

Analytical Study of Pedagogical Practices of Abul Hasan Ashari (270 AH ...330 AH)

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Abstract

Abu al Hasan al-Ashari is measured to be a great as well as famous scholar of theology. He competed with philosophers with the power of his knowledge. He was a famous religious scholar of the Abbasi period. During the heyday of Islam, two schools of thought became famous. One school of thought became famous as the Motazilites and the other discipline of thought became known as the Ash'arites. Abu al-Hasan al-Ash'ari remained a supporter of the Mu'tazilites for forty years. Then there was a disagreement with Mu'tazilah about the issue of value. Imam al-Ghazali is one of the leading preachers of his Ash'arite school of thought. Abu al-Hasan al-Ash'ari inherited a passion for collecting books. As a child, he used to collect books from his hobby. Sometimes there are very difficult places in the path of knowledge, only a real student can pass through these places safely. He has been remembered by the Islamic world in very high words. There was a student who drank the ocean of knowledge but his thirst was not quenched. And the thirst of a real student is never quenched. Attempts have been made to review his life, education, and services in the Islamic sciences.

Keywords: Power of Knowledge, Teaching, Learning, Shariah

Introduction

The full name of Abu al Husan Ashari is Abu al-Hasan Ali al-Ashari. He was instinctive in Basra city of Iraq which was the center of the Muslim world at that time. Different opinions of different people are there regarding his birth date. Ibn Khallikan mentioned in his discussion of the life of al-Ash'ari that he was born in 260 or 270AH/873AD or 883AD and died at Baghdad in 330AH/941AD. (Brown, 2009, P.180). According to Shibli Nu'mani and ibn `Asakir Abu al Hassan Ali al-ashari was born in 270AH/873AD and died in 330AH/941AD at the age of 62 years in Baghdad. A declaration be finished more than his internment that the "Defender of the Traditions" have passed away. Abu al Hassan inhumed between Karkh and Bab al-Basrah (the gate of Basrah). He belonged to the orthodox family. This thing made him the most powerful member of the Arab Muslim Society at that time. The most commonly understood as the approach to teaching, is the theory and practice of learning, and how this process influences, and is influenced by, the social, political, and psychological development of learners. Pedagogy, taken as an academic discipline, is the study of how knowledge and skills are imparted in an educational context, and it considers the interactions that take place during learning. Both the theory and practice of pedagogy vary greatly, as they reflect different social, political, and cultural contexts.

Pedagogy is often described as the act of teaching. The pedagogy adopted by teachers shapes their actions, judgments, and other teaching strategies by taking into consideration theories of learning, understandings of students and their needs, and the backgrounds and interests of individual students. Its aims may range from furthering liberal education (the general development of human potential) to the narrower specifics of vocational education (the imparting and acquisition of specific skills). Conventional western pedagogies view the teacher as a knowledge holder and student as the recipient of knowledge (described by Paulo Freire as "banking methods"¹), but theories of pedagogy increasingly identify the student as an agent and the teacher as a facilitator.

. (Nadvi S A, 2006, P-105-106)

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As a Student

According to his teacher Abu Musa al-Ashari, he was a competent and hard worker student at that time. He would like to experience things firsthand. He was judging things critically and was asking critical questions related to Islam and Fiqah. (Anjum, 2012, P.108) His interest was in the al-Ashari school of thought and Mutazilites School of thoughts. He was an ardent type of student. He undertakes the symphony of a work in which he gathered the opinion of the dissimilar schools on the main points of Muslim spirituality. This effort is the initial quantity of the present version of the Maqalat, is precious for what it reports of Mutazilites schools of thought. It stays on a single of the good number of significant sources of the commencement of Muslim religion for retracing its history. When he was a student, he used to debate and discuss with others. And this thing made him one day a good debater. (Richard M, 2007, P.172)

Skills with Imam Abu Al Hasan Al Ashari

According to his teacher al-Jubi, different skills were there with Abu al Hasan Ali al-Ashari. He was a good debater, writer and his convincing power was very high. He knows about different languages. He was explaining things to others in a simple way by using logic (Quran and Sunnah). Abu al-Jubi was also a good educator and author but he was not a good debater, he used to ask Abu al Hasan Ali Ashari to contend opponent of his school (Nadvi, M S H 2006, P, 89).

