

MUSLIM'S

CREED

PART

TWO

A T - T A W E E L

Introduction

- Verily Allah 'Azza Wa Jalla sent His Prophet, the Prophet of Mercy, and revealed to him the Book and the Wisdom, **to be a warner and a bringer of glad tidings,**
- and He (swt) made **the Prophet's followship is the only way to success and happiness**
- And on the contrary, **He (swt) placed humiliation, disgrace, upon those who disobeyed Him and invented new matters and added them to His Deen.**
- Allah says in His Book regarding the followship of His Prophet:

قال تعالى: ﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ^ط فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حَمَلْتُمْ ^ط وَإِن تُطِيعُوهُ تَهْتَدُوا ^ج وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ

(النور 054)

﴿ ٥٤ ﴾ الْمُبِينُ

[54- Say: "Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The Messenger's duty is only to preach the clear (Message).] ((Al-Noor ,24:54))

- And the Prophet (صلى الله عليه وسلم) delivered the message perfectly and completely.

قال تعالى: ﴿ يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ^ط وَإِن لَّمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ^ج وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ^ط إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿ ٥٧ ﴾

(المائدة 067)

[67- O Apostle! proclaim the (Message) which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His Mission. And Allah will defend you from men (who mean mischief). For Allah guides not those who reject Faith.] (Al-Maidah 5:67)

- And He (صلى الله عليه وسلم) advised his Ummah and explained to them the Message of his Lord in his most eloquent and accurate pattern of speech and Allah (سبحانه و تعالی) commanded him to do so.
- And He (صلى الله عليه وسلم) strove in the cause of Allah and spared no effort in spreading Allah's Deen till he (صلى الله عليه وسلم) met his Lord.
- and he (صلى الله عليه وسلم) delivered the Message completely and perfectly, therefore, there is no room for anyone to add anything into the Deen because Allah (swt) has perfected and completed His Deed.

قال تعالى: ﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

(المائدة 003)

﴿ ﷻ ﴾ الْإِسْلَامَ دِينًا

"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."

((Al-Maidah 5:3))

- And the Companions learnt their Deen from their Prophet (ﷺ) and passed it over to the second generation as it is,
- and the second generation passed it to the third in a similar manner.
- But unfortunately, after the three generations passed away, Muslims started to innovate and fabricate their own methods to understand the Deen, not based on the Quran and the authentic Sunnah but based on their own whims and fancies.

- Not only that, but also deserted the pure spring (Quran & Sunnah) and turned their faces towards the deviant philosophies such the Greek, Hindu, Budhist, etc... to quench their thirst from their contaminated waters.
- But did they find answers for their queries with the non-Muslims or they confused them more?!!!

Indeed they became more confused and perplexed by Philosophy and got lost into its labyrinths.

And here are some quotes Of those who suffered and experienced the agony because of their abandonment of the Quran and Sunnah.

1. Al- Fakhir Ar-Razee

Nihaayato Iqdamo al-Oqoolo Aqalo ***

Wa ghaa yato sa'ee al-'Alameena Dhalaalo

The boldness of the minds led us to confusion ***

And the fruit we reaped ultimately was misguidance

Wa arwaahona fi wahshatin min yosoomaana ***

Wa ghaa yato donyaana atha wa wabaalo

And our souls are strangers in our bodies ***

And what we gained was only pain and harm

Wa lam Nasta fed min sa'eena ti waalla 'om rinaa ***

Siwa an jama'na fihi qila wa qaalo

And we gained nothing in our life ***

except we compiled they said and said

Fa kam qad ra aina min rijaalin wa dawlatin ***

Fa baa dao yami 'an mus ri'eena wa zaalo

We had seen many men and states ***

They all perished quickly and nothing remained

Wa kam min jibaalin qad 'alaa shoro faatiha ***

Ri jaalon Fa maato jami 'an wal Jibaalo Jibaalo

Many mountains their peaks were climbed ***

By men who died but the mountains remain to challenge

Then He (Ar-Razee) said:

"Verily I have studied thoroughly all the philosophic methodologies and found them neither cure the sick nor quench the thirst of the seeker."

