

أيها المخدوع: أكبر علماء أمة محمد صلى الله عليه
وسلم لم يكن فيهم أشعريّ واحدٌ

The Greatest Scholars of this Ummah Were Never Ash'aree

Shaykh Saalim at-Taweel

The Greatest Scholars of this Ummah Were Never Ash'aree

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

Reference

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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*What he claims is not
strange if it comes
from a person who
has no knowledge,
however what is
strange is that this
occurred from
somebody with an
intellect!*

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All praise is due to Allaah alone; may peace and blessings be upon the one after whom there is no Prophet. Thereafter,

I read an article by a writer, it appears that he has been used by the callers to the innovated beliefs of rhetoric; I found him deceived and at the same time he wants to deceive the people with what he has been deceived by.

He mentioned in his article that the great [scholars] of the Ummah of Muhammad were Ash'aree. [Al-Watan newspaper, Saturday 11th Rajab 1435, corresponding to 102013/05/; entitled: Have a good opinion of us, O author of the article]

What he claims is not strange if it comes from a person who has no knowledge, however what is strange is that this occurred from somebody with an intellect!

Every intelligent Muslims knows, by necessity and without any introductions; without the need to list evidences, proofs and Aayaat that the Messenger of Allaah (sal Allaahu alayhi wa sallam) was the most knowledgeable of people regarding Allaah (the Most High) and His religion; he is the one who Allaah chose, revealed His Book to and gave him wisdom.

The Mother of the Believers 'Aaishah (may Allaah be pleased with her) said, "The Messenger of Allaah (sal Allaahu alayhi wa sallam), when he would command the people, he would only command them with actions they were able to fulfil. The people said,

We are not like you, O Messenger of Allaah, Indeed Allaah has forgiven what has already occurred from your sins and any sins that may occur in the future.

So he became angry to the extent the anger could be seen from his face. He replied.

Indeed I am the most pious and knowledgeable regarding Allaah.¹

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Every intelligent Muslims knows, by necessity and without any introductions; without the need to list evidences, proofs and Aayaat that the Messenger of Allaah (sal Allaahu alayhi wa sallam) was the most knowledgeable of people regarding Allaah (the Most High) and His religion

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¹ Narrated by 'Aaishah; Collected by Bukhaaree

His noble companions (may the pleasure of Allaah be upon them) took this knowledge from him directly. The Scholars have unanimously agreed that the most knowledgeable of people after the Prophet (sal Allaahu alayhi wa sallam) are the companions (may Allaah be pleased with them). The most knowledgeable of the companions, without exception, are the Four Rightly Guided Caliphs: Abu Bakr, Umar, Uthmaan and Alee (may Allaah be pleased with them all).

[The most knowledgeable] after the Four Rightly Guided Caliphs were the scholars of the companions such as Ibn Mas'ood, 'Aaisha, Mu'aadh ibn Jabal. Abu Hurayrah, Ibn Abbaas, Ibn Umar and others (may Allaah be pleased with them).

Thereafter their students, and the students of their students amongst the Taabi'een and the Atba' at-Taabi'een such as Ibn al-Musayyib, az-Zuhree, Tawoos, an-Nakha'ee, 'Alqamah, Sa'eed ibn Jubayr, Mujaahid, 'Ikrimah, Qataadah, Makhool, Fudhayl ibn 'Iyaadh, Abdullah Ibn Mubaarak and others amongst the scholars of Hadeeth and Tafseer, as well as the Scholars of Fiqh: at-Tabaree, Sufyaan ath-Thawree, Sufyaan Ibn Uyaynah, al-Awzaa'ee, al-A'mash, al-Hasan al-Basaree, Abu Haneefah, Maalik, ash-Shaafi'ee, Ahmad Ibn Hanbal, al-Bukhaaree, Muslims – may Allah have mercy upon them all. After them, there came thousands of scholars whom only Allaah, the One who created them, can enumerate.

