## The Ayahs of the <u>Qur'an</u>: The Muhkam and the Mutashabih

Praise be to *All<u>a</u>h*, the Lord of the worlds, Who does not resemble the creation. To *All<u>a</u>h* belong the endowments and the befitting perfections and commendations. We ask *All<u>a</u>h* to raise the rank of Prophet *Muhammad*, <u>sallallahu ^alayhi wa sallam</u>, and to protect his nation from that which he feared for it. Thereafter:

Allah said in the Qur'an:

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Surat <u>AI-^Imran</u>, <u>ayah</u> 7 means: [All<u>ah</u> is the One Who has sent down to the Prophet the Book that contains muhkam <u>ayahs</u>, which are the foundation of the Book, and other <u>ayahs</u> which are mutash<u>a</u>bih.] So, know firmly that the <u>Qur'an</u> contains two types of <u>ayahs</u>:

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1. *Muhkam Ayahs*: These are the *ayahs* (verses) that, according to the rules of the Arabic language, have only one meaning or are those with a clear meaning. Examples of this type of *, ayahs* are: the saying of *Allah*, *ta*^*ala*:

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Surat ash-Shura, ayah 11 means: [There is absolutely nothing like Allah]

His saying:

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Surat al-Ikhlas, ayah 4 means: [Nothing is equal to Him], and His saying:

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*Surat Maryam ayah* 65 means: [Do you know of anything which is similar to Him? There is none.]

2. *Mutashabih Ayahs*: These are the , *ayahs* that, according to the rules of the Arabic language, can have many meanings. Assigning acceptable meanings to these *ayahs* requires proper Knowledge of the Arabic Language

and thorough thinking. Examples of this type of <u>ayahs</u> are: the saying of <u>Allah</u>, ta^<u>ala</u>, in <u>Surat Taha</u>, <u>ayah</u> 5:

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and His saying in Surat Fatir, ayah 10:

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According to the rules of the Arabic language, these <u>ayahs</u> are <u>mutashabih</u>; so they can have many meanings. Assigning meanings to them must be done in a manner which complies with the Arabic language and the Religion. The assigned meanings must not contradict the <u>ayahs</u> that are <u>muhkam</u>. Surely, the <u>ayahs</u> of the <u>Qur'an</u> do not contradict one another! Likewise, the <u>hadiths</u> (sayings of the Prophet, <u>sallallahu ^alayhi wa sallam</u>,) neither contradict one another, nor the <u>ayahs</u> of the <u>Qur'an</u>.

There are two methodologies for explaining the *mutashabih ayahs* of the <u>Qur'an</u>, and both of them are valid. They are:

1. The Methodology of the Salaf. The Salaf were the scholars who lived during the first three centuries after the *Hijrah* (Immigration) of the Prophet, <u>sallallahu</u> ^alayhi wa sallam. Most often, this methodology consisted of giving general explanations, since the scholars of the Salaf believed that these <u>ayahs</u> have meanings befitting to the perfection of Allah. Rather than saying what these meanings are, they referred these mutashabih <u>ayahs</u> to the muhkam <u>ayahs</u>. A good example is the saying of Imam ash-Shafiriyy:

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which means: "I believe in what *Allah* revealed according to the meaning that *Allah* willed, and in what the Messenger of *Allah* conveyed according to the meaning that the Messenger of *Allah* willed." In other words, the proper befitting meanings are not according to the sensuous and physical meanings that delusions would lead to, such as places, shapes, limbs, movements, sitting, colors, directions, smiling, laughing, or any other meanings which are not permissible to be attributed to *Allah*.

Furthermore, the Arabs during the first three Hijriyy centuries spoke the Arabic language with a natural disposition and great eloquence. Their understanding of its meanings was so sharp that they did not need to attribute specific meanings to the *mutashabih ayahs*. Instead, they understood that these *ayahs* have meanings that befit *Allah*, and that it is impossible that they would have sensuous and physical meanings which do not befit *Allah*.

