleals branched from justice this can be called Mutazilah as justice band, God justice no one Muslim differed about, it, all them agreed that God the justice ruler, no one will be injustice even jot, but Mutazilah hyperbole too much and that leaded them to incorrect and contrary to Sunna followers, such as what embranchment from justice principleal their saying of the denial of God creating to the people actions, it should be most suitable reactions from God, it is enough for mental cognition of reward and punishment to the good and the ugly, and the saying of Divine kindness theory the explanation as following :

***Firstly: The denial of God creating of people actions:***

AlMutazilah denied that God is the creator for his people actions, "Ibin Al Qayem", God's mercy, said<sup>(34)</sup>: the justice pronounce Mutazilah made it a noun for the denial the ability of God upon his people creating it and his will, so they excluded it out of his will and ability is the justice, and their forebears excluded it out of his advanced knowledge and writing from justice and called themselves the Juridical, all of them agreed that. Judge Abdul Jabbar about this agreement said: "The people of Justice(means AlMutazilah ) agreed that the actions of people are

from their behaviors, their standing and settings, happened from their sides, and God is the best acted that, and no one takes action only them, and who says that God created it, then he will be a great mistaken"<sup>(35)</sup>. They denied that God is the creator to his people actions in order to consider God is over injustice, as Judge Abdul Jabbar said: "The evidence that God cannot be the creator for people actions, because people did injustice so if God did he would be injustice, and God over all that"<sup>(36)</sup>. "Ibin Taimaih" God's mercy, refused their saying "because the action is ugly from its actor nor means it is ugly from the creator, because the creator created it in others not in himself, the action is described by its actor the real doing, not from who created it in others, as he created for others colors, breaths, moving, abilities, so the creature is described by the qualities, also God the creator of others abilities of speech, pray, and fasting , because the other that the speaker, the prayer, and the fasting"<sup>(37)</sup>.

Either, from what they inferred on the denial that God is created for the people actions: because the people who established their actions by their will, abilities and knowledge. Judge Abdul Jabbar said: "If they said in people actions, that God Almighty didn't create it? Said, yes, it is from their side happened, the evidence for that it happened by their intention, knowledge and ability"<sup>(38)</sup>. This evidence is refused, because it is needed to stop God's will in people actions, so God's will is not implemented in their actions, but they have the absolute will in doing what they want. This means the denial of God's ability and proves the shortage for him, as not able to guide and go astray, in this case the slave is more able, than God, Almighty, is overall of everything.

No doubt that AlMutazilah position the certainty that people are responsible for their actions without God is contrary of "Al Sunnah" followers position, because" Ahl al Sunnah and Al Jamma'h Al Jama'ah" believed that the

people actions for them really, but it is created by God, and their will in their actions is followed to God will, Almighty.

***Secondly: It should be the most suitable act of God:***

Al Mutazilah, saying, it should be the most suitable act of God in what related to his people, if one of servants assigned commission obeyed, it must be rewarded for that, and if one servant be hurt, he must make that for his favor and utility, unless he will be in breach of his duty, and this in an ugly in commissioning, about this the Judge Abdul Jabbar, said: "If the assigned did his duty as it should be done, God will rewarded him, no doubt, and God Almighty, if he put the pain and sickness, he did that just for the man favor and utility, or he will be in breach of duty"<sup>(39)</sup>. What mentioned by Mutazilah as it should be the most suitable act of God is conversed with the opinion of the legitimate scholars, who said: It is not a must for God to do the most suitable act for his people, no one has the authority in accepting or prohibiting anything by God. Creation is by our Gods ability he is governed by what he wants, what is a duty by him is a duty for him by his acceptance, and what is prohibited for his self, is prohibited for him by his prohibiting. All that for him no objection by that for God, because his Almighty is not questioned about what is he doing, and God Almighty told about it for his divine self, and told his prophet- peace be upon him - God Almighty said: (The believers it was incumbent upon us to help them)<sup>(40)</sup>, and Almighty said: (Your Lord has written mercy for himself)<sup>(41)</sup>, by "Al Hadeeth AlQudsi Al Saheeh", that the prophet- peace be upon him- said, as narrating from his God, (Oh my servants forbidden oppression for myself and have made it forbidden amongst you do not oppress one another)<sup>(42)</sup>. And how it should be the most suitable act by God for his people, and he said: (And had he willed, he would have guided you all (mankind)<sup>(43)</sup>. Also, God said: (And had your Lord willed, those on earth would have believed, all of them together)<sup>(44)</sup>. So God, Almighty,



