



The Jahmee Inquisition...

From as-Sawaa'iq al-Mursalah 'alal-Jahmiyyah wal-Mu'attilah
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Chapter Five: Concerning the Difference Between the Ta'weel of Tahreef (Distortion) and the Ta'weel of Tafseer (Explanation) And That the First Cannot Take Place With Respect To Information (Khabar) and Request (Talb) Whereas the Second (Ta'weel of Explanation) Can.¹

Allaah, the Sublime has mentioned at-tahreef (distortion) and has criticised it wherever He has mentioned it. And He mentioned "at-tafseer" and also mentioned "at-ta'weel".

As for "tafseer" then it is "explaining the meaning, and making it apparent and clear".

Allaah the Exalted said, **"And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof (ahsanu tafseeraa)." (Al-Furqan 25:33).**

And this is the limit of perfection in that the meaning itself is the truth and that the way it is expressed (ta'beer) is the most eloquent of expressions, and the best of them, and this is actually the nature of the Qur'aan, and the words of the Messenger (sallallaahu alaihi wasallam).

As for "tahreef", then it is "departing from the [contextual] angle (of speech) and what is correctly [intended] (by it) in one's usage of the speech".

And it is of two types: tahreef in wording and tahreef in meaning. And both of these types are taken originally from the Jews, as they are the ones who are firmly grounded (ar-raasikhoon) in these types of tahreef, and they are the Shaykhs of the Muharrifeen² (distorters of speech and its meaning), and they

¹ "As-Sawaa'iq al-Mursalah" (1/211-215).

² [Translator's Note]: Allaah the Most High said, **"Among those who are Jews, there are some who displace words from (their) right places"** (An-Nisa 4:46). And He said, **"They**

are their Salaf (i.e. predecessors of the Muharrifeen). For they made tahreef (distorted) of many of the words in the Tawraat, and that in which they were not able to distort the wording, they distorted its meaning instead. And this is why they have been described with performing "tahreef" in the Qur'aan, as opposed to other nations.

Then the Raafidah followed in their steps, since they are the closest to them (in resemblance), like feathers (of a bird), and the Jahmiyyah also, for in their distortion (tahreef) of the texts that are reported concerning the Attributes, they took the path of their brethren amongst the Jews, and when they were not able to make tahreef of the texts of the Qur'aan, they distorted their meanings, and opened up the door of "ta'weel" (false interpretation) for every Heretic who had planned (against) this religion. So he (the heretic) came along and found the door wide open and the path laid down.

It was not possible for them to take it (the Qur'aan) away from (what was intended by it) or to actually reject it, by way of the path in which they have shared with each other - even if the heretic was merely one who widened the door that they had opened, and the path they had laid down, then in this case they are like two men who were entrusted with some wealth. So one of them made ta'weel (i.e. interpreted the intent of the owner of the wealth who entrusted it to them) and consumed one deenaar from this wealth. So then the other one also made ta'weel, and consumed ten deenaars. So when the first one showed rejection against him (for taking that many deenars), he said, "If consuming one deenaar is lawful on account of a ta'weel, then consuming ten is also lawful". And this is the case (concerning those who opened up the door of ta'weel of the texts, and then those who came and widened it) especially since (in this example) the first one claimed that the one who entrusted him with the wealth that he actually desired for them to make ta'weel, and that the one who made ta'weel is more knowledgeable of the intent of the owner than the owner himself. So then in turn the second one said to the first one "I am therefore more worthy and deserving of the joy in consuming this wealth".

So the intent here is that there are two foundations that ta'weel alternates between, "tafseer" (explanation and elucidation) and "tahreef" (distortion,

change the words from their (right) places and have abandoned a good part of the Message that was sent to them " (Al-Ma'idah 5:13). And He said, "**And of the Jews are men who listen much and eagerly to lies- listen to others who have not come to you. They change the words from their places**" (Al-Ma'idah 5:41). And He said, "**Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?**" (Al-Baqarah 2:75)

corruption). So the ta'weel that is "tafseer" is the truth and the ta'weel that is "tahreef" is falsehood.

The ta'weel of tahreef is a form of Ilhaad (deviation), for it is taking the texts away from that which they indicate (of the truth), either by reviling them, or by removing them from their realities alongside the affirmation of their wordings. And similarly, Ilhaad in Allaah's Names, it can sometimes be by way of rejection (jahd) of their meanings, and their realities, and sometimes it can be by way of rejecting that with which they have been named, and sometimes it can be by way of giving something else alongside Him a share in (these Names).

So the false ta'weel is actually Ilhaad and Tahreef, even if the people who are upon this call it "tahqeeq" (verification, correction), or 'urfaan (true knowledge and acquaintance) or "ta'weel" (explanation).

So from this ta'weel of tahreef (distortion) and ilhaad (deviation) is the ta'weel of the Jahmiyyah of the Exalted's saying, "**And Allaah spoke to Moses directly**" (an-Nisaa 4:164), that it means, "He caused pain, hurt to his heart by way of the ruling (He gave to him) and knowledge (He informed him of)", and as for the tahreef in wording (of this verse), then it is changing the i'raab (the case ending) of His saying "And Allaah spoke (wa kallam allaahu)" from raf" (i.e. nominative) to nasab (accusative), so that he says "And spoke to Allaah (wa kallam allaaha)", meaning that Moses spoke to Allaah, and that Allaah did not speak to him. And this is like the tahreef of the Jews, rather it is more repugnant.

And when one of the Jahmiyyah made this tahreef, one from the people of Tawheed said to him, "What then will you do with His saying, "**And when Mûsa (Moses) came at the time and place appointed by Us, and his Lord spoke to him (wa kallamahu rabbuhu)...**" (al-A'raaf 7:143)?" And so the (Jahmite) Muharrif was refuted.

Also of this (type of tahreef), is that one of the Fir'auniyyah asked one of the leading scholars of the Arabic language, "Is it possible for "arsh" to be read in the nominative case, in His saying, "**And ar-Rahmaan, over the Throne (arshi-stawaa) He ascended**" (Taa Haa 20:5) (i.e. arshu-stawaa)" And what the Fir'auni meant by this tahreef was that Istiwaa is an attribute of the creation (i.e. the thron), not of the Creator. And even though this tahreef might be easy for the Fir'auni in this particular place, it will not be easy for him in all of the other places (where Istiwaa is mentioned for Allaah).

And also from the ta'weel of tahreef is the ta'weel of his (sallallahu alaihi wasallam's) saying, "When Allaah speaks with the wahy (revelation) the

inhabitants of the heavens hear it like chains being dragged upon rock, and they swoon (in unconsciousness). The first of them to recover is Jibreel³ - so they said, "It's taweel is that it is when an angel of Allaah speaks with wahy (revelation) not that Allaah speaks", so they made the swooning in unconsciousness of the Angels and their falling prostrate to be due to the speech of Jibreel - who actually swooned along with them - [meaning] that this speech is actually his own speech [not Allaah's].

And also from this ta'weel of tahreef is the ta'weel of the Qadariyyah, Majosiyyah of the texts relating to al-qadar by that which takes them away from their realities and meanings. And also the ta'weel of the Jahmiyyah of the texts relating to the Attributes by that which takes them away from their realities and meanings and necessitates the divestment of perfect attributes from Allaah, the Majestic, just like the Qadariyyah divested Him of the perfection of His qudrah (power) and His mashee'ah (will).

And as for us, we do not reject ta'weel, since the reality of knowledge itself is "taweel" and those who are firmly grounded in knowledge (ar-raasikhoona fil-ilm) they are the people of ta'weel, but of which of the two ta'weels?

For we are content and satisfied with the ta'weel of tafseer for ourselves, more so than those besides us, and those besides us are more wretched with the ta'weel of tahreef than us. And Allaah is the one who grants succes in that which is correct.

³ Abu Daawood (Awn al-Ma'bood 13/66-67), Bukhaaree (in Mu'allaq form) (Fath ul-Baaree 13/452) - and al-Haafidh (Ibn Hajar) said: Al-Bayhaqee connected it in al-Asmaa was-Sifaat, from Abu Mu'aawiyah from al-A'mash (al-Fath 13/456), and al-Bukhaaree also reported it (Fath ul-Baaree 7/537-538) from Abu Hurairah, in the Tafseer of Surah as-Saba with a different wording, and also in "Khalq Af'aal il-Ibaad" p.20 and p.151]

Benefits and Lessons From This Tribunal

1. In the last tribunal, the Sunni Prosecution illustrated the difference between making ta'weel in the affairs of information (khabar) and making ta'weel in the affairs of request (talb, i.e. the ahkaam, rulings, commands, prohibitions), and it was established that the Companions never differed concerning the ta'weel of information – that from it which pertains to Allaah's Attributes – and that they did in fact differ concerning the ta'weel of the verses related to rulings. Hence, it is established that the verses related to the Attributes are from the verses that are decisive (muhkam), not from the ambiguous (mutashaabih) and that these verses can be understood by everyone, the common person as well as the elite, whereas the verses related to the rulings, can only be understood by those firmly rooted in knowledge.

2. The Prosecution continues to mount further pressure upon the Jahmite Defence today by explaining the difference between the true and correct ta'weel that is the ta'weel with the meaning of tafseer (explanation, elucidation) and the false ta'weel which is in reality a form of tahreef (distortion, corruption).

3. Tafseer means to make the meaning (behind words) apparent and to explain it and make it clear. Tahreef is to deviate away from the true context and angle of speech and occurs in two ways: a) distortion of the wording itself and b) distortion of the meaning.

4. The Imaams of Tahreef and the ones who are Raasikhoon (firmly rooted in it) are the Jews, they are the Shaykhs of Tahreef and they are the Salaf of the Jahmites and their offshoots from the Mu'awwilah since they made tahreef of the Tawraat with both types of tahreef, in wording and in meaning. And this has been inherited by the Jahmites.

5. The Jahmites first opened the door to "ta'weel" (i.e. tahreef) when they found that the Qur'aan could not be rejected, and the verses of the Attributes – and their decisiveness – could not be rejected. When this door was opened, those who were lying in wait for the Islamic aqeedah and the noble pure religion then opened this door wide open in order to pollute it – and in the name of "ta'weel" – the heads of innovation legislated many qawaaneen (rules, laws) which became the taaghoots (false gods) by which the sanctities of the religion were violated and by which the pillars of the religion were destroyed.

6. But this ta'weel is in reality tahreef (distortion) and this is a form of ilhaad (deviation) irrespective of what the Jahmites may call it with beautified words and descriptions.

7. The Proseccion, just by way of illustration, gave four examples of this:
- a) The tahreef of the Jahmiyyah of the saying of Allaah that “Allaah spoke to Moses directly”,
 - b) The tahreef concerning the verse of “istiwaa” in Surah Taa Haa 20:5.
 - c) The tahreef of the Jahmiyyah of the hadeeth mentioning the speaking of Allaah with the revelation.
 - d) The tahreef of the Qadariyyah of the texts relating to al-Qadr in which they divest Allaah from the perfection in his power and will.

8. Finally, the Prosecution reassured that the ta'weel with the meaning of tafseer is wholeheartedly accepted by the Sunni Affirmers and that Ahl ut-Ta'weel, are actually those firmly grounded in knowledge. But as for the ta'weel of tahreef, the hallmark of the Jahmites, then the Sunni Affirmers are free from it, since their Salaf is the Messenger (sallallaahu alaihi wasallam) and the Companions and the Taab'ieen – not the Heads, Chiefs and Imaams of Tahreef, the Jews.