Then he returned to the Quranic methodology and said:

"I have found the most accurate way to know the truth is the Quranic method, I read regarding the affirmation of Allah's attributes:

قال تعالى: ﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْزَوُ ۖ﴾ (فاطر 10)

[10- If any do seek for glory and power, to Allah belong all glory and power. To Him mount up (all) words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, for them is a Penalty terrible; and the plotting of such will be void (of result).] ((Fatir ,35:10))

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ (طه 005)

[5- (Allah) Most Gracious is istaw (firmly established) on the
Arsh (throne)] ((Taha 20:5))

and I read regarding the negation that which does not suit His
Sublime Essence.

﴿فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾
(الشورى 011)

[there is nothing whatever like unto Him, and He is the One
that hears and sees (all things).] ((Ash-Shura, 42:11))

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ﴾
(طه 110)

[He knows what (appears to His creatures as) before or after
or behind them: but they shall not compass him with their
knowledge.] ((Taha 20:110))

Then he said:

"Whoever had experienced what I experienced, he would have
had the knowledge I had." [see his book Aqsaam al-Ladhaat (Categories of Delights)]

2. Ash-Shahrastanee said:

La 'amri laqad tofto fi tilka al ma'aa hidi Kulliha ***
wa sayarto tarfee baina tilka al-Ma'alimee.

Verily I have visited all the schools of philosophy ***
and I studied thoroughly all of them .

Falam Ara illa waadhi'an kaffa haa'irin 'ala thaqnin ***

Ao qaari'an sinna naadimi

I found not anyone who was not confused *** placing his hand
on his chin Or gnashing his finger

3. Al-Jowainee said:

"Oh our friends! Do not indulge yourself in philosophy, had I known the dreadful consequences of it (philosophy) I would not have dedicated myself to it"

and he also said on his death bed, full of remorse and regret, the following:

"I have waded and fathomed the deep waters of oceans (of philosophy) , left behind me the Muslims and their sciences, and I indulged myself into what they (Muslims) warned me against. And if Allah encompasses me not in His Mercy, Woe then to the son of al-Jowainee, and now I die upon the belief of my mother, or upon the belief of the old women of Naisabaar."

4. Abu Haamid al Ghazaalee

Is one of those who wasted their lives studying philosophy and he had a wandering life moving from one extreme to another. And he finally e wrote a book by the title **"Iljaamul 'Awaan 'an 'Ilmul Kalaam"** (Inhibition of a laymen from indulging into philosophy."

And he, towards the end of his life he forsook philosophy and devoted the rest of his life studying the sunnah of the Prophet and died with Sahih Imam al-Bukharee on his chest.

5. Abu Al-Hasan al-Ash'aree

He grew up as a Mu'tazilee (Mu'tazelite) in the custody of his stepfather Abu 'Ali al Jibalee - the shaykh of the Mu'tazilah at his time - who taught him the fundamentals of "itizaaal for fourty years. And when he mastered the Mu'tazilah Methodology he abhorred it and renounced it completely.

And started to refute the shobuhaat of the Mu'tazilah. Not only that, but he declared his repentance publicly in the mosque, he climbed the pulpit and said:

"I used to say that the Quraan is created and that the believers will not see their Rab (Lord) on the Day of Judgement, and the evil is created by man not Allah, and I now declare my repentance, and I believe it is obligatory to expose the faults of the Mutazilah.

(see Siyar A'laam an'Nubalaa vol 15/ pp86, 89) Arabic Version.

REALITY OF Taweel

(A) Lexical Meaning:

Taweel is an infinitive (gram) and its root is أول (Aol) from ألى
يؤول Ala ya Olo and it covers many meanings:

1. Reformation

“When it is in the transitive mode, the Arabs say: "Alaho Ya Oloo Awlan, for amending, repairing, reforming”.

[Al-Kaamil/ Al Mubarrid (3/109) Moassat ar-Risaalah 1406H].

2. Return and Repetition

“When it is in the transitive form using the prepositions (ila) and ('An), or when it is intransitive.

The Arabs say: ((Aala Ar-Rajulu 'An Ash_shay'ee, when he refrains from doing something.”

((Jamharatu Al-Logha / Ibn doraid 3/482))

And Ibn Al-Aaraabee (Etymologist & Gramarian) said:

“Al-'Aolo is the return” (ibid)

3. Solidification, Curdling and Coagulation etc.

Ibn Faris said: Al-Khaleel Ibn Ahmad al Faraahidee said:

"Aala Al-Labano, Ya Oloo Awlan, wa Owoolan: Khathara."

