

# The Issue of Kindness for The Mutaklameen (Speakers)

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## ABSTRACT

*Al-Juwayni says: As for the people of truth, kindness is the creation of the ability to obey, and this is always possible for God Almighty. Al-Amdi says: Kindness in the tradition of the speakers is all that the goodness of the one who is charged with obedience and does not believe without corruption in disbelief and disobedience, and Sheikh Al-Ash'ari and most of our companions went that kindness is a specific thing, which is the creation of the ability to do good from faith and obedience. And the judge says: The evidence for the validity of what we have chosen from the doctrine is that if the Almighty assigns the person responsible and his purpose in that is to expose him to the degree of reward, and he knows that he is able to do with him in order to choose the duty with him and avoid the ugly, so he must do that action with him, otherwise he returns to nullification In one of us, if he wants some of his friends to answer him to a food that he has taken and he knows from his condition that he does not answer him unless he sent some of his dear ones from a child or others, then he must send him even if he did not do so, he returned to his purpose as such here .*

**Keywords:** *The issue of kindness, the speakers, Ash'ari, Mu'tazila*

## INTRODUCTION

### Defining kindness in language

(Latif) The lam, the tawa, and the fulfillment are an origin that indicates kindness and indicates smallness in something. Kindness: gentleness at work; it is said: He is kind to his servants, that is, compassionate. (Ibn Faris 5/250), and gentle is one of the attributes of God and one of his names. He who is valued by him from his creation is said to be kind to him, and to him by openness he is kinder if he is kind to him. As for the kindness of joining, it is kinder, so its meaning is small and subtle. (Son 5/4036 perspective), the kindness of it, and has a victory softens kindness joiner: If you annex it, and I gentlest him: If I showed affection and lenient treatment, which is nice this, Rafiq Bmdarath, our sheikh said , had omitted the work God 's mercy Taadith tool And it is well-known that he transgressed the deed, such as the Almighty saying: God is kind to His servants, and He came with me with blame, as the Almighty says: My Lord is kind to what He wills. (Al-Zubaidi 24/363), Al-Zajjaj says: The origin of

kindness in speech is the concealment of behavior and the accuracy of the doctrine

And used to speak on the two sides it said so and so nice if described as small offense and so and so nice if described as a trickster to its purposes in the Invisibility course and so gentle in his knowledge intended that an accurate discernment of good extraction to him , this which used it is in the description of God states that improved to slaves in concealment and cover in terms of do not know and causes them to their livelihood in terms of not counted like this words of God and bless him in terms of not count either kindness which is a few parts of it , which may not be the Almighty) and kindness in the linguistic meaning is about the kindness and charity and convenience, and accuracy Managing matters in a hidden way on the other hand, and the people of the language mentioned another meaning of kindness. Al-Jawhari says: The kindness of a thing softens the kindness of any smallness, it is pleasant and kindness in the work is kindness and kindness from God Almighty conciliation

and infallibility. ( Essential 4/1426 ), and this definition is because affected by a Can language speakers as it is not in the linguistic usage define the concept of kindness in conciliation and infallibility, and may be some of the intended Altaf Almighty God to His slaves.

- **Definition of kindness in the convention of the speakers**

Kindness: it is the interest, and it is of interest to the taxpayer in the performance of what was assigned. (Al-Zamakhshari) be aware that you want to you when our elders God have mercy on what calls to act on the face of obedience is selected him or be the first to fall with him For these two sides described the incident as it gently. (Abdul - Jabbar, 13/9), and kindness is all that one chooses has to be ugly and avoids or Maicon has either closer to or choose to leave the ugly.