Nevertheless, it is well known that some of the scholars of the Salaf did attribute specific meanings to *mutashabih ayahs*. In his <u>Sahih</u>, in the chapter

*Tafs<u>i</u>rul-<u>Q</u>ur'<u>an</u> (Explanation of the <u>Q</u>ur'<u>an</u>,) <i>Im<u>a</u>m al-Bukh<u>a</u>riyy* attributed a specific meaning to the term "*ill<u>a</u> wajhah<u>u</u>*" in <u>Surat al-Qasas</u>, <u>ayah</u> 88. He said: "*ill<u>a</u> mulkah<u>u</u>*," i.e., he said that word "*wajh*", which is an attribute of *All<u>a</u>h*, means "*Mulk*" or "Dominion."

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2. The Methodology of the *Khalaf*. The *Khalaf* were the scholars who lived after the first three centuries after the Hijrah. For the most part, this

methodology consisted of giving specific meanings to the *mutashabih ayahs*. The scholars of the *Khalaf* lived at a time when the people started to lose their natural disposition for the Arabic language. Seeing that the people had become weaker in the language, the scholars of the *Khalaf* feared that those with perversity in their hearts would read meanings into the *mutashabih ayahs* which do not befit *Allah*. They feared what is mentioned in *Surat Al ^Imran*, *ayah* 7. *Allah* said:

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which means: [Those who have perversity in their hearts, follow the *mutashabih ayahs*, seeking discord and searching for unbefitting meanings based on their delusions.] In order to protect the creed of *Islam*, the scholars of the *Khalaf* followed the example of the scholars of the *Salaf* who gave specific meanings to the *mutashabih ayahs*. Referring them to the *muhkam ayahs*, they gave specific meanings to the *mutashabih ayahs*. Referring them to the *muhkam ayahs*, they gave specific meanings to the *Religion*. They gave correct, acceptable meanings to the *mutashabih ayahs*. Allah said:

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<u>,Ayah 7 in Surat Al ^Imran</u> means: [No one knows their true meanings except Allah and those who are firmly rooted in the knowledge of the Religion. The latter {i.e, those firmly rooted in the knowledge} say: "We believe in it, all of it is from our Lord" and none will understand the message, except the men of comprehension.] In relation to this <u>ayah</u>, *Ibn ^Abbas* said: (This is narated by <u>hafidh az-Zabidiyy</u> in "Ithaf as-Sadah al-Muttagin") "I am one of those who are firmly rooted in the knowledge of the Religion." It is well known that *Ibn ^Abbas* is generally regarded as being foremost among the Companions in the explanation of the meanings of the ayahs of the Qur'an.

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Among those who have perversity in their hearts are the *mushabbihah*, those who liken *Allah* to His creation. The followers of *Ibn Taymiyah* and *Muhammad Ibn ^Abdil-Wahhab* are among the group of the *mushabbihah*.

They falsely claim that it is prohibited to make *ta'wil*, i.e., to assign specific meanings to the *mutashabih ayahs* and especially to those that pertain to the attributes of *Allah*. Moreover, they innovated a devilish rule which states that assigning specific meanings to the *ayahs* would lead to cancelling these attributes of *Allah*. Their claim leads to interpretations of the *, ayahs* of the *Qur'an* that contradict one another. It leads to interpretations of the *hadiths* of the Prophet that contradict one another and contradict the *ayahs* of the *Qur'an*. Furthermore, their claim accuses the Islamic scholars of the *Salaf* and the *Khalaf* of denying the attributes of *Allah*, which unjustly makes them blasphemers. Such scholars include: *Ibn ^Abbas, Sufyan ath-Thawriyy, Mujahid, Sa^id Ibn Jubayr, Malik, Ahmad, al-Bukhariyy, an-Nawawiyy, Ibn Rajab al-Hanbaliyy, Ibn-ul-Jawziyy, Ibn Hajar al-^Asgalaniyy, al-Bayhagiyy, <i>Abul-Fadl at-Tamimiyy, ^Abdul-Qahir al-Baghdadiyy*, the linguist and scholar of *Hadith Murtada az-Zabidiyy*, and others.

