

the individuals concerned were al-Ja'd bin Dirham (ex. 118H) and al-Jahm bin Şafwān (ex. 128H), their followers became known as the Jahmiyyah. Alongside their own innovations regarding Allāh's Names and Attributes and His Tawḥīd, they carried the bid'ah of the Murji'ah and exaggerated in al-Qadar, pioneering the bid'ah of al-Jabar. At the

who took something of their 'usūl. The most extreme of them are the Jahmiyyah, then after them the Mu'tazilah, then after them the Kullābiyyah Ash'ariyyah who retained some of the 'usūl of the Jahmiyyah in the topics of Allāh's attributes, His actions, the reality of īmān (faith) and the innovation of al-Jabar amongst other affairs. Refer to Imām Aḥmad's *al-Radd 'alāl-Jahmiyyah*, Imām al-Bukhārī's *Khalq Af'āl al-'Ibād* and all the early books of 'aqīdah (mentioned a little later) for more on this sect.

⁵⁹ The Mu'tazilah are named as such, the Isolationists, on account of al-Wāṣil bin 'Aṭā' (d. 131H) abandoning the gatherings of al-Hasan al-Baṣrī (d. 110H) and differing with him on the issue of those who commit major sins. They are the foremost of those who put reason ahead of revelation, developing this theme as a major part of their doctrinal school. Although there were many factions of the Mu'tazilah, there were two main schools, one seated in Baghdād and the other in Baṣrah, both in Irāq. They carried the innovations of the Khawārij, the Qadariyyah and took negation of the attributes from the Jahmiyyah. They were all united upon what they called the five principles (*al-Uṣūl al-Khamsah*) in which they concealed their false principles and innovations. They are: **1)** *al-Tawḥīd* (monotheism), and what they mean by this is to deny Allāh's attributes, deny Allāh will be seen in the Hereafter, and claim the Arabic Qur'ān is created. **2)** *al-'Adl* (justice), and what they mean by this is that there occurs in the creation what Allāh does not will and Allāh does not will what actually occurs, and that He did not create the actions of the servants, rather the servants choose and create their own actions outside of the domain of Allāh's will and creative ability. **3)** *al-Wa'd wal-Wa'id* (promise and threat), and what they meant is that if Allāh makes a promise or threat in the Qur'ān for obedience or disobedience, and He is the most truthful, it must by necessity befall a person. From this principle, they judged that anyone who commits a major sin, is a disbeliever who will reside eternally in the Fire. **4)** *al-Manzilah bayn al-Manzilatayn* (position between two positions), and this is connected to the previous principle, they treated a major sinner to have exited faith but not quite entered disbelief as it pertains to the life of this world, whereas in the Hereafter he is a disbeliever. **5)** *al-Amr bil-Ma'rūf wal-Nahī 'anil-Munkar* (enjoining the good and prohibiting the evil), and beneath this principle they entered the bid'ah of the Khawārij of fighting and revolting against the rulers. The Mu'tazilah gained political strength during the era of the Caliphs al-Ma'mūn, al-Mu'tasim and al-Wāthiq, and they put the Ummah to trial on the issue of the Qur'ān being created during the years 218H-225H.