



The Jahmi Inquisition

The People of Ta'weel Are the Worshipers and Followers of at-Taaghoot and the Seekers of the Hukm of Jaahiliyyah And the Takers of Priests and Rabbis As Lords Besides Allaah and The Legislators of False Judgements and Laws That Oppose The Judgements and Laws of Allaah

Stated Ibn Qayyim al-Jawziyyah (rahimahullaah) in "as-Sawaa'iq al-Mursalah" (2/632)::

"Chapter Twenty-Four: Mentioning the Four Taaghoots By Which the People of False Ta'weel Have Destroyed the Strongholds of the Religion and By Which They Have Violated the Sanctity of the Qur'an And Have Erased the Affairs of Imaan:

And they are:

- a) Their saying that the speech of Allaah and the speech of His Messenger are only spoken evidences which do not amount to knowledge, and nor can certainty be acquired through them
- b) That the verses related to the Attributes and the hadeeths related to the Attributes are allegorical and do not have any reality behind them
- c) Their saying that the narrations from Allaah's Messenger (sallallaahu alaihi wasallam), those that are authentic, which are reported by trustworthy, reliable, upright narrators, and which the Ummah has taken with acceptance, that they do not amount to knowledge, rather that they amount to conjecture only
- d) Their saying that when the intellect contradicts the texts of revelation, then we take the intellect and we do not turn to the revelation.

So these then are four Taaghoots. And these (taaghoots) are ones that have done to Islaam whatever they have done [of destruction and distortion], and these [taaghoots] are the ones who have erased the affairs of Islaam, have put an end to its signposts, have destroyed its foundations, and have removed the sanctity of the texts (of revelation) from the hearts, and have laid down the path of revilement (of these texts) for every zindeeq (heretic) and mulhid (deviating heretic). So one does not seek evidence by way of the Book or the Sunnah, except that recurses to a taaghoot from amongst these taaghoots, holds onto it, and takes it as a shield, in order to prevent from the path of Allaah. Yet Allaah by his power and ability, and his favour and excellence, has destroyed these taaghoots, one taaghoot at a time, upon the tongues of His Messengers and the Inheritors of the Prophets. So never have the Helpers of Allaah and His Messenger ceased to cry out against the adherents to these [taaghoots] in all parts of the earth, or to strike them with the blazing meteors of revelation, and sound evidences. And we will now devote some speech to them, taaghoot by taaghoot."

Then, Ibn al-Qayyim devotes 1000 pages of blazing meteors hurled at the worshippers and followers of at-Taaghoot and the seekers of the Hukm of Jaahiliyyah.

And amongst what he says is:

The 82nd Angle (in demolishing the Second Taaghoot):

“And it is His, the Most High’s saying, **[Say (O Muhammad)]: Shall I seek a judge (Hakam) other than Allâh while it is He Who has sent down unto you the Book (The Qur’ân), explained in detail.**” (Al-An’aam 6:114).

And this explains that the Judge between the people is Allaah, the Mighty and Majestic, alone, due to what He has revealed of the Book, explained in detail, just as He has said in another verse, **“And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.”** (Ash-Shooraa 42:10).

And He the Most High said, **“Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed.”** (Al-Baqarah 2:215).

And He the Most High said, **“Surely, We have sent down to you (O Muhammad) the Book (this Qur’ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Inspiration)”** (An-Nisaa 4:105).

And He said, **“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”** (An-Nisaa 4:65).

So His saying, **“Shall I seek a judge (Hakam) other than Allâh...”** (Al-An’aam 6:114).

This is a question containing rejection. So he says, “How can I seek a Hakam (a Judge) other than Allaah, while He has revealed the Book, explained in detail”. For his saying, **“while it is He Who has sent down unto you the Book (The Qur’ân), explained in detail”**, is a sentence which is in the state of al-haal (gram. i.e. a phrase which gives additional knowledge about the state of something), and His saying, **“explained in detail (mufassalan)”**, explains that the Judging Book is explained in detail, clear, manifest – in opposition to what it is described by, by the one who claims that the intellects and opinions of men contradict some of its (the Qur’an’s) texts...” (3/1042-1044).

The 83rd Angle (in demolishing the Second Taaghoot):

“That He, free is He from imperfections, informed that every judgment (hukm) which opposes His judgement that He revealed to His Messenger, then it is from the judgements of desire (akhaam ul-hawaa), not from the judgements of intellect, but it is from the judgements of jaahiliyyah (ahkaam al-jaahiliyyah), not from the judgements of ilm (knowledge) and hudaa (guidance), so He the Most High said, **“And so judge (you O Muhammad) between them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn**

you (O Muhammad) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.” (Al-Ma'idah 5:49-50).