may distract some slaves hearts from the guidance and judged them with disbelief. So if it is a must for him to do the best for his people, he will not Judge some to disbelief and, he had not created the disbelief in them. How is should be the most suitable act of God, whereas mentioned by "Al Hadeeth", for "Abdullah Bin Mas'ood" may Allah be pleased him, said: The Prophet- peace be upon him- speaks to us, and he is sincere, trustworthy, said: (That any of you is collected in his womb forty days, and then a leech, forty days, and then be a chew, forty days, then God sends an angel be ordered by four, his sustenance, his age, and naughty or happy, I swear by God, one of you, or the man is acting as the act of people of hill until one or two arms to reach the hill, and he precedes death and act as the people of paradise acting and enters it, and the man is acting as the act of people of paradise until one or two arms to reach it, he precedes death and acts as the people of hill and enters it.)<sup>(45)</sup> "Iben Hajar", God's mercy, about the previous Hadeeth, said:" As an evidence that it is not a must for God to take care of the most suitable, unlike Mutazilah saying, because somebody spends all his age in the obedience to God and finished by disbelief, dies while he is disbeliever, enters the hill, if he should take care of the fittest, his all good acts not be frustrated by the word of disbelief that he died on, specially his long life and his death is very close to his disbelief"<sup>(46)</sup>.

This pointed that "Al Sunnah" followers not denied that there is an interest in God's orders and preventions, they had assured that it should be an interest in God's orders and preventions but not as a must for God as Al Mutazilah said, on the contrary they said, God's taking care of the interest in his orders and preventions is his virtue and generosity upon his people "IbenTiamiah", God's mercy, said: "Who has imagined from "Al Qadariah"(Anti Fatalistic), Al Mutazilah and a like, that they deserved as hireling, as tenant, he is an ignorant in that, and the right for his servants is from God virtue and generosity, and not from

compensation entry or from compulsory by another, God Almighty is the uppermost"<sup>(47)</sup>.

***Thirdly: The realization of the reward and punishment upon the good and bad (ugly) merely mentally was before the advent of the religion:***

Al Mutazilah point of view, that if the mind reveals the goodness of the thing it is to do, and if you do, then you deserve the reward, if you leave it, you deserve the punishment. This Muyazelah point of view is conversed with "AlSunnah" followers, whereas their opinion, that the mind realizes the goodness and the ugly in the things, but the consequent of that depends on what is stipulated by religion.

***Fourthly: Divine Kindness:***

Al Mutazilah see that God created man and enabled him to act, that gave him the full ability to do his work, and he is free to choose. Does this mean that God has left him without giving him a helping hand??? Al Mutazilah see that God does not leave him without care, and they explained the relation between God's care, and man ability called that divine kindness. The difference about if God gives kindness to all his people, and then infidels become believers. Their dispute about this issue, their deepened on the previous cultures, whether from philosophers or other religions all that leaded them to put a theory it is righteousness and fittest<sup>(48)</sup>. The Judge Abdul Jabbar defined the kindness, said:" The kindness is all what a man selected as a duty, and avoided ugly, or what is closed for his selection to the duty of his leaving the bad (ugly)"<sup>(49)</sup>. From the Judge speech, the kindness means all things that make man to select the duties, and to leave the preventions or he will be nearest to select the orders or to leave preventions. And the Judge presented the evidence of what AlMutazilah selected from the doctrine by saying : " That God Almighty if he command servants, and

his aim is to expose him for the degree of reward, and he knew that the man able to select the duty and to avoid the bad "ugly". Then it is a must for God to exist that action in the man or it will be the shortage. And became as the ease if one of your friends invited you top a feast, and know that you will not response him unless he send you a great man, that is a duty for him if he didn't do that, it returns with shortage for his purpose<sup>(50)</sup>".