Foremost, by their claim the *mushabbihah* are contradicting the Prophet, <u>sallallahu</u> ^alayhi wa sallam. Al-Bukhariyy related that the Prophet ﷺ made a  $du^{a'}$  (a supplication) for *lbn* ^Abbas. The Prophet said:

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which means: <<O Allah, teach him the Knowledge of <u>Hadith</u> and the explanation of the <u>Qur'an.>></u>

In the chapter, *Tafsirul-Qur'an*, (Explanation of the *Qur'an*), *Imam al-Bukhariyy* says that the term *wajhahu* in *Surat al-Qasas, ayah* 88, means "His Dominion." However, the *mushabbihah* who liken *Allah* to His creation say: "We do not interpret, but rather we go by the literal meaning," and hence (they say) *wajhahu* means "His face."

*Ibn <u>Hajar al-Asgalaniyy</u>*, in his book, *Al-Fath* (an explanation of the meaning of <u>Sahih</u> al-Bukhariyy), Volume 6, page 39-40, said: "..... in reference to al-Bukhariyy's saying that the attribute of *Allah*, <u>ad-dahik</u>, means 'mercy,' it is closer to say that it means 'acceptance of deeds.' Yet, the *mushabbihah* insist on taking the literal meaning, and they say that *Allah* smiles, or laughs.

In Surat al-Qalam, ayah 42, Allah said:

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The scholars of the Salaf explained the term saq to mean hardship,' and the <u>ayah</u> to mean ha day of anguish and hardship.' This explanation is known to have been given by *Ibn ^Abbas, Mujahid, Ibrahim an-Nakh^iyy, Qatadah, Sa^id Ibn Jubayr,* and a multitude of scholars. Both *Imam al-Fakhr ar-Raziyy* in his Explanation of the <u>Qur'an</u>, Volume 30, page 94 and *Imam al-Bayhaqiyy* in his books, *Al-'Asma' was-Sifat,* (page 245) and *Fath-ul-Bari,* (Volume-13, page 428) related this explanation from *Ibn ^Abbas. Ibn Qulayb* also related the same about *Sa^id Ibn Jubayr* who took his knowledge from *^Abdullah Ibn*  ^*Abb<u>a</u>s* and *Ibn* ^*Umar*. Yet, the *mushabbihah* insist on taking the literal meaning and attribute `the shin' to *All<u>ah</u>*, by saying *sag* literally means 'shin.' Such a mistranslation is given in the so-called "The Noble <u>Qur'an</u>" by *M.Khan* and *M. Al-Hilali*. This English translation is full of misinterpretations which are blasphemous, as they amount to likening *All<u>ah</u>* to His creations.

In Surat -ul-Bagarah, ayah 115, Allah said:

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*Im<u>am</u> Muj<u>a</u>hid*, the student of *Ibn ^Abb<u>a</u>s*, said that the word *wajh* means '<u>*qiblah*</u>,' i.e., the direction of praying during the voluntary prayers while travelling and riding an animal. Yet, the *mushabbihah* insist on taking the literal meaning; they claim the term, *wajh*, means 'face.'

Similarly, if *ayah* 12 in Surat at-Tahrim:

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were taken literally, it would mean that *All<u>a</u>h* blew part of His Soul into <u>*'*Isa</u> (Jesus.) However, the scholars said this <u>ayah</u> means: [*All<u>a</u>h* ordered *Jibr<u>i</u>l* to blow into <u>*'*Isa</u> the soul which is honorable to *All<u>a</u>h*.]

Also, if *ayah* 75 in *Surat Sad*:

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were taken literally, it would mean: "What has stopped you from performing *suj<u>u</u>d* to what I have created with My hands?" However, the scholars said that the word *'yadayn'* in the *ayah* means the 'care' of *All<u>a</u>h*. Yet, the *mushabbihah* insist that *yadayn* means hands.

Likewise, if *ayah* 35 in *Surat an-Nur*.