So He, free from all imperfections, the Most High, informed that there is nothing behind (i.e. what is other than) what He has revealed, except the following of desire, (that desire) which leads astray from His path, and that there is nothing behind ((i.e. what is other than) His judgment, except the judgement of Jaahiliyyah (hukm ul-jaahiliyyah). And all of these opinions, and understandings (ma'qoolaat) that oppose what the Messenger has come with, then these are from the matters of hawaa (desire) and the judgements of Jaahiliyyah, even if their lords (i.e. those who invent them and follow them) call them “qawaati' 'aqliyyah” (intellectual absolutes), and “baraahen yaqeeniyah” (certain, convincing proofs), just like the Mushriks call their idols and statues “aalihah” (deities), and also like the Munaafiqeen calling their striving upon the earth with mischief, and prevention of the hearts from Imaan, “islaah” (rectification) and “ihsaan” (benevolence) and “tawfeeq” (success), and He the Most High said, **“But if they answer you not (i.e. do not believe in your doctrine of Islâmic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily! Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists).”** (Al-Qasas 28:50).

And He said, **“And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.”** (Al-Baqarah 2:120).

And He said, **“Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers, etc.).”** (Al-Baqarah 2:145).

And He said, **“So unto this (religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad), and Istaqim [(i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires...”** (Ash-Shooraa 42:15).

He said, **“And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.”** (Al-An'aam 6:150)...” (As-Sawaa'iq al-Mursalah 3/1046-1047).

Shaikh Sulaymaan Aal ash-Shaikh said, in Tayseer al-Azeer al-Hameed (p.553-554), “And as for his (i.e. Ibn 'Abdul-Wahhaab's) saying (as quoted in Fath ul-Majeed p.342 by Shaikh Abdur-Rahmaan bin Hasan Aal ash-Shaikh, under the chapter of obedience to the rulers and scholars in making the lawful to be unlawful and the unlawful to be lawful), “And worshipping the rabbis (ahbaar, scholars, learned ones), this is knowledge (ilm) and understanding (fiqh)”. Meaning, this is what they call today, ilm and fiqh, that which has been authored upon the madhhabs of the Imaams and what is similar to that. So they obey them

(i.e. their scholars) in everything that they (the ahbaar) follow him (i.e. one of their scholars), regardless of whether it agrees with the judgement of Allaah or not. Rather, they are not even concerned with what this opposes from the Book and the Sunnah, rather they reject the words of Allaah, and the words of His Messenger, with the sayings of those whom they blindly follow. And they make it clear (yusarrihoon) that it is not lawful to act by a Book and nor a Sunnah, and that it is not permissible to acquire knowledge from them both, and that the ilm, fiqh, and huda (guidance) is actually what they find in their books. **Rather, greater than all of this and more calamitous** than this is the accusation made by many of them that the words of Allaah and the words of His Messenger do not amount to knowledge and nor certainty in the topic of knowing the Names of Allaah, His Attributes, and His Tawheed, and they call it “the apparent meanings of the words”, and then they call what the Philosophers, the Mushriks have devised, “intellectual certainties”, **and then they put this before whatever has come from Allaah in the topic of the Names, Attributes and Tawheed**. Then they accuse anyone who leaves obedience to the priests and rabbis (i.e. their heads and chiefs) and goes to the obedience of the Lord of the Worlds, obedience to His Messenger, and to judging by what Allaah has revealed in the issues of dispute¹, [they accuse them] with bid’ah (innovation) or kufr (or disbelief).”

¹ Meaning those who abandon obedience to these priests and rabbis [that are the chiefs and heads of innovation, the Taaghoots] and instead obey Allaah and His Messenger and judge by what Allaah has revealed in these issues (of Names and Attributes) – and they are the people of the Sunnah. And this also indicates that the People of Ta’weel do not judge by what Allaah has revealed, but judge by their Taaghoots (as Ibn al-Qayyim has stated).

Benefits and Lessons from the Second Tribunal

1. What the Jahmites and Negators have invented of laws, guidelines and principles – being the products of the views, opinions and intellects of mere men, and which they have subsequently declared to be “intellectual absolutes” and “certain and convincing proofs” and by which they judge and refer judgement to, then all of that is at-Taaghoot, and it is from the Hukm of Jaahiliyyah which the Believer has been ordered to disbelieve in. As Allaah said, **“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.”** (Al-Ma’idah 5:49-50). And He said, **“...And whoever disbelieves in at-Taaghoot and believes in Allaah, has held onto the firmest handhold...”** (Al-Baqarah 2:256).