The milk has become so densed (curdled)”

4. The final state of something, consequence, result

قال تعالى: ﴿ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴾ (يوسف 004)

[4- Behold, Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"] ((Yousif 12:4))

قال تعالى: ﴿ وَرَفَعَ أَبْوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ (يوسف 100)

[And he raised his parents high on the throne , and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah has made it come true!

He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers.

Verily my Lord understandeth best the mysteries of all that He plans to do. For verily He is full of knowledge and wisdom.]

{ Yusuf (12:100) }

5. Tafseer

Ibn Jareer said:

"And Ta'weel in the Language of the Arabs, means

Explanation, the return, and One's Fate." (Jamii' Al-Bayan 3/184))

(B) Meaning of Taweel in the Quran and Sunnah

قال تعالى: ﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

[He it is Who has sent down to thee the Book; in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are not of well-established meaning. But those in whose hearts is perversity follow the part thereof that is not of well-established meaning.

Seeking discord, and searching for its ta'weel, but no one knows its ta'weel except Allah.

And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.]

((Al-Imran 3:7))

قال تعالى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ط فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ؕ ذَلِكَ خَيْرٌ

وَأَحْسَنُ تَأْوِيلًا ﴿النساء 059﴾

[O you who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination.]

Ibn Jareer said:

Ahsanu Taweelan, means reward because that is the final state of what will happen to the believers” (ibid)

MEANING OF TA'WEEL IN THE SUNNAH

1. Abu Saeed al Khudree (رضي الله عنه) narrated, Allah's Apostle (صلى الله عليه وسلم) said:

(While I was asleep I saw people coming to me wearing shirts, some of these shirts cover only upto their breasts, and some (shirts reach) lower than that (the breasts), then I saw 'Umar ibn Al-Khattab trailing his shirt."

They (the Companions) said:

" How did you interpret it, O Allah's Apostle!?"

He said: "Ad-Deen (imaan)" . ((Bukhari & Muslim))

2. **"While I was asleep, I saw in my hand two golden bracelets which made me unhappy, then I was told to blow them off. Then I blew them and they flew. And I interpreted it (vision) as two Dajaals (liars come after me."** ((Agreed upon))

3. **"O Allah! Give him (ibn Abbas) profound knowledge of the Deen and teach him the Taweel(Tafseer,interpretation)"**

((Ahmad, Ibn Majah, al Hakim))

THE CONVENTIONAL MEANING OF Taweel

1. The Salaf's Convention:

((Taweel in the Salaf's terminology means two things: **Meaning and explanation of the lafdh (utterance, word).**)

(a) Jabr bin Abdullah (رضي الله عنه) narrated regarding the Farewell Pilgrimage:

“..And Allah's Messenger (صلى الله عليه وسلم) was among us, and the Quran descends upon him, and he knows its Taweel (meaning), and whatever he applied it to we applied.)

((Muslim, Abu Dawood))

(b) Ibn Abbas (رضي الله عنه) said:

Regarding the ayah in Al Imran where Allah says:

قال تعالى: ﴿ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ ﴾ (آل عمران 007)

[But no one knows its true meanings except Allah. And those who are firmly grounded in knowledge.] {Al-Imran 3:7}

"I am one of those who are firmly grounded in knowledge and know its Ta'weel." (Jami' al Bayaan, 3/122)

Mujaahid (رحمه الله) said:

((Those who are firmly grounded in knowledge know its (the Quran) ta'weel (tafseer, interpretation) ((ibid))

(c) The reality that utterance conveys:

((Fulfilment of what had been foretold in a prophecy at the exact time, or to abide by the purport of the utterance, and to fulfil its command, especially when the utterance is a request.

In this regard, Taweel means the final state of what had been foretold, or requested.)) (al Hamawiyyah, By: Ibn Taimiyyah)

"Glory be to You, Oh, Our Lord, O Allah! Forgive me, he (saas)

interprets what Allah mentioned in Surat An-Nasr:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾ ﴾ (النصر)

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When comes the Help of Allah, and Victory,

And you do see the People enter Allah's Religion in crowds,

Celebrate the Praises of your Lord, and pray for His Forgiveness:

for He is Oft-Returning (in Grace and Mercy). (An-Nasr 110: 1-3)

Aysha (رضي الله عنها) pertaining to the aforementioned hadeeth said:

((Allah's Apostle (صلى الله عليه وسلم) used to say in his

Rukoo' and Sujood:

"Subhaanaka Allahumma Rabbana Wa Bi Hamdika

Allahumma Ighfir lee **Yata Awaloo al Quraan"**

((Muslim, Abu Dawood))

2. Taweel According to the Khalaf's Convention

((unacceptance of the apparent meaning of the text because there is another text which conveys the opposite.))