Additionally, whoever has with him the basics of knowledge knows that the first three generations [of scholars] were the best and most virtuous of generation; this was the golden era, adorned with knowledge, major scholars; it was the era that prospered with writings and compilations; an era singled out with scholars and Imaams of Tafseer, Hadeeth, Fiqh. Whoever came after them, are in need of them.

All of these [virtuous scholars and great Imaams], there was never a single Ash'aree among them. Why not? How?

This is because the person who founded the school of Ash'arees is: 'Alee ibn Isma'eel Abul Hassan al-Ash'aree – may Allaah have mercy upon him. He was not born at that time, he was born 260h and died 324h. So he was born in the last third of the third century,

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The most knowledgeable of the companions, without exception, are the Four Rightly Guided Caliphs: Abu Bakr, Umar, Uthmaan and Alee (may Allaah be pleased with them all).

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and he died in the first quarter of the fourth century. How can it be therefore be said that most, majority or greatest of the scholars of the Ummah of Muhammad were Ash'arees!?

Do you not understand? What is wrong with you that you speak with falsehood?

If the author thought for a little, he would shy away from making such statements. His example is of a person who claimed that the Prophet of Allah Ibraheem (alayhi salaam) was a Jew or a Christian! Even though Allaah says,

{O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?}²

Moosa and 'Eesa (peace be upon them) were not created until after Ibraheem, (peace be upon him), so how could he be a follower of them?

Allaah (the Most High) said,

{Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do}³

Also, the poor deceived author wants to promote and give justification to the way of the Ash'arees, he said:

"Indeed Imaam Abul Hassan al-Ash'aree (may Allaah have mercy upon him) is from the progeny of the companion Abu Moosa al-Ash'aree (may Allaah be pleased with him)."

2 The Noble Quraan - 03:65

3 The Noble Quraan - 02:140

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Do you not understand? What is wrong with you that you speak with falsehood?

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This is exactly what he wrote, Abul Hassan and Abu Moosa, whereas the correct [form of grammar] is to say: 'Abal Hassan and Abee Moosa.'

I say: Even if Abul Hassan al-Ash'aree was from the progeny of the companion Abu Moosa (may Allaah be pleased with him), what does this mean?

Does this necessitate that anybody who is from the progeny of a companion will be upright in his Aqeedah?

Of course not, by the One in whose Hand is my soul, even if a person was from the progeny of a Prophet from among the Prophets, this does not necessitate an evidence for the correctness for his belief.

Also, was the companion Abu Moosa al-Ash'aree (may Allaah be pleased with him), was he an Ash'aree in belief?

Every intelligent person will say: No. However, by Allaah, I fear that this deceived author will say: Yes, Abu Moosa (may Allaah be pleased with him) was upon the Aqeedah of his son Abul Hassan, even though Abul Hassan was born almost three centuries after him!

Yes, I do not deem it too far-fetched that he would say this, in fact it has been heard from some of the misguided people that all the companions were Ash'arees! The help of Allaah is sought. It is just as is said: Insanity comes in different forms!

Rather, by Allaah, this nonsense is actually worse than the speech of the insane. The responsibility from the insane has been lifted, however those misguided and misguiding individuals are arrogant in their misguidance.

Hafs ibn Sulaymaan ibn al-Mugheerah narrated the Qur'an from 'Aasim ibn Abee Najood, from Abu AbdulRahman as-Silmee, from Uthmaan ibn Affaan (may Allaah be pleased with him) from the Prophet (sal Allaahu alayhi wa sallam). However the Aqeedah of

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...even if a person was from the progeny of a Prophet from among the Prophets, this does not necessitate an evidence for the correctness for his belief.

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the Ash'arees is not like this.⁴

So the belief of the Ash'arees is innovated, it came about in the fourth century and it is in opposition to the 'Aqeedah of the Prophet (sal Allaahu alayhi wa sallam) and his companions in most issues. I do not say except: All praise is to Allah who pardoned us.