- **Kindness to the people of impact**

The people of the trail did not give this term a specific definition and did not speak a lot about it, given the kindness of God Almighty to His servants in the interests of their religion and world, in a way that corresponds to His wisdom from the well-known matters on the one hand and on the other hand, because they do not obligate it to God Almighty. They interpreted this term within the limits of what was mentioned in the interpretation of the verses of the Holy Qur'an or when stating the meaning of "Latif" as one of the Most Beautiful Names of God, so its interpretation would be in line with the linguistic meaning in the sense of kindness, measure and mercy, especially if we know that the word "kindness" has no source. The Holy Qur'an, Ibn al-Atheer says: Kindness to him and to him, with openness, is kindness, if he is kind to him. As for the kindness of joining it, it means smallness and accuracy. And in the hadith of Ibn al-Sabgha: "So I gather for him the sweetest loved ones" is the collection of the kindest, the most effective, of kindness: kindness. In the hadith of Al-Afk, "I do not see from him the kindness that I knew," that is, kindness and righteousness. ( Ibn Al-Atheer, 4/251 ), Al-Tabari says: His saying: (My Lord is kind to what he wills), kindness to Yusuf and made for him until he got him out of prison, and he brought his Bedouins from his heart, and removed from his heart Satan's stir, and his incitement against his brothers. ( Al-Tabari, 16/277 ) {My Lord is kind to what He wills} That is, if he wants a matter, he will have reasons for it, his pleasure and its worth ( Ibn Katheer 4/413 )

## LITERATURE REVIEW

### 1. The concept of kindness when poetry

Al-Juwayni says: As for the people of truth, kindness is the creation of the ability to obey, and this is always possible for God Almighty. Al-Amdi says: Kindness in the custom of the speakers is what happens to the goodness of the person charged with obedience and faith without being corrupted by disbelief and disobedience. (Al- Amdi 2/205), Sheikh Al-Ash'ari and most of our companions went that kindness is a special thing, which is the creation of the ability to do good from faith and obedience.

In sum, the outcome of this disagreement is due to verbal convention, and the matter in it is close after understanding the meaning. Rather, what must be taken care of is the necessity of kindness to God Almighty, and that God Almighty is not capable of kindness if he offered it to the security of the infidels. (Al- Amdi 2/206 ), and from the origin of the Mu'tazila, it is that God Almighty must have the utmost kindness for those charged, and they said on the method of that, God Almighty could not kindness if he did it with infidels, God Almighty would have believed in their words a great loudness . We say to the Mu'tazila, why did you require kindness in religion? Would you say that it cuts off kindness, in order to maximize the ordeal, exposing the responsible to the greatness of hardship, and cutting off kindness, in order to expose the most precious reward If they say the purpose is to believe, then we say: What is the purpose of assigning someone who does not believe? And if we judge the minds, then respect for this way is kindness to him without exposing him to assignment, knowing that there is no kindness in the known that the taxpayer believes in him. This is the sum of our purpose in goodness, fidelity and kindness. (Al-Amdi 2/205). Al-Baqlani says: If someone says something, then do you say that in the power of God Almighty is kindness, if He is kind to the rest of those who know that he dies an unbeliever, he is told that he is able to do that. If he said: And you did not say that. He was told: Because he is able to empower them to believe, just as it is true for his like ones to be able to do that, and as it is true for him to enable them to do likewise from disbelief and delusion. It is not obligatory for God Almighty to do something with reason, neither the righteousness, nor the most righteous, nor kindness, and all that the mind requires in terms of positive wisdom, so it requires its opposite in another aspect (Shahrastani 1/102), the doctrine of the

predecessor according to what the investigating Imam decided that guidance and success It is God's will of Himself to do to His servant what is good for the servant, as mentioned above, and among His names is the Most High, the Guide, and He who saw His servants and knew them through His knowledge until they recognized His Lordship, and guided every creature to what is inevitable for him in his survival and the perpetuation of his duty, and God is the success. (Al- Safarini 1/338), so there is no obligation on God except that which He has enjoined upon Himself, by virtue of Him and generosity, because the servants deserve something over Him by the affirmation of one of His creation over Him, and likewise the issue of kindness from God Almighty is one of the fixed matters, but it is not as a matter of affirmation to God Almighty as the Mu'tazilites see, but the kindness of God voluntarily prefer the Almighty and generosity and from him good luck to do good deeds and leave haraam things, and may not say should be an act of kindness on God Almighty. (Awaji 3/212), mentions Aegean: a must Mu'tazila kindness and Vsroh as the almost slave to obedience And it keeps him away from disobedience, like the mission of the prophets, because we know that people with her are closer to obedience and far from pain Bacillus is said to them this invalidated things are countless, I know that if in every age prophet and every infallible country ordering the good and forbid evil for the kindness and you do not Tojabunh but be certain without any active, and said most favorable to the slave in this world is said: most favorable to the infidel poor brightest Melt in the world And the afterlife is not to create, and this rule is the first thing that Al- Ash'ari left and the Mu'tazila disagreed with it when he asked his teacher about the three brothers. (Jerjani 8/217)