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were taken literally, it would mean: "*All<u>ah</u>* is the light of the heavens and the Earth." The scholars, such as *al-Bayhaqiyy* and *at-Tabariyy* related that '*Abdull<u>ah</u> Ibn 'Abb<u>as</u> said that this <u>ayah</u> means: [<i>All<u>ah</u>* is the Creator of guidance in the occupants of the heavens and the occupants of the Earth.] However, the *mushabbihah* insist on taking the literal meaning and say that *All<u>ah</u>* is `light.'

Again, if *ayah* 22 in *Surat al-Fajr* were taken literally:

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it would mean: "Your Lord comes." It was related that *Imam Ahmad Ibn Hambal*, who is among the authorities of the *Salaf*, said that this *ayah* means: [An indication of the Power of *Allah* has come.] In his book, *Managib Ahmad*, *Hafidh Imam al-Bayhagiyy*, established that the *sanad* (chain) of narrators is <u>sahih</u> (authentic). Also, *Ibn al-Jawziyy al-Hambal*iyy, one of the authorities of the school of *Imam Ahmad*, related that *Imam Ahmad* assigned specific, acceptable meanings to the *ayah*s which are *mutashabih*. He also said this was a proof that *Imam Ahmad* did not believe that the *maji* (a noun for the verb *ja'a*) in the *ayah* refers to movement from one place to another. *Imam Ibn al-Jawziyy* also said: "It is not possible that *Allah* would be ascribed with motion. This is so, because *Allah* is not a body occupying a space." Yet, the *mushabbihah* insist on taking the literal meaning and say that *ja'a Rabbuka* means "Your Lord comes" (i.e., from one place to another.)

The <u>hadith</u> of the Prophet <u>s</u> related by <u>al-Bukhariyy</u>.

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was affirmed and explained by *Im<u>am</u> M<u>a</u>lik* as a descent of the mercy of *All<u>a</u>h* and not as a descent of *All<u>a</u>h* Himself. However, the *mushabbihah* insist on taking the literal meaning. They say the *nuz<u>ul</u>* in the <u>hadith</u> means a descent of movement, i.e., going from one place to another.

Referencing *Imam al-'Ash^ariyy*, *Imam al-Bayhaqiyy*, in his book, *Al-Asma' was-Sifat*, page 488, said: " *Allah*, *ta^ala*, is not in a place. Motion, stillness, and sitting are among the attributes of bodies."

*Abul-Fadl al-Tamimiyy* reported that *Imam Ahmad* Ibn <u>Hambal</u> said: "The linguists defined the term 'body' as something with width, dimensions, format, and parts. *Allah* is clear of all of that."

As for the word *istawa* in Surat Taha, ayah 5:

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The famous linguist *Abu Bakr Ibn ^Arabiyy al-Malikiyy* reported that the word *istiwa'* has 15 meanings in the Arabic language.

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Imam Ibn Rajab al-<u>H</u>ambaliyy explained the term al- istiwa', as al-istila', which means subjugating. When al-istila' is used to explain this <u>ayah</u>, it means that All<u>ah</u> subjugated the ^Arsh with a subjugation that is without a beginning, like all the attributes of All<u>ah</u>. If the <u>ayah</u> is explained in this manner, it means that All<u>ah</u> was attributed with subjugating the ^Arsh before the ^Arsh was created in the same way that All<u>ah</u> was attributed with being the Creator before He created the world of creations. In this context, the scholars have used the term al-azal, which means the status of existing without a beginning. Thus it can be said that All<u>ah</u> subjugated the ^Arsh in al-azal, meaning that

*All<u>a</u>h* subjugated the *^Arsh* with a subjugation that is without a beginning. Yet the *mushabbihah* insist on taking the literal meaning, to say *istiwa'* means *Allah* `sits' on the throne and 'firmly establishes' Himself on it.