**"Ahl al Sunnah and Al jama'ah" followers point of view of the Kindness issue:** They proved the kindness from God to who he wants from his creatures, but they did not consider it a duty as the opinion of Al Mutazilah, but it is preferred from God and that called the success to do good deeds, and to avoid evil. The evidence that it is preferred, God say (Had it not been for the Grace and Mercy of Alla upon you, you have followed Shaitan (Satan) save a few of you)<sup>(51)</sup>. That is the virtue from God for the believers and by it they didn't follow the (Satan), and God Almighty said: (so he looked down and saw him in the midst of the fire, He said, By Allah you have nearly ruined me, had it not been for the Grace of my lord, I would certainly have been among those brought forth (to Hell)<sup>(52)</sup>. The grace that by it the believers saved from the hill is the kindness. And alike the two Verses are too much, and that is not a duty.

### **The Third Section: Promises and Warnings "Threats"**

The promise – according to AlMutazilah- is "Every matter included benefit up to others, or avoiding him harm in the future, and it is no difference for Al Mutazilah between it be good deserved or not"<sup>(53)</sup>.

And Warning - According to them - is "Every matter included delivery the harm to others, or prevent him a benefit in future, whether it is a good deserved or not"<sup>(54)</sup>. In the principle of the promises and warnings Al Mutazilah see that it is a must for God to do what he promised and warned, he should reward the obedient and punish the disobedient, or he preached the threats and promises, or that considered corruption, measure. The Judge Abdul Jabbar said: "The knowledge of promises and warnings, the knowledge threatened the disobedient by the punishment, and he does what he promises and threatens necessarily, cannot be for him the breach or lie"<sup>(55)</sup>.

Al Mutazilah inferred it should be fulfill the promise by God that, if he didn't fulfill his promise by the reward for his people, he would be unfair. About that the Judge Abdul Jabbar said:" you have to know if God ordered you the hard works, it is a must to get rewards instead of that work, if there is no rewards for the hard work, then the Old, Almighty will be unfair and forlicsome"<sup>(56)</sup>. The Judge Abdul Jabbar speech is refused for two reasons <sup>(57)</sup>:

- 1- What they mentioned is based on the slave's worth something to God, and this is null. The servant does not worth by himself something to God, and not to him that the Lord requires something to himself or to others. But God should reward his obedient is true because God Almighty told us that, and he is faithful in his promise and not breach his word.
- 2- If God willing torment for what he wants from his people, no one can prevent him and he is not unfair God said: (Say: who then can do aught against Allah, if he had to destroy the Messiah son of Mary, and his

mother and everyone one on earth)<sup>(58)</sup>. The prophet Mohammad - peace be upon him- said: (If God wanted) the torment for the people of skies and earth, he will and he is not unfair, and if he wanted mercy for them, his mercy is better for them than their actions)<sup>(59)</sup>.

Mutazilah inferred that it should be fulfill the promise to God, that the road in the promise and warning is one, and also that he may not be back in the promise, so too may not be back in the intimidation. Their evidence is null," because the road in the promises and warnings are not united, promise of the right to Almighty God for his slaves, and intimidation right to Allah Almighty for his servants, there is a clear difference between them, whereas "Ahl al Sunnah and Al Jamma'hand Al Jama'a" followers agree that it should be for God to fulfill his promise, because he is faithful in his news and never be back by his promise. They said that by the decision of promise not by the deserved, the promise is compulsory by God himself to his self, while the deserved is compulsory by the slave to his God, and the slave doesn't has the authority upon God"<sup>(60)</sup>. The predecessors agreed that it may be back the warning by God, because it is his pure right, and dropping it indicated to his very much generosity and kindness, and the great bounty and mercy. At that" IbnTaymiyyah" says, citing the "Sunnah and Jama'ah": "May be to pardon the culprit of the faithful, and that the people of sins come out of the fire, not one of which commemorates from the people of monotheism, and come out of it who was in his heart whit of faith"<sup>(61)</sup>.