### 2. The concept of kindness at the front

Revealed the cover says: The Ash'arites disagreed with Adliya and they are the Mu'tazila and the Imamate, so they denied the good and the rational ugliness and said that Al-Hassan is only the best of Sharia, and that ugliness is nothing but what the Sharia is abhorrent. Kindness: The person charged with him is closer to the act of obedience and is further from the act of disobedience, and he had no luck in empowerment and did not reach the point of repudiation... Kindness is a duty, contrary to poetry, and the evidence that it is obligatory is that he fulfills the purpose of the taxpayer, then it is a duty, otherwise it is necessary to deny the purpose. He does not obey except

with kindness. If he assigns him without him, he would be null for his purpose, like someone who invites others to food while he knows that he does not answer him unless he uses a kind of politeness with him. If the caller did not do that kind of politeness, he was invalid for his purpose, and then the obligation of kindness necessitates the collection of the purpose.

One of the parts of kindness is that it is from the act of God. This is what God Almighty must do the second is that it is from the action of the one who is responsible. This is what God Almighty must know him and make him feel for it the third: that it is from the actions of others, this is what is required in the assignment of the one who is paralyzed in it, knowing that that third party does kindness.

### 3. The concept of kindness when Mu'tazila

Al-Jabbaian differed on the issue of kindness: Al-Shahristani says: They also differed on some issues of kindness. So al-Jabba'i said about the one who knows the Most High from his condition that if he believed with kindness, his reward would be less because of his lack of hardship, and if he believed without kindness, his reward would be more because of his great hardship: It is not good for him to charge him except with kindness. He equates him with what is known from his condition that he does not obey in every way except with kindness. And he says: If he assigned him without being kind, he would have to be mischievous, not removing his problem and Abu Hashem disagreed with him in some places on this issue. He said: It is better for the Almighty to charge him with faith in the more difficult of two ways without kindness, and Bishr Ibn Al-Mu'tamer rejected the theory of kindness and the best for the servant and prejudice against those who say it to the point of expiation. (Al-Shahristani 1/77), and he believes that God has a great deal of life and there will be no end to it. If the unbelievers gave it, they would have believed in a voluntary faith in which they deserve the reward of immortality. They deserve it if they believed without those kindness. And God does not have to do that to His servants. He is righteous, but removes the causes of the servants and gives them reason and power and guides them with the call and the message, and the tailor narrates that the Mu'tazilites looked at a human being in kindness until he returned from him and repented before his death, and the Mu'tazila said that kindness does not specialize in something without anything, but rather everything that God Almighty knew that the goodness of the servant in it is Kindness to it.

It may be from the actions of God Almighty, such as creating the ability for the slave, completing the mind, establishing evidence, and preparing the tools for good deeds and his faith and obedience, and abandonment of his corrupt actions, taking into account it. They even said: The disbelief, if there is the goodness of others in it by means of consideration and displacement, then his disbelief is kindness by that change, and if it was corruption by looking at himself, and it may not be an act, but he left an act as if God Almighty knew that God would have extended the sustenance to his servants or to some of them they would have abstained on earth even if He left the rags for the sake of reconciliation, so leaving the rags of livelihood would be kinder to them, and to this is the money of Judge Abu Bakr Al-Baqlani from our companions ( Al- Amdi 2/205 )

