



The Jahmee Inquisition...

From as-Sawaa'iq al-Mursalah 'alal-Jahmiyyah wal-Mu'attilah
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Chapter One: On Knowing the Reality of Ta'weel and Its Meaning In both Language and Usage¹

At-Ta'weel is of the [morphological] form of [the noun pattern] "taf'eel", and it comes from the verb "aala" (it became), "yu'awwilu ilaa kadhaa", meaning, "to lead to, to result in, to end up as". Hence, "ta'weel" is "tasyeer" (change, transformation).

Al-Jawharee said, "At-Ta'weel: is the explanation of that to which something leads to (or results in). Al-A'shaa said (in poetry),

"In that the changing of its love, was like the changing [in the love] of the she-camel's offspring (from the point of birth), until it became a companion. Then it completed into a beloved one, and the trial of love did not increase it except in further love".

And Abu Ubaydah said, "Meaning, the explanation of its love, and the point of its origin, meaning that the love used to be very small (insignificant) in his heart, and then it did not cease to grow until it became something old and established (qadeem), just like this small offspring of the camel, it does not cease to grow until it becomes big, just like its mother, and then it becomes like a companion to it". End of his (al-Jawharee's) words.

Then what is known as the "outcome, end result" (aaqibah) is also called "ta'weel" because a matter or affair traverses towards it, and from this is His saying, the Most High, **"O you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination."** (4:59)

¹ "As-Sawaa'iq al-Mursalah" (1/175-180).

And also, the reality of something that is being informed about is called "ta'weel", since the matter ends with it, and from this is His saying, **"Await they just for the final fulfilment of the event (ta'weelahu)? On the Day the event is finally fulfilled (i.e. the Day of Resurrection) (ta'weeluhu), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth..." (7:53)**

Hence, the coming of its "ta'weel" (i.e. fulfilment) is the coming of the actual thing that the Messengers informed about of the Final Day, the Resurrection, and the details pertaining to all of that, and about Paradise and Hellfire.

And the expression of a dream (ru'yaa) can also be called "ta'weel" by both of the previous two considerations. For the outward expression (i.e. occurrence) of the dream is an explanation of it, and it is the outcome of the dream and that to which it traversed and with which it ended. And Yusuf said to his father, **"And he said: O my father! This is the interpretation of my dream aforetime!" (12:100)**. Meaning, that the reality of this dream, and its final outcome has ended here.

And the end objective and the intended wisdom behind an action is also called "ta'weel", since it is an explanation of the intent of the person who did it, and his goal behind the action, which is not known by the observer. And from this, is the saying of Khidr to Moosaa (alaihimas-salaam), after he mentioned to him the intended wisdom behind what he had done of destroying the ship, killing the young boy, and the reconstruction of the wall that had no support, [so he said], **"I will tell you the interpretation (ta'weel) of (those) things over which you were unable to hold patience" (18:78)**. Then when he informed him of the objective at which his actions ended, he said, **"That is the interpretation (ta'weel, i.e. outcome, goal) of those (things) over which you could not hold patience". (18:82)**.

Hence, what is meant by Ta'weel in the Book of Allaah, the Sublime and Exalted, is the reality of the meaning to which the word points to, and this is the actual reality that exists externally. For speech is of two types: a) khabar (i.e. information) and b) talb (i.e. request) [which can either be command or prohibition].

Hence, the ta'weel of information (khabar) is the actual reality (indicated by the words)², and the ta'weel of the threat and promise (al-wa'd wal-wa'eed) is the

² Translators Note: Thus, what is meant by ta'weel, as it has come in the Book of Allaah, is the actual reality of something, the reality that it exists with, its true nature, that which it actually is. And since speech can only be one of two types, either a) mere information or b) a request (i.e. a command or a prohibition), then the ta'weel of the former is in reference to the true reality that is

actual thing that is being promised or being threatened with. And the ta'weel of what Allaah has informed of His Attributes and Actions is the very [reality] that He is upon and whatever He is actually described with of the Lofty Attributes.³

And the ta'weel of the command (amr) is the actual actions that have been commanded. Aa'ishah said, "The Messenger of Allaah (sallallahu alaihi wasallam) said during rukoo' and sujud, "Subhaanakallaahumma wa bi Hamdika", making ta'weel of the Qur'aan (by that)." Hence, the ta'weel here is the actual thing that was commanded.⁴

Thus, this is the ta'weel that occurs in the speech of Allaah and the Messenger.

As for the ta'weel in the usage of the people of Tafseer and the Salaf, from amongst the people of fiqh and hadeeth, then their intent behind it is actually "tafseer" and "bayaan" (explanation and elucidation), and from this is the saying of Ibn Jareer [at-Tabaree] and others, "The saying in ta'weel (i.e. explanation) of the saying of Allaah, the Most High, is such and such..." and he means its tafseer. Also of this type is the saying of Imaam Ahmad in his book "ar-Radd 'alal Jahmiyyah", "Concerning What (The Jahmiyyah) Have Made Ta'weel of From the Qur'aan Upon Other Than It's (Actual) Ta'weel", and then he falsified those ta'weels that they mentioned. And the actual ta'weel (of the verses) in the view of Ahmad is the actual intended tafseer of them (explanation), and this ta'weel is what returns to the understanding of the actual

pointed to and indicated by the words. So for example, all words point to the reality of the meanings that they indicate, and all words have a base, and original meaning for which they are used and applied to by convention. However, in the case of some words and speech (such as for the Attributes of Allaah), we know that they actually do point to a reality, though we do not know the true nature of that reality. Nevertheless, this does not negate the fact that there is a reality being indicated by these words that have come in the Book (and the Sunnah) and which ascribe attributes for Allaah. Hence, to affirm their realities (indicated by the words) is obligatory, whilst negating knowledge of the reality of how they actually are. Thus affirmation of the reality is established by the Book and the Sunnah and the knowledge of the true nature of this reality, is negated by the Book and the Sunnah. And this is the difference between the people of Ithbaat (affirmation) and the people of Tafweed (those who claim that the verses and hadeeths that mention the attributes do not point to any realities, but are mere empty words) – in that the people of affirmation, affirm the realities of the attributes (i.e. the actual reality that they are upon and exist with), while denying the knowledge of the actual reality itself, what it is, how it is. Whereas the Innovators, actually deny the reality altogether, and claim that the words that have come in the Book and the Sunnah do not point to any realities.

³ Translators Note: Thus, the words do point to actual realities – but in the case of the Attributes of Allaah, and His Actions, we do not know the exact nature of these realities. And what the Jahmiyyah, Ash'ariyyah, Mu'tazilah negate, is these realities.

⁴ Translators Note: The second type of speech, which is a request that entails either a command or a prohibition, then its "ta'weel" is actually its fulfilment. In other words performing that which is commanded or refraining from that which is prohibited. And this action (of performing or refraining) is what is known as it's "taw'eel".

meaning, and attaining this understanding in the mind. As for the first type (discussed earlier) then that returns back to the occurrence of the reality (of the ta'weel) externally.⁵

As for the Mu'tazilah, the Jahmiyyah and other than them from amongst the Mutakallimeen (Philosophers), then their intent behind "ta'weel" is to take a word away from its apparent [obvious] meaning, from its reality (haqeeqah, i.e. the reality that it points to) to its metaphorical, and to what opposes its apparent meaning. And this is what is common in the usage of the later ones from the people of Usool and Fiqh, and for this reason they say, "The ta'weel is in opposition to the asl (i.e. foundation of the meaning), and hence ta'weel requires evidence".

And it is concerning this ta'weel that books have been authored relating to its permissibility or its falsehood, from both angles. So a group authored works pertaining to ta'weel of the verses of the Attributes and the narrations also, such as Abu Bakr Fawrak, Ibn Mahdee at-Tabaree and others, and then others opposed them and authored in refutation of these ta'weels, such as al-Qaadee Abu Ya'laa, the Shaykh, Muwaffaq ad-Deen Ibn Qudaamah, and he is the one who quoted from more than one person the consensus of the Salaf that it is not permissible to speak with this type of ta'weel – and this will come in due course, from the quotation of their words, if Allaah wills.

⁵ Translators Note: And so from this we gather that the Ta'weel is of two types: a) that which relates to the outcome, or fulfilment, or end-result, or end-goal or objective of something and b) that which relates to the explanation of the intended meaning of something.

Benefits and Lessons From This Tribunal

1. In this tribunal – of the overall Jahmee inquisition – we lay the foundations for the types of Ta'weel that are affirmed in the Book and Sunnah – so that we can use this to evaluate the actual ta'weel that is resorted to by the Innovators, the Jahmiyyah and their offspring – whether it is of the type of ta'weel that is found in the Book and the Sunnah or whether it is an innovated form of ta'weel, which is in reality, not the ta'weel that is affirmed, but a type of tahreef (distortion) and ta'teel (divestment, negation).

2. The Ta'weel that comes in the Book of Allaah and the Sunnah of the Messenger (sallallaahu alaihi wasallam) has the meaning of: the outcome of something, or the end-result of something, or the expression of something (i.e. its coming about, occurrence), its occurrence, or what it leads to and results in. So this is the meaning of Ta'weel in the Sharee'ah texts.

3. Then Ta'weel is also used in the sense of the explanation (tafseer) of something and its elucidation (bayaan). And this something by which the actual desired and intended meaning behind speech is known. So these are the two affirmed understandings of ta'weel – that which occurs in the Book and the Sunnah and that which is synonymous with tafseer, and bayaan.

4. We shall see in the next tribunal hearing of the Jahmic Iniquity – if Allaah wills - that in relation to this second ta'weel (with the meaning of tafseer and bayaan), there are two types: a sound, correct ta'weel (which indicates the actual desired meaning) and a false ta'weel. And that the Jahmites, even though what they justify as ta'weel is not any of the two types of ta'weel alluded to above, then they are upon ta'weel that is baatil (false) and which is in reality tahreef (distortion) and ta'teel (divestment, negation). And this actually takes the form of removing a word from its apparent and clear meaning, to an obscure, hidden meaning by false methods – alongside the fact that the context the word appears in, makes it impossible for it to refer to anything other than the intended meaning.

This tribunal will be continued in the next paper inshaa'allaah.