[Sharh Mukhtasar Ar-Rawdhah (3/599)By: Sulaiman bin 'Abd al Qawe at-Toofee]

Examples:

- 1.** “By Allaah, He does not believe, he does not believe, whose Neighbour is not safe from his evil.”

- 2.** “No backbitter will enter the Jannah nor a severer of a womb (kith and kin)”

- 3.** “Allah refused to grant His forgiveness to the killer of a believer.”

((Sahih al Jami'))

TERMS OF USOOL AL-FIQH

1- Ad-Dhaahr

(a) Lexical definition:

the evident, the apparent meaning.

(b) Technical definition:

((The text that its purport is obvious and preponderant (raajih)).

Example: Renewal of one's wudu if he/she eats from the camle's meat.

((Whoever eats the flesh of camels should renew his/her wudu)) ((Ahmad, Abu Dawood))

The apparent meaning of the hadeeth is the **legal wudu** not wudu in the lexical sense which means cleanliness.

2- An-Nas (self - evident text)

((Its meaning is so clear and needs no other evidence to explain its meaning))

3. Al Mujmal

- **Lexically it means:** Unknown, summarised .
- **Technically it means:**

((Its exact meaning can be arrived at through other evidences))

The word Quroo means two things:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ (البقرة 228)

"228- Divorced women shall wait concerning themselves for three **quroo** (monthly periods.)"

(Al-Baqarah 2:228)

1. **Menses**
2. **Purity (Ceasation of menstrual blood)**

Therefore, we need another evidence to tell us which of the two meanings is meant in this particular contex of the ayah.

DEFINITION OF THE CORRECT TAWEEL

“The correct Taweel is to construe the apparent meaning of the text to another due to the existence of **Qarina Sarifah** (averting context)

[Sharh Mukhtasar al Muntaha, By: Ibn al Hajib]

Rules of the Correct Taweel

1. When the meaning of text is self-evident, Ta'weel in this case is not allowed.

قال تعالى: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

(البقرة 275)

"Those who devour usury will not stand except as stands one whom the Evil One by his touch has driven to madness. **That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury.** Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are Companions of the Fire; they will abide therein (forever). " ((Al-Baqarah 2: 275))

So here Allah differentiated between Riba (usury and interest) and Trading

2. When the text is evident, besides, the availability of other contexts (qaraain) which augment the apparent meaning of the text, **in this case also Taweel is not permissible.**

An Example

قال تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ (طه 005)

“ (Allah) Most Gracious is firmly istawa upon the Throne.”

[Taha 20:5]

Throughout the Quran the word **istawa** is used to indicate and sanction the apparent meaning of it, whereas, the word **istawla** never used even once. Therefore, to interpret **Istawa** and substitute it with **Istawla** is absolutely wrong and prohibited:

قال تعالى: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (الأعراف 054)

54- Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, **then He istawa (established Himself) on the Arsh(Throne)** He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command.

Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! {Al-Iraaf 7:54}

When the text is neither **Nas** nor **Dhahr**, but rather it is **Mujmal** (summarized) , and requires detailed explanation.

For this type of texts there are three cases:

3.1. The explanation exists within the text itself

(النساء 164) قال تعالى: ﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

" and to Mûsa (Moses) Allâh spoke directly." [4:164]

Allah (سبحانه وتعالى) eradicated any ambiguity by affirming the verb kallama (verily he spoke) by the addition of the msdar (infinitive) to emphasize the apparent meaning of the ayah, that He (عليه السلام) spoke to Musa (سبحانه و تعاللى).

قال تعالى: ﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ

إِلَيْكَ ۗ قَالَ لَنْ نَرِنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ

تَرِنِي ۗ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۗ فَلَمَّا أَفَاقَ

قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

(الأعراف 143)

143. And when Mûsa (Moses) came at the time and place appointed by Us, **and his Lord spoke to him,** he said: "O my Lord! Show me (Yourself), that I may look upon You."