In his book, *Al-Mu*^tagad, *Imam al-Bayhagiyy* related, in a chain back to *al-'Awza*^iyy, *Imam Malik*, *Sufyan ath-Thawriyy*, and *al-Layth Ibn Sa*^d, that when they were asked about the <u>ayahs</u> and the <u>hadiths</u> which are *mutashabih*, they said:

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which means: "Accept them as they came without applying a 'how' to them." This is because if one asked the question `how?' the answer would be, 'Like this or that.' Everything other than *Allah* is a creation. So to say `like this or that' would mean 'like this or that created thing' and *Allah* is not like the creation. Anything a person can imagine, *Allah* is different from it. When the scholars said: "...without applying a 'how' to them," they meant that *Allah* is clear of being attributed with sitting, resting, moving, limbs, bodies, and parts. They did not mean that His *istiwa*' of the Throne (*^Arsh*) has a `how' of which we are ignorant. On the contrary, the scholars completely negated that a `how' could be applied to *Allah*. So the statement of those who say "*Allah* sits on the Throne but we do not know how," is rejected on the basis of what these scholars said.

Anyone with a sound mind knows that sitting, no matter how it is, is an attribute of bodies. Occupying places necessitates a 'how' and applies to bodies. Furthermore, color and touching are attributes of bodies and 'how' applies to them. All of that is impossible to apply to *Allah*.

Similarly, when the Prophet, <u>sallallahu ^alayhi wa sallam</u>, asked the slave woman the question: "*Aynallah*?", the scholars said this meant he was asking her about her belief in the status of *Allah*. She answered: "*Fis-sama*" which has the meaning that *Allah* has the highest status. Furthermore, *Imam Malik* related the same <u>hadith</u> with a different wording. In the narration of *Malik*, the Prophet asked the slave woman if she believed in both parts of the *shahadatayn* and she said: "yes" to both. So the Prophet said to set her free. Yet the *mushabbihah* insist on taking the literal meaning saying that the Prophet asked her about the place of *Allah*, and that she said: "In the sky," meaning that the sky is a place for *Allah*.

Likewise, the <u>hadi</u>th of the Prophet, <u>sallallahu</u> <u>halayhi</u> wa sallam, related by *At-Tirmidhiyy*.

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means: <<If you are merciful to those on Earth, the angels, who occupy the heavens, will bring onto you the mercy of *Allah.>>* Yet, the *mushabbihah* insist

unjustifiably, on taking the literal meaning, saying the <u>hadith</u> means: "All<u>ah</u>, Who occupies the heavens, will be merciful to you."

So, the *mushabbihah* insist on taking the literal meanings of the *mutashabih* <u>ayahs</u>. They reject assigning specific meanings to them, and refuse to ascribe acceptable meanings to them. By doing this, the *mushabbihah* render the <u>ayahs</u> of the <u>Qur'an</u> and the <u>hadiths</u> contradictory to one another. For example: the famous <u>hadith</u> of the Prophet, related by <u>al-Bukhariyy</u> and <u>Muslim</u>:

if taken by the method of the *mushabbihah*, it would mean: "*All<u>ah</u> is between the person and the neck of his animal.*" This is in direct contradiction with their claim that the <u>hadith</u> of the slave woman means: "*All<u>ah</u>* has a place, which is the sky."

Likewise, if <u>ayah 4 in Surat al-Hadid</u>:

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is taken literally, it would mean: "*Allah* is with you, wherever you are." However, the scholars established that this *ayah* means: [*Allah* knows about you, wherever you are.] Similarly, if the saying of *Allah* in *Surat Fussilat*, *ayah* 54:



is taken by its literal meaning, it would mean: "*All<u>a</u>h* surrounds everything." Furthermore, if the saying of *All<u>a</u>h*, that *Ibr<u>a</u>h<u>i</u>m* said in *Surat a<u>s</u>-<i>Saff<u>at</u>, <u>a</u>yah* 99:

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is taken by its literal meaning, it would mean: "*All<u>a</u>h* is in the countries of *ash-Sh<u>a</u>m*<sup>(1)</sup>," as this <u>ayah</u> talks about Prophet *Ibr<u>ahim</u>* moving from Iraq to the countries of *ash-Sh<u>a</u>m*. If the saying of *All<u>a</u>h* in *Surat al Ba<u>qa</u>rah, <u>ayah</u> 125:* 

<sup>&</sup>lt;sup>1</sup> Ash-Sh<u>a</u>m refers to the area that includes Palestine, Syria, Jordan, and Lebanon.

is taken by its literal meaning, it would mean: "The *Ka*^*bah* is the residence of *All<u>a</u>h*." If *ayah* 128 in *Surat an-Na<u>h</u>I* is taken literally, it would mean: "*All<u>a</u>h* is physically with the pious."