- ***An important note:*** Al Mutazilah have built upon this principle that the perpetrator of great guilt about faith and Islam, is a non-Muslim , and non-Muslim immortalized in the fire. For this they denied the intercession of the prophet- peace be upon him - to the disobedient. The Judge Abdul Jabbar says: "Our opinion about proving intercession is known, and who denies it is commeting a great error, but we say: It is only for the guardians of God,

without his enemies, that increase to them a great favor"<sup>(62)</sup>. AlMutazilah's denial of intercession for disobedient believers, is rejected by "AlSunnah" followers because of sequence "A hadeeth" that proved it, such as narrated by "Anas", may Allah pleased him, he said: I heard the prophet - peace be upon him - saying: (If the Day of Resurrection accompanied by, I said: O Lord, enter paradise in whose heart whit, going into, then I say: Enter Paradise from the lowest thing in his heart)<sup>(63)</sup>. And narrated by "Abu Musa Al-Ash'ari", may Allah be pleased him, the messenger of Allah - peace be upon him- said : (Choose between intercession and between that enters half of my nation to paradise, I chose intercession, because it is more general and the best, see it for the righteous? No, it is for offenders, mistakers, contaminated)<sup>(64)</sup>. For the frequency of these "Ahadeeth", "Al Sunnah's" followers agreed that the prove of prophet intercession for the disobedient from his nation, "Ibin Taymeyyah" said: "Companions and followers doctrine, and "Muslims Imams", and all of "Ahl al Sunnah and Qura'n'ah", for people of sins, and no one people of faith be in fire for ever, but out of fire who is in his heart the weight of grain of faith"<sup>(65)</sup>.

#### **The Fourth Section: The intermediate position**

The fact of this principle as Al Mutazilah mentioned that the perpetrator of great guilt about faith and islam is not eligible to be called a Muslim or Faithful for this is an honor .And he is not eligible to be called non-believer or hypocrite that the previsions of the infields and hypocrites, doe not make it, and if there would be no faith or name of Islam and infidelity and hypocrisy, he deserved to be called a punk (evil doer) . Judge Abdul Jabbar said: "And as such is not called, it is not being in the provisions of these, but his name between the names, and arbitrator between the two positions."<sup>(66)</sup> Al Mutazilah came up to a result that he deserves immortality in the fire because of his minus faith !!

This judgment of AlMutazilah has been refused by the followers of "AlSunnah and AlJama'ah", "IbnAbe Al Ezz" "God's mercy" said:" All people of Sunnah agreed that the big perpetrator does not come out of faith or Islam, and does not enter the infidelity and does not deserve the immortality with the infields as Al Mutazilah said<sup>(67)</sup>".

**The Fifth Section :  
Enjoying what is right and forbidding what is wrong**

Al Mutazilah defined the concept of right "promotion" by saying: "Every action his commander (actor) knew its goodness or indicated to it" <sup>(68)</sup>. And the forbidding "prevention" is "Every action his actor knew its ugliness or indicated to it"<sup>(69)</sup>. Enjoying what is right and forbidding what is wrong is a must in any way whether by sword or without. At that Balkhi says: "They agreed that there is two duties for Muslims, to order the right and to avoid the wrong by any way they can whether by the sword or without it"<sup>(70)</sup>." The obligation of that is far enough not by everyone. In that Judge Al Jabbar, says : " If this impose is done by some then it is dropped upon the rest of them, so that we said it is from the enough impose"<sup>(71)</sup>. But about what intended of Enjoying what is right and forbidding what is wrong, Judge Abdul Jabbar says: "The intended of order by promotion is to do promotion, is demise of evil, if the purpose rose an easy thing, is not permissible for him to reverse it to difficult"<sup>(72)</sup>". This means, it is a must to treat evil graduating from easy to difficult and not permissible the vice versa, who can change the evil by tongue nor permitted him to use his hand or sword. And promotion for them is two parts duty and delegate, and the order by it applied that division accordingly. But the evil or the vice in all is a duty to avoid whether it is be heated or forbidden, about that the Judge Abdul Jabbar says:" The promotion is two parts, one is a duty the other not, the order to duty is duty and increase is increase, but the vice is all from one point it is a duty to prevent all of it"<sup>(73)</sup>".