Teaching Method of Abu Al Hasan Al Ashari

Abu al Hassan Ali al Ashari was using two methods in his teaching, one was a scientific method and the other one was a discussion method. He was teaching his students by the students own observation and experiments. He was just giving/providing guidance/guidelines to them. He was assigning topics to his student for observation and experiments. After, when the students collect observations about the assigned topic then they come to Abu al Hasan Ali al-Ashari for discussion. After that, there was a comprehensive discussion on the same topic to reach a specific point or conclusion when they concluded then it was shared with the scholars (Nadvi S A,2006, P. 107-108).

Achievements of Abu al-Ashari

He was a precedent master of debates plus polemics. He had an ability and competence which he used with carry out skill in competing for the religion of worldly science. His achievement did not consist simply of his defense of the traditional school, for the Hanbelah and other traditionalists and previously been appropriated with the task (I.M.N. Al-Jubouri, 1998 P.182). The mainly precious achievement of al-Ashari was the formulation of the doctrine which enabled the dogma of the orthodox school to be acknowledged in the illumination of reason, i.e. based on reasonable influence and evidence. Other achievements were refuted the claims and reason of Mutazilah, jahmiyya, khwarij, and founder of Islamic Scholasticism (Kalam). (Nadvi, M S H 2006, P.38-39).

Asharism School

This is the leading theological school of Sunni Islam which recognized an orthodox unbending teaching based on bookkeeping power. It was founded by the Arab theologian Abu al-Hasan al-Ashari. The disciples of the school are identified as Asharites and the school is referred to as the Asharite School, which became the leading strand within Sunni Islam. It was measured one of the orthodox schools of theology in Sunni Islam, at the side of the Maturidi (Name of the School of Sunni) School of theology. (Al, Ashari, 2019, P.234)

Belief

forbids. God is omnipotent, consequently all first-class and iniquity is what good commands or The sole natural world and attributes of God cannot be understood completely by the human way of thinking and the senses. Just God knows the mind and knows who belongs to the true and who not. God may pardon the sins of those in torment. The Holy Quran is the uncreated word of God, in real meaning, on the other hand, it is created then it takes on a form in letters or sound.

Muslims be required to consider the 5 pillars of Islam.

(Al, Ashari, 2019, P.234)

Other's views about Abu al-Hassan Ali al-Ashari

Muslims regard him to be the originator of the Sunni Ash'ari ritual of Aqeedah with supporters such as Abul-Hassan Al-Bahili, Abu Bakr Al-Baqillani, Imam Al-HaramainAbul-Ma'ali Al-Juwaini, Al-Razi, an-Nawawi, ibn Hajar al-Asqalani, as-Suyuti, and Al-Ghazali.

Alama Abu Ishaq Asfarani

Alama Abu Ishaq Asfarani says that in front of Shaikh Abu al-Hasan Bahli I am just like a drop inside the sea, and Shaikh Abu al-Hasan Bahli was use to say that in front of Abu al Hasan Ali al-Ashari my appearance was just like a drop in the range of sea. (Nadvi M S H, 2006 , P .108)

Qadi 'Iyad the Maliki jurist said about him

For establishing the proof for Sunni Islam he wrote the chief installation for the Ashari School and presented the attributes of God that the people of modernism contradicted. He presented the forever of the terms of God, his will, and his inquiry. The public of Sunna held to his books, educated from him, and considered beneath him. (Jackson, 2004, P.41.42) They became closely recognizable with his school of thought and this school turns in several students so that they could study this method of shielding the Sunna and cites these points of view and proofs to give triumph to the trust (Campo, 2009, P. 123).

Qadi ibn Farhan al-Maliki said about him

Abu al-Hasan al-Ash'ari was a student of the Maliki School of regulation and he generated a plant for the public of the Sunna and he cited influence for the organization of the Sunna and those possessions that the public of modernism controvert.

He presented understandable evidence and proofs from the Holy Quran and Prophetic traditions as well as resonance balanced influence. He stifled the influence of the Mu'tazilites and that deserter behind them. He wrote these extended works that God has benefited the Muslims with; he debated the Mu'tazalites and was winning over them (Campo, 2009 P.245).

Abu Bakar Ibn as-Sairifi

He says that the Mutazilities had caused an unstable situation of extreme danger for Islam but God brought forth Abul Hasan Ali al-Ashari to seize on cudgels against them. He was gifted to decrease/conquer them with his aptitude and dialectics. Due to his work, he came to be regarded as one of the outstanding explainer/expounder and restorer of the faith (Nadvi M S H, 2006, P .134)

Impact of Abu al-Hasan Ali al-Ashari ideas and teaching

The dreams and teaching of Abu al-Hasan Ali al-Ashari done their blow in the east. In its early phase, the Ashari school of thought was powerfully opposed by the Mu'tazilites, however slowly with the sturdy hold it established from the khalifate, chiefly beginning men like Nizamu'l-Mulk and imam al-Ghazzali, his school of thought became extremely admired all over the Muslim earth. Al-Ashari and al-Ghazzali were criticized for their sturdy hostility to the learning of science and thinking for the sake of study merely, without bearing in mind the need to study faith and the Sharia. However, it is they who saved the Muslim state from the attack of the Mutazilites, who were taking the nation to a school of thought that rejects religion and religious consideration (Allard M A 2014, P.123).

Books by Abu al-Hasan al-Ash'ari

Abu al-Hasan al-Ashari was born genius by birth. He was a good writer too and has written several books on Islam and Fiqah. According to Ibn Furak, Abu al Hassan has written three hundred books and Ibn `Asakir Dimashqi has given the titles to only ninety-three books.

(Nadvi 2006, P. 113-114)

الحث على البحث In this book, scholars have been persuaded to do research and graduate.

التبيين عن اصول الدين This book contains the basic principles of Islam

استحسان الخوض في علم الكلام This book contains the importance of reflection in theology

الفصول In this book, Abu al-Hasan al-Ash'ari has refuted some of the views of philosophers. This book consists of twelve volumes.

الشرح والتفصيل It has to do with theologians.

كتاب في الجسم According to Mu'tazilah's principles, the problems that arise about the body cannot be answered. It has been proved that the color in which the attributes are presented necessarily necessitates the essentials of the body.

مقالات المسلمين This book mentions the beliefs and differences of Muslims

كتاب في الاستشهاد This book refutes Mu'tazilah's style of reasoning that the absence should be compared to the witness.

كتاب في شرح ادب الجدل This book contains details about etiquette debate.

جواب الخراسانيه This book contains answers to many questions.

كتاب في مقالات الفلاسفه In this book, the beliefs and thoughts of the rulers have been specially explained. (Ashari, 1998, P.36).

Conclusion

The fourth-century AH philosopher, Qur'anic commentator, and jurist Abul Hassan Ash'ari first proved the authenticity of Islamic beliefs and ideas with arguments and rational basis and laid the foundation of a new knowledge which is called theology" ILM ul kalam.

Allama Abu al-Hasan al-Ash'ari has stated without any prejudice all the beliefs and ideas of the early fourth century AH which have been the focus of intellectual and theological debates for centuries. His high position in knowledge and grace is judged by his writings. Those who lived in his service say that Abu al-Hasan al-Ash'ari was a very chaste, noble soul and a learned person. We have not found anyone more careful in the affairs of this world and the affairs of the Hereafter than him. According to Hafiz Ibn al-Arabi, Nizamiya's library was full of his knowledge. Every human being desires to become the guardian of Allah, the Lord of Glory. The attainment of nearness to Allah is the longing of his heart. In the same way, Allah had placed the love of knowledge in the heart of Abul Hassan Ash'ari. He was the author of about two hundred and fifty books.

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