Allâh said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers." (7:143)

3.2. The explanation of the Mujmal text exists in a separate text.

قال تعالى: ﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴾ (الدخان 003)

3- We sent it down during a blessed night: for We (ever) wish to warn (against Evil).

(Ad-Dukhaan 44:3)

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ ﴾

We have indeed revealed this (Message) in the Night of Power:

﴿ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ ﴾

And what will explain to thee what the Night of Power is?

﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ ﴾

The Night of Power is better than a thousand months.

﴿ تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ ﴾

Therein come down the angels and the Spirit by Allah's permission, on every errand:

﴿ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾ ﴾

Peace!... This until the rise of Morn! {Al-Qadr 97:1-5}

3.3. The text contains various meanings, and there is no

Qarinah (context which will specify the exact meaning, in this case, there is a room for the Ta'weel. **But, this type of text never exists in Allah's Book nor in the Sunah of His Prophet (صلى الله عليه وسلم).**

THE FUNDAMENTALS UPON WHICH AHLU AL-KALAM (SCHOLASTIC, PHILOSOPHICAL, THEOLOGIAN) BUILT THEIR TA'WEEL

1. Giving Preference to the Rationale (intellect) over the Religious Text.

Rejection of Qur'aanic , Prophetic texts merely because some people's minds can not comprehend; is undoubtedly, a way of deception and deviation.

Indeed, it is a satanic method, invented by Iblees himself when Allah commanded him to prostrate before Adam and he refused under the pretext that he (Iblees) is better than Adam

Permissibility of Majaaz in the Quran and Sunnah

Haqiqah vs Majaaz

2.1 Haqiqah

Is the literal sense of the word, for example the word Lion is meant for a wild beast with specific features.

Types of Haqaa'iq (realities)

(a) Legal (shar'iyyah) reality

Usage of the utterance (word) according to the shariah terminology

(b) Lexical Reality

The literal meaning of the utterance (word).

(c) Conventional reality

Usage of the word according to the norms of the society.

For example, the word **Daabbah** in Arabic means any moving creature. But, according to the norms of the Arabs, it is used only

for the four-footed animals. Therefore , to call someone **Daabbah** is considered an offence , and an apology should be paid to the person whom was offended.

2.2 Majaaz (Metaphor , figurative expression)

Understanding the text not in its real sense.

For example:

To use the word “Lion” , to refer to a man can never be taken in literally.

Because, a human being differs from an animal, but, we understand in it metaphorically, since both the man and the lion share a common quality which is bravery.

When will it be permissible to interpret the apparent meaning metaphorically?

- The basic rule regarding speech is to be understood in its real sense.
- Resorting to metaphoric interpretation is an exception, besides, the fulfillment of the following conditions:

- We have to be certain that the apparent meaning of the text can never be understood literally.
- Availability of Qarinah (Context) which compels us to render the text metaphorically.
- When the meaning of the text should be understood metaphorically,

Allaah (Subhanaho Wa Ta'ala) provides the Qarinah (Context) to save His salves from error and confusion.

Types of Qaraain (Contexts)

1. Qarinah Shar'iyah

Qarinah (Context) is an evidence which will explain the apparent meaning of the text, whether it is within the text or outside it.

The Prophet (Salla Allaaho 'Alaihi Wa Sallam) said:

“ Pray before Maghrib (sunnah , after the adhaan and before the Iqaamah) he repeated it three times. Then he said: ‘ If you wish.’ ”

The word wish here in the text is the Qarinah which reduced the ruling from been wajib (obligatory) to mustahab (recommended).

2. Qarinah ‘Orfiyah (Customary Context)

The apparent meaning of the text should be understood in accordance to the people’s norms.

قال تعالى: ﴿ وَقَالَ فِرْعَوْنُ يَتَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنْ الْكَاذِبِينَ ﴾

(القصص 038)

[38- Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned I think (Moses) is a liar!"]

{ Al-Qasas (28:38)}

3. Qarinah ‘Aqliyah (Rational Context)

The Qarinah here is purely rational , and common sense.

قال تعالى: ﴿ وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴾

(يوسف 082)

['82- Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.']

{Yusuf (12:82)}