Al Mutazilah mentioned many conditions to the Muslim who enjoys "acts" what is right and forbids what is wrong as following<sup>(74)</sup>:

1. To know that the commanded by is right "virtue", and the avoidance is forbidden, not to order the evil and to avoid the goodness.
2. To know that the right is present, such as seeing the wine drinking tools already, night clubs present, and music played.
3. To know that his forbidding will not lead to a greater harm. so, if he knew or thought that his "drink wine" would lead to kill a group of Muslims or burning their store... then he must stop his act of preventing .
4. To know or think that his speech will have an impact and response, otherwise he must stop his act of preventing.
5. To know or think that his preventing will not lead to harm in his money or his self.

It is clear that there are observations and objections to the previous conditions including:

1. Legalization changing the wrong by sword: this is null. because it leads to loss of life, bloodshed, and that lead to spread chaos, and lack of security and stability. The correct is that any person who is not deterred from humiliating by tongue or hand, we must rise his case to the Judge or the ruler, "because using sword is away out to sedition, and that resulting to more corruption<sup>(75)</sup>".
2. About their condition that to be known for the person who enjoys the right and forbids the wrong, that his saying must have impact and response otherwise this duty is dropped upon him, this condition is null. Contrary to the opinion of the nation scholars," Al Nawawi", God's mercy, said<sup>(76)</sup>: It is not the duty dropped for one thought that to order by promotion of virtue and prevention of vice is not useful, but he should do it, because reminding



benefits believers in addition to that God Almighty said: (The messenger duty (or mankind) is but to convey (the message)<sup>(77)</sup>.

3. About their condition, the commanding and forbidding to know or thought that is not leading to harm in his money or his self, this situation is strange, because doing burdens of the promotion of virtue and prevention, of vice, is a road surrounded by thorns. So if we supposed that the weakness of every human being shall forbid him from changing the evil because of fear of harm to himself, or his money, then what remained of the of reform conditions and forbidding straightening morality effect ??? God Almighty says (enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever beside thee)<sup>(78)</sup>.

The noble companions, may Allah be pleased them, said, to order by promotion virtue and to avoid prohibitions surely you have to be patient on the harm that will happen to you, so for that "Othman", and "Ibn Mas'ood", God be pleased them, read God's saying (There must be a nation from you, who invite to goodness, and enjoin right conduct and forbid indecency)<sup>(79)</sup>. They read it as this (who invite to goodness, and enjoin right conduct and forbid indecency God helping them for their suffered)<sup>(80)</sup>.

Before finishing speech about this fifth principle, it is good to remind that "This is the alone practical principle whereas the other principles related to consider and belief, and Al Mutazilah have practiced this principle practically, it has been identified biography men fought the irreligiousness as they stand against who rejected their principles and ideas"<sup>(81)</sup>.

### **Conclusion**

The research had reached to the following results:

1. Al Mutazilah believe that no one deserves the name of Al Mutazilah unless he believes in their five principles.
2. Al Mutazilah were not the creators of these five principles - except the intermediate position - but what they did was updating and gathering of these principles in a doctrine set particularly for them, in addition they had explained it purely mental.
3. The monotheism issues that Al Mutazilah dissented with Ahl al Sunnah and Al jama'ah, were the denial of Allah adjectives, the say of Qura'n creation, and the denial of seeing Allah in the hereafter.
4. When Al Mutazilah talked about the adjectives, they did not negate all God's adjectives, but they proved some.
5. In the principle of the promises and warnings Al Mutazilah see that it is a must for God to do what he promised and warned, he should reward the obedient and to punish the disobedient.

### **Margins :**

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