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THE DANGERS OF MISINTERPRETING MUTASHABIH VERSES

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Abstract: It is a fact that before the end of the first century of Islam, Muslims were divided into several sects and groups. Although this division was sometimes based on political aspects, the main reason for it was religious issues.

Among the issues related to faith, the one that causes the most disputes and disagreements is about the nature and attributes of Allah. That is why the science of beliefs, which is called *aqaid* and *kalam*, is also called "*ilmu al-tawhid was-sifat*" ("The Science of Tawhid and Attributes").

Keywords: *mutashabih*, sect, *tawhid*, *ash'ari*, *maturidi*, *hanafi*, *salafi*.

In the verses and hadiths, where the nature and attributes of Allah are described, certain nature and attributes are mentioned in a similar way to the attributes and nature of mankind or, more precisely, the wounded in the *lafz* (talk) in their apparent meaning. Such expressions of verses and hadiths, which are difficult to understand, have a vague meaning, and are confusing to a person's mind, are called "*mutashabih*" (similar to each other or doubtful).

Sayyid Sharif Jurjani *rahimahullah*, in his work "*At-Ta'rifat*", described to "*mutashabih*" that: هو ما خفى بنفس اللفظ و لا يرجى دركه اصلا - "Mutashabih remained hidden in *lafz* itself, something that there is no hope of understanding it" [6:134].

Disputes and disagreements in the understanding of the parables have occurred throughout the ages, and conflicting opinions have been raised. Unfortunately, Muslims are divided into different categories in understanding them. We can say that the reason for their separation from the *Ahlu Sunnah wal Jama'ah* was prophesied in the Holy Qur'an. Allah SWT said this at the beginning of Surah Al Imran:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"He is the One who has revealed to you the Book (the Qur'ān). Out of it there are verses that are *Muhkamat* (of established meaning), which are the principal verses of the Book, and some others are *Mutashabihat* (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is *mutashabih*, seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: "We believe therein; all is from our God." Only the men of understanding observe the advice" (Al Imran, 7).

Those who have deviations in their hearts from this verse of Allah SWT, follow the mutashabih verses, try to mislead people and interpret them in their own way, make their own false interpretations and talk about these attributes.

Indeed, today people who have deviated from Ahlus Sunnah wal Jama'ah, who have deviations in their hearts, talk a lot, write and talk a lot about these mutashabih attributes. You will see that they have lined up their comments on this topic in their articles on the Internet, posts and comments on their Facebook profiles. And in their lectures, they often raise this topic. In their videos on YouTube, they talk about these attributes of Allah, the Most High, and says that the Ash'aris and Maturidis, who are the main people of Ahlus Sunnah wal Jama'ah, are not from him, and that the great imams of Hanafiism and the thousand-year-old representatives are against Imam Azam Abu Hanifa rahimahullah. they speak slanderous things. So, in order to justify themselves, deceive people, and in the meaning of the Qur'an to "conspiracy (fitna)" their opinion, they present their opinion as the opinion of the Ahlus Sunnah wal Jama'ah, they accuse others of not following the righteous predecessors, and other than themselves, the real Hanafis are Imam A'zam Abu Hanifa rahimahullah, and other mujtahids are criticized for being disobedient. Bringing up a long list of the names of scholars, they say, "Look, you are against them!" They claim that they are "in the madhhab of Abu Hanifa!", "I follow the righteous Salafis!", but in fact, they take the side of the "scholars" and "muhaddis" of the categories that have lost the followers of the Sunnah and the congregation. It is enough to know that they are in disguise. You will also hear them shouting that the Ash'aris and the Moturidis are wrong when they raise the topic of mutashabeh attributes. You will often see Ash'aris and Maturidis saying, "Look, we are from the Ahlus Sunnah wal Jama'ah!"

There have always been classes (of people) that imagine the nature and attributes of God Almighty to be similar to the nature and attributes of the creations. The followers of Hisham ibn al-Hakam and Hisham ibn Salim were called Hishamites, who imagined that Allah SWT had a body. It is like the sun whose rays spread over the world; He has smell, color and taste; He sits and stands like creatures; they say things like sayings that He sits on Al-Arsh. Some groups of Sufis are called Hululis, Vujudis, Ittihadis, Batinis. They likened God Almighty to fire; those who say that He will be absorbed into humanity; It is said that God merges into the entire structure of existence, including animals, and so on. And those who are in disguise today, like their predecessors, are afraid of imitating God directly, but they follow the path of deception, like the current of the past in history called Karromy. This sect, founded by Ibn Karram, spread the idea that: "Allah is a flesh, but not like flesh!" Even if you look at their current successors, "Allah the Most High has a hand, but it is not like other hands", "Allah is above Al Arsh, but it is not like someone has climbed up", "Allah is in the sky, but it is not like the sky of others", You will see many sayings and writings like "Allah will come down from the sky, but not like the others". You will witness more pen whispers on topics that will do conspiracy those people rather than talking and writing about their muhkam - judgment

and meaning in clear verses. They do not guide people to the right path by stating a matter of fiqh. Even if they speak Fiqh, they will make it a topic of faith. In other words, they drag people to the battlefields, saying that it is necessary to wage jihad and emigrate. Or they scare people by saying, "This kind of thing is shirk, even if it is shirk, it is great shirk, and that kind of thing is kufr." These are their favorite sayings: the topic of mutashabih in verses and hadiths, shirk and kufr in faith, and jihad and emigration in fiqh. When they notice that they have multiplied these topics, they excite the long beard, roll up the pants, and say ameen loudly (jahri) when the topic of prayer is aroused, "raf ul-yadain", and tarawih to read several rakats. They also have favorite seasonal topics. These are the important dates when Ramadan arrives to start fasting following Saudi Arabia, and in the month of Mawlid to call it bid'ah, and when the New Year or Navruz comes to they are busy with disbelieving everyone... what do you say to those who warn people of their actions after drowning them in the whirlpool of conflicts, and those who show that their work consists only of conspiracy, are called "conspirators" and "instigators of discord"?! ...

Those who have malice in their hearts, knowing that they cannot stand up to the scholars of the Ahlus Sunnah wal Jama'ah, always act from standing aside. They hide their real names from the people, although many of them have never seen a teacher, but they do not tell the truth about the identity of their teachers. Therefore, if you look at it, you will hear that their teachers lived in Egypt, but at some point they moved to Turkey. The leaders in Saudi Arabia must have gone somewhere else. And some of them hide where they come from. How many of them have taken refuge from real kafirs, claiming that their homeland is Kafiristan?! You will never be able to get full answers to questions such as "What is your real name, who are you?" What do you do? What did you do for religion? Where did you study? Where did you receive your religious education and how many years did you study? Who is your teacher? "What is your teacher doing now, what has he done for the benefit of the people and the country?"

People of the Sunnah and community scholars have warned against those who have malice and grudge in their hearts. That's why they tried to talk a little about the topic of mutashabih, to explain it to the people, so that they don't become a trap for conspiracies. In general, there is a need to tell the truth about the true ideas and teachings of the Ahlus Sunnah wal Jama'ah against those who carry destructive ideas. Otherwise, if you don't fight with idea against idea, opinion against opinion, and enlightenment against ignorance, you will not be able to achieve the full goal. Among the religious scholars, there are those who spread the religion, the Sharia, the doctrine of the Ahlus Sunnah wal Jama'ah, and there are those who protect it...

Above, we mentioned the 7th verse of Surah "Al Imran" regarding the most basic appearance of those who have malice and grudge in their hearts, those who deviate from the true and pure faith of the Ahlus Sunnah wal Jama'ah. According to that, about such people: "But those who have deviation in their hearts follow its (Qur'an's) Mutashabih verses in order to mislead people and give meanings according to their own

interpretation." the Holy Qur'an declared. Today, it is no secret that they talk a lot, write a lot and talk about the topic of mutashabih attributes mentioned in this verse. It is necessary to mention that they themselves follow the verses that are contradictory, accuse others, and criticize those who try to explain them correctly and guide the people to the truth. Those who criticize the Ash'ari and Moturidi who correctly interpret the Mutashabih verses, are actually hiding from the people that they are following the righteous Salafis. They turn the conversation to other sides and misinterpret it. However, the Ash'aris and Moturidis deny that they followed the "Qur'an translator", the Sultan of commentators, the companion Abdullah ibn Abbas Radi Allahu Anhu. In the verse we are studying, there is a sentence: "Only Allah knows the interpretation (original meaning) of such verses." This sentence is usually followed by a full stop. Its continuation began with the phrase "Strong (true scholars) in knowledge". The Ash'ari and Moturidis, who say Ta'wil is permissible, also say that the conjunction "and" is placed here. In that case, the above sentence would mean: "Only Allah and those who are firm in knowledge (true scholars) know the interpretation (original meaning) of such verses." The reason for coming to this opinion is the words of the Sultan of mufassirs (exegete) Sahabah Abdullah ibn Abbas Radi Allahu Anhu: أنا ممن يعلم تأويله – "I am one of the solid and truthful scholars who know ta'wil." These words of his are reflected in almost all tafsir books and works on the topic of "Ulum al-Qur'an". That is why Ibn Abbas Radi Allahu Anhu, himself explained the mutashabeh verses. And the scholars of the later period only followed him. Those with malice and grudge hide these truths from people and continue their conspiracy. We can prove that the righteous Salafis also interpreted similar verses. In shaa Allah, this will be the subject of other articles.

What is the difference between those who have malice and grudge in their hearts and Ash'ari and Maturidi who interpret mutashabih verses? Imam al-Shatibi rahimahullah, gave the answer to this in his works "Al-I'tisam": "Scholars who are strong in knowledge have their own right way to follow the truth. And those who have deviations and malice in their hearts are on a different path than theirs. Just as we explained the ways of the strong scholars in order to follow their path, we also need to explain it in order to avoid the ways of these people. After that, Imam al-Shatibi rahimahullah mentioned the ways of those who have malice and grudge in their hearts one by one. Here is one of their ways:

و منها إنحرافهم عن الأصول الواضحة الى إتباع المتشابهات التي للعقول فيها مواقف

"Some of them are that they turn away from clear methods that are in accordance with reason in following mutashabih," they explain. After that, they mention non-Islamic beliefs that are similar to the beliefs of Christians, and give the example of the beliefs of the Zahirites:

و مثاله في ملة الإسلام مذهب الظاهرية في إثبات الجوارح للرب المنزه عن النقائص من العين و اليد و الرجل و الوجه و المحسوسات و الجهة و غير ذلك من الثابت للمحدثات

"Its example in the Islamic nation is the madhhab of the Zahirites in proving the members for the Parvardigar Who is free from defects. They are "ayn" ("eye"), "yad"

("hand"), "rijl" ("leg"), "vajh" ("face"), feelings, aspect- side and other qualities that are fixed in those who appear" [3:173-174].

Here, Imam al-Shatibi rahimahullah said, "Ayn" ("eye"), "yad" ("hand"), "rijl" ("leg"), "vajh" ("face") in relation to the Parvardigar, Who is free from all defects and injuries, and who claim that there is a place and a side in relation to God Almighty, have been described as a category with deviation, malice and grudge in their hearts. The new Zahirites of the present era are the Wahhabis, who call themselves Salafis. And then, after their corruption and corrupt beliefs became public, they started pretending to be Zahirites in faith and pretending to be a religious sect, including Hanafi. Since the peoples of Central Asia belonged to the Hanafi school from the beginning, even those who have malice and malice in their language pretend to be Hanafi and say, "I am Hanafi!" and began to accuse the faith of the thousand-year-old true Hanafis of perversion.

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