#### 4. The response to the suspicion of Mu'tazila in proving kindness

Judge Abdul-Jabbar remembers that his advanced sheikhs used to say that kindness is necessary, and he believes that there is no point in that. Rather, kindness must be divided into three parts:

- *The first:* That kindness takes precedence over the assignment, and this section should not be that kindness involves removing the cause of the obligated person nor assigning there, and because kindness runs the course of empowerment and empowerment before assigning it is not necessary, so is kindness
- *The second:* That kindness is comparable to the assignment, and this division is not necessary either, because the principle of the mandate is not obligatory, and God is most favorable to it in the beginning, so what is attached to it is first.
- *The third:* That kindness is late for assignment, and this oath is obligatory, whether it is kindness in an obligatory or superfluous condition. This opinion was said by most of the Mu'tazilites and those who were among their sheikhs had a special opinion, such as Bishr ibn al-Mu'tamer who believes that kindness is not necessary, and Jaafar ibn Harb who believes it is obligatory in a case and not obligatory in another has returned from their statements to the saying of the general Mu'tazila.

The judge mentions in this regard: Some of them say that God must act with the one responsible for the gentleness,

which is what the people of justice go to, until they prevented it from being otherwise said by one of their sheikhs, so they mentioned that Bishr ibn al-Mu'tamer returned to this article, which was narrated by Abu al-Hussein al-Khayyat and others, and it was Jaafar Bin Harb argues that if the person responsible if what he does of faith without kindness is the greatest reward, then kindness is not an obligation, and when this is not the case, kindness is a duty, and it was narrated about him to revoke this doctrine. (Al- Mughni 4/13,5)

#### 5. The suspicion of Mu'tazila in their adherence to the necessity of kindness

Al-Qadhi says: The evidence for the validity of what we have chosen from the doctrine is that if the Almighty assigns the person responsible and his purpose by that is to expose him to the degree of reward, and he knows that he is capable of what if he did with him, he would choose the duty with him and avoid the ugly, so he must do that act with him, otherwise he returns to nullification and the maternal uncle in it becomes as the case In one of us, if he wants some of his friends to answer him to a food that he has taken and he knows from his condition that he does not answer him unless he has sent some of his dear ones from a child or others, then he must send him even if he does not do so, he returns to his purpose as such here.

#### CONCLUSIONS

What do you want with this kindness, which if God did to the servant, chose for him faith over disbelief? If you want with it the general statement, the general guidance, the empowerment of obedience and the preparation of its causes, then this is the case for every unbeliever in his language of argument and he was able to believe, but their faith was not required from him, rather we found them to have reached the argument, and yet they did not believe. For this is your interpretation of kindness in this sense does not require faith until it is said that it is obligatory or not His obligation. ( Madaraj As-Salikin 1/114 ) , and if you want kindness, which if he did it to his servant, he would become a believer, and if he did not do it, he would not be a believer. And it is the success to do what pleases him, by making him an admirer of him, influencing him over others, and making him hate everything that enrages and hates him ( Madaraj al-Sulekin 1/115 ) , as the Almighty said: But God has endeared faith to you and adorned it in

your hearts and hates to you disbelief, immorality and disobedience. This kindness has been done by God Almighty to whomever He wills of his servants is not an obligation, based on the evidence of the Almighty saying: Were it not for the grace and mercy of God upon you, you would have followed Satan, except for a little. Because if it was a duty to require that people be all believers when it was not indicated that it is not obligatory, and because the duty of God to Asth shops of a positive thing it requires consciousness. Then your absent analogy on the witness with the difference: Because the creature is permissible in

his right and is not obligatory unlike the Creator, the analogy is invalid, and Al-Amdi, may God have mercy on him, provides rational evidence for the invalidity of the principle of the necessity of kindness to God Almighty, saying: If God Almighty is required to take care of the righteous or the righteous, then the closeness of the superfluous matters in relation to our actions is obligatory for what they contain Of our goodness, because the Lord Almighty commanded it and delegated to it and does not command or mourn except for what is good or fittest ( Abkar Al-Afkar 2/162 )

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