It is clear that if these <u>ayahs</u> are interpreted based on the literal meanings, this will lead to numerous contradictions. The great scholars of Islam have ascribed proper and acceptable meanings to the <u>mutashabih ayah</u> and the <u>mutashabih hadiths</u> in accordance with the Religion, the language, and by referring them to the clear <u>muhkam ayahs</u>. They said Surat al-<u>Hadid</u>, <u>ayah</u> 4,

[] ( ): means: [All<u>a</u>h knows about you wherever you are.] S<u>u</u>rat Fu<u>ss</u>ilat, <u>a</u>yah 54, [] ( ): means [All<u>a</u>h knows everything.] S<u>u</u>rat al-Bagarah, <u>a</u>yah 125, [] ( ): means: [The Ka^bah is a house of a great honor to All<u>a</u>h.] S<u>u</u>rat al-An^<u>a</u>m, <u>a</u>yah 61, [] ( ): refers to the faw<u>a</u>iyyah (aboveness) of subjugation, meaning: [All are subjugated to All<u>a</u>h.] S<u>u</u>rat an-Na<u>h</u>l, <u>a</u>yah 128, [] ( ):

means: [Allah supports those who are pious.] Surat Taha, ayah 5,

[ ] ( ):

means: [*Allah* subjugated the ^*Arsh* in *al-azal* with a subjugation that is without a beginning, as are all of the attributes of *Allah*.]

In taking the *mutashabih* <u>a</u>yahs by their literal meanings, the *mushabbihah* contradict the *muham* <u>a</u>yahs. An example is <u>Surat</u> ash-Shura, <u>a</u>yah 11,

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which means: [Nothing is like *Allah* in any way]. They try to escape the contradiction by camouflaging it, saying that *Allah* has a 'face' but without

countenance; and *All<u>a</u>h* has a 'direction' which is above, but we do not know 'how' it is; and *All<u>a</u>h* has a 'shin,' but we do not know 'how' His `shin' is. Moreover, they say that *All<u>a</u>h* 'sits' but we do not know 'how' His 'sitting' is.

The great <u>Hanafiyy</u> linguist and scholar of <u>Hadi</u>th, Im<u>a</u>m Murtada az-Zab<u>i</u>diyy, in his book, It<u>hafus-Sa</u>datil-Muttaq<u>i</u>n, refuted those who reject the practice of assigning acceptable meanings ( $ta'w\underline{i}l$ ) to the mutash<u>a</u>bih <u>a</u>yahs and insist on taking them by their literal meanings. Az-Zab<u>i</u>diyy Quoting Ab<u>u</u> Na<u>s</u>r al-Qushayriyy in his book <<at-Tadhkirah ash-Sharqiyyah>>, said: "In essence, they are slandering the office of Prophethood; they are claiming that the Prophet <u>s</u> did not know the meaning of the attributes of All<u>a</u>h revealed to him; and they are claiming he called the creation to believe in that of which he was ignorant." However, All<u>a</u>h says in the <u>Qur'an</u> in S<u>urat ash-Shu^ara'</u>, <u>ayah</u> 195:

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which means: [The <u>Qur'an</u> was revealed in clear, explicit Arabic.] *Az-Zabidiyy* proceeded to quote: "Those people who take a position against assigning acceptable meanings are basically likening *All<u>ah</u>* to the creation." However, they camouflage it by saying that *All<u>ah</u>* has a 'hand,' but not like the hands of the creation, a 'shin', but not like the shins of creation, and a physical *istiwa'* that we cannot comprehend. *Az-Zabidiyy* addressed them with: "Your saying 'we take it by its literal meaning and it is incomprehensible' is contradictory in itself. If you take by its literal meaning, then 's<u>aq</u>' in <u>Surat al-Qalam</u>, <u>ayah</u> 42, is a 'shin' which is a body part composed of bone, flesh, muscle, and nerves. If you take that literal meaning, then you have committed blasphemy. However, if you deny this literal meaning, then how can you claim to validate the literal meaning?"