Yes, all the intelligent people understand that the companions, the Taabi'een and the Atba'Taabi'een – to the end of the third century, there is not a single strand of the Ash'aree Aqeedah in them. This is because the Aqeedah of the Ash'arees was not born at that time – neither the Aqeedah nor its founder. What is wrong with how you judge?!

This deceived author reminds me of the Soofi Ash'aree who repented from singing [with music] and instead went into singing Nasheeds in a masjid from the Masaajid of the Minister of Charitable Endowments in Kuwait. His recording was broadcasted, [he was in the Masjid singing Nasheeds] whilst those around him were nodding their heads singing innovated eulogies!

I say: The author reminds me of this person who repented from sins but instead fell into innovations, when he stood up in a masjid in the area of Mishraf in Kuwait; he stood up after the Jumu'ah Prayer in front of everybody saying to the preacher in the Masjid – Shaykh Abbaas (may Allaah have mercy upon him) –

"I ask the Shaykh in front of you all, who explained Saheeh Bukhaaree? Was it not Ibn Hajr al-Asqalaanee, and he was an Ash'aree; and who explained Saheeh Muslim? Was it not an-Nawawi, and he was an Ash'aree"

I say: Glory be to Allaah, this is another sacrificial lamb who has been deceived, they have taught him that Ibn Hajr [died: 852h] and an-Nawawi [died: 676h] were Ash'arees. However they missed that fact that Bukhaaree Muhammad Ibn Ismaa'eel, the author of the Saheeh [died 256h] and Muslim ibn Hajaaj the author of the Saheeh [died 261h] were themselves not Ash'arees.

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Yes, all the intelligent people understand that the companions, the Taabi'een and the Atba' Taabi'een – to the end of the third century, there is not a single strand of the Ash'aree Aqeedah in them.

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⁴ Meaning: the Aqeedah of the Ash'arees has not been transmitted or narrated throughout the generations.

Look how he tried to prove the validity of the Aqeedah of the Ash'arees with a weak feeble evidence ie that those who explained Saheeh Bukhaaree and Saheeh Muslim were Ash'arees, and yet he missed the fact that the ones who actually authored the two Saheeh were not on the Aqeedah of the Ash'arees!

It is as Allaah (the Most High) said,

**{He to whom Allah has not granted light – for him
there is no light}⁵**

I ask Allaah (the Most High), just as He has guided him away from music and instruments to reading the Qur'an and Tajweed, that He also guides him to abandoning innovations and holding firm to the Sunnah.

Then the author mentioned in his article approximately names of the scholars of the Ash'arees. I will mention them how he mentioned them however I will chronologically organise them and mention the date of their deaths.

Note, O my brother, O reader, that most of their scholars – rather all of them – are from the latter centuries and there is not a single one of them from the first three centuries. This is a matter which is natural, as the founder of the Ash'aree way – Abul Hassan al-Ash'aree – died in the fourth century: 324h.

First: The Ash'arees of the Fourth and Fifth century:

1. Muhammad ibn at-Tayyib al-Qaasim, al-Qaadhee Abu Bakr al-Baaqilaani [died: 403h]
2. Abu Muhammad al-Juwaynee [died: 438h]
3. Abdulkareem bin Hawaazin an-Naysabooree al-Qushayree [died: 465h]
4. Abu Is.haaq Ibraheem ash-Shiraazi [died: 467h]
5. Abul Ma'aalee AbdulMalik al-Juwaynee, (Imaam al-Haramayn) [died: 478h]

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Bukhaaree and
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Ash'arees...*

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Secondly: The Ash'arees of the fifth and sixth centuries

1. Abu Haamid al-Ghazaalee [died: 505h]
2. Abul Wafaa ibn Aqeel al-Hanbalee [died: 513h]
3. Al-Qaadhee Abu Bakr ibn al-'Arabee [died: 543]
4. Ibn'Asaakir [died: 581h]

