The Informative Qualities (As-Sifat Al-Khbriya) between denial and proof are a new vision

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Abstract

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This is the study deals with the knowledge of what is meant by The Informative qualities (As-Sifat Al-Khbriya) and what the Islamic sects think of it. It gives views and solutions to the dispute in this matter to reach a new vision. The most prominent results are:

1. The Informative qualities (As-Sifat Al-Khbriya): are words added to God Almighty, which may have the meaning of simile and anthropomorphism, such as hand, eye, face, soul, coming, the accessories of that include prejudice, direction, movement, transition and disappearance, and the way to prove it is what is mentioned in Quran and Sunnah.

2. The Islamic sects on this issue are divided into three schools: the first is the doctrine of proof with analogy and anthropomorphism. The second is the doctrine of interpretation. The third is the doctrine of proof with anthropomorphism and authorization.

3. The right of these words in terms of adding them to God Almighty, is: not to delve into them, and to delegate their knowledge to God Almighty, so we do not say that they are qualities, nor do we deny that either; Because its texts are not conclusive in indicating descriptiveness, and because of the lack of realization of the appropriateness between it and God Almighty. Otherwise, the verses that contain these words can be interpreted according to the general context in which they are mentioned.

Keywords: the informative qualities (As-Sifat Al-Khbriya), proof, analogy, exaltation, authorization, interpretation.
Introduction:

The question of the informative qualities (As-Sifat Al-Khbriya) of the most famous questions which are so controversial among the Islamic sects. This study comes to address this problem through answering the following questions:

1. What is meant by the informative qualities (As-Sifat Al-Khbriya)?
2. What do the Islamic sects think of it?
3. Is it possible to come up with a new view on the issue?

The great importance of this research is being a review of long debated in this matter of words in order to solve the disputes among the Islamic sects. For the purpose of having a new view on this issue is to build up the bridges of understanding and turn disagreements into unanimous agreements.

In this study, I followed the comparative approach in explaining the positions of the sects on this issue. I also mentioned the doctrines and attributed them to their owners, along with analyzing some texts according to the research requirements, and this methodology required that the research plan be as follows:

First is the definition of the informative qualities (As-Sifat Al-Khbriya). Second is Islamic doctrines of the difference in the issue of the informative qualities (As-Sifat Al-Khbriya). Third is the researcher’s notes on the doctrines of the difference in informative qualities (As-Sifat Al-Khbriya). Fourth is the informative qualities (As-Sifat Al-Khbriya) between negation and affirmation, a new vision, and a conclusion included the most important results.

Researcher
First: Definition of the informative qualities (As-Sifat Al-Khbriya):
Although the debate on the informative qualities has emerged in the late first century during that the era of the followers, (1) the use of a term does not appear only in the later writings.

the most prominent reference is to Bayhaqi, when he said: "The auditory (2) It is what is proven by the Qur'an and Sunnah only, such as the face, the hands and the eye, and it is not permissible to adapt them, because the face has an attribute and not an image, and the hands have two characteristics and not the two limbs, and the eye has an attribute and not a pupil, and the way it is proven has self-qualities. There are traits with. (3)

Al-Bayhaqi mentioned certain words: the face, the hands, and the eye that were added to God Almighty, and he mentioned that they are qualities of God Almighty, while denying their similarity to that of creatures, and restricting their evidence to the news, that is, to the text of the Qur'an and the Sunnah only.

Clearer, in the use of this term, is Shahristanisaying "as well as prove (4) recipes newsworthy, such as: hands, face, and do not interpret it, they say: these qualities have been received in Islam, and are called : informative qualities. (5)

In lines of these two texts, (6) The researcher can define the informative qualities(As-Sifat Al-Khbriya), as: words added to God Almighty, which can potentially mean simile and anthropomorphism, such as: hand, eye, face, soul, coming, they are proven by the Qur’an and the Sunnah.

To prove these qualities with those who adopted them (7) depends on the conveying, that is, the text is from the Qur’an and the Sunnah only. There is no entry for evidence of reason in it, and if the qualities are not reported in it, they will not have them proven them as qualities of God Almighty.

Second: Islamic doctrines views about the informative qualities (As-Sifat Al-Khbriya):
The Islamic sects have differing views concerning the informative qualities. Some schools of thought deny that these expressions are qualities of God Almighty with explanation. Other schools prove the point that these are traits but with analogy and anthropomorphism. Some of them proved qualities of God Almighty with de anthropomorphism, and in what follows the explanation of that:

The first doctrine: the doctrine of proof with analogy and anthropomorphism

(1) As indicated by the texts that I will mention on the topic: The Doctrine of Evidence with integrity and authorization.
(2) That is, the auditory is one of the attributes, which is in contrast to what is proven through the mind.
(3) Al-Bayhaqi, Al-Ithiqad, 71
(4) ie : the predecessor of the Sunnis and the group
(6) There are other texts as well, but these two texts are mentioned for their clarity in explaining what is meant by informative qualities. (There are many texts affirming these qualities benefit this meaning, including: Al-Baghawi (These and their counterparts are attributes of God Almighty, with which the hearing has been mentioned, one must believe in them, and pass them on their face, avoiding interpretation, avoiding the analogy, believing that the God Almighty does not resemble any of his attributes of the attributes of creation, just as he does not resemble himself with creation. on this, the ummah’s predecessors and the scholars of the Sunnah went on, they all received it with faith and acceptance, and avoided representation and interpretation in it, and entrusted knowledge in it to God Almighty. ” (Al-Baghawi, Sharh Al-Sunnah, 1 / 170-171), and I will mention other texts in the upcoming discussions.
(7) But I said: "When m n told them ;"Because its proof is disputed among the Islamic sects, as will be mentioned below.
The followers of this doctrine prove the meaning of these expressions according to the apparent origin of the word, without distinguishing between the Creator and the creature, etc., and this is the doctrine of the anthropomorphic(8).

Other Islamic sects reject this doctrine, and they set up the evidence it violates the principles of Islam because it is an analogy of God Almighty with His creation. It contradicts the definitive principle that the Almighty God has anthropomorphism.{There is nothing like Him; and He is the All-Hearer, the All-Seeer.}[Al-Shura: 11], some scholars have stipulated the infidelity of those who embrace this doctrine, including: Imam Abu Jaafar Al-Tahawi who said: “Whoever describes God in a sense of human meanings, he has disbelieved, and whoever sees this is considered, and according to the saying of the infidels, he is rebuked. Moreover, he knew that he was not like a human being in his own characteristics”.(9)

Abu Al-Mu'in al-Nasafi said: “And God Almighty denied the analogy between himself and other things, so the statement by establishing the place for him is a response to this text{ There is nothing like Him }Is not nothing like Him, Which is the possibility of it - to - face only phenomenon, rad text infidel, God protect us from it”.(10)

The second doctrine: the doctrine of interpretation:
The followers of this doctrine believe that the expressions contained in these texts are among the similarities that must be interpreted and brought back to the arbitrator. It is not permissible to carry it on the way originating from the pronunciation because it leads to analogy and anthropomorphism, and the addition of organs and limbs to God Almighty, and this is what Al-Bari, may He be glorified and exalted, excludes{ There is nothing like Him; and He is the All-Hearer, the All-Seeer.} [Al-Shura: 11] Hence, they are not qualities of God Almighty.

This is the doctrine of Mu'tazila, (11) and it is one of two approaches: between the Ash'ari, (12) and in the Matridian, (13) especially when the later ones.

The third doctrine: the doctrine of proof with integrity and anthropomorphism: (14)


(9) Alababrta, explained Tahhaawiyah Creed 61.

(10) Abu - appointed psychological, thoughtfulness evidence/ 328-329, 1.


(14) not trying to explore is a language and a convention: not trying to explore in language: It is said: He delegated an order to him if he returned it to him and made him the ruler in it. See: Ibn Manzoor, Lisan Al-Arab, article: (Fawd), 7/210. As for not trying to explore in the terminology, Al-Manawi defined it as returning the matter to God and repudiating the strength. See: Al-Manawi, Attachment of the Definitions Missions, 104-1105. However, in light of the texts that mentioned this term, I tend to define it as follows: Failure to comprehend the meaning of the legal word in terms of adding it to God Almighty, and returning his knowledge to him, Glory be to Him, while negating the impossible meaning in his case.
The scholars of this doctrine believe that the expressions contained in the texts such as hand, eye, face, soul, etc., are qualities of God Almighty. They are later termed the informative qualities. It is obligatory to pass the texts that come with as they are without any interpretation of it, no adaptation, no analogy, no representation, or restoration of its knowledge to God Almighty what so ever.

These words demonstrate qualities of God Almighty only, but without making analogies with other creatures. This is the known doctrine of the predecessor and the people of the modernists. It is the other approach of the Ash’ari, and in the Matridism. As follows, a group of views of the scholars of this doctrine, which clarify this opinion:

Imam Abu Hanifa al-Nu'man says: “What God Almighty mentioned in the Qur’an from mentioning the face, the hand, and the soul, it has qualities without how it is. How, his anger and his contentment are two of the qualities of God Almighty, without how.

When Abdullah bin Al-Mubarak, Al-Awza’i, Sufyan al-Thawri, Al-Layth bin Saad, and Malik bin Anas were asked about these texts, they answered: accept it as it came without how.

It is narrated by Sufyan ibn Uwayynah that all that God Almighty described himself in the Qur’an and its interpretation: its recitation and reading, silence on it, and how and not how like.

A man asked Imam Malik bin Anas about the Almighty’s saying: The Most Gracious (Allah) rose over the (Mighty) Throne (in a manner that suits His Majesty), the most merciful sat on his throne [Taha: 5]. How is that? Imam Malik nodded his head until al-Rahma, meaning: meaning the race, Then he said: “Al-Istiwa is not unknown, and the quality is unreasonable, and believing in it is a duty, and asking about it is an innovation.”


(21) Ibn Munzar, Lisan Al-Arab, article: (rudhah), 7/154.

Muhammad ibn al-Hasan al-Shaybani, the owner of Abu Hanifa, he said in such texts: “We narrate them, we believe in them, and we do not explain them.” (23) Imam Muhammad ibn Idris al-Shafi’i was asked about the qualities of God Almighty, and he showed that God has names and qualities, and no one on whom the argument was based can respond. The Qur’an was revealed by the age of puberty and the Messenger of Allah may Allah bless him and his family to say, and so about to tell God that he listens and Sees with his hands, and his face, etc. They are not to be perceived of the mind and soul. It is obligatory this prove qualities, and the metaphor denied them, as the Almighty denied himself, and said: {There is nothing like it, and He is the Hearing and the Sight.} [Al-Shura: 11]. (24)

Abdul Wahid al-Tamimistatesthat Imam Ahmad ibn Hanbalis asked before his death about thesequalities, he said: "pass them as theycome, and believe in them. They are sound and agreed upon unless proven otherwise. God is to be described only by the very exact descriptions mentioned by Himself{ There is nothing like Him; and He is the All-Hearer, the All-Seer.} [Al-Shura: 11], [and whoever speaks in thisaspect isone of the people of Heretics. This view andthe ones likeit are sound and true: what is contrary to that is a lie and a fraud. (25)}In some narrations about him: “We do believe in it and there is no how or quality or meaning. We do not reject anything from it.” (26)

The scholars reported this doctrine on the authority of scholars from the predecessors and the people of hadith. Al-Tirmidhi says: “The doctrine regarding this among the scholars among is taken from the imams. Imams narrated these things, and then they said: “These hadiths are narrated and we believe in them, and nobody can ask why. This is the approach the people of hadith chose to narrate these things as they came, to believe in them, and not to be explained, not to be deluded, and not to say: How? This is the view of the scholars who chose and went to it.” (27)

Third: The researcher's notes about the doctrines of difference in the informative qualities (As-Sifat Al-Khбриya):

The first note: On the doctrine of hermeneutics:

It may be thought that the doctrine of interpretation is specific to the verbal difference that we mentioned: (Mu'tazila, Ash'ari, and Al-Maturidia). The follower of that this doctrine finds is not unknown to the approach of the righteous predecessors of the Companions and Taabi'een, and then those who came after them from the followers of the predecessors and scholars who followed their approach to the creed. A group of them said interpretation of some texts from the Noble Qur’an and the Sunnah which included the expressions that were called “:informative qualities ,” including:

What came on the authority of Ibn Abbas, may God be pleased with him, regarding the interpretation of the term: “Al-Kursi” “the throne” in the Almighty saying {His throne extends over the heavens and the earth} [Al-Baqarah: 255]. That what is meant by knowledge. (28). In the words of the Almighty, {You are under our eyes} [Al-Tur: 48,]. Ibn Abbas first used the word: “our eyes,” he said: We see what is being done with you, (29)And first: “Al-Nur” in the words of the Highest portrayal, {Allah is the light of heavens and the

(26)Ibn Qudamah, disparaging interpretation, 22.
(28)See: Tabari, inclusive statements, 5/397
(29)See: Baghawi, features of revelation, 7/394
earth][An-Nur: 35], that what is meant is: managing the matter in them, and likewise it was quoted from his student Mujahid bin Jabr .

Al-Tabari narrated an interpretation of the word: (with a hand) in his saying \textit{with power did we construct the heavens. Verily, we are able to extend the vastness of space thereof} [Al-Dhahiyat: 47], by force, on the authority of a group of the predecessors and scholars, including: Ibn Abbas, Mujahid bin Jabr, Qatada bin Dama, and Sufyan al-Thawri .

And in the Almighty saying \{And your Lord comes with the angels in rows\} [Al-Fajr: 22], Al-Hasan Al-Basri said: His order came and made up for it, (32) And in His saying \{wherever you turn (yourselves or your faces) there is the face of Allah\} [Al - Baqarah: 115], Mujahid and Qatada and al - Hasan and others said: Feth m kiss God .

And from what was reported from the interpretation on the authority of Imam Malik bin Anas that it was the first hadith of revelation, (34) So he went to what is meant by God Almighty revealed .

Imam Al-Shafi’i interpreted the phrase: “the face” in the Almighty saying \{wherever you turn (yourselves or your faces) there is the face of Allah \} [Al - Baqarah: 115], He said: “Then the face to which God directed you”.

The scholars quoted Imam Ahmad the interpretation in more than one text, including the interpretation of the Almighty saying \{do they then wait for anything other than Allah should come to them in the shadows of the clouds and angles?\} [Al-Baqarah: 10]. He said what is meant is: his ability and command, and he led him to the Almighty saying \{Do they look (the disbelievers and the polytheists) await but that the angels come to them (to take away their souls at death), or there should come the command (the torment or the day of Resurrection) of your lord\} [Bees: 33].

Likewise, Imam Al-Bukhari had some interpretive opinions, after mentioning the Almighty is saying \{Everything will perish save His face\} [Al-Qasas: 88], the first word was: “his face,” saying: “Except his sovereignty .” the first word: “Al-Ain”, in the words of God Almighty \{you may be made under My eyes\} [Taha: 39], saying: “It will be fed ” As well as the first word: “laughter” .

Among the well-known scholars for following, the Evidence Doctrine with a hermeneutics was Imam al-Tabari. He practiced hermeneutics a lot, including the word: “the hand”, so he gave it more than one interpretation \textit{with power did we construct the heavens. Verily, we are able to extend the vastness of space thereof } [Al-

(30)See: Tabari, inclusive statement, 19/177 .Al-Baghawi, marks of Revelation, 6/45
(32)See: Baghawi, features of revelation, 8/422.
(33)See: Al-Tabari, Jami’ al-Bayan, 2/529, 534, 536 .Al-Samani, Interpretation of the Qur’an , .129/1 Al-Baghawi, marks of the Revelation , 1/139.
(34)said the Messenger of Allah , may Allah bless him and his family and him) : Our Lord descends, the Almighty every night to the lowest heaven while remaining third of the night, he says: Who calls me Vootagib him, ask me to whom I give, from supplicates and forgive him ((Narrated by Al-Bukhari, Sahih Al-Bukhari, book: Tahajjud, section: Supplication in prayer at the end of the night, 2/53/1145.
(35)See: Al-Dhahabi, Biographies of the Nobles, 8/105.
(36)Bayhaqi, nouns and qualities, 2/107.
(37)See :Ibn al, explain vague analogy 141.
(38)see :Al-Bukhari, Sahih Al-Bukhari, 6/112.
(39)See :Al-Bukhari, Sahih Al-Bukhari, 9/121.
(40)The Messenger of Allah may Allah bless him and his family and him) : God laughs two men to kill each other entering Paradise: this is fighting for God’s sake, killing, and then repent of God on the killer, Vesischd ((Narrated by Al-Bukhari, Sahih Al-Bukhari, book: Jihad and Walking, Chapter: The Infidel kills a Muslim, then becomes Muslim, 4/24/2826.
The first by force (42). In the words of the Almighty {Verily, those who give Bai’ah (pledge) to you (Mohammed) they are giving Bai’ah (pledge) to Allah. The Hand of Allah is over their hands.} [Al-Fath: 10]. He mentioned two aspects of interpretation: One of them: The hand of God is above their hands when pledging allegiance; Because they used to pledge allegiance to God by selling their Prophet, may God’s prayers and peace be upon him and his family, and the other: the power of God is above their power in the support of His Messenger, may God’s prayers and peace be upon him and his family and peace. But because they Bayaa the Messenger of Allah on His victory over the enemy, (43) and other interpretations.(44)

Among the scholars known for their embracing the doctrine of proof with anthropomorphism (tanzih) and also practiced interpretation: Abu Al-Muzaffar Al-Samaani, so he went that: “support” in the Almighty saying

{We construct the heavens. Verily, we are able to extend the vastness of space thereof } [Al-Dhariyat: 47] means: strength and power, (45) And the first expression: “the face” in the Almighty saying {And the face of your Lord full of majesty and Honor will remain forever } And the [Al-Rahman: 27], he said: Your Lord remains, (46) other interpretations (47). Therefore, we can say that the doctrine of interpretation is not alien to the followers of the doctrine of proof with anthropomorphism and authorization, but rather has a remarkable presence, albeit limited.

The second note: On the doctrine of proof with anthropomorphism and authorization

This doctrine combined three things: proof, anthropomorphism, and authorization. It proved these terms to be qualities of God Almighty; they are impeccable. Followers denied analogy, anthropomorphism, representation and conditioning, and with proof and honesty, they are at the same time authorized in that they did not delve into these terms to know the truth of adding them to God Almighty, but they returned their knowledge to Him, glory be to Him.

Some scholars have argued that the anthropomorphism that the adherents of this doctrine have said has a type of interpretation in that these terms are among their linguistic meanings: meaning that bears physicality, analogy, and conditioning ... etc., and then the neglect requires removing these possible meanings, so that it has a kind of interpretation. Which is what we called it) total interpretation. (48)

These three meanings: proof, anthropomorphism, and not trying to explore are very clear in the texts we mentioned in the statement of the doctrine of proof with honesty, such as: its interpretation; its recitation, reading and silence, and“ command it as it came”, and“ it is believed and not explained”, “asking about him is a heresy”, and its truth is not perceived by reason or by narration, and“ whoever speaks in its meaning is innovated”, and other texts that confirm silence and not delve into it, entrusting the knowledge of its meaning and truth to God Almighty, and describing the one who wanders in it innovation and contravenes the approach of the predecessors.

The scholars of this doctrine emphasized these three matters in their writings and conveyed them from the predecessors. After mentioning these words, Al-Baghawi said: “These and their counterparts are qualities of God Almighty, and hearing has been mentioned in them, one must believe in them, and pass them on on the face

(42) See: Tabari, inclusive statement, 22/438.
(44) See: Tabari, inclusive statement, 1/430, 2/535, 18/304, 21/314.
(45) See: Sam‘ani, interpretation of the Koran, 5/261.
(46) See: Al-Samani, Interpretation of the Qur’an, 328/5.
(47) See: Sam‘ani, interpretation of the Koran, 329/3, 39/5.
of it (49). Reflecting in it from interpretation, avoiding the analogy, believing that God Almighty does not resemble any of his qualities of the qualities of creation, just as he does not resemble himself with creation, God Almighty said

{{There is nothing like Him; and He is the All-Hearer, the All-Seer.} [Al-Shura: 11]}. This before the nation 's predecessor and scholars of the year, they received all of faith and acceptance, and avoid them for representation and interpretation, and Okloa knowing where to God Almighty, as God told the Almighty for the unworning in science, said Ezz Almighty{{And those who are firmly grounded in knowledge say :”we believe in it. The whole of it (clear and unclear verses) are from our Lord ”}[Al –Imran:7]} (50)Ibn Qudamah al-Maqdisi says “The doctrine of the predecessors, may God have mercy on them, believes in the qualities and names of God Almighty with which he described himself in his revelations and revealed or on the tongue of his Messenger, without adding to them or diminishing them, nor exceeding them, nor interpretation, nor interpretation of them by what It contradicts its outward appearance, and does not compare it to the characteristics of creatures, especially the modern ones. Rather they passed it as it came and returned its knowledge to those who said it, and its meaning to the one who spoke it (51).

Al-dhahabi says: " To say it in the door:acknowledgment, and passing, and interpreting its meaning to themost sincere infallible writer (52) "also said“ :thepredecessors asserted that the knowledge of these qualities is onlyfor Allah and His Messenger. (53) "

Ibn Rajab al-Hanbali says: “The right thing is what the righteous predecessors had to pass through the verses of the qualities and their hadiths as they came without interpretation, adaptation or representation, and it is not true of any of them at all to the contrary, especially Imam Ahmad, nor to delve into their meanings, nor to quote a proverb. to them. (54) "

Al-Suyuti says: “The majority of the Sunnis among the predecessors and the people of hadith are on faith and delegate its intended meaning to God Almighty, and we do not explain it even though we neglect it to him from its truth. (55)”,

These words and the previous ones indicate explicitly and clearly on these three things that make them this doctrine: proof, infallibility, and authority, and this approach did not come out of nothing but it showed the texts of al - Shara, and that is the hadeeth of the Prophet peace be upon him and his family and him( a disputes in the Qur'an is disbelief - three times), (56)So do what you know of it, and do what you are ignorant of, bring it back to the all-knowing lord (57).

The third note: On combining the doctrine of interpretation and the doctrine of proof with anthropomorphism:

(49)His saying: “Passing it on its face”: It is not intended by its apparent precipitating expression, otherwise it is an analogy and an embodiment, which is what, denies it. Rather, what is meant is: belief in the texts of the informative qualities (As-Sifat Al-Khbiya) so that their words are read and passed on as they are without going into them or trying Interpretation and interpretation of it and knowing its truth, with God Almighty transcending what is not appropriate for it, and it is supported by the negation of the analogy from God Almighty, and the denial of knowledge about it and returning that to God Almighty.

(50)Al-Baghawi, Explanation of the Sunnah, 1 / 170-171.

(51)Ibn Qudamah, denouncing the interpretation, 11

(52)Al-Dhahabi, Biography of the Nobles' flags, 8/105 .See :Same source,373/14.

(53)Al-Dhahabi, biographies of nobles, 376/14.

(54)Ibn Rajab, Explanation of the Virtue of the Knowledge of the Salaf, 48-49.

(55)Suyuti, perfection, 4/1354.

(56)Which repeated three times.

(57)Narrated by Ahmad, Musnad Ahmad, 13/369/7989, Al-Arna'ut said: Its chain of transmission is authentic according to the conditions of the two sheikhs. See : Ibn Abd al-Barr, Jaami' Bayan al' -Ilm and his Fadlah , 928/2.
Some of the later Ash'ari and Al-Maturidi went to apply the doctrine of hermeneutics and the doctrine of proof and dedication together, according to the requirements of reality and the type of interpretation.

In terms of reality requirements, they explain the commitment approach of proof with infallibility and not trying to explore on the basis of the lack of need for interpretation, not like who came after them were obliged by the need for him to respond to people of heretic, or so widespread suspicion or infiltration of delusions of false recall. Hence, as evidenced by that the Companions and the Salaf responded to fatalism when they demonstrated their heresy, (58) Before their appearance, they did not speak about that.

In terms of the type of interpretation, they but had authorized interpretation if the meaning of the first it soon understood addresses the Arabs is deprecated, is not inconsistent with the origin of infallibility, and the of preventing it, and committed itself through proof with infallibility and authority, without indulging in this interpretation of the words. (59)

According to this opinion, there is integrity between the doctrine of interpretation and the doctrine of proof with transcendence, especially since the doctrine of interpretation had a presence - albeit limited - among some of the Companions and scholars of the predecessor, as mentioned above.

Fourth: Informative Qualities between Negation and Evidence A New Vision:

Before stating the researcher's vision of the position on the verses of the informative qualities (As-Sifat Al-Khriya), a pause must be taken to liberate the place of disagreement between the doctrines of proof with anthropomorphism and the doctrine of interpretation.

There is no doubt that both the text of the isms of the Transcendence of God, but the difference between them in dealing with these words mentioned in the texts added to the Almighty God, proof with The view infallibility impact and qualities of God Almighty. Their meanings and their truth belong only to God Almighty. As for the doctrine of interpretation, it denied that these expressions are qualities of God Almighty, and examined into their meanings according to the context in which they are mentioned. These traits are considered that among the requirements of the righteousness of God Almighty and respecting what is not befitting. If we look at any of the texts in dispute, we will find two aspects in it: Firstly, these texts included the addition of a specific word to God Almighty, and this word carries a meaning that God Almighty excuses from Him from the meanings and simile anthropomorphism, solutions and organs, etc. Secondly, this word came within a specific context to indicate a general meaning of the text in which it was mentioned.

For example, God Almighty said {wherever you turn(yourselves or your faces)there is the face of Allah} [Al - Baqarah: 115], this text included an addition of the word: (the face) to God Almighty, which is a word that bears the meaning of the analogy and the nature of it, which is what Al-Bari, may He be glorified and exalted, excludes, and at the same time this word came in a specific context that the Arab understands, meaning: the direction or path of God Or the face to which God Almighty directed you. (60)

Did the doctrine of the deny infallibility, integrity and the general meaning indicated by such texts? The followers of the Evidence Doctrine do not think that they will deny the general meaning of these texts, especially since some interpretive stations have been proven from them, as we mentioned earlier. Their proof of these terms are qualities of God Almighty that does not conflict with the interpretation of the texts contained in them in terms of their general meaning. For instance, the interpretation of the Almighty’s saying: {wherever you


An interpretation of this verse has already been quoted.


(60) An interpretation of this verse has already been quoted.
As one unit, we find al-Tabari goes to the point: wherever you turn and face you, there is the kiss of God, and his transmission from a group of the predecessors (61). Then he interpreted: “The face of God,” with the kiss of God, even though he is one of those who affirm the quality of the face of God Almighty (62).

In the Almighty saying: \{Verily, those who give Bai’ah (pledge) to you (Mohammed) they are giving Bai’ah (pledge) to Allah. The Hand of Allah is over their hands.\} [Al-Fath: 10] Al-Tabari interpreted the word “the hand” in two ways: One of them is: the power of God is above their power in the support of His Messenger, may God’s prayers and peace be upon him and his family and peace.

they pledge allegiance (Baya’a) to the Messenger of Allah peace be upon him and his family and him on his victory over the enemy (63). Likewise, in the words of God Almighty: \{We construct the heavens. Verily, we are able to extend the vastness of space thereof\} [Al-Dhariyat: 47] al-Tabari: supported (by force, and transfer it from a group of the predecessor, (64) Although he who affirms the hand is an attribute of God Almighty (65).

In light of the above, there is no contradiction between proving the word: “face”, “hand”, and “eye”, etc., an attribute of God Almighty, and the general meaning of the text that included this word, learned from the context. This means that the problem not in the general meaning of the verse, the omission is stubbornness and ignorance of the Arab tongue, but the problem: Do these words qualities to God or not as well? That is why the followers of the evidentiary doctrine intensified their denial with respect for their opponents of the people of interpretation, who refused to regard these words as qualities of God Almighty (66).

Now, after solving the dispute, we will move on to these words added to God Almighty, and I say; these words prove the qualities of God Almighty and make the classification of this issue within the category belief. The matters of beliefs require being definite and certainty, an agreement between the Islamic sects (67). If the issue is informative, i.e., its evidence is auditory (my transmission), as in our issue. Then, its evidence must be definitive and of definitive significance, that is, it must be definitive in terms of the way it reached us, and this is inevitable in terms of frequency and definitively in terms of its significance. Therefore, there is only one meaning is possible (68). Was this restriction achieved in these expressions in order to judge that they are qualities of God Almighty?

The one who recites the verses that reveal God Almighty’s sublime qualities, will find them clear. For example, the verses that came as the Almighty that He Does Hear, Know, as the Almighty says: \{truly, Allah is ever All-Hearer , Al-Seer\} [An-Nisa: 58]; verse \{truly, He is ever Al-Knower, All-Seer of his slaves \} [Al-Israa: 1]; \{There is nothing like Him; and He is the All-Hearer, the All-Seer.\} [Al-Shura: 11] and the statement of these two descriptions together was repeated in ten places, and the description of them came together more than thirty times, including his saying verse \{truly, He is ever Al-Knower, All-Seer of his slaves \} [Al-Israa: 1] and his saying Or lord! accept this service from us. You are the All-Hearer, the Al-Knower [Al-Baqarah: 127]. The description of them came in a variety of combinations and multiple affirmations, as is evident, in a way that indicates certainty and certainty by proving these two descriptions of God Almighty without leaving room for doubt.

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(61) See: al-Tabari, Jami al-Bayan, 2/535.
(64) see: Tabari, inclusive statement, 22/438.
(65) see : Tabari, glances in religion 133 landmarks.
(66) as well as denying the owners of the doctrine of proof with the analogy, who claimed they are members and predators, similar to the creatures.
(67) See : Mohammed Mohsen, theology and doctrine on the origins of inference, 348-383. Muhammad Mohsen, Al-Yaqin in matters of belief, 24-38,
If we look at the verses that mentioned the word, “the hand”, for example, as God Almighty says{with power did we construct the heavens. Verily, we are able to extend the vastness of space thereof } [Al-Dhariyat: 47 ], his saying{Do they not see that We have created for them of what Our hands have created the cattle, so that they are their owners}, [Ya Sin: 71], and his saying{What prevents you from prostrating yourself to one whom I have created with Both My hands} [Sad . 75], and his words{The hand of God is over their hands}. [Alfath: 10] we find no significance to prove the attribute "hand" to God in the power of the verses that denote text on the description of God as Hearing , or Seer. We do not find the frank description: it did not come in the context of informing qualities of The Almighty. They came in a context that benefited a general meaning that the Arabs knew from her words, and this means that these expressions are not definitive in their connotation of description, (69). Consequently, the condition of definitive significance that is lacking in proof of auditory or expert contractual issues is not fulfilled.

However, at the same time, it cannot be concluded that these expressions are not informative of the qualities of God Almighty. To explain, when we describe a wall as three meters high as being high, the listener will get a visualization of the ratio between the object and attributive description.

He is a perceiving witness using his/her senses. While we are describing a wall, which is about to fall, the Almighty says{they found therein a wall about to collapse and he (Khider) set it up strait} [Alkahf: 77], the listener does not get his perception of the ratio between the object: (wall) and Description: (about to do). According to metaphor and metonymy, it is not to be so that the wall has the will or purpose to fall, but to be exaggerated in the near fall (70). The wall is characterized by having no will nor power.

When we read the Almighty saying :{The hand of God is above their hands}, there are two possibilities:The first possibility is to prove the process of having hand to God. (71) This must be proven by two things:

One of them is that the Creator, glory be to Him, is a sight under the senses, so the matter is as in the ratio of height to the wall, and this is not true, because God Almighty is out of the reach of the human sense and sight.

The second: That the text be conclusive in its connotation of description, as in the Almighty saying: {truly, He is ever Al-Knower, All-Seer of his slaves } [Al-Israa, and this is not true either. Because the meaning of the text: {words The hand of God is over their hands}, [Alfath: 10],}, Is not definitive in description. As for the second possibility, it is: to have the word “hand” in the Almighty saying: {words The hand of God is over their hands}, [Alfath: 10], An indication of power or grace, and the like, as in an indication! About to collapse and he (Khider) set it up strait! [Alkahf: 77]. He wanted to revoke, so he set it up! The description of the wall by will is not true. This denies the proof of the word: “hand” as an attribute of God Almighty.

Tonegate the will was an attribute of the wall; it came to being a witness using the senses. Therefore, we know that describing it, as a will is not intended. The denial of proving the word: “hand” is an attribute of God Almighty requires God Almighty be a witness who with senses, in order to judge that the goal of this addition is not to describe. God is not a scenes witness and then denial of affirmation the pieces cannot be confirmed to prove the word "hand" is a trait to God Almighty.

We find that just as it is not possible to affirm the word: “hand” is an attribute of God Almighty. Consequently, it is impossible to negate it by denying as well. Therefore, it is imperative to resort to not trying to explore

(69) He referred to that Al-Amadi in the context of talking about such expressions, when he said: “As for saying that it is a psychological quality in excess of its qualities, it calls for conclusive evidence - as stated above - and does not cut it here, and if we accept sufficiency in That is with the apparent evidence, because the verse is not addressed to him by any of the verbal semantics, because of the above, and if we accept that it is possible for him to have a language, but it is also possible for others. See: Al-Amadi, the first thoughts of thoughts, 1/456.


(71) This is after the exception of proving it, as evidenced by the people of anthropomorphism and analogy, so it is invalid as stated above.
because we are not aware of the fact that this word has been added to God Almighty and its knowledge returned to Him, Glory be to Him. We must negate the impossible meaning in his truth, from analogy and anthropomorphism. This is what God Almighty says:

\[\text{It is He Who has sent down to you, (Muhammad) the Book (this, Qur’an). In it are Verses that are entirely clear, they are the foundations of the Book | and those are the Verses of Al-Ahkām (commandments), Al-Fara’id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking A/-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord.” And none receive admonition except men of understanding.}\] 

[Al-Imran: 7](72)

What inhibits confirming the proof of words as qualities to God is not due to the question of infallibility and denying physical organs, etc. If one describes God as Hearing, Seer, these senses must exist in a perceiving person. God Almighty is far more superior to that. What prevents these expressions from being qualities of God Almighty is that they came in a way that has no definite indication of the description, and God Almighty is all knowing.

The researcher believes that dealing with texts that included words added to God Almighty, from what is termed: the informative qualities (As-Sifat Al-Khбриya), is as follows:

1. Not proving these expressions as qualities of God Almighty, and at the same time not denying that, and not trying to explore their meanings and the fact of adding them to the knowledge of God Almighty, without going into the attempt to know the face and the occasion of adding them to God Almighty, we are not obligated to do so, in addition to that it will be a unexamined statement on God.

2. Interpretation the verses in which these words are mentioned, according to the general context in which they are mentioned, but without breaking a specific meaning. Because it is subject to jurisprudence and opinion, God, unless it is based on conclusive evidence.

**Conclusion and search results**

1. The Informative qualities (As-Sifat Al-Khبريya), are words added to God Almighty, which may mean analogy and anthropomorphism, such as: hand, eye, face, soul, coming, etc., and the requirements for that are prejudice, direction, movement, transition and disappearance as confirmed by: the Qur’an and Sunnah.

2. The sects, dealing with these terms, were divided into three doctrines: the first: the proof with analogy and anthropomorphism, and these proved them qualities of God in a way in the way of creatures, which is a doctrine rejected by the rest of the Islamic sects. The second is the doctrine of interpretation. They denied that they are qualities of God Almighty, and they counted them from The similarity, who may bear what is not befitting of God Almighty, and therefore must be returned to the arbitrator, and interpret it in light of the general context of the text. The third: the doctrine of proof with anthropomorphism and authorization, and these have proven qualities of God Almighty, but with God Almighty transcendence from simile, embodiment and conditioning, and all that is not It is appropriate for him, may He be glorified, to return the knowledge of its meanings and truth to God Almighty, and forbade discussing them.

3. Although the most well-known of the doctrine of the predecessors is proof with transcendence, the researcher can ascribe to them the doctrine of interpretation as well, because of the interpretation of some of the verses reported on them, but it is limited.

4. Some of the later of Ash'ari and Al-Maturidiascholars went to work with the doctrine of interpretation and the doctrine of proof and honesty together and they permitted to work with the doctrine of interpretation if there is a need for it to discredit suspicion or counteract false delusions, bearing in mind that the interpretation is valid in the words of the Arabs without objection. Otherwise, the interpretation and commitment is prohibited Evidence doctrine with honesty and authorization.

5. The researcher concluded that the first in these expressions in terms of adding them to God Almighty is: not to delve into them and delegate their knowledge to God Almighty, so we do not say they are qualities, nor do we deny that either. Because its texts are not conclusive in indicating the descriptive one, and the lack of realization of the proper fit between it and God Almighty, otherwise it is possible to interpret the verses that included these words and interpret them according to the general context in which they are mentioned.

Finally, our last prayer is that praise be to God, Lord of the worlds, and may God’s prayers and peace and blessings be upon our master Muhammad and all his family and companions

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