If one were to interpret the *mutashabih ayah*s and <u>hadiths</u> literally, one would be claiming that *Allah* moves up and down through the skies while sitting on the *Arsh* and encircling the creations with His alleged smiling face that has humerous eyes, and smiles. This is clearly unbefitting of *Allah*, the One Who does not resemble the creations in any way and is not contained by directions or place.

Rest assured that the methodologies of both the Salaf and the Khalaf are correct and neither attribute anything to Allah that does not befit Him. In simple terms, the first correct way of explaining the mutashabih ayahs in the Qur'an is to say that one believes in them according to the meaning that Allah willed without saying what that meaning is; and without a 'how,' i.e., without attributing to Allah sitting, standing, occupying places, sensuous attributes, or any of the meanings that apply to humans and other creations. Following this method, one would say: "Allah has an istiwa' which befits Him, which is not sitting, and Allah has a yad which befits Him, which is not a hand, and a wajh that befits Him, which is not a face." One cannot interpret the word sag as shin. Not one meaning for the word shin in the English language is appropiate to attribute to Allah. The second correct way of explaining the mutashabih ayahs in the Qur'an is to give to them specific meanings, which are in

accordance with the Religion and the language. Following this method, one would say: "*Allah's istiwa'* means 'He preserves the throne,' *Allah's yad* means '*Allah's* Care,' and *Allah's wajh* means '*Allah's* Self,' '*Allah's* Dominion,' or '*Allah's* <u>Qiblah.</u>"

Also know that among the *mutashabih* are matters that only *Allah* knows about, such as the time when the Day of Judgment will occur, the exact day the sun will rise from its setting place, the exact time when the  $Dajja(^{2})$  will appear, and the like. This falls under one of the meanings of *Surat* <u>Al ^Imran</u>, <u>ayah 7</u>:

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which means: [No one knows the meanings of this kind of *mutashabih* except *Allah*.]

May *All<u>a</u>h* protect us from falling into the trap of likening *All<u>a</u>h* to His creation. *Im<u>a</u>m Abu Ja^far a<u>t</u>-<u>Taha</u>wiyy, in his book <i>Al-*^*A<u>qi</u>datu<u>t</u>-<u>Taha</u>wiyyah, said:* 

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which means: "Whoever attributes to *All<u>a</u>h* a human characteristic commits blasphemy."

We ask *All<u>ah</u>* to keep us steadfast on the correct path and creed of the Islamic scholars of the *Salaf* and the *Khalaf*. We seek refuge with *All<u>ah</u>* from falling into the trap of apostasy, because the Prophet, <u>sallallahu</u> ^alayhi wa sallam, said in the <u>hadith</u> related by at-Tirmidhiyy:

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This means: <<The slave may utter a word which he does not deem harmful, but that will cause him to fall into Hellfire for seventy autumns.>> This is a place that only the blasphemers will reach.

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Be extremely observant of what you utter, for *Allah*, *ta*<u>a</u>*la* said in *Surat* <u>Qa</u>*f*, <u>a</u>*yah* 18:

<sup>&</sup>lt;sup>2</sup> The *Dajjal* is a man with one eye who will be given extraordinary powers and will claim himself to be God. It is mentioned in the <u>sahih hadith</u> that Prophet <u>Asa</u> will descend and kill him.

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which means: [Every word that a person utters will be written down by the two angels, *Ragib* and ^*Atid*.] Also, beware of books that are claimed to be interpretations of the *Qur'an*, or translations of its meanings and in which *Allah*, the Exalted, is likened to His creation, by attributing to Him light, hands, eyes, shins, faces, sitting, directions, places, and the like. *Allah* is clear of all imperfection and of any resemblance to the creation.

Praise be to *All<u>ah</u>* the Lord of the Worlds, the One Who is clear of resembling the creation, all non\_befitting attributes, and all which the blasphemers unrightfully say about Him.

## Allah knows best.