Thirdly: The Ash'arees of the sixth of seventh centuries

1. Fakhrudeen ar-Raazee [died: 606h]
2. Abul Qaasim ar-Raafi'ee al-Qazweeni [died: 623h]
3. Abul Hassan 'Alee ash-Shaybaanee al-Juzaree, 'Izz ad-Deen ibn al-Atheer [died: 630h]
4. Al-'Izz ibn AbdisSalaam [died: 660h]
5. Abu Zakariyyah Muhyideen Yahya ibn Sharaf an-Nawawi [died: 676h]

Fourth: The Ash'arees of the seventh and eighth century

1. Abul Hajjaaj al-Kalbee al-Muzanee [died: 742h]
2. TaqiUdeen as-Subki [756h]
3. [His son] Taaj ad-Deen as-Subki [771h]

Fifth: The Ash'arees of the eighth and ninth century

1. Abul Fadhl Zayn ad-deen AbdurRaheem al-'Iraaqee [died: 806h]
2. Abul Fadhl Ahmad ibn Alee ibn Hajr al-Asqalaanee [852h]

Sixth: The Ash'arees of the ninth and tenth century

1. AbdulRahman ibn Abee Bakr, Jalaal ad-Deen as-Suyooti [died 911h]
2. Shihaabad-Deen Abul Abbaas Ahmad ibn Hajr al-Haytami as-Sa'adee [died 974h]

My brother, noble reader, after this clarification it will become clear to you that false notions that the deceivers – and those who have been deceived – who claim that most, greatest or the majority of the Ummah of Muhammad (sal Allaahu alayhi wa sallam) were Ash'arees.

After this, you should know that the difference between Ahlus Sunnah wal Jama'ah who are the pious predecessor of this Ummah and between the Ash'arees who falsely claim to be Ahlus Sunnah is not only in the subject of the Names and Attributes of Allaah,

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My brother, noble reader, after this clarification it will become clear to you that false notions that the deceivers – and those who have been deceived...

”

as has become commonly widespread. Rather the difference between us is in many different topics. This is something which is ignored, even by those who ascribe themselves to the Ash'aree school of thought, including the author of the original article – as I will clarify in an upcoming article inshaAllaah.

May Allaah benefit me and you with the truth, and make us firm upon it.

All praise is due to Allaah, in the beginning and ending and in open and hidden. May the peace and blessings of Allaah be upon our Prophet Muhammad, his family and all his companions.

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Rather the difference between us is in many different topics. This is something which is ignored, even by those who ascribe themselves to the Ash'aree school of thought, including the author of the original article – as I will clarify in an upcoming article inshaAllaah.

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أيها المخدوع: أكبر علماء أمة محمد صلى الله عليه و سلم لم يكن فيهم أشعريّ واحدٌ الشيخ سالم الطويل

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الحمد لله وحده والصلاة والسلام على من لا نبي بعده، أما بعد:

فلقد قرأت مقالاً لأحد الكتّاب ويبدو أنه ضحية لبعض دعاة العقائد الكلامية المحدثّة فوجدته مخدوعاً ويريد أن يخدع الناس بما خُدِعَ به فذكر في مقاله بأنّ عظماء أمة محمد ﷺ من الأشاعرة!! [جريدة الوطن عدد يوم السبت ١١ رجب ٥٣٤١ الموافق ٠١ / ٥ / ٣١٠٢ بعنوان (أحسن الظن فينا يا صاحب المقال)]، وهذا الذي زعمه ليس غريباً إذا صدر عمّن لا علم له لكن الغريب حقاً أن يصدر عن من له عقل!!

إذ كل مسلم عاقل يعلم بالضرورة من غير مقدمات ولا كثير من الإقناعات ولا حاجة لسرد الأدلة والبراهين والآيات أن رسول الله ﷺ اعلم الناس بالله تعالى وبدينه وهو الذي اصطفاه الله تعالى وأنزل عليه الكتاب وآتاه الحكمة.