2. These Taaghoots and the Hukm of Jaahiliyyah that the Jahmites and Negators follow and judge by have abolished much of the Sharee’ah, erasing its affairs, put an end to its signposts, have destroyed its foundations, belittled the texts of revelation, and allowed the zindeeqs (heretics) to revile these texts. And this is the affair of the Innovators, they are the ones who had abolished the Sharee’ah, replaced it with their Taaghoots and their Hukm of Jaahiliyyah, and have disfigured the affairs of Islaam, and made Tabdeel of the upright religion. Al-Qurtubi, “So whoever changed (baddala) (i.e. made tabdeel) or altered (ghayyara) or innovated into the religion of Allaah that with which Allaah is not pleased with and for which He has granted no permission, then he will be amongst those who will be repelled from the Hawd, distanced from it, and whose faces will be blackened. And those who will be repelled and distanced most severely are those who opposed the Jamaa’ah of the Muslims (i.e. those upon the Straight Path), and who separated from their path, such as the Khawaarij in all their varying sects, the Raafidah in the variety of their misguidance and the Mu’tazilah in the varying desires found amongst them. All of these are Mubaddiloon (Changers, Disfigurers) and Mubtadi’oon (Innovators).” (Tafseer al-Qurtubi, 4/168).

3. What Ibn al-Qayyim has stated above about the Taaghoots of the People of Ta’weel, shows that the state, condition and outward behaviour of the Jahmites and their siblings from amongst the Mu’tazilah and the Ash’ariyyah is not too distant from those who claim that they believe in what Allaah has revealed, yet they desire to refer their dispute to the Taaghoot, while they have been ordered to reject it, and to suffice with the judgement of Allaah. Allaah says, **“Have you seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.”** (An-Nisaa 4:60). And the people of ta’weel claim to believe in that which Allaah has revealed of His Names and Attributes and Actions, yet when they are called to it, and to believe in what Allaah has affirmed for Himself of Names, Attributes and Actions, and to affirm all of what has come in the Book and the Sunnah, that which Allaah has revealed, – as it was intended, in a manner that befits Him – whilst negating ta’teel, tahreef, tamtheel, and takyeef, they rush to their (four) Taaghoots for judgement, and they do not judge to the Book and the Sunnah, and they seek but the Hukm of Jaahiliyyah – yet who is better in judgement than Allaah, for a people with certainty?! They claim that their Taaghoots are superior and contain the real knowledge and that their Taaghoots give better guidance than that which Allaah has revealed, high and exalted is Allaah from the oppressors.

4. The worshippers and followers of Taaghoot and the seekers of the Hukm of Jaahiliyyah that are the Jahmites and their offshoots, also fall into the worship of their “priests and

rabbis” who are those who have laid down these Taaghoots for them. Thus, they also come under the chapter of “taking the priests and rabbis as lords besides Allaah”, for they do not judged by what Allaah has revealed.

5. That this particular form of Taaghoot and its followers and worshippers, and the seekers of the Hukm of Jaahiliyyah in this regard, the legislators of secular laws and rules (whether those of their own making or the making of the Pagan Greek Philosophers) which are referred to by the People of Ta’weel, are the worst, and the most worthy of being fought against, since the removal of the likes of these, lays the foundation for the establishment of true Islaam and Tawheed and whatever follows on from it of fruits and blessings.

Stated Shaikh Salih al-Fawzaan, “So whichever call is not built upon these foundations, and whose manhaj (methodology) is not the methodology of the Messengers - then it will be frustrated and will fail, and it will be toil without benefit. The clearest proof of this are those present day Jamaa’aat (groups) which set out a methodology and programme for themselves and their da’wah, which is different to the methodology of the Messengers. These groups have neglected the importance of aqeedah (correct beliefs and creed) - except for a very few of them - and instead call for the correction of side issues. So one group calls for the correction of rule and politics and demands establishment of the hudood (prescribed punishments), and that Sharee’ah (Islaamic Law) be applied in judging amongst the people - and this indeed is something very important, but it is not what is most important: Since how can one seek to establish and apply Allaah’s judgement upon the thief and the fornicator, before seeking to establish and apply Allaah’s judgement upon the mushrik - the one who attributes worship to others besides Allaah. How can we demand that Allaah’s judgement be applied to two men disputing about a sheep or a camel, before demanding that Allaah’s judgement be applied upon those who worship idols and graves, and those who deny or hold heretical beliefs with regards to Allaah’s Names and Attributes - divesting them of their true meaning, or distorting them. Are these people not greater criminals than those who fornicate, drink wine and steal?!! Since those are crimes against mankind, whereas shirk and denial of Allaah’s Names and Attributes are crimes against the Creator - the One free from all imperfections - and the right of the Creator has precedence over the rights of creation...

...Indeed, establishment and application of the Sharee’ah and the prescribed punishments, and the establishment of the Islaamic State, and avoidance of whatever is prohibited, and achievement of whatever is obligatory - all of these things are from the rights of Tawheed; and matters which perfect it and follow on from it. So how can we give attention to that which is subsidiary whilst neglecting that which is of primary importance?” (Introduction to “Manhaj ul-Anbiyaa fid-Da’wah Ilallaah”, of Shaykh Rabee pp.14-16).