وفي الحديث عن أم المؤمنين عائشة رضي الله عنها قالت: «كان رسولُ الله صلى الله عليه وسلم إذا أمرهم ، أمرهم من الأعمال بما يُطيقون ، قالوا: إنا لسنا كهيتتك يا رسولَ الله ، إن الله قد غفر لك ما تقدم من ذنبك وما تأخر ، فيغضبُ حتى يُعرفَ الغضبُ في وجهه ، ثم يقولُ: إن أتقاكم وأعلمكم بالله أنا» [رواه البخاري في صحيحه عن عائشة رضي الله عنها، رقم (٠٢)].

وقد أخذ عنه العلم غصاً طرياً أصحابه الكرام عليهم من الله الرضوان، وقد

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أجمع العلماء على أن أعلم أمة محمد ﷺ بعده هم أصحابه رضي الله عنهم وأعلم الصحابة على الإطلاق خلفاؤهم الراشدون الأربعة أبو بكر وعمر وعثمان وعلي رضي الله عنهم اجمعين.

ثم علماء الصحابة كابن مسعود وعائشة ومعاذ بن جبل وأبي هريرة وابن عباس وابن عمر وغيرهم رضي الله عنهم اجمعين، ثم تلاميذهم وتلاميذ تلاميذهم من التابعين وتابعي التابعين كابن المسيب والزهري وطاووس والنخعي وعلقمة وسعيد بن جبير ومجاهد وعكرمة وقتادة ومكحول والفضيل بن عياض وعبدالله بن المبارك وغيرهم من المحدثين والمفسرين والفقهاء كالطبري وسفيان الثوري وسفيان بن عيينة والأوزاعي والأعمش والحسن البصري وأبي حنيفة ومالك والشافعي وأحمد بن حنبل والبخاري ومسلم رحمهم الله جميعاً، وخلق كثير آلاف من العلماء الذين لا يحيط بهم علماً إلا الله تعالى الذي خلقهم.

وأيضاً كل من عنده أولويات العلم وأبجدياته يدرك أن القرون الأولى الثلاثة هي خير القرون وأفضلها وهي العصور الذهبية الزاهرة بالعلم والعلماء الأكابر العظماء هي القرون المزدهرة بالمصنفات والمؤلفات والمختصة بالعلماء والأئمة الأعلام من المفسرين والمحدثين والفقهاء وكل من جاء بعدهم فهو عالة عليهم وهؤلاء لم يكن فيهم اشعري واحد قط لماذا؟ وكيف؟

لأن مؤسس مذهب الأشاعرة وهو علي بن اسماعيل أبو الحسن الأشعري- رحمه الله- لم يكن قد خُلِقَ آنذاك بعد، فقد ولد سنة ٠٦٢ هجرية وتوفي سنة ٤٢٣ هجرية أي ولد في الثلث الأخير من القرن الثالث وتوفي في الربع الأول من القرن الرابع فكيف يقال أكثر أو أعظم أو معظم أو أكبر علماء أمة محمد ﷺ اشاعرة؟!

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أفلا تعقلون؟ وما لكم بالباطل تنطقون؟!

لو فكر هذا الكاتب قليلاً لاستحى أن ينطق بهذا الكلام فمثله كمثل من زعم أن نبي الله إبراهيم خليل الرحمن عليه السلام كان يهودياً أو نصرانياً والله يقول:

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ﴾ [آل عمران: ٥٦]

فموسى وعيسى عليهما السلام ما خلقوا إلا بعد إبراهيم عليه السلام فكيف يكون تابعا لهما؟

وقال تعالى:

﴿أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنْ اللَّهِ وَمَا اللَّهُ بِخَافِلٍ عَمَّا تَعْمَلُونَ﴾ [البقرة: ١٣١].

ثم هذا الكاتب المخدوع المسكين يريد أن يلمع مذهب الأشاعرة ويروج له فقال: ((إن الإمام أبو الحسن الأشعري رحمه الله تعالى وهو من نسل الصحابي أبو موسى الأشعري رضي الله تعالى عنه)) هكذا كتبها أبو الحسن وأبو موسى والصواب في هذا السياق أن يقول إن الإمام أبا الحسن ويقول: من نسل الصحابي أبي موسى.

وأقول: حسناً حسناً وإذا كان أبو الحسن الأشعري من نسل الصحابي أبي موسى رضي الله عنه فماذا يعني هذا؟

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هل بالضرورة كل من كان من نسل صحابي يكون مستقيماً في عقيدته؟!

كلا والذي نفسي بيده بل حتى لو كان من نسل نبي من الأنبياء فليس بالضرورة يكون ذلك دليلاً على صحة اعتقاده.

ثم هل كان الصحابي أبو موسى الأشعري رضي الله عنه اشعري العقيدة؟

كل عاقل سيقول لا، لكن اخشى والله أن يقول هذا الكاتب المخدوع: نعم كان أبو موسى رضي الله عنه على عقيدة ابنه أبي الحسن وإن ولد بعده بنحو ثلاثة قرون.

نعم لا استبعد أن يقول هذا، بل قد سَمِعَ لبعض الضلال من زعم أن الصحابة رضي الله عنهم كلهم كانوا أشاعرة!! وقال: الصحابة اشاعرة كما يقال قراءة حفص وهي قراءة النبي ﷺ وأصحابه، الله المستعان حقاً كما قيل: الجنون فنون.

بل والله هذا الهراء أسوأ من كلام المجانين؛ لأن المجانين مرفوع عنهم القلم أما هؤلاء الضالون المضلون فيكابرون في ضلالهم، فحفص بن سليمان بن المغيرة روى القرآن عن عاصم بن أبي النجود عن أبي عبدالرحمن السلمي عن عثمان بن عفان رضي الله عنه عن النبي صلى الله عليه وسلم، وأما العقيدة الأشعرية فليست كذلك.

فالأشعرية عقيدة محدثة ولدت في القرن الرابع ومخالفة لعقيدة النبي ﷺ واصحابه في معظمها لكن لا اقول إلا الحمد لله الذي عافانا.

نعم كل العقلاء يدركون أن الصحابة والتابعين وتابع التابعين إلى آخر القرن الثالث ليس فيهم شعرة من العقيدة الأشعرية، لأن عقيدة الأشاعرة إذ لم

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تولد بعدُ لا هي ولا صاحبها ما لكم كيف تحكمون؟ يذكرني هذا الكاتب المخدوع بذلك المطرب التائب الصوفي الأشعري، الذي تاب من الطرب إلى الإنشاد في مسجد من مساجد وزارة الأوقاف في الكويت كما في المقطع المصور نُشر عنه وحواله من يهز رأسه بالطرب المحدث المسمى بالمديح.

أقول ذكرني الكاتب بذلك التائب من المعصية إلى البدعة لما قام في أحد مساجد ضاحية مشرف في الكويت بعد صلاة الجمعة بعصية يرد على خطيب المسجد الشيخ (عباس) رحمه الله امام المصلين قائلاً: (أنا اسأل الشيخ امامكم من شرح صحيح البخاري؟ أليس ابن حجر العسقلاني وهو اشعري؟ ومن شرح صحيح مسلم؟ أليس النووي وهو اشعري). أقول: سبحان الله هذا الآخر ضحية أيضاً خدعوه فلقنوه أن ابن حجر المتوفى سنة ٢٥٨ هجرية والنووي المتوفى سنة ٦٧٦ هجرية أشاعرة وفاتهم أن البخاري محمد بن اسماعيل صاحب الصحيح المتوفى سنة ٦٥٢ ومسلم بن الحجاج صاحب الصحيح المتوفى سنة ١٦٢ هجرية- رحمهما الله- لم يكونا اشاعرة، فانظر كيف استدل على استقامة عقيدة الأشاعرة بحجة عليلة واهية وهي كون شراح الصحيحين اشاعرة وفاته أن صاحبي الصحيحين ليسا على عقيدة الأشاعرة !!

لكن كما قال تعالى: ﴿ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴾ [النور: ١٠٤].

اسأل الله تعالى كما هداه من الطرب والغناء إلى قراءة القرآن وتجويده أن يهديه إلى ترك البدعة والتمسك بالسنة.

ثم ذكر الكاتب في مقاله نحو عشرين اسماً لعلماء من الأشاعرة وسأذكرهم كما أوردتهم لكن سأرتبهم واذكر تواريخ وفياتهم. ولاحظ أخي القارئ الكريم أن عامتهم بل كلهم من القرون المتأخرة وليس فيهم واحد من

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القرون الثلاثة الأولى وهذا أمر بدهي لأن أبا الحسن الأشعري مؤسس
المذهب نفسه توفي في القرن الرابع ٤٢٣ هجرية.

أولاً : الأشاعرة في القرن الرابع والخامس:

١- محمد بن الطيب القاسم، القاضي أبو بكر الباقلاني توفي ٣٠٤ هـ

٢- أبو محمد الجويني توفي ٨٣٤ هـ

٣- عبد الكريم بن هوازن النيسابوري القشيري توفي ٥٦٤ هـ

٤- أبو اسحاق ابراهيم الشيرازي توفي ٧٦٤ هـ

٥- أبو المعالي عبدالملك الجويني (امام الحرمين) توفي ٨٧٤ هـ

ثانياً : الأشاعرة في القرن الخامس والسادس:

٦- أبو حامد الغزالي توفي ٥٠٥ هـ

٧- أبو الوفاء بن عقيل الحنبلي توفي ٣١٥ هـ

٨- القاضي أبو بكر بن العربي توفي ٣٤٥ هـ

٩- ابن عساكر توفي ١٧٥ هـ

ثالثاً : الأشاعرة في القرن السادس والسابع:

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٠١- فخر الدين الرازي توفي ٦٠٦ هـ

١١- أبو القاسم الرافعي القزويني توفي ٣٢٦ هـ

٢١- أبو الحسن علي الشيباني الجزري، عز الدين ابن الأثير توفي ٠٣٦ هـ

٣١- العز بن عبدالسلام توفي ٠٦٦ هـ

٤١- أبو زكريا محيي الدين يحيى بن شرف النووي توفي ٦٧٦ هـ

رابعاً : الأشاعرة في القرن السابع والثامن

٥١- أبو الحجاج الكلبي المزني توفي ٢٤٧ هـ

٦١- تقي الدين السبكي توفي ٦٥٧ هـ

٧١- وابنه: تاج الدين السبكي ١٧٧ هـ

خامساً : الأشاعرة في القرن الثامن والتاسع:

٨١- أبو الفضل زين الدين عبدالرحيم العراقي توفي ٦٠٨ هـ

٩١- أبو الفضل أحمد بن علي بن حجر العسقلاني توفي ٢٥٨ هـ

سادساً : الأشاعرة في القرن التاسع والعاشر:

٠٢- عبد الرحمن بن أبي بكر، جلال الدين السيوطي توفي ١١٩ هـ

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١٢- شهاب الدين أبو العباس أحمد بن حجر الهيتمي السعدي توفي ٤٧٩ هـ

أخي القارئ الكريم والآن بعد هذا البيان يظهر لك تزوير الخادعين والمخدوعين الذين زعموا أن أكثر أو أعظم أو معظم علماء أمة محمد صلى الله عليه وسلم من الأشاعرة.

ثم اعلّموا أن الخلاف بين أهل السنة والجماعة الذين هم سلف الأمة وبين الأشاعرة الذين يتسمون زوراً بأهل السنة ليس في باب الأسماء والصفات كما هو مُشاع فحسب بل في أبواب كثيرة وهذا ما يجهله حتى من ينتسب إلى الأشعرية ومنهم هذا الكاتب المخدوع كما سأبين ذلك إن شاء الله تعالى في مقال قادم فتابعني نفعني الله وإياك بالحق وثبتنا عليه.

والحمد لله أولاً وآخراً وظاهراً